LOCAL CULTURE-BASED SOCIAL MEDIA LITERATION: LOCAL CULTURE CONTENT ON SOCIAL MEDIA AS STRENGTHENING SOCIAL INTEGRATION

LITERASI MEDIA SOSIAL BERBASIS BUDAYA LOKAL : KONTEN BUDAYA LOKAL DI MEDIA SOSIAL SEBAGAI KEKUATAN INTEGRASI SOSIAL

Joko Sutarso
University of Muhammadiyah Surakarta
Joko.Sutarso@ums.ac.id

Abstrak. *Penggunaan media sosial semakin meningkat dari tahun ke tahun, namun demikian tidak semua konten media sosial memiliki sisi positif. Beberapa dampak negatif penggunaan media sosial seperti penyebaran berita bohong (hoax), ujaran kebencian (hate speech), perundungan (cyberbullying) dan konten negatif lainnya merupakan bentuk-bentuk penyalahgunaan media sosial menjadi keprihatinan masyarakat karena telah memasuki ranah sosial, politik, ekonomi dan bahkan keagamaan. Hal ini tidak terlepas dari kapitalisasi koorporasi media sosial yang terus berkembang dengan terpaan yang semakin meluas melintasi batas negara dan bangsa, masuk dalam kehidupan berbagai generasi, strata sosial ekonomi, tingkat pendidikan dan latar belakang pendidikan serta pengalaman. Metode yang digunakan dalam tulisan ini adalah teoritis kualitatif yang didasarkan pada pengamatan terhadap isi media sosial dan kajian teoritis yang berusaha menjelaskan pengaruh isi media terhadap perilaku masyarakat dalam bermedia sebagai bahan pengayaan (enrichment) bagi kegiatan literasi media sosial di kalangan masyarakat bagi para pegiat literasi. Penjelasan teoritis yang dipakai meliputi aspek positif dan negatif dilihat dari aspek sosial, politik, psikologi, pendidikan dan kebudayaan. Hasilnya konten budaya lokal memiliki peluang mengisi konten dalam ruang media sosial dan konten budaya lokal yang selektif, kreatif, edukatif, dan sekaligus menghibur dapat digunakan untuk meminimalkan dampak negatif globalisasi dan kapitalisme media sosial. Manfaat lain dari sosialisasi dari promosi budaya lokal di media sosial adalah untuk meningkatkan integrasi masyarakat karena didalamnya terdapat nilai-nilai kearifan lokal yang memiliki nilai bersifat nasional bahkan universal.*
Kata Kunci: Literasi Media, Media Sosial, Budaya Lokal, Integrasi Masyarakat

Abstract. Social media uses have been increasing from year to year. However, not all social media content has a positive side. Some negative effects of social media from hoaxes, hate speech, cyberbullying to other negative content are the forms of abuse of social media. It is concern to the public because these have entered the social, political, economic and religious spheres. It is definitely inseparable from the capitalization of a social media corporation. It has been developing with increasingly widespread exposure across national borders, and it has been entering into the lives of various generations, socio-economic strata, education levels and educational backgrounds and experiences as well. The research method used in this research was a qualitative theoretical approach based on observations of social media content and theoretical studies. It aims at seeking to explain the influence of media content on people's behavior in their media use as the enrichment material for social media literacy activities in society for literacy activists. The theoretical explanations used in this research include positive and negative aspects. In this matter the social, political, psychological, educational and cultural perspectives will see the aspects. Moreover, the research results show that local cultural content has the opportunity to fill content in the social media space. Selective, creative, educative, and entertaining local cultural content can be used to minimize the negative effects of globalization and social media capitalism. Another benefit of socialization of local culture promotion on social media is to increase social integration because in the local culture there are local wisdom values and national or universal values as well.
Keywords: media literacy, social media, local culture, social integration

