



Digital-based Technology to Preserve Sundanese Culture

M D Aulia^{1*}, F R Dhynar², R I Arofah³, K A Duanaputri⁴

¹Departement Civil Engineering, Universitas Komputer Indonesia, Indonesia

^{2,3}Departement of Accounting, Universitas Komputer Indonesia, Indonesia

⁴Departement of Japanese Literature, Universitas Komputer Indonesia, Indonesia

*Email: m.donie.aulia@email.unikom.ac.id

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Abstract:

The purpose of this research is to observe and inform Generation Z about the importance of knowing the local culture. The method used in this research is a descriptive method with observation and interviews to obtain information related to our subjects, such as what are the traditions, regional songs, and traditional games of Sundanese culture. The results of this research were calculated from the results of interviews and questionnaires that were distributed using a Google Form. It shows that almost 80% of the Generation Z had begun to forget that there was no Sundanese culture itself. It is due to the effect of the rapid development of technology and the entry and exit exchanges of western cultures that affect our native culture. With the restoration of Sundanese culture through digital technology, especially social media, it is hoped that Generation Z can return to the Sundanese culture. It is also hoped that they can preserve the almost forgotten Sundanese culture in creative ways that can attract many people to re-learn Sundanese culture. If digital media is used positively and used for education in introducing Sundanese culture interestingly, it will have a very good impact on the preservation of this Sundanese culture. This research concludes that we want to make Generation Z more familiar with local culture than foreign or western culture.

Keywords: Digital technology, Sundanese Culture, Generation Z, Social media

INTRODUCTION

The word Culture comes from the Sanskrit language, namely "buddhayah" which is the plural form of "buddhi" (*budi* or intellect) which means things that are related to human intellect and reasons. According to *Kamus Besar Bahasa Indonesia* (KBBI) or Indonesian Dictionary, "culture" is defined as the mind, reason, or customs. Grammatically, the meaning of culture is derived from the word culture, which tends to refer to the human mindset. Culture is a way of life that continues to develop, is shared by a group of people, and is passed on from generation to generation. It is a notoriously difficult term to define (Safitri & Putra, 2018). A classical functionalist provided the most comprehensive account of the mechanisms of social structure and social cohesion (Bryan, 2019). One of the factors that have been linked to the demise of traditional cultural hierarchies has been the development of new communication technologies. Besides, in particular, it is also developed as the revival of broadcasting. Millennials are conventional; they respect cultural differences and are socially acceptant to a wide spectrum of cultures. This generation is comprised of peacekeepers, as opposed to their Generation X counterparts who are considered rebels (Monaco & Martin, 2007).

Nowadays, Sundanese people, especially Generation Z (Gen Z), seem to have lost the Sundanese character inherent in themselves. Therefore, character education is considered important to be better understood and applied in everyday life. Currently, social media has become important for social networking and content sharing. Moreover, the content that is generated from these websites remains largely untapped (Asur & Huberman, 2010). The government and the Sundanese people must preserve culture. Local culture and wisdom began to disappear because they were disturbed by foreign cultures that entered. Normalizing society knowledge management can be a way to preserve the concept of Sundanese culture. The knowledge that has been created in the community regarding the concept of Sundanese culture can be maintained by the efforts of the local government or the community itself by using knowledge management. Several researchers are involved in research on the topic of digitizing national culture. In China, to conserve national archival resources, a knowledge management framework is used for effective integration. Digitization is an attractive medium of cultural preservation for gen z (Fitzgerald, et al., 2014). Technology has always been important to our business. However, it is becoming more strategic, especially nowadays, when you see the emergence of new technologies (Gibson & Sodeman, 2014). Research on teachers of older children suggests that a strong school technology vision can have positive associations with teacher attitudes toward and use of technology. A fact that may be heightened in early childhood education given the continued debate over the appropriateness of young children using technology (Blackwell, et al., 2014). The children born from 1980 to about 2000 are known as the Millennials, Generation-Y, or the Net Generation. They are the most technologically-savvy generational group so far, with those in Western cultures, being brought up entirely in the age of personal computers and electronic gadgets. They are familiar and confident with all forms of technology such as mobile phones, PDAs, computers, dedicated game machines, and others (Jones & Martin, 2007). Social media having various impacts on youth's life in both ends some of the time impacts are in the favor of youth's social life and sometimes these impacts are negative to its user. Social Media might be sometimes seemed like just a new set of cool tools for involving young people (Shabir, et., 2014). Young adults are using technology more than ever to help maintain their social relationships and to feel socially connected to those around them. College students go online to exchange information, for entertainment, and to experience social connections (Amis, et., 2018).

