

INDONESIAN CULTURAL IDENTITY IN SOCIAL MEDIA NETWORKS: A CRITICAL DISCOURSE ANALYSIS ON INSTAGRAM OF GEN Z USERS

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Abstract

Among the mediums that can be used to express cultural identity is social media. The purpose of this study is to examine how Indonesian culture is presented and how to preserve it, and how to express Indonesian cultural identity on the Instagram social media platform. This research was conducted using a qualitative research method in the form of a critical discourse analysis method. Initial research data through interviews with generation Z Instagram users and secondary data in the form of literature and observations. The results showed that Instagram social media can be a means to express Indonesian cultural identity. However, there are still many Instagram users who are not wise in using social media. This can be seen from the many negative comments made by Instagram users. This is contrary to Indonesian culture which is famous for its politeness. Therefore, it requires mutual awareness to utilize social media wisely. Cultural content that is interesting and relevant to everyday life can be a concrete step in expressing Indonesian cultural identity in the digital era.

Keywords : Cultural Identity, social media, Instagram, generation Z

1. Introduction

Social media is one medium that can be used to express cultural identity. This study looks at how Indonesian culture is portrayed and how to keep it that way (Sulistyarini & Dewantara, 2023). Culture, particularly in Indonesia, varies greatly from island to island and has developed into a national identity that needs to be promoted widely. This culture encompasses a wide range of activities, including singing, dancing, music and traditional food (Parhan et.al., 2022).

Unfortunately, more and more millennials and Generation Z are falling in love with global pop culture and often forgetting or rejecting their own cultural heritage (Rasyid et.al., 2023). Social media, as an online platform that facilitates content sharing and interaction, opens up new opportunities for culture to flourish, interact, disseminate its influence and as a means of introducing, educating and motivating the younger generation to appreciate the traditional values of Indonesian society (Prasetyo et.al., 2023).

However, the relationship between culture and social media also involves challenges. Content standardization, stereotypes, and the influence of popular culture can obscure the uniqueness of traditional cultures and affect diverse cultural heritages. Currently, Indonesians tend to prefer foreign cultures because they are considered more interesting, useful, and distinctive (Larasati et.al., 2023). This is in accordance with Malinowski's theory which states that cultural interaction between higher and active cultures with lower and passive cultures will result in changes in cultural values. This shows that the principle of diversity needs to be instilled and reinstated in Indonesian society (Utomo & Prayogi, 2021).

In Indonesia, the average age of social media users ranges from 13 to 25 years old. However, more and more young people under the age of 13 are also utilizing social media as the digital age advances. If parents do not give proper advice to their children, this can jeopardize their growth and development. Media can now be used by users to socialize, interact, and disseminate information (Nawaf et.al., 2023) thanks to the growth of social media platforms such as Facebook, Whatsapp, Instagram, and Twitter and websites in the communication space.

To improve family digital literacy, it is necessary to build a digital literacy culture early on. A family literacy culture will benefit from this. Information technology has evolved to include ways of sending, storing, transforming and using data in all its forms (Faizal et.al., 2020). It used to be limited to computer hardware only. In addition to print and electronic media, the use of social media is increasingly widespread in the contemporary era of globalization. Social media and the internet facilitate easy access to knowledge, self-expression, and disclosure of one's identity through Indonesian culture (Fahyuni, 2017).

This study takes several previous studies related to critical discourse analysis, culture and digital media as secondary data in helping to understand how the critical discourse analysis approach in understanding a problem or social phenomenon, especially in social media. The use of social media causes several impacts, one of which is the commodification of popular culture, especially to those who often use social media (Shamad, 2013). The results of his research show that through social media activities, the commodification of popular culture can occur, especially in generation z who daily use social media. In this study, researchers used generation Z subjects who actively use social media and live in Jakarta. Researchers took 5 samples of subjects aged in the range of 13-25 years.

Critical discourse analysis is the analysis of various systematic forms of interrelationships in social processes. Critical discourse analysis is not an activity that merely comments on discourse, but involves a systematic analysis of the text (not only descriptive, but also narrative). Discourse analysis in critical discourse analysis theory is not only seen as a study of language, but also an attempt to reveal the hidden intentions of the subject who expresses the intent of the statement (Prayogi, 2013). Norman Fairclough's discourse analysis approach seeks to build a discourse analysis model that contributes to social and cultural analysis by combining or connecting the tradition of textual analysis with the broader context of society. In his discourse analysis, Fairclough focuses on the use of language as a social practice known as three-dimensional discourse analysis. The three-dimensional discourse analysis in question is an analysis that involves three levels of analysis, namely (1) textual or textual analysis (micro), namely description of the text; (2) discourse analysis or discourse practice (meso), namely interpretation of the relationship between the discourse production process and the text; (3) socio-cultural analysis or sociocultural practice (macro), namely explanation of the relationship between the discourse process and social processes (Prayogi, 2023).