INTRODUCTION

Recent social media uses have introduced and promoted local culture and arts. The promotion has increased and affected public attention in physical and virtual public spaces significantly, particularly among young people. The latest viral flashmob by performing Beksan Wanaran was held in the Trial of Semi Pedestrian Zone at Malioboro on June 18, 2019. A number of young people performing it invited a lot of attention. It was packaged and promoted on social media networks with millennial tastes and packaging. It was later known that the flasmob designed and packaged in street-art came from a group of young people serving as the dancers. They were members of Kawedanan Hageng Punakawan (KHP) Krida Mardawa, State Senior High School of Javenese Performing Arts (SMKI), and The Indonesian Institute of The Arts (ISI) Yogyakarta. This phenomenon shows that there is a totally harmonious blend of modern and classical dance, creation and tradition as well as traditional and modern mediums. It can produce cultural works of art and so, it can be accepted in various circles, including the younger generation. The role of social media, particularly Facebook, Youtube, Twitter and Instagram has popularized the cultural arts activities.

Moreover, it has increased other local cultural content on social media networks in recent times. In past it had been popular when the angklung malioboro was performed in busking night (ngamen). It was conducted amidst the density of visitors who walked along the Malioboro street in downtown Yogyakarta. Besides Yogyakarta, several cultural activities were also socialized through social media and were quite successful in raising the attention of young people and the community together towards the puppet people shows (wayang orang) at Taman Sriwedari in Solo, the popular designation for the City of Surakarta (Sutarso, 2018). Likewise, the puppet show at the RRI Auditorium Surakarta, the Balekambang Keto.;. prak Performance at Balekambang Park, the shadow puppet shows in various places in Surakarta and Yogyakarta were socialized on social media. The streaming of shadow puppet shows has become an alternative entertainment for fans of traditional arts. They can enjoy the art performances without being inhibited by place, space and time. There are many more groups on Facebook, Twitter and Youtube which socialize the diversity of local cultures, such as shadow puppet shows. They hold the live streaming of the local cultural arts performances. Young people voluntarily conduct them and so, various groups at the local, national and international level can enjoy them.

Recent social media uses can become fast and inexpensive communication media. Not all contents are accurate and educational, it needs sorting and selecting skills to social media contents. The same as

the previous media such as newspapers and television, social media can be used to socialize and promote the quality local cultural content and it is useful for the life of local and national society as well. The viral phenomenon of Didi Kempot, a popular singer of the campur sari (a blend of traditional Javanese and modern music) genre with the title "Godfather of Brokenheart" occurred when some social media activists creatively presented the singer on social media, and it culminated in a youtuber named Goffar Hilman, a Jakarta youtuber. He held an offair event at Wedangan Gulo Klopo Kartasura Sukoharjo, Central Java. The offline program was disseminated on social media, and it was formerly expected to be only attended by around 200 people. However, 1,500 young people attended the offline program. They like again the broken-hearted songs in Javanese version. Thereafter, the program was broadcast again in the Rosi Show on Kompas TV. Several television brodcasting stations and other meanstream media also followed the step with various broadcast programs. Moreover, many young singers sang Javanese songs and shared them on social media. This shows social media has become an alternative media to get the presentation of social, political and cultural information for the society particularly the younger generation considered far from local culture with the "rustic" and "ancient" impression. The spectacular performances from Didi Kempot entered into various circles and layers of young people as well as pupils in schools and students in campuses. Local culture has been accepted in their modern life. This can be understood as a new phenomenon. Local culture is not as bright as modern culture or other popular cultures. For the reason that it is traditional culture, past culture, and life in the past. Therefore, what is the relevance for the present day?

It is a cultural communication research. The unit of analysis related to the phenomenon of viral social media content or it became public discussion. Most of the theories used in this research were cultural communication and local culture. The cultural communication in the context of communication means communication about symbols, meanings or cultural values that live and are maintained in a society. Culture itself has a broad meaning and at least has three areas, i.e. ideas (the world of ideas), activities and human works (Koentjaraningrat, 1987: 5). With this formulation, the cultural understanding does have very broad scope and aspects. On the other hand, local culture, from the word locus, gives understanding as a living, preserved and meaningful culture in certain communities or locus. If locality refers to certain groups of people who inhabit a certain place, the term local does not always refer to the understanding of regions. While region refers to the notion of administrative governance, locality refers to a group of people who have certain cultural characteristics as a group identity and are occasionally smaller or broader than the understanding of regions. The concept of Javanese people, for

example, is a broad concept for the support of a cultural identity, i.e. Javanese culture in Central Java and some regions in East Java recognizing the existence of the Islamic Mataram Kingdom in the past. At present Surakarta and Yogyakarta Sultanate are considered as the successors of the Islamic Mataram Kingdom as well as the reference to Javanese culture.