This research aims at observing and informing Gen Z about local culture. This research was conducted by conducting observations and interviews about how familiar the gen z generation is with Sundanese culture. We used a descriptive method in this research. The test

is carried out by getting the percentage results of Gen Z's interest in Sundanese culture, then starting with creating creative content about the Sundanese culture that is uploaded on social media which will later display a graph of changes whether the Sundanese cultural content we make is attractive to them or not. By looking at the number of viewers, likes and shares as well as by distributing questionnaires to the same people so that we can see what changes before and after the Sundanese cultural content is uploaded on social media.

RESEARCH METHOD

The method used in this paper was a descriptive method, which is a search for concrete evidence of a state and activity (Aulia & Hendriawan, 2020). The data obtained by giving a questionnaire to the millennial generation that is 12-18 years old using Google Forms.

RESEARCH RESULTS AND DISCUSSION

The average age of the respondents is 12-18 years with the most respondent is 17 years old. 98% of them know Sundanese song but just the extent know and not so enthusiastic like to Korean and Western song. The impact of globalization and sophisticated technology causing the millennial generation to be more interested in outside culture and causing interest in local culture especially Sundanese culture. The influence of this western culture spread rapidly and developed due to technological developments. The following are the data obtained from the questionnaire has provided (see Figure 1).

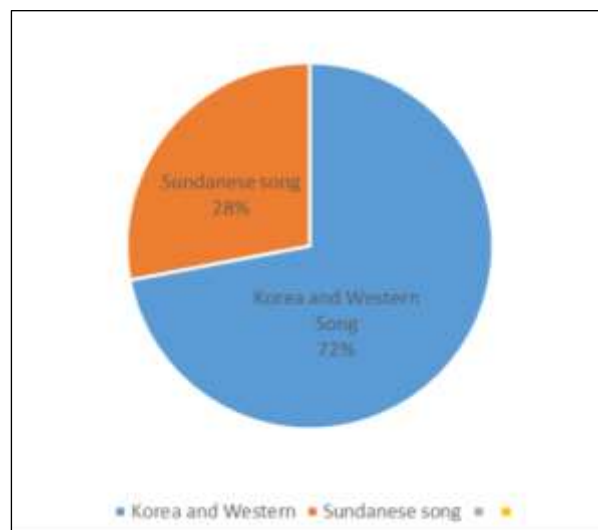


Figure 1. Type of favorite song

When we ask them “Whether the Sundanese language song sounds old to hear?”, and 76% of respondents answered no. It means that they still love the Sundanese culture even though the Sundanese culture is starting to fade (see Figure 2).

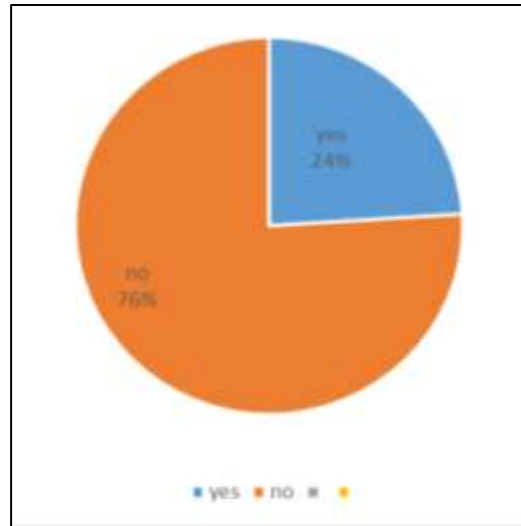


Figure 2. Type of listening Sundanese song

Only 66.7% of the respondents also knew that Sundanese artists even though that artist is famous for their achievements. Asep undertook his first performances in the 1970s and has been phenomenally popular since the 1980s when he began appearing on television (“Asep Show”), on radio, and making cassettes. He won the Binojakrama contest for best *dalang* in 1982 and several times thereafter. He performed in the United States in 1992 and has since done tours to England and performed and taught at the Institut International de la Marionnette (Charleville-Mézières, France). Asep is especially noted for his innovations in movement, puppet building, and music. His wayang (puppets) do spectacular somersaults in his fight scenes. Asep created a sensation in the 1980s with new ogres who vomit spaghetti or whose heads split open and brains ooze out.

