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THE ROLE OF SOCIAL MEDIA IN SHIFTING CULTURAL CHANGE (REVIEW OF LITERATURE STUDIES IN THE CONTEXT OF MEDIA AND CULTURE)

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ABSTRACT

This article is entitled the role of social media in shifting cultural change using a qualitative research approach to literature studies. Using the Uses and Gratifications theory , namely that media use is basically determined by the individual's basic needs. The findings that arise when using social media for audiences (viewers) are: are cognitive impact, imitation impact and behavioral impact. The impact of actively using social media: first, social media can threaten the social values that exist in society. Second, social media can strengthen the social values that exist in society. Third, social media will form new social values in people's lives.

Pendahuluan

A. Introduction

The mass media has a very determining role in forming public opinion on an issue. Something that is actually not very important but can become important as a result of public opinion generated by the mass media. Likewise, people who are not really prominent can become important people as a result of mass media coverage of them. However, the mass media packages the appearance of religion and finally now the form of religion has undergone tremendous changes because it has penetrated the fields of politics, economics, tourism, education, science, arts, *entertainment* and others. Sometimes even the appearance of religion loses its sacredness and practical spirituality. The appearance of religion can be soft or hard depending on how the mass media packages it.¹

Another different opinion states that the task of winning public discourse cannot only be simplified by owning the media. Because winning public discourse is much bigger than that, namely an art about how to influence and structure the framework of people's thinking. Or how to make the public think in the desired way, how to make the public perceive things with the lens imposed on them.²

In society there are groups, which are large in number and continue to increase in number, who really trust radio and social media. They generally have a moderate level of income and education. They are the main targets of professional persuaders, because their choice is determined by how attractive the persuasion is packaged. This is the audience that Robert MacNeil describes in his book *The People Machine*, as a group that is less sophisticated, but more educated than previous generations who were generally conservative and tended to be passive in world issues. Because they do not pay attention to things in a deep way, they generally easily believe everything that is told to them.³

¹M.Ridwan Lubis, "*The Significance of Mass Media in Encouraging Diversity as a Factor of World Harmonization*," *national seminar paper on Religion, Mass Media and World Harmonization* (Medan, January 10 2004), p.1.

²Anis Matta, *Enjoying Democracy, Da'wah Strategy to Achieve Victory* (Jakarta: Pustaka Witness Publishers, 2002), p.37.

³William L. Rivers, *et. al.*, *Mass Media and Modern Society*, Second Edition, trans. Haris Munandar and Dudy Priatna, (Jakarta: Prenada Media, 2003), p.270.

B. Research methods

The research underlying this scientific article is descriptive literature and uses qualitative research methods. The research will be carried out with textual articulation, namely connecting old texts between components to social formations. The concept of articulation is a concept that seeks representation for the purpose of togetherness. ⁴The researcher also took research methods using Ricoeur's hermeneutical phenomenological approach.

This is very relevant to present and is in accordance with the problem to be studied, namely the classic problem, the role of social media in shifting cultural change, linked to media and culture. Furthermore, in Takwin's view, Ricoeur's hermeneutics-phenomenology is a synthesis of several hermeneutic methods and phenomenological methods.⁵

Likewise, Wilhelm Dilthey said that as part of the *verstehen method*, the main task of hermeneutics is how to interpret a classical text so that it belongs to people living in the current time, place and cultural atmosphere. The three subjects in question include: *the world of the text*, *the world of the author* and *the world of the reader*, each of which has its own vortex point and supports each other in understanding a text. ⁶

C. Discussion

The use of mass media can mean ' *exposure* ' which merely refers to the act of perceiving. In other contexts, this understanding can be a more complex one, where certain contents are consumed under certain conditions, to fulfill certain functions and related certain expectations to be fulfilled. The focus of this theory is more on the second meaning.