From the discussion at above, in order to make a definitive discussion easier, the categorization of culture can be based on the place of the supporting community and so, it creates local culture, national culture and global culture. Globalization is a discussion in many fields including culture. The globalization has occurred and can not be avoided and has changed various aspects of human life today. This definitely affects the existence of local and national cultures because it is formed from the peaks of local culture. Therefore, the development of local culture ideally must reinforce the existence of national culture. The national culture is an important factor in the formation of national identity and the national identity itself is an element that develop the attitude of nationalism (Sutarso, 2017: 190). In the sector of education, the development of local culture is expected to reduce the negative impact of global culture and strengthen national culture. In the local culture there are local wisdom values that local people have used to answer social, economic, political and cultural issues in the society. In the language of anthropology, the local wisdom is also called local indegenius.

METHODOLOGY

Qualitative descriptive approach with the trend of recent social media content used to this research, the definite writing object in a kind of qualitative communication messages can be obtained on social media. The basic research materials are media content in the form of messages. The messages include texts (words), actions and pictures to discuss the locality content on social media. The media content not only contains texts, but also visual, graphics, and so on. Furthermore, this paper not only presents how communication messages are uploaded, but also predicts the reception and interpretation of the sources and recipients of the messages on social media (Bungin, 2003). In general, these activities undergo three stages, i.e. arranging certain categories, classifying data or information in certain categories, and analyzing or making predictions based on information in these categories with certain theories. Therefore, the understanding of local cultural content can be obtained. grown and developed on social media.

RESULTS AND DISCUSSIONS

Local Culture And Local Wisdom

The term local is derived from the Latin word locus and it means local. In other words, local culture means culture at the local level. The

term local is not always synonymous with region. Local refers a population entities in a geographic location and region refers to the understanding of government administration. In everyday usage the terms local culture and regional culture are used interchangeably and identically. It refers to the original culture of a society that has existed for generations, and so this term also attaches to the term tradition. Tradition is an anthropological term to describe habits that have been passed down from one generation to another generation, over and over again, from generation to generation in a particular place. Society has a way of learning from habits that have traditionally been carried out from generation to generation and are believed to be capable of solving the problems of local communities despite these are occasionally not able to explain with the rational reasons. Generally cultural issues are a matter of perspective from the viewpoint of cultural actors and it shows that the building of social systems bases on values to guiding the behavior of local people. Generally local arts and culture are used to show various expressions of human life and society including art. Arts are a universal language because these have ability to unite or make integration.

Local culture has local wisdom or in the anthropological term we call it local genius. According to Haryati Subadio in Sutini (2004: 111), the local genius is a cultural identity which is also the identity or personality of a tribe or nation and so, the tribe or nation is able to absorb and process foreign cultures pursuant to their own characters and abilities. Local wisdom is built in human interaction with nature, social, political, cultural and religious system and so, it still lives and is maintained in the life of the people and becomes the life reference of the local community. Despite it has local values, the values contained therein are frequently universal, such as human values, mutual cooperation and religiosity. Local wisdom is a conceptual idea that lives in society. It grows in community awareness continuously, and it functions in regulating people's life from the sacred to the profane. The evidence sufficiently explains the importance of developing local culture in the midst of the current global era.

Globalization is the process of depleting national borders as the impact of increasing use of information and communication technology (ICT) in various fields. Today's technology is increasingly sophisticated and inexpensive, and therefore, internet technology integrated in a smartphone, for example, has replaced human labor in several jobs but it is more effective and efficient. In the field of communication, the spread of information crosses boundaries of place, space and time as well as changes human behavior in consuming information. In recent

times the influence of internet media generally has changed behavior in consumption, shopping, entertainment and transportation. In fact it might not have been imagined a decade ago. The changes driven by internet-based social media are so fast and therefore, they cause a culture shock and it influences various groups of people, particularly the younger generation. The attention of the young generation in local arts and culture can be seen as positive attitudes as well as alternative entertainment and so, it can be developed in the era of the creative economy.

