

The Disposition and Reposition of The Javanese Cultural Existence in Cyber-Cultures Interrelation of Contextual Discourse and Cyber-Cultures Practice

Moh. Rusnoto Susanto

University of Sarjanawiyata Tamansiswa, INDONESIA

m_rusnoto@yahoo.com

Abstract

The simulation of communication technology developments in cybernetic discourse and cybercultures praxis is very interesting to learn the material, especially in the context of Javanese culture in terms of culture, of course, glorious of civilization. This phenomenon is very important to given the rapid development in the next 5 to 10 years, especially in building and developing internet network. The technological rapid increasingly changes the explosion of visual culture through a variety of fantasy and also the visualization which have dominant element in the reality of mechanical cybernetic system. The contemporary culture is very popular, with those applications that easily and instantly, anyone can use without special skills. The program has received wide coverage through advertising supplier of mobile technologies, the company's mobile technologies such as PDAS, mobile phones, IPAD compatibility mode or compatible system. All the technology specially designed which enables Internet applications was so easy and always within them grasp. Actually Java has compatible Cyber aspects in a special sense, Java has a remarkable history of technological telepathy sophistication, and the transfer of the suggestion, even threw the origin of quantum life's pace. When we speak of cyberculture and the provision of the existence of the real cultural centre of Java, then explore the past Java history and figures marked implicit cultural glories. How quantum leaps by Sri Sultan Hamengku Buwono I (HB I) which change the calendar system and specifically named (legi, pahing, wage, pon, dan kliwon) which is different and follow the Saka year, is not AD and AH in specific Javanese culture. The disposition same thing when we see the ancient paintings in caves until the emergence of contemporary puppet (puppet condoms, puppet plastic and puppet Suket by Slamet Gundono, akapela puppet Sujiwo Tejo, and puppet naughty by Enthus Susmono and Jaya Suprana opera puppet show with 60 dancers bring to Sydney. This is the actual fact that the phenomenon of cyberculture that imaginative people dissolve entry into a puppet story. Enjoying mocopat, gendhing literature, pangkur and puppet; as if we are at a flat-screen optical fiber into the imaginary dimension and simulation of multi-layered illusive presence brings us to the land of Alengka, Chandra Dimuka crater expense, the Mahabharata war and allows us to contemplate the character of Krishna inspiration. Javanese cyberculture is not have surpassed the great idea, isn't? So Java, society and culture adapted the contextual relevance of cyber culture that emerged today. I believe that people in central Java and the corners of the area are almost entirely enjoys products of cyberculture, which are TV, phone, telephone, internet, tweeter and face book even a majority of active system users.

Keywords: Javanese Culture, cybernetic, disposition, cyber cultures, and contextual interrelation

A. Introduction

The cultural transformation happened in Java is not only because of the influence from Europe, but also from India, Islam, and China. Indonesia and Java, particularly during two thousand year in history, has become a cross culture, from the important world civilizations, met, received, processed, developed, and updated.

(Denys Lombard)

Socio-cultural transformation which is a part of historical imperatives give the effective contribution to the emergence of continuity orientation that-move-split, for the development of several perspectives, disposition, reposition, and socio-cultural delocalization. The delocalization causes a depraved of any spiritual format and the implementation of ethic principles and moral

truth that pointed in the process of social identity reduction and cultural values. Then it emerges a consciousness that needs reposition and redefinition process of our culture.

However, the problem is the elements of cultural construction have to put back local culture aspect, as a pattern to estimate any background of thought to develop a cultural consciousness. This consciousness sharpens the orientation of human natural tendency as the actor of change. If we talk about disposition or reposition, it may pay attention implicitly to the aspects of identity terminology, enter to certain anxiety dimension instantly, and tend to act defensively in the position of national identity (Local Genius) and the global (Cyber-Cultures).