In *Uses and Gratifications*, media use is basically determined by an individual's basic needs. Meanwhile, in *Uses and Effect*, need is only one of the factors that causes media use. Individual characteristics, expectations and perceptions of the media, and the level of access to the media will lead individuals to the decision to use or not use mass media content.

⁴Rahma Ida, *Research Methods in Media Studies and Cultural Studies*, Jakarta: Prenada Media Group, 2016, p.6

⁵Takwin, Bagus, Juneman. (2011). Awareness of Self-Change and Perception of Social Change in Students. *Journal of Psychology*. Vol.5 No.1 December 2011.

⁶Edi Mulyono, et al. 2012. *Learning Hermeneutics: From Philosophical Configuration to Practical Islamic Studies*. Jogjakarta: IRCiSoD. Matter. 100

The results of the mass communication process and its relationship to media use will lead to the next most important part of this theory. Because the substance of mass communication is actually the media itself, which is a tool for conveying messages from communicators to a large audience. The messages conveyed are a very close relationship between the communicator as the user and the media as a channel to reach the audience. There are various forms in the relationship between the user and the media which is the channel tool. The relationship between use and results, taking into account the media content, has several different forms, namely:

In most traditional effects theories, the characteristics of the media content determine a large part of the outcome. In this case, media use is only considered as an intermediary factor, and the results of this process are called effects. In this sense, *Uses and Gratifications* will only be considered to play an intermediary role, strengthening or weakening the effect of media content. In this perspective, where the strength of the content of media messages is seen as a very important factor, skills are needed to design messages optimally so that they can influence the audience and produce the desired effect in accordance with the purpose of designing the message. Media content, which is a deliberately designed message, then only needs to be conveyed by the media.

In many processes, the results are more a result of use than characteristics of the media content. Media use can exclude, prevent or reduce other activities, as well as having psychological consequences such as dependence on certain media. If the use is the primary cause of the outcome, then it is called a consequence. In another sense, the media user public is considered as a party who is dependent on a particular media, thus, the content of the message or media content is a more or less complementary factor. This study looks more deeply into the use of media by audiences that goes further into the nature of dependency.

Apart from the two differences described above, there are other differences in using this media by combining the two. We can also assume that the results are determined partly by the content of the media which is carried out through the mediation of its use and partly the results are determined by the use of the media itself. Therefore there are two processes working simultaneously, which together cause a result that we call '*conseffects*' (a combination of

consequences and effects). The educational process usually causes results in the form of 'consequences'. Where some results are caused by content that encourages learning (effect), and others are the result of a process of using media that automatically accumulates and stores knowledge. This view gives equal importance to media content as well as media use. These two factors are not independent things but together have an effect on media use. In other words, effects and consequences combine together in a communication process to give rise to 'consequences'.

1. Media Influence

Regardless of positive or negative influences, in essence internet media has become a mirror of viewing culture for viewers in an increasingly rapidly developing information era. What is worrying about program packages on the internet is the influence that can turn audience behavior in a direction that tends to be negative. Apart from that, previously social media may have only been consumed by certain groups and ages, but now it can be enjoyed and is very easily accessible to all groups without age limits. Many internet program packages that are supposed to be consumed by adults are actually watched by children.

Social media, like other mass media, plays a role as a tool for information, entertainment, social control and geographical connection. As the process of conveying the contents of social media messages to viewers continues, the contents of the messages will also be interpreted differently according to the viewers' vision. This happens because the level of understanding and needs of viewers regarding the content of social media program messages is closely related to socio-economic status as well as the situation and conditions of viewers when watching social media. Therefore, the influence that social media has on viewers is also varied, it can have a positive effect and conversely it can also have a negative effect, this depends on the viewer's selectivity in choosing and using the information conveyed by social media.