Asep Sunandar Sunarya innovated a new style of gamelan (gong-chime) orchestra in which, by switching a few keys, musicians can play in different musical modes. Wherever Sundanese culture is known, Asep is a star. His son Dadan is also a *dalang* and often plays clowning scenes together with the clown puppet Cepot. Asep has done innovative collaborations with Ki Manteb Soedarsono and Slamet Gundono. Then when we compared the Korean artist with the Sundanese artist Asep Sunandar Sunarya (see Figure 3).

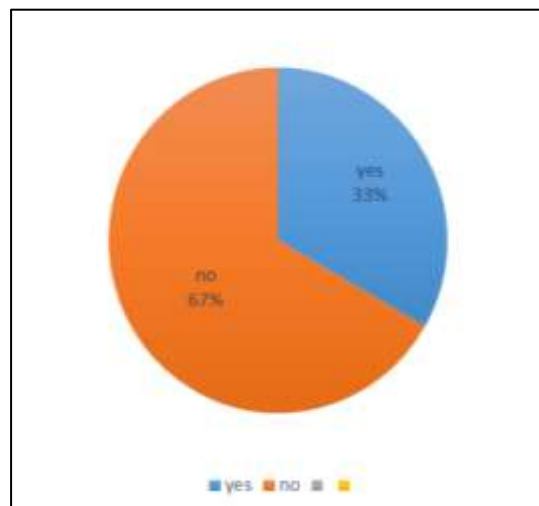


Figure 3. Type of better known

From the language, millennials still use Sundanese to communicate every day. They also said that they were comfortable using Sundanese for everyday communication because even at home they are getting used to using Sundanese language with their parents. 80% of respondents know the Sundanese art in the field of singing, namely *kawih*. However, when we asked about other arts namely *tarling* and *tutunggulan*, most of them, or almost over 70% do not know.

In conclusion, they only know the Sundanese culture, which is taught at school. In addition, they also know the culture from looking at the culture from the surrounding environment. The reason why this can happen is due to a lack of literacy and interest in the Sundanese culture itself and there is no effort to preserve the culture of the Sundanese area by the millennial generation and make many millennial generations does not know their own local culture. Sundanese traditional writing does not attract the attention of the millennial generation because there is no effort to preserve the beauty of the culture itself. The millennial generation prefers to study *hangeul* from Korea than traditional Sundanese writing, which we must know and preserve. They are more interested in studying the outside culture because it is more interesting. 69.6% of respondents know that there is a Sundanese tribe in Baduy called Sunda Wiwitan and 30.4% of respondents do not know that there is Sundanese tribe in Baduy. Even though the Baduy tribe is one of the tribes in the Sundanese area, which is very famous because its society is closed from the outside world and technology but is inhabited by around 26,000 people.

From the results, we have predicted that it is true that 76% of respondents choose that social media is more interesting than learning about the Sundanese culture. The reason is they think that Sundanese culture is ancient or it will be boring if learn more about Sundanese culture. We tried to ask them, "Are you interested if Sundanese culture introduced by technology or social media?" and 96% of respondents are answered interested. That means in their souls they want to learn more about Sundanese culture but there are no people who want to introduce by technology or social media. Even though if it is presented attractively, the millennial generation could know and love their culture.

We have the idea of introducing Sundanese culture by social media, which is being loved by the millennial generation now, namely social media such as the Tiktok application. It is currently in vogue so that we can make content about Sundanese culture as creative as possible. Therefore, the millennial generation will be interested and will preserve Sundanese culture with wider media and the ideas of the younger generation who are increasingly creative so that they learn Sundanese culture will not be considered ancient and Sundanese culture will not disappear in an increasingly advanced and sophisticated era. It cannot be denied that the globalization flow that is running fast has become a threat to the existence of local culture. The erosion of local cultural values is a risk to Indonesia's position as part of the global community. Globalization is a necessity that cannot be prevented, but its effects which can kill local culture should not be ignored (see Figure 4).