The purpose of this study is to examine how Indonesian culture is presented and how to maintain Indonesian culture, and how to express Indonesian cultural identity on the Instagram social media platform.

2. Method

The critical discourse analysis method is used as a qualitative research approach for this study. In this research, critical discourse analysis will be conducted through the interpretation of pre-existing texts. Since the reality contained in the book is the result of the author's interpretation, subjectivity cannot be avoided in this investigation. However, by presenting the findings of language analysis as evidence, the subjectivity can be reduced. The location chosen by this researcher is the province of DKI Jakarta, with the data collection period from September to December 2023. A paradigm is a pattern or model of how something is structured (parts and their relationships) or how parts function (behavior in which there is a special context or time dimension). According to Kuhn 1962 in his book "The Structure of Scientific Revolutions" defines the scientific paradigm as an accepted example of actual scientific practice, examples include laws, theories, applications, and instrumentation together which provide a model from which a coherent tradition of scientific research emerges (Lexy J Moleong).

The research entitled Indonesian Cultural Identity in Social Media Networks: A Critical Discourse Analysis on Instagram of Gen Z Users uses a critical paradigm that is very concerned about dismantling the aspects hidden behind an apparent reality (virtual reality) in order to carry out critique and transformation of social structures. In this case, it concerns what gen Z has done in constructing the reality of social media life. This research uses a critical

paradigm that focuses on revealing the hidden elements underlying virtual reality and pseudo reality to criticize and transform social institutions. In this case, it is about how Gen Z uses social media to create their own version of reality. Meanwhile, the research objects collected in this study are uploads on Instagram social media through sampling gen Z user accounts, while the subjects are informants in this case gen Z users on Instagram social media. To collect comprehensive data and information relevant to the subject of research, researchers chose the premier data collection method through interviews and documentation. Secondary data, in this study secondary data can be obtained from several books and previous research concerning gen Z research.

3. Results and Discussion

Critical Discourse Analysis on Instagram accounts of Gen Z users (Norman Fairclough critical discourse analysis). In his discourse analysis, Fairclough focuses on the use of language as a social practice known as three-dimensional discourse analysis. The three-dimensional discourse analysis in question is an analysis that involves three levels of analysis, namely (1) textual or textual analysis (micro), namely description of the text; (2) discourse analysis or discourse practice (meso), namely interpretation of the relationship between the discourse production process and the text; (3) socio-cultural analysis or sociocultural practice (macro), namely explanation of the relationship between the discourse process and socio-cultural processes (Prayogi, 2023). The analysis conducted on a sample of Instagram accounts owned by generation Z users was analyzed through Norman Fairclough's analytical method which focuses on these three dimensions. *First*, Text Analysis. Analyzing text is often used in dissecting text in news articles. While on social media, the text is contained in the caption on social media posts.

Describing the social media of gen Z as a sample shows that Instagram is a tool for them. Posts containing foreign culture, especially K-pop and the use of English in making captions make Indonesian cultural identity a little marginalized.

In this research, the most basic element in Norman Fairclough's discourse analysis is carried out through the text of interviews conducted with several speakers who became the research data sample. The following are some of the interview results regarding Gen Z's views on social media management 1) stated that the use of Instagram among Generation Z Indonesia is very common, both for sharing moments and for personal entertainment. (Tirawati, interview, December 12, 2023). 2) argues that Instagram content often tarnishes Indonesia's cultural identity because it displays negative things that go viral. (Tirawati, interview, December 12, 2023). 3) Reminds Generation Z to show the identity of the Indonesian people who are polite and well-mannered in interacting on social media. (Ellen Siregar, interview, December 12, 2023). 4) Seeing Instagram as a good platform to showcase Indonesian culture to Generation Z, as long as the content is presented in an interesting way. (Ellen Siregar, interview, December 12, 2023).

From the results of the interview, it can be described that the use of Instagram as a means of entertainment and sharing moments. But on the other hand, the use of Instagram really does not reflect the identity of Indonesian culture which is polite because Indonesian netizens tend to comment negatively.