The application of selectivity in choosing social media is closely related to the characteristics of the audience (viewers), such as gender, education, age, religion and culture. As explained by Depari and MacAndrews, variables such as gender, age and education also

determine a person's selectivity towards the media offered . ⁷Wright said that the application of selectivity is a by-product of the social characteristics of the audience (viewers).⁸

2. Impact of Social Media

Theoretically, Kuswandi said that there are three impacts that social media events have on audiences, namely:

1. Cognitive impact, namely the ability of viewers to absorb and understand events broadcast on social media which creates knowledge for viewers.
2. The impact of imitation, namely that viewers are exposed to an actual model so that viewers follow suit and copy it.
3. Behavioral impact, namely the process of embedding socio-cultural values that have been broadcast on social media which are applied in the daily lives of viewers.⁹

Based on Kuswandi's opinion, there are pros and cons to the impact of social media , namely:

1. Social media can threaten the social values that exist in society.
2. Social media can strengthen the social values that exist in society.
3. Social media will form new social values in people's lives.

The newest surprise in human civilization this century emerged when the globalization of information technology invaded all corners of the world. Almost all developments anywhere on the face of the earth can be witnessed via social media network broadcasts . Because social media is one of the pioneers in disseminating information using satellites and is now an information medium that continues to grow rapidly. Having social media in this day and age is not something extraordinary, because people have many other technologies that are more sophisticated than social media. Nowadays it can be said that almost every household has social media

According to McLuhan, social media will restore the balance of sense ratios that have been destroyed by print media. On a broader scale, he said, social media has united people from

⁷Edward Depari and Colin MacAndrews, *The Role of Mass Communication in Development* (Yogyakarta: Gajah Mada, 1988), p. 5.

⁸Charles R Wright, *Sociology of Communication* (Bandung: Teen Rosdakarya), p. 133.

⁹Kuswandi, *Ibid*, p. 100.

separate countries and nations in a "world village". McLuhan further said that the social media generation was the first post-literate generation. According to him, parents today are watching their children become third world, and that because of social media and other news media, children do not think the same way as their parents used to.¹⁰

Based on the description above, it can be understood that social media has an impact on viewers. The presentation of varied and interesting events makes people flattered to take the time to sit in front of social media. But behind it all, without realizing it, social media has had a lot of negative influences on human life, both children and adults. Social media, apart from being a good friend, can also be a terrible enemy.

In a survey conducted more than half of children in the US have social media in their rooms. Teenagers watch social media the most in their bedrooms and almost a third of pre-school children have social media in their rooms and spend more time watching social media. It was also stated that several female students at a school took turns skipping school to watch a soap opera on social media.¹¹

In Indonesia it may not reach that large a percentage, but the influence of social media has also shaped the mindset of children and Indonesian society in general. In social media broadcasts today there are many lifestyles that are contrary to the norms that apply in society, especially religion, such as acts of violence, vulgarity, crime, free sex, fraud, radical hair styles and so on. People who watch such shows more and more often will eventually accept it as a normal act. In this case, social media has become propaganda to mislead the public.

As a result of witnessing violence too often, it can lead to:

- a. Aggressive behavior.
- b. Children become less cooperative, less sensitive to others.
- c. The belief arises in children that all problems can only be solved through violence.
- d. There is a belief that the world of social media presents a real world, not a fantasy.
- e. Difficulty expressing yourself.
- f. They often imitate social media heroes' violence and behavior.
- g. They will often ask for things advertised on social media.

¹⁰ *Ibid*, p. 336.

¹¹Influence of Social Media and Film (*The Influence of Social Media and Movies*)
www.indomedia.com, 2003.

- h. When playing, they are more aggressive than creative and constructive.
- i. They will have difficulty mingling with other children.
- j. They may not develop the habit of reading.
- k. Children have difficulty sleeping due to fear of violence displayed on social media.¹²

Social media, like other mass media, plays a role as a tool for information, entertainment, social control and geographical connectivity. In this regard, the message conveyed will be perceived by viewers differently. Thus the impact caused by social media will certainly be different. However, it must be acknowledged that the need to obtain entertainment, knowledge and information easily through social media cannot be avoided so that even though everyone may already know the negative impact it can have, the existence of social media is still maintained.

