

The Sensibility of Cyber Community in The Multicultural Space: Reading the Practice of Digital Ethnography in *Kampoeng Cyber Jogja*

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This study aims to reveal the sensibility and the sociocultural practice of the KCJ cyber community in a multicultural space. This research uses digital ethnographic methods to reveal the cultural practices of cyber societies and cultural productions born from their new habits. Indirectly, the impact of alleviating society from the digital divide led them to sociocultural change. The KCJ community entered into a hybrid space. The online activities of the KCJ community form a local-multimedia sensibility, both of a general nature such as limited internet access by looking at the world globally or explicitly using the Internet as a medium of interaction and communication with only a limited community. In practice, KCJ's sensibility as a multimedia society mingles with the traditional sensibility that social practices still follow local customs, values, and norms.

Keywords: Cultural Practice, Cyber Society, Digital Ethnography, *Kampoeng Cyber Jogja* Multicultural Space

JEL Classification: Z1, Z13, Z19.

INTRODUCTION

Modernization has brought significant changes in human life. The existence of cyberspace as the product of modernity creates a new society base which results in the deterritorialization of citizenship to netizenship. The problems that arise are increasingly related to structural issues or community practices in the cultural realm. Christine Hine (2000) argues that internet analysis in the study of social sciences has two ways, namely as a form of culture and as a cultural practice. This idea underlies the relationship between ethnographic methods and internet studies that gave birth to three different approaches. The approach is virtual ethnography or cyber ethnography, online ethnography, and internet ethnography in everyday life—this methodological approach developed in parallel with different periods of internet development (Ardévol & Gómez-Cruz, 2014, p. 3).

A different perspective about internet cultures, in this case, can be seen from the existence of Kampoeng Cyber Jogja (from now on, abbreviated as KCJ). KCJ is a small village in Patehan Village, Taman RT 36 RW 09, Kraton District, DI Yogyakarta. This village consists of only one RT. Initially, the existence of the Internet in this village helped the local people's economy so that the small industry owned by the residents was widely known. In 2006 this village was initiated as a cyber village that developed as a tourist destination in Yogyakarta. Its central location near Tamansari tourism and the Yogyakarta Palace area make Kampoeng Cyber Jogja known to global tourists. The Internet, which was initially limited to a few houses, was finally owned by every KCJ resident.

This phenomenon shows an ethnographic picture mediated by digital tools and the overall ethnographic work between virtual and non-virtual. Nowadays, social media is an information center than other media that has a lot of potential for advancement of an effort, like conducting in business, marketing of product and services, communicating with customers, etc (Arianti & Julita, 2019, p. 176). By looking at the context, this study sees that there are two forms of interaction. The KCJ community carries out its activities as an online community (netnography) while maintaining its previous ethnographic work as a social community. This problem raises the question of the direction of the KCJ community's sensibility in this multicultural space. Automatically this different sensibility will form different sociocultural practices as well.

LITERATURE REVIEW

Multimedia Sensibility

So far, there are still two studies that discuss multimedia sensibility as a whole or a fairly substantive part of the research itself. Faruk discusses multimedia sensibility in the context of literary studies. Multimedia sensibility has given birth to a new trend in literary works, namely the postmodern trend (Faruk, 2011, p. 49). While Dwiwardani & Wardhani conducted a multimedia sensibility study in learning Japanese that multimedia technology has conditioned society to turn into a multimedia community with unique characteristics, sensibility, and needs (Dwiwardani & Wardhani, 2017).

Cyber Society

Discussions about cyberspace and cyberculture in a structural view place users as agents. This phenomenon places cyberspace as a new world that forms a new culture in computer network technology. It contains people's feelings, attitudes, emotions, and behavior patterns (Prasetyo, 2012). The idea of cyber society or virtual society is part of media studies. The virtual and cyber community have the same essence and use as a product of the digitization of society (Muhammad et al., 2017; Mulyadi et al., 2018).

Agostini & Merchant (2019) explains the meaning of virtual community empirically, theoretically, and methodologically. First, the concept of virtual society is presented based on the role of place. Second, this concept is based on the idea of an 'imagined community'. Elis et al. (2005) have previously found studies that examine virtual communities from various disciplines and perspectives, both in the context of media, computers, ethnography, social network analysis, social economy, information science, and other perspectives.

RESEARCH METHOD

The research method in this study is qualitative with a digital ethnographic approach. Digital ethnography explores the consequences of the presence of digital media in shaping the techniques and processes (Boellstorff et al., 2012; Pink et al., 2016). This study uses observation techniques to observe the actions, activities, and habits carried out by the KCJ community in accessing the Internet. Then, take library sources from several scientific articles that relevant with the object. This research is qualitative by presenting the sociocultural practice of cyber society. First, identify the sociocultural structure of the KCJ community. Second, the sensibility of the KCJ community as a multidimensional society.

RESULTS

Genesis Cyberculture KCJ: Between Locality and Modernity

Historically, the Kampoeng Cyber Jogja (KCJ) was founded in 2006 by Antonius Sasongko in Taman Sari as a tourist attraction. Aside from being a tourist destination, KCJ also provides a common business storefront to support technology to develop business and the local economy. To support this, villagers who are considered tech-savvy collaborate with private companies providing web-hosting services whose vision is to help millions of people take advantage of the potential of the Internet. The majority of Cyber Village residents work in the informal sector.