Second, Discourse Practice. Fairclough (1989) explains that text interpretation involves a dialectical interaction between the content of the text (signal) and the interpreter's background knowledge and assumptions (MR). Interpretation is also influenced by situational context. The results of Gen Z users' social media text interpretation show that local cultural content is not their top priority. Global entertainment content such as K-pop is more desirable than the promotion of Indonesia's own culture. By posting pictures and videos to their Instagram accounts, they show this.

The following are the results of interviews on what is included in the discourse of Indonesian cultural identity that can be identified through the activities of gen Z users on Instagram. The following is a summary of the two interview excerpts:

On Instagram, Gen Z users often watch entertainment content such as comedy, fashion, food, and also have conversations via DM or the comments column. (Tirawati, interview, December 12, 2023). Seeing that there is still an Indonesian cultural identity that radiates on Gen Z's Instagram, such as the use of Indonesian language, posts about batik, regional customs, Eid traditions and vacations to the regions, as well as celebrations of national days such as Independence Day and Kartini Day. (Tirawati, interview, December 12, 2023).

The interviewees understand the discourse of Indonesia's cultural identity, but in practice Generation Z has not expressed much local cultural identity in their social media content, even though Indonesia's cultural elements are actually very diverse. The uploading of local cultural content by Generation Z is usually done on special occasions such as National Batik Day, Kartini Day, and Independence Day. By seeing trending content, Gen Z also shares similar content so as not to be left out of the conversation on social media.

Third, Social Practice. Culture The explanatory analysis stage in Fairclough's critical discourse analysis deals with social transformation and social values through discourse reproduction. It aims to show the relationship of discourse with social structures and their impact.

Understanding socio-cultural practices is important to see how language shapes and is involved in the dynamics of society. Social media is a place where online identity formation is influenced by social and cultural contexts. The influx of Korean culture into Indonesia affects various aspects, including shaping the identity of the younger generation on social media. Social contexts outside the media also influence media discourse. In social media, what users display is influenced by internal and external factors. The following are the results of the interview:

The concept of Indonesian cultural identity in Generation Z's social media content is quite interesting. The reason is that the content makes users stay on the app and spend a lot of time just watching. In addition, the content also provides inspiration such as fashion that influences clothing styles. Someone who initially didn't care about fashion may want to try a new style of dress after seeing fashion content on social media. (Tirawati, interview, December 12, 2023).

The source's statement is relevant when viewed from critical discourse analysis. This generation is easily influenced by social media content, such as the viral "Citayam Fashion Show" fashion trend. Social media is a reference for Generation Z in showing their identity. However, social media also has a negative impact, such as the rise of hate speech and harsh words. This can be seen in the comment section, which often contains negative and irresponsible comments. Unlike the mass media, which has journalistic rules and ethics, in social media users are more free to express themselves. Because of this, freedom of expression on social media is often abused and crosses the boundaries of norms or ethics. Social media users become gate keepers for the information received on social media, as well as filters for the information to be shared.

Characteristics of the Young Generation and their Identity

The formation of generations is based on a period of living and shared experiences that form a collective consciousness. This contributes to similar characteristics and values within a generation (Fountain et.al, 2011). Generation Z was born 1995-2010. They are tech-savvy, social media active, expressive, multitasking. Prof Dr Moestopo University students belong to Generation Z based on year of birth and behavior (Diena et al: 06). The characteristics of Generation Z students are the same in general, Generation Z is tech-savvy, active in social media, lonely because they are cut off from physical space during the pandemic. However, there are distinctive differences in Gen Z at the university.

Generation Z is very familiar with the online world (Wijoyo et al, 2020). They spend 8-12 hours per day on digital media for education, entertainment, networking. 42% of Gen Z Univ Prof Dr Moestopo also use online to communicate. Unlike the previous gen, Gen Z is more open to digital literacy and new media. 50% of Prof Dr Moestopo University students are stressed because of social media. Gen Z prefers digital literacy over conventional. Social media can revive the discussion of Indonesian cultural identity in the current digital era.

Generation Z's Digital Identity Construction and Its Impact on Indonesian Cultural Identity

Before social media, identity was determined by physical attributes (Alberto et.al., 2017). Now it is more of a declarative, active, calculated digital identity from personal data on digital platforms. 1980-1990s believed virtual environments could liberate from physical & social boundaries. 2000s Social web reinforces active elements of digital identity. Social networks increase realism & reliability of self-information, though difficult to hide because everything is exposed.

Post-pandemic, digital connectivity has strengthened to fulfill integrated needs despite distance restrictions. Digital identities are formed along with massive virtual interactions. Virtual space becomes a new arena to shape oneself. Indonesian culture has experienced a shift in social perspective. An example of gotong royong: positive when raising funds for Palestine online, negative when triggering hate speech or hoaxes on social media related to politics by Gen Z. Generation Z constructs a digital identity by utilizing features in the digital space to exist and be safe.

Some researchers propose cyberspace as a new public area that encourages conversation and user engagement (Habernas, 1991). Public spaces are called imaginary communities with shared beliefs. 75.7% agree that virtual spaces are effective in carrying out daily life.

After the pandemic, the establishment of social media as a heterotopian space weakened when physical movement was relaxed. People are free to express themselves in the real world. Social media is the "other space" where self-disclosure is allowed without limits. Half of Gen Z trust online media for personal activities. As a Networked Public, social media has functions and characteristics similar to physical public spaces, triggering collective community action.

Networked Public is described as a networked technology-based public space, where imaginary collectivities emerge from the interaction of people, technologies and practices (Johannessen, 2012). Gen Z forms small communities on social media such as online classes, chat groups, etc. They feel more free to do their activities without restrictions. They feel more free to do activities without restrictions so that cultures such as mutual cooperation, manners begin to erode. Gen Z prefers community communication that simplifies the purpose without looking at the selection of words, eliminating manners. Adequate education can minimize this negative impact. In the heterotopic space of social media, Gen Z lives an academic life and virtual body via digital identity. This is positive if it builds dynamic scientific discussions.

Social media platforms have two sides. On the one hand it is beneficial if used wisely, on the other hand it is dangerous if misused. This is especially true for Generation Z, which prioritizes ego and freedom of expression. Indonesian culture and social media are actually not in conflict if social media is used culturally, for example by upholding the values of gotong royong, politeness, hospitality. These values are starting to erode due to the changing times and the uncultured use of social media.

According to sociology, social control can start with the individual. The easiest control is to maintain Indonesian social norms and culture. The younger generation must wisely utilize social media according to Indonesian culture. Social control can also be done through family, school and society. One way is to implement cancel culture like in South Korea. Thus, generation Z will think twice before viralizing things that collide with Indonesian culture.

Social media has a positive or negative impact depending on its use. Social media has unwittingly colonized culture in society and created a new stratification based on popularity on social media. This trend of showing off and mocking each other is eroding Indonesia's friendly, gotong royong identity, and forgetting physical culture such as songs and regional clothing. This is a serious threat to the preservation of Indonesian culture.

There are several strategies that local cultures use to survive globalization (Lee, 1991) in (Goonasekera, et.al, 1996). Adapting foreign culture with local values is one approach. Songs performed with foreign melodies but local lyrics, or foreign television shows hosted by local presenters. In the past, local culture faced different challenges than today. In the past,

long-distance communication was difficult, but now communication tools have become more sophisticated, making communication easier. This has also changed people's lifestyle (Saptadi, 2008).

Local culture is strongly influenced by globalization, one of which is the fading of local cultural heritage. To strengthen local culture amidst the onslaught of globalization, appropriate action is needed. One tactic that can be used is to utilize advances in information and communication technology to promote local culture globally. This strategy can be done by creating television programs, films, or social media featuring local culture. These programs can be broadcast in national and international media. Implementing a counterculture, or an attempt by local media to counterbalance the impact of outside media, is another tactic. Local media can highlight local cultural characteristics in their programs. By applying these two strategies, it is hoped that local culture can be preserved amidst the onslaught of globalization.

Technological advancements have advantages and disadvantages. The adverse impacts, such as the spread of misinformation, misuse of technology, and technology addiction, need to be addressed together. One way is to utilize digital media to spread Indonesian culture (Ngafifi, 2014). Digital media can reach a wide audience, facilitate the dissemination of information, and increase the attractiveness of Indonesian culture. By utilizing digital media, Indonesian culture can be more widely recognized by the world community (Meilani, 2014). The government and society can work together to utilize digital media to spread Indonesian culture.

4. Conclusions

Social media can be a means to promote Indonesian culture, but it can also be a means of spreading foreign culture. Generation Z can be the key to generating a positive impact on Indonesia's cultural identity by using social media wisely. The preservation of Indonesian culture on social media platforms requires social control efforts from the community. This can be done through content monitoring, family supervision, education in educational institutions, and the implementation of Cancel Culture. Social media can be a means to preserve and promote Indonesia's cultural identity. To realize this, a shared awareness is needed to utilize social media wisely. This cultural content that is interesting and applicable to daily life can be a concrete step in expressing Indonesia's cultural identity in the digital era. Instagram for Generation Z is prioritized for sharing this content is interesting and applicable in daily life. Cultural content is considered less interesting and does not represent individuals or their personal side.

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