Observing the development of communication technology, practice in cyber-culture discourse and praxis cybernetic is very interesting to research studies, particularly in the context of Javanese culture in cultural terms of civilization (Budaya Adiluhung).¹ It is possible just in term of cultural change. This phenomenon is very important considering its development is very rapidly over the past 5-10 years, especially in building and developing the Internet network. The fact, Java has an adherence on cyber aspects in a special sense; it also has a remarkable history of technological sophistication such as telepathy, transfer suggestion, even to make quantum-paced life well known. When we talk about cyber-culture and disposition of the Javanese cultural existence, we record the history of Javanese figure and mark the glorious of Javanese culture implicitly. How Sri Sultan Hamengku Buwono (HB I) created a quantum by changing the system of time (calendar) by naming the day 'weton' especially (legi, Pahing, wage, pon, and kliwon follow the Saka year completely different with Masehi and Hijriyah Year) it was specially for Java. This disposition is similar to when we look at ancient paintings in caves until the appearance of contemporary Wayang (wayang condoms, plastic and Suket of Slamet Gundono, Wayang akapela of Sujiwo Tejo and naughty Wayang of Enthus Susmono) and opera Wayang show of Jaya Suprana with 60 dancers in Sydney².

This is the actual fact that the phenomenons of cyber-culture which imaginatively people brought 'katarsis" into the stories of Wayang. While enjoying mocopat, literature of gendhing, Pangkur, and Wayang, as if we are at the center of flat screen from the fiber optic of computer flat screen enter to the imaginary dimension and simulation multi-layered brought into the our illusive existence in Alengka land, crater of Chandra Dimuka, Mahabharata war, and possible to allow us reflect a character of Khrisna. Is not the Javanese culture has been beyond the great idea of cyber-culture? So, Java society and culture has a contextual interrelation is so adaptable to the emerging of cyber culture today. I am sure that the Javanese in the city or in the rural area is almost entirely enjoy cyber-culture products such as; TV, phone, telephone, internet, email, twitter, friendster, and facebook, even they are a majority of active system users.

B. The Disposition and Reposition of the Existence: the acculturation and chance of Javanese cultural change

To keep the thoughts and views of cultural changes and developments in general, till to the cultural orientation specially 'Javanese culture' reminds us, of course, of the process of enculturation appearance of post-Second Vatican Council that purifies the Jesus. It was interpreted in different perspective and meaning, by signing into local cultures and make them as media of evangelism

¹ Practicer of fine art, independent curator, and Student of Doctoral Program on ISI postgraduate Program of Yogyakarta

² The development of technology increase rapidly emerged an explosion of visual culture trough any fantasy and visualization that being a dominant element in mechanic reality of cybernetic system. Temporary cultural trend with many innovative application program which is so easy and instant, can be used whoever without special skill. That program is published broadly trough advertising by technology mobile provider, the company of cellular technology such as PDA, iPAD, or compatible handphone system. All are designed specifically possible to internet application easily and always in hand of Javanese people today in every their activity.

which is then called by enculturation³. This process is considered very effective and sporadic to an enrichment interpretation courses in cultural approach as did by the "Wali Songo," in the Java. Indonesian culture especially that developed in Java is the cultural fact that acculturated by Church and dominated the implementation of Eucharist celebration in Java's tradition. This eucharis celebration enters the traditions of Java without omitting the first purpose of eucharis celebration⁴.

The practice of syncretism as only mixed various ideologies or cultures without there is something obvious, while the enculturation using cultures or ideology-ideology as evangelization process. Syncretism in Ancient India happened merger various origin beliefs and immigrants, then in the Greece-Roman at the time of Hellenism, and in Chinese (Taoism, Buddhism-Mahayana-Confucianism) be a simple landscape that activity lasted for centuries with extraordinary magnificence perfect. Such a process is happening in Indonesia such as animism, Hinduism, and Buddhism mixed in Javanese culture before Islam arrived in Indonesia. The presence of Hindu-Buddhist culture in Indonesia has caused the emergence of acculturation. Hindu-Buddhist culture which is in Indonesia does not take for granted but through processing and adjustment with the living conditions of Indonesian society without losing the original elements. This is because the people of Indonesia especially Java already has the basics of high culture so that the entry of foreign culture into Indonesia increased treasury Indonesian culture. Another thing is the special ability of Indonesia or local genius is the basic ability to receive foreign cultural elements and processing elements in accordance with the personality 'aspects of the locality' of Indonesia.