The negative impacts can be minimized by providing knowledge, skills and intelligence in media uses. Internet technology provides a variety of information services, including unhealthy information with the potential negative impact to those who consume it. The need for information is like the need for healthy food intake. From healthy food with sufficient nutrition it will make the body healthy and strong. Likewise, we consume information. If we consume healthy, objective, accurate and proportional information, it will result in healthy thinking and reasoning. In the management, healthy, objective, accurate and balanced information is needed as consideration for making the right decision whether these are personal, group or organizational decisions. In a democracy, the people are ideally a learning society who collect information from the working environment, from the mass media in general and social media, and from their experiences in making political decisions. When we make voting in elections, basically it is political decision making. It will have an impact on themselves, their society and country in the next few years.

Several reasons why social media uses in the 2019 general election is so massive. Among others because various groups can use social media at a low cost with a wide range of coverage. Smartphone devices are also getting cheaper and almost everyone can own them, particularly young people in both rural and urban areas. General election is definitely a political contestation and so, candidates try to get mass support for various political positions, both as presidential candidates and legislative candidates. Political intensity will rise as a result of political friction between supporters or candidates with different support and interest. Within certain limits friction and conflict can be accepted as a result of the contestation but it must also be accompanied with the ability to carry out resolutions and integration. Therefore, the governments that results from the general election can carry out their programs for the next five years. Therefore, the mental attitude and democratic character to accept victory or defeat must be built together when we want to build a contestantive democratic system. Building mental attitude and democratic character is to avoid

costly democracy because it is not counterproductive to the goal of democracy itself, i.e. electing the best leaders that the people desire to lead. In other words, it is an effort to build social ware after the industrial world develops hardware and software in the rapid development of computer technology. The development of social ware is a joint responsibility of the community, educational institutions, and the government. The other side of social media development in communication science is to continuously reduce the tyranny of media power in meanstream media. Technologically there is no power capable of controlling public attention and opinion to information uniformly; despite when to get accurate information the public must still have literacy abilities in consuming and producing information (Supadiyanto, 2020: 136).

In the local culture in Indonesia, it is known that there was the election of village heads (lurah) in rural areas in Java in the past. Conflicts in the election of village heads did not occurred excessively. The values of local wisdom in rural areas were able to become a bridge and conflict resolution among candidates and their supporters. In the belief of the Javanese community in rural areas, one person is elected to be the village head as he gets permission in a kind of "pulung" which comes from God; after the person has taken various forms of endeavors both physically and mentally (Mulyana, 2005: 1). This understanding and local wisdom will encourage winners of the contestation to be grateful and for the losers to accept the defeat wholeheartedly (legowo). In this matter it should be considered as God's will. Likewise in social life, villages have two rules (sub-systems) stated in a kind of the following phrase "Negara mawa tata, desa mawa cara" (Kuntowijoyo, 2006: 7). It will give place and space for local culture (village culture) to remain life and become the rules of life for the village community while still following the rules of the country. Currently the sociological and cultural discussion on the typologies of the communities does not distinguish again between villages and cities, it is definitely no longer sufficient. With the development of communication technology the characteristics of rural and urban communities in Java are almost the same as impacts of the development of information and communication technology. At present local culture does not always mean village, and traditional is not only the ownership of a palace. It is because digital media has united them and it bridges the generation gap, place, space and time.

Local Culture Content On Social Media As Strengthening Social Integration

The role of the integrated internet media in a smartphone has

changed various aspects of life in the society The impacts are not only constantly positive but also there are negative impacts. Therefore, media literacy must be carried out. This paper aims to discuss local cultural content on social media as material for the building of integrative attitudes in the midst of hoax and fake news content that tends to cause conflict and fragmentation in the society. It is considered that this issue is important if we not only look at the impacts of fragmentation after the 2019 legislative and presidential election but also there remain many other elections in the future, for example the election of regional heads in several regions in 2020 and the subsequent years for the existence of 34 Provinces and 514 Sub-Districts/ Cities in Indonesia. The development of local culture can be considered a phenomenon that has the potential as a medium to develop a tolerant attitude in the diverse society.