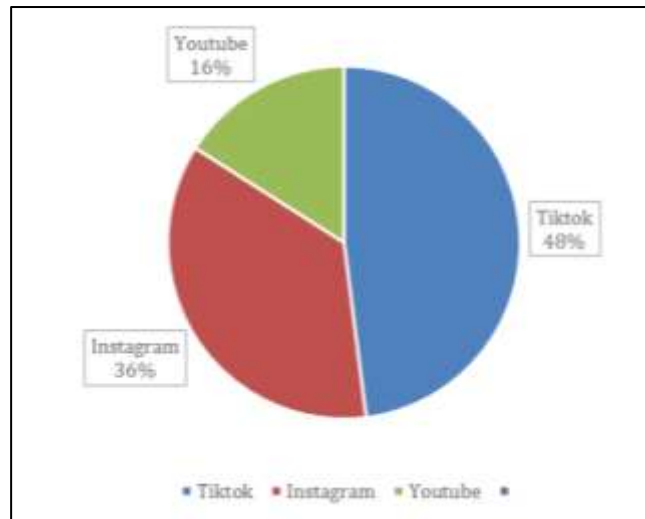


Figure 4. Type of favorite social media

Local culture needs to strengthen its resilience in facing the globalization of foreign cultures. Powerlessness in dealing with it is tantamount to allowing the elimination of the source of local identity, which begins with a local identity crisis. Globalization must be treated wisely as a positive result of modernization that drives society to progress. However, local cultural actors must not be careless and complacent because the era of openness and freedom also has negative effects that will damage the nation's culture.

Rejecting globalization is not entirely the right choice. It is because it means hindering progress in science and technology. Therefore, what is needed is a strategy to increase the resilience of local culture in dealing with it. Globalization is unavoidable; therefore, it must be anticipated by the development of a culture characterized by the strengthening of local identity and wisdom, which serves as the basis for formulating strategies in cultural preservation and development. The efforts to strengthen regional identity can be carried out by instilling cultural and historical values of the same fate among residents. Therefore, it is necessary to revitalize regional culture and strengthen regional culture.

Cultural development which is characterized by strengthening identity has interdependent character and nature or has cross-sectorial, spatial, multidimensional, and interdisciplinary linkages that rely on society as a basic strength by utilizing high potential equitable resources. The character of cultural development effectively embraces and mobilizes all elements in the face of the era of globalization which opens up transcultural and cross-cultural processes that will sustainably bring cultural values together. Globalization can create a homogeneous culture. A homogeneous culture or cultural homogenization, which is based on globalization is an attempt to homogenize culture, where every place will be more or less the same. Even though a person is in his place of residence, through this process of globalization the cultural symbols of other people from outside will come to him through the media intermediaries. That way, there will be a process of cultural integration, where the culture of other people from outside is absorbed and accepted into its culture. At the same time, it will disintegrate the existing culture. As a result, the culture will decline or be influenced by an outside culture. Therefore, the process of globalization will threaten the culture of a nation. If someone often watches outside broadcasts excessively, it will not only give the benefit of being able to know about other people's worlds but at the same time, that person will be trapped in the elements of the world outside into their environment.

CONCLUSION

As the advanced technology and times get, the higher the flow of globalization will come. Globalization does have a positive effect on the development of increasingly sophisticated science and technology. However, if the pace is out of control, the national identity and even the culture of our ancestors will be lost to the times. In today's increasingly advanced life, we are also inseparable from digital technology which is very easily accessible to various groups. Especially the millennial generation who are already dependent on the sophistication of digital technology, especially social media. The technology they use is getting more sophisticated but they are getting less and less familiar with their own culture. The Sundanese culture, which is a legacy from their ancestors that they must protect and preserve. By utilizing existing social media, the introduction of Sundanese cultures has begun in a more modern and creative way. Therefore, the millennial generation can get to know the culture of their ancestors while enjoying the sophistication of technology without having to study culture in an orthodox way. Thus, there is no term that the Sundanese culture is lost because it is defeated by the sophistication of digital technology. It creates a mutually beneficial collaboration between the introduction of culture and the use of digital technology.

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