The influence of Hinduism's culture is only a complement of the existing culture in Indonesia. The merger of Hindu-Buddhist culture emerged the acculturation that has been preserved until now. The acculturation is the result of processing foreign cultures in accordance with Indonesian culture. Muh. Rifqi Fauzi on his personal blog that posted on Wednesday, August 5, 2009 about the 'Culture Acculturation Hindu-Buddhist-Islam in Indonesia', states in detail finding the acculturation in the form of:⁵

1. Social, after Hindu was in Indonesia there is a change in the social order of Indonesian. This recognized in the structure of society on caste in Indonesia,
2. Economy, in economy is not so great the influence into Indonesian society. This is because the society has been familiar with shipping and trade long before the Hindu-Buddhist influences in Indonesia,
3. Government System, before Hindu-Buddhist in Indonesia, the system of government by chieftain was chosen because it has certain ability compared to other group members. When the influence of Hindu-Buddhist, the kingdom was control the society, led by a king who ruled for generations. King is considered as a son of gods who have power, respected, and revered,
4. Education, the Hindu-Buddhist also affects the lives of the people of Indonesia in the field of education. Indonesian people are not familiar with writing before. But after the Hindu-Buddhist was in Indonesia, some communities in Indonesia began to recognize the culture of reading and writing. The proof of the influence of education in Indonesia is the use of Sansekerta and letters of Pallawa in the lives of some communities in Indonesia. Language is

³ In other word, the church uses the enculturation formally as a way to evangelism. In Ensiklik Rdeptoris Misio (about the bible), Paus Yohanes Paulus II, states that through enculturation, Church creates bible in the form of different culture and at once bring the whole nation into its culture or Church federation.

⁴ At once, the enculturation seems to aim the real syncretism process which is the opposite of enculturation process. The church should not speculate to get enculturation to the culture, it will make syncretism not enculturation itself. Syncretism, in the way, to unify the doctrine, as stated by Berkhof and Enklaar explore that syncretism has a potential religions mixed. Josh McDowell in his book point out that "Syncretism" it means, "tending to reconcile different beliefs, as philosophy and religion". The statement above presented that the syncretism in religion is the effort of unify and mix the religions doctrine by repositioning the doctrines, although sometime it is in the contrary with the original meaning. Thus, syncretism is difference with the enculturation.

⁵ Muh. Rifqi Fauzi, in detail explanation about the 'Akulturasi Budaya Hindu-Budha-Islam di Indonesia' on personal blog posted on Wednesday, 05 August 2009, riefqie-yupss.blogspot.com/.../akulturasi-budaya-hindu-budha-islam-di.html