Theoretically, each region has one or more local cultures. Every local culture grows and develops along with the development of the community. If the local culture keeps alive and the related community can maintain it. It occurs because the local culture has local wisdom. Local wisdom is a set of values that grows from community experiences in dealing with various life problems in relation to personal, social, natural and environmental life as well as the viewpoints and thoughts about the universe. These cultural products can

appear in the abstract form such as thoughts, ideas, a set of ideas or in the form of material works such as agricultural and household tools resulting from the creation of human works in overcoming various problems in their life. In the current perspective, if the culture remains survive and develop, one of the reasons is that in the local culture there are valuable and useful values for the life of the local community. These benefits are not only material but also may be non-material benefits both physiologically and religiously.

Alienation is one of the psychological reasons that is frequently used to explain why people including young people, re-enjoy and revive the local culture in their "modern life". Modern industrial life has produced many changes in the social, cultural and economic fields. The capitalistic economic system has changed forms of social relations and social changes in the society. Changes in the economic, social, political and cultural systems are accelerating faster and not all community groups are able to understand and anticipate these changes. Changes in the patterns of production, distribution and consumption have occurred and so, people question the nature of work in the process of production, distribution and consumption patterns that have changed rapidly. Consumption is a matter of how humans meet their needs, i.e. the fulfillment of primary, secondary and tertiary needs. Primary needs are

basic needs that must be met for human survival, such as food, drinks, clothing, and shelter. Secondary needs are complementary needs after we meet the primary needs, and tertiary needs are needs associated with prestige in nature. From this consumption pattern, the term consumerism emerges, i.e. the behavior of fulfilling excessive consumption needs in an effort to satisfy various kinds of human needs. Mass media and social media contribute to creating consumerism, particularly in changing wants (desires) to needs through the advertisements of lifestyle products. If consumerism in a society is not controlled, it will make happiness artificial and the people will return questioning the substance of human happiness. They look back and look for substantial happiness in the realm of religious and cultural life, particularly looking at the richness of their local culture as well.

In a consumerism society, the types and values offered here are increasingly diverse. Tempo or life cycle (time circle) of a commodity is getting shorter and faster. For example, in the smartphone trend, each of us remains remembers how the Blackberry smartphone was in the heyday. At that time the Blackberry smartphone was considered a classy smartphone and it maintained privacy when one person make communication. However, time passes so fat. The heyday in Indonesia began in 2006 and it reached its peak

in 2008. Furthermore, it declined dramatically and finally the Blackberry internal operating system (IOS) terminated in 2016. A more practical and inexpensive Android system replaced the handphone brand. Likewise the android system has been developing in various versions quickly and so, various programs can be used.

The life cycle of a commodity definitely gets influenced by trends, prosperity, abundance, waste and boredom. Happiness in modern society is definitely artificial and to escape from that situation the modern humans try to take actions that increase boredom, for example by consuming products that are not really needed. This is a symptom of consumerism or the so-called consumer society springs forth. A consumer society consumes based on prestige and symbolic pride. Otherwise, they do not consume again based on functional needs or use values. Consumption activities in today's consumer society are marked by sign-value and symbol values (symbolic-value) which have shifted the use-value and exchange values (Permana, 2012: 92-93) . Therefore, for the emergence of the consumer society, it results in the emergence of social inequalities and jealousy in developing countries in general. Ultimately people experience alienation and question the social and cultural values that apply in modern society today. The individuals have lost their identity as a result of the

engine of capitalism which encourages dehumanization. It is necessary to reawaken a constructive force so as to bring about social and cultural transformation and to gain self-confidence with humanist values, such as compassion, truth, trust and justice (Fromm, 2019: 203).