In reality, the impact that social media currently has is very large. Unexpected changes are occurring in today's society due to the influence of social media broadcasts. The hair styles of young people who are famous in America are now being imitated by young people in Indonesia. This is the style of everyday social interactions. Because of this, there are pros and cons among various groups regarding the impact of social media on viewers. Some say social media broadcasts can threaten social values and others say they can strengthen social values.

Regardless of the pros and cons regarding the impact of social media on viewers, what is clear is that behind the advantages that social media has, social media has great potential to leave a negative impact on various levels of society, especially children. Social media, which comes with programs of moral destruction and violence, is destroying moral values in society, especially the moral values and morals of teenagers and children. This kind of phenomenon does not only occur in the West, but also in other countries because of the large infiltration of media, especially Western media, in various corners of the world. This moral damage can occur because what should be a spectacle for adults ends up being a spectacle for children and teenagers.

D. Cultural Change

In line with recent developments, traditions in Besilam have gradually decreased in the level of completeness of customs as outlined in customary law, but adapted to developments over

¹²Chen Milton, *Children and Social Media* (Jakarta: PT Gramedia, 2004), p.19.

time. Several factors cause shifts, namely internal factors consisting of time efficiency and cost efficiency. This is a positive thing and is not disputed among society. This is due to the diverse levels of life in society. Family economic factors are very influential factors in family and community life.

Because to carry out an activity, sufficient funds are needed so that the activity can be carried out perfectly. Social change is changes to social institutions in a society, which affect its social system, including values, attitudes and behavioral patterns among groups in society. According to Gillin and Gillin, social changes are variations from accepted ways of life, either due to changes in geographical conditions, material culture, population composition, ideology or due to diffusion or new discoveries in society.¹³

Modernization has had a big impact on the dynamics of social change in people's lives, including people living in rural areas, where they still maintain their existing culture. Factors that encourage the process of change in a society where a process of change occurs, include: (1) Contact with other cultures (2) An advanced formal education system (3) An attitude of respect for one's work and the desire to progress (4) Tolerance for deviant acts (*deviation*), which are not offenses (5) Open system of layers of society (*open stratification*) (6) Heterogeneous population (7) Community dissatisfaction with certain areas of life (8) Orientation towards the future (9) The value that humans must always make efforts to improve their lives.

This is in line with the basic concept of Durkheim and Mauss' theory of social structure which is colored by functional principles. This principle views that each part or element of society's life is placed within an integrated whole. ¹⁴Exploring the systemic characteristics of culture means knowing how the structure of a society is related to form a unified system. Therefore, understanding the social structure of a society is very important, because society cannot be separated from the existence of cooperation between individuals who are regularly organized. The awareness that there is a social unity with clear boundaries is based on a logic of thinking that groups and then interprets.

Traditions are habits passed down from generation to generation by a group of people based on the cultural values of the community in question. Traditions show how members of society behave, whether in supernatural or religious life. ¹⁵Culture has three forms: first, culture

¹³Soekanto, Soerjono. *Sociological Theory of Social Change*, Jakarta: Rajawali Press. 1987, p. 263.

¹⁴Linton, R. *The Study of Man* . New York: Century Company. 1936 p. 118

¹⁵Mural Esten, *Tradition and Modernity in Plays*, (Jakarta: Intermasa, 1992), p. 14

as a complex of ideas, notions, values, norms, regulations and so on. Second, culture as a complex of patterned behavioral activities of humans in society. The third form of culture is as objects created by humans.