- primarily used among the clergy and nobility of the kingdom. It is also recognized Kawi as a language, the language of ancient Javanese and Balinese which is derived from Sansekerta ⁶,
5. Beliefs, before the influence of Hindu-Buddhist in Indonesia, the Indonesian people know and belief to the ancestor spirits (animism and dynamism). The arrival of Hindu-Buddhist religions encourages people of Indonesia from the Hindu-Buddhist religion, although not abandon the original belief such as the worship of ancestral spirits and gods of nature. There has been a kind of syncretism such as the emergence of animism, dynamism, totemic in the Hindu-Buddhist for example in East Java, Tantrayana which is practised by Kertanegara from Singosari as the incarnation of Shiva. The belief in ancestral spirits still embodied in rituals of death such as 3 days, 7 days, 40 days, 100 days, 1 year, 2 years and 1000 days of ritual meal, and there are still many things that are done by the Java community,
 6. Arts and Culture, ⁷ the influences of Indian art on Indonesian is clearly visible in the fields of arts building (Architecture), it is observable on the building of the temple as a form of a mixture of original art of Indonesian and the Hindu-Buddhist art. The temple is an embodiment of acculturation of Indonesia and India. The temple is the result of megalithic era building that is the building has stairs which is the influence of Hindu Buddhist. The fine art appears on sculpture and relief,
 7. Technology, actually, the Indonesian people already have enough a high culture before Hindu-Buddhist religion came. The Hindu-Buddhist culture influence is more and more make the Indonesian culture more extendable and enhances the technology that has been previously owned by the Indonesian. This influence is seen on the development of Indonesian society technology in the field of maritime, construction and agriculture. In the field of agriculture, it appears to the good management of irrigation systems were introduced and developed when Hindu-Buddhist was in Indonesia, and on temple relief depicting irrigation technology at the age of Majapahit,
 8. Calendar System, adopted from the calendar system of India. This can be seen in the Saka year in Indonesia. The Saka calendar is the year that began in 78 M (the year of the Sun, Samsiah years) at the time of King Kanishka I was crowned, the number of days in 1 year is 365 days. But on the other hand, the Balinese is not based Saka on the system Surya Pramana but on the system Chandra Pramana (the Moon yeas, Qamariyah year) 1 year is 354 days. Summer falls on the same day in March where the sun, the earth, the moon is in a straight line. The day is celebrated as the great day of Nyepi.
- The Candrasangkala or Kronogram is in order to commemorate the event with a year or calendar of Saka. Candrasangkala is the number of letters in the form of sentence structure or

⁶ Other proves appear on the high works of literature that is interpretation of the tales of Hindu-Buddha (Empu Sedah and Panuluh; Bharatayudha, Empu Kanwa; Arjuna Wiwaha, Empu Dharmaja; Smaradhana, Empu Prapanca; Negarakertagama, Empu Tantular; Sutasoma. The influences of Hindu-Budha also appear on the development of ethic doctrine based on the Hindu-Buddha doctrines. The doctrines teach the affection or charity, peaceful, and respectable between others. It is known and done by some people of Indonesia. In the beginning the priests come to Indonesia to teach the education and learning about Hindu. It caused the trade relationship in Indonesia. Then, the priests build the education center that called by pasraman. In this place, the people get the education. Because of this, there are some figures of Hindu that have many ability and high education of religion created a works and try to spread the doctrines to other people in other place. To get more deep understanding of the religion doctrine, there are many people come to the origin place of Hindu. Then, they came back to Indonesia and teach using own language in order receivable by the people of Indonesia. While in Buddha, we know the great master and their works such as Sriwijaya; Dharmakirti; Sakyakirti; Dharmapala. Even, the king of Balaputra Dewa builds the education center for student before studying in Benggala (India).

⁷ Literary art and letter, in the first period, in the middle of Java, the influence of Hindu literature is so strong enough. Then, in the middle period Indonesia began interpreted the work of India such as Bharatayudha that is the tale of Mahabarata by Mpu Sedah and Panuluh. The content is about the war since 18 days between Pandawa against Kurawa. The expert stated that the real content is the power affairs of the Kediri kings family. The epigraphs were written by Sansekerta language and Pallawa letter. The language of Sansekerta is much used on ancient books of India. The acculturation of Sangsekerta language and the Javanese language created an ancient Javanese language by Pallawa letter modified appropriate with understanding and the taste of the Javanese people, then, become the ancient Javanese letter and ancient Bali. Then, it becomes the Javanese letter and Bali letter now. In the Sriwijaya kingdom, the letter of Pallawa develop becoming Nagari letter.

word description; if it must be interpreted in the form of the sentence. The Islamic sculpture is called calligraphy, which can be carved in wood. For example, calligraphy and carvings on the front wall of the Mantingan mosque in Jepara, and in the Cirebon mosque by tiger-shaped sculpture that is called Arabesk.