Social media uses such as Facebook, Instagram and Twitter initially had the main function as a filler of leisure time to eliminate boredom in our busy work. As the number of social media users and its exposure widely rise, these have helped change the function of social media. As social media users, we function social media both as information producers and consumers. There are more many features and more much time consuming, economically we use more many internet data credit or bandwidth. Today the social media corporations have become a major capital force and cross national borders. Globalization has new forms and influences various aspects of social, political, economic, social, cultural as well as security and defense life. Social media was initially only used after a tiring working day. Right now we use social media for free time through entertainment activities and breaks by pressing the like button, commenting on each other and sharing things that are not important until finally becoming a medium of communication in a more serious

domain, such as politics, religion and the state .

The less clear is the difference between formal work and play because the relationships established on social media can also be considered as "work" as we use this term in social work for example. According to Novianto and Wulansari (2017) this condition is called playbour (play labour) which is increasingly popular in the era of digital capitalism. Changes also occur in terms of work and job as well as the workplace which does not frequently mean the office. Changes in the industrial era 4.0 have moved quickly driven by the development of information and communication technology. It is increasingly inevitable. The smartphone era has united internet devices that are practically integrated with telephone, communication and social media with increasingly sophisticated technology in the palm of the hand. Moreover, it is at increasingly low prices, it is affordable for almost all people from the city to the countryside. It is frequently not realized that such a complete tool has become more personal. We carry it from waking up to going back to sleep. We take it from the bedroom, on a trip we take by transportation mode, in workplace, public space to the private room. The nature of such an increasingly complete personal tool (personalization) is unconsciously causing problems frequently because the boundaries of private and public

spaces are becoming increasingly indecisive. This often creates problems when comments made in the public space and private atmosphere on social media, in the bedroom for example. It enters into the public space and it causes problems in the realm of public law. On the contrary, there are actually many other positive benefits in social media uses. It provides convenience in communicating, documenting, accessing information as well as creating networks and other benefits. It's just necessary to use it wisely and therefore, it is not counterproductive to technological goals for the welfare and well-being of the community. The social media uses can be used positively in the dissemination of information on arts, culture, security, disaster and even social and human values.

Media capitalization has also occurred in Indonesia. In the case of Facebook, Indonesia is currently a country in the category of top five Facebook users and the Facebook users are increasing from year to year. According to Novianto and Wulansari (2017) this is inseparable from Facebook's strategy by directing users to increase the number of users and the longer usage time. When we press the like, comment and share buttons, whether we are consciously or not these provide some information about preferences on the social media platform. Through this preference, social media corporations can determine the advertising of certain

products according to their interests and trends in activities on social media. This is frequently not realized. However, the position of users of social media platforms is legally weak. In every installation of a social media platform, it is regularly carried out by filling out data profiles with the requirements that the users of the social media platforms must agree. The complex and large-scale activities can be carried out if the social media can increasingly process large data or technically it is called algorithms. The algorithm is naturally the process of managing and processing data based on categories with certain criteria and so, statistically it can be used to read the behavior or preferences of the social media users. The development of computer algorithms at this time has produced artificial intelligence, and it is able to process data in large and varied amounts and types. According to Lasse Rouhiainen in Arief (2019: 11) the artificial intelligence is the ability of a machine to use data and study them to make decisions as humans think and make decisions.

However, the machine carries out the algorithmic system. The young generation can take the opportunity to elevate local culture if they enter and fill virtual space with local cultural content that is informative, creative, innovative, entertaining and educating. On the one hand, the condition creates the types of work, and it must not have an office except the capital of creativity,

innovation. The activities are spread on social media and have economic value and generate financial returns. Without disregarding other local cultures, the Javanese local cultural content can be considered as a content that has the opportunity to fill virtual spaces. The local culture has many fans not only from local Javanese people but also from other Indonesian ethnic groups. Moreover, it is possible that people Indonesian people who live abroad and foreign people enjoy the local culture. Internet media with various platforms can reach various parts of the world.

The benefits of the love of local culture is that it can provide an understanding of how the Indonesian nation develops through various stages in the trajectory of history and civilization. The development of local culture is in the context of strengthening national culture. It is because local culture is created from the peaks of local culture or regional culture in Indonesia. Therefore, it is expected that the development of local culture is to increase integration in the society while encountering various conflicts and differences. The same potential exists for other local cultures. In fact Indonesia is a rich country with a variety of local cultures to be promoted on social media and therefore, it will cultivate the national cultural domain.