Tradition is *the starting point (nugthah al-bidayah)* is the responsibility of civilization, tradition is part of the means. ¹⁶Human life cannot be separated from the transformation of values, none other than the legacy of ancestors which has been preserved from generation to generation by every nation. For Hanafi, tradition can be divided into several levels. *First*, traditions can be found in written form in the form of books or other things stored in various libraries or other places. *Second*, traditions can also take the form of concepts, thoughts and/or ideas that are still alive and present in reality.¹⁷

Tradition and culture are the flesh and blood of society wherever they are. So when these traditions and culture are accommodated in a religion. Geertz saw that among the symbols possessed by humans there is a group which constitutes a separate system, which he called sacred symbols. This is because sacred symbols originate from *ethos* and a *word view*, which are the two most essential elements of human existence; and also because these sacred symbols are intertwined in other symbols that humans use in real daily life.¹⁸

In social life, religious traditions are cumulative and cohesive, uniting the diversity of interpretations and belief systems in religion. Diversity integrity occurs because essentially in every group life there is a pattern of interaction involving two or more people. From this pattern, each group unites the main goal of its religious actions with beliefs and agreements. ¹⁹The symbols created by society can unite collective consciousness so that religion becomes the main tool for uniting community interests. Individual potential becomes less meaningful if it is placed in the midst of collective interests whose representation is implied by symbols. Symbolic awareness increasingly emphasizes and strengthens the personality and integrity of society.

Here tradition only means inheritance, what is truly left over from the past. As Shils says in his book Piotr Sztompka, tradition means everything that is channeled or inherited from the past to the present. ²⁰Tradition is a comprehensive system, which consists of ways of aspecting

¹⁶Wasid, et al, *Interpreting Tradition and Modernity; Ideas for Islamic Renewal*, (Surabaya: Pustaka Idea, 2011), p. 31

¹⁷*Ibid*, p. 31

¹⁸Clifford Geertz, *Abangan, Santri, Priyayi in Javanese Society*, (Jakarta: Pustaka Jaya, 1989), XI

¹⁹Beni Ahmad Saebani, *Sociology of Religion*, (Bandung, PT Refika aditama, 2007), 3.

²⁰Piotr Sztompka, *Sociology of Social Change*, 06th Edition, (Jakarta: Prenada, 2011), p. 70

and giving meaning to speech behavior, and various other types of behavior of humans or a number of humans who carry out actions with each other.²¹

Apart from that, tradition is part of the mechanism of human life, because tradition can help facilitate the personal development of members of society. As WS Rendra in his book *Johanes Mardini* (Editor) emphasizes the importance of tradition, that without tradition social interactions will become chaotic and human life will become barbaric. In that case, culture has rules that can be easily identified based on cultural expressions as the embodiment of cultural values supported by society.²²

Conclusion

. Media use can exclude, prevent or reduce other activities, as well as having psychological consequences such as dependence on certain media . use of media that automatically accumulates and stores knowledge. This view gives equal importance to media content as well as media use. These two factors are not independent things but together have an effect on media use. In other words, effects and consequences combine together in a communication process to give rise to 'consequences' .

What is worrying about program packages on the internet is the influence that can turn audience behavior in a direction that tends to be negative. This depends on the selectivity of the audience in choosing and using the information conveyed by social media. Theoretically, there are three impacts that social media events have on audiences, namely: Cognitive impact, namely the ability of viewers to absorb and understand events broadcast on social media which creates knowledge for viewers. The impact of imitation, namely that viewers are exposed to an actual model so that viewers follow suit and imitate it. , Behavioral impact, namely the process of embedding socio-cultural values that have been broadcast on social media which are applied in the daily lives of viewers . Or there are 3 impacts if you actively use social media: first, social media can threaten the social values that exist in society. Second, social media can strengthen the social values that exist in society. Third, social media will form new social values in people's lives.

²¹Wasid, et al, *Interpreting Tradition and Modernity; Ideas for Islamic Renewal*, (Surabaya: Pustaka Idea, 2011), p. 30

²²Danu Priyo Prabowo, *Islamic Influence in R.Ng's Works*. Ranggawarsita, Narasi Publisher, Yogyakarta, 2003, 19

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