9. Literature, it appears at works of literature in the Malaka and Java. Literary works that develop (a) Suluk, literary works which contain the teachings of Sufism: Suluk Sukrasa, Suluk Wujil. (b) The Tale, the fairy tale or legend that had existed before Islam: the Hikayat Amir Hamzah and Hikayat Panji Semirang. (c) Chronicle, the story that sometimes includes a royal lineage of the kings of Islam (chronicle of Java, chronicle of Cirebon, and chronicle of Ranggalawe),
10. Government System used the rules of Islam in the government of the Islamic kingdoms in Indonesia. It is proofed by the King of Islam Mataram was originally titled Sunan or Susuhunan, meaning respected. Raja will be given the title of Sultan if it has been appointed with the approval of caliphs who ruled in the Middle East. There is another title that is Panembahan, Maulana,
11. Social, here it has become a popular democratic system. It does not recognize the caste system, does not know the difference group in society,
12. Philosophy, after the birth of Islam, philosophy developed science that serves to support Islamic religion. In the 8th century, was born the basics of Science Fikh. By Fikh expected Muslims to live according to Islamic rules. While in the 10th century, was born the basics Science of Qalam –Theology- and Mysticism theology –Tasawuf Qalam-, is the principal teachings of Islam about the oneness of God, Theology or Science of Tawheed. The origin of Sufism is since the birth of God's search for love and longing in God. Sufism developed into the religious sect of belief.

Acculturation appears when urban population increase in a certain region. Java geographically potential to be urban growth places that carry out the habitus and their local cultural background. Java community in particular will have a culture that is referred and inherited by generations in order to change, develop, and enrich in every aspect. When urbanization occurs on a large-scale community groups (other professions), leaving the regions to the central switch as well as with the current culture crisscrossed, build a new cultural groups adapt the local aspect and adopt the global content, including cultural aspects of cyber (cyber-cultures).

This process begins with the daily intensity of systemic community feel that the activities of the cybernetic world have the important role to build the culture with the imagery of modernity, and then there are mixing, crossbreeding, displacement, and disposition of moves that allow the creation of a new culture. After becoming an inevitable trend, how persistent Java community with various social strata and economy shifting their perspectives of life to absorb telecommunications systems, information, business activity, self-image through a virtual world to the stage of the comfort transactional systems addicted.

In that context, the sporadic -change-transfer process has to exchange the culture (cultural share), crosses, and mixed culture is always interesting to be seen related with the shift of individual modes and society at large that appear in the big cities of Java as a results of modernity projection through the touch of culture (cultural Encounters). The communication tended to construct intensity of cultural contacts is so significant. If the basic assumption is the communication as a basic material of cultural process, the products of cyber-cultures make possibilities to extend the process of culture itself universally and have power to mobilize the cultures of Java on a single disposition chance or consciousness to repositioning. These opportunities should be based on cultural awareness to cultural repositioning of Java in an integral position. As stated by Sarwono that the concept should be in Javanese culture (exactly art) and tradition in the local community is by

making the cultural repositioning in the era of globalization, because this era of globalization makes an interaction and cultural exchange and influence to its elements ⁸.

The phenomena associated with cross-cultural communication happened between urban society and local communities in their daily lives. In the activities of community life, we cannot break away from cultural activities.

C. Cyber-cultures: Facebook is world Identity and Fascism in Java's Contemporary Lifestyle

The most exciting thing today for the world community, including most of the Java community is to enjoy the convenience of communication technology facilities and cybernetic simulation, twitter and facebook ⁹. One can build new worlds and social networking system, and make the population user growth rapidly. If you are already on account of social networking such as facebook, so someone can get involved for hours just to browse the information, meet old friend and a virtual odyssey to find new relationships for interaction through cyberspace.

Since 2004-2010th is a very short time, from the emergence of facebook, and led the virtual world of friendship. Mark Zuckerberg designer of this site, in 2004, intended as a medium to know each other for the students of Harvard. It just took two weeks, almost all students at Harvard University have facebook account, and within four months, 30 campuses in the United States have been registered in this network. Facebook started to interest some supervisors service, including friendster, and some investors. September 2005, the facebook is open to public. In January 2010, the facebook users in the world reached 350 million people, including active facebook users in Indonesia ranks in the second place, followed by the Philippines.

The high activity of urban society