CONCLUSION

This research writing is a summary of the thoughts from some media literacy activities that the researcher has done. Before formulating the research problem that the researcher has built bases on the observations, the researcher sees the negative effects of social media due to the ignorance and curiosity towards the negative effects of social media, particularly among young people. A comprehensive understanding of various aspects of social media is required to carry out literacy activities ranging from the technical, economic, social, psychological, and legal aspects to the political aspect. Local cultural content is an example of good content to explain the importance of integrative attitude. In the local culture there are the values of local wisdom that still live and be maintained in the community, such as mutual cooperation values, tepo sliro (tolerance), deliberation and others originating and growing from local community. It is expected that the values from the local culture are easier to understand and so, the media of social integration are more quickly presented in the packaging of textual, audio and audio-visual messages on social media. Increasing local media content can be considered as social capital that will develop the values of social integration based on local culture and therefore, it will minimize the negative impact of global culture.

REFERENCES

Anderson, Benedict R O'G(2016). *Mitologi dan Toleransi Orang Jawa*. Yogyakarta: Mata Bangsa.

Arief, Nurlaela (2019). *Public Relations in The Era of Artificial Intelligence (Bagaimana Big Data dan AI Merevolusi Dunia PR)*. Bandung: Simbiosa Rekatama Media.

Bungin, Burhan(2003). *Analisis Data Penelitian Kualitatif*. Jakarta: Raja Grafindo Persada.

Fromm, Erich(2019). *Revolusi Pengharapan: Menuju Masyarakat Teknologis yang Semakin Manusiawi* (Terjemahan Indonesia: Bambang Murtianto). Jakarta: Pelangi Cendikia.

Herusatoto, Budiono(2005). *Simbolisme dalam Budaya Jawa*. Yogyakarta: Hanindita Graha Widia.

Kuntowijoyo(2006). *Budaya dan Masyarakat*. Yogyakarta: Tiara Wacana.

Koentjaraningrat(1987). *Kebudayaan, Mentalitas dan Pembangunan*. Jakarta: Gramedia.

Mulyana(2005). "Pulung Antara Legitimasi Kekuasaan dan Penyimpangan Demokrasi dalam Kultur Jawa" dalam Mulyana. 2005. *Demokrasi dalam Budaya Jawa*. Yogyakarta: Tiara Wacana.

Novianto, Arif dan Wulansari, Anindya Dessi. (2017). "Kerja Tak Terbayar di Media Sosial: Alienasi dan Eksploitasi Pekerja yang Tersamarkan dalam Kapitalisme Digital" dalam *Jurnal Studi Pemuda* Volume 6 No. 2, September 2017.

Permana, Aditya(2012). "Gejala Alienasi dalam Masyarakat Konsumeristik" dalam *Jurnal Pemikiran Sosiologi* Volume 1No. 2, November 2012. Yogyakarta: UGM

Sartini. 2004. "Menggali Kearifan Lokal Nusantara: Sebuah Kajian Filsafati" dalam *Jurnal Filsafat UGM, Agustus2004, Jilid 37, Nomor 2*.

Supardiyanto. 2020. *Pengantar Jurnalisme Konvergentif: Menjawab Tren Industri Media Digital*. Yogyakarta: Pustaka Baru Press.

Sutarso, Joko. 2017. " Literasi Media Sosial dalam Merangkai Keberagaman dalam Harmoni Budaya Nasional" dalam Mayopu, Richar G dan Christianto, Erwin. *Manajemen Image Kebhinekaan Indonesia*. Yogyakarta: Buku Litera.

Sutarso, Joko, 2018. "Wayang In Javanese Mythology: Cultural Communication Trough Surakarta Wayang Wong Sriwedari (WWS) Community on Social Media". *Proceedings The 2nd International Confrence on Technology, Education and Social Science "Empowering Local Actors Based on Multiculturalism in Facing Global Challenges"*. UNISRI Surakarta, 5th May 2018.