KCJ's cyberculture genesis by the sociocultural background of the KCJ community. First, KCJ's cyberculture grows in tandem with the common goal of the community to create cyberspace that can overcome the underdevelopment of knowledge and access to the Internet. The people of KCJ, in terms of social structure, have a local cultural background with a strong Jogja cultural identity. 90% of the 40 families have certainly subscribed to the Internet. Second, cyberculture in the KCJ community emerged because of the community's need to globalize its local industrial sector. In this context, cyberculture intersects with cyberspace.

Structural Patterns and Relationships between Agents

The structural pattern underlying Kampoeng Cyber Jogja (KCJ) describes the relationship between agents. The agents involved include the leaders of Kampoeng Cyber Jogja, the Yogyakarta Special Region Government, and the Youth of Kampoeng Cyber. KCJ youth are very influential on the sustainability of this village fashion. The relationship between these agents affects the digital ethnographic practice of the KCJ community. The three agents mentioned are agents that make up the structural pattern of KCJ. The spirit of establishing KCJ itself, apart from helping the local economy, also supports the mission of the Yogyakarta Provincial Government as the Jogja Cyber Province (Pergub, 2006, num. 42).

KCJ youth have an essential role in the sustainability of this village. They also create street visuals to strengthen their identity and self-representation as a cyber village. Painting murals, providing Internet in every home, online business storefronts to

support MSME activities support the existence of this village. Kampoeng Cyber Jogja also initiated social media education tours to websites. Academic and government support this activity. To arrive at such a role, the structural pattern developed by KCJ leaders involved many layers, from the local government structure, community leaders, youth, and universities. It means various elements involving structural and non-structural parties confirm KCJ.

The Practice of Digital Ethnography and Community Sensibility to the Multimedia Domain

The ethnographic practice of the KCJ community crosses conventional ethnographic activities. People run most of their activities online with Facebook, for example, village meetings. This phenomenon has become a local community as well as a virtual one. They occupy two spaces at once without focusing their activities on one of them. The digital ethnography practice of the KCJ community can also interrupt the injustice or inequality that has been felt by the middle and lower classes, that they have difficulty accessing the Internet through computers.

KCJ culture consists of traditional culture and modern culture. That is, people do not leave traditional culture to enter a new culture. For example, the cangkrukan culture is one of the local cultures that the Javanese people maintain. In the KCJ environment, the cangkrukan experienced an expansion of space. However, occasionally they do it virtually. Another example of the practice of digital ethnography is illustrated in street visualization in Kampoeng Cyber Jogja. The street visualization (mural) along KCJ Street was initially intended to represent KCJ's identity. The images visualized are a combination of locality and modernity. In one picture, there are local wayang figures who are using computers and accessing the Internet. People in traditional clothes wear blangkon with the icons 'Youtube', 'Facebook,' and others on the side. The visualization shows that society is trying to bring together two forms of culture. Therefore, as digital community, the sensibility of the KCJ community leads to multimedia sensibility.

DISCUSSION

Cyberculture generally is an environment filled with electronic technology, and its existence often clashes with time, reality, materiality, community, and space (Cavallaro, 2000, p. xi). Different from Cavallaro, Bell (2001, p. 1) emphasizes that in order to understand the term 'cybercultures,' he draws on the opinion of Christine Hine (2000) regarding the definition of cyberspace as culture and cultural artifacts (cyberspace as cultural and cultural artifacts). Community issues are the main focus of this research. Specific characteristics of a community also cause the different genesis of KCJ society's cyberculture. The people of KCJ, like the people of Jogja in general, are culturally local Javanese. As a local community, daily social interaction held local values and norms. Meanwhile, the influence of the Internet as a product of modernity has entered their living space. These changes deterritorialize society as a whole. Cyberculture, in practice, does not eliminate the habits of the KCJ community as a local community with various local values and norms. People continue to greet, do cooperate, and interact in the real world. Structural patterns and relations between agents influence it so that the sociocultural practices of the KCJ community give different meanings.

The media experience being an essential part of this study makes it possible to analyze the local effects of unequal resource allocation and rights and moral judgment processes (Lindlof & Shatzer, 1998, pp. 172-173). KCJ culture consists of traditional culture and modern culture. That is, people do not leave traditional culture to enter a new culture. The new communication media does not eliminate people's habits to

gather, interact, and socialize face-to-face. Village activities continue. Not all activities are diverted to online media. Digital ethnography examines community behavior in real and virtual spaces.

As a digital society, the sensibility of the KCJ community leads to multimedia sensibility. Faruk (2011, p. 49) calls this phenomenon a postmodern sensibility. The sensibility of KCJ residents as a digital society has entered into the postmodern culture beyond the modern culture they want to achieve. The KCJ community grew up in a multicultural space. On the one hand, they still prioritize the culture of mutual assistance and greetings and also grow in the thick mysticism of Jogja. On the other hand, they enter the digital space with the Internet, computers, and social media. On both sides, the KCJ community can lift itself from the digital divide and get out of social distinction due to class-biased technology.

CONCLUSION

The digitization of society brings societal changes to broader structural issues. The sensibility of KCJ residents as a cyber society leads to a multimedia sensibility. This phenomenon is generally known as a form of postmodern sensibility. This sensibility forms a fluid and dynamic space so that various cultures enter and grow in it. The KCJ community plays and practices local and global culture in the realm of multimedia. The cyberculture that develops at KCJ is based on locality and modernity. Digital technology as a product of modern science has been accepted and utilized by the KCJ community in all lines of their daily life. As a cyber society, KCJ does not focus sociocultural practices on the digital space. The KCJ community still follows local customs, values, and cultural norms in their daily activities as villagers.

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DECLARATION OF CONFLICTING INTERESTS

We declare that we have no conflict of interest regarding to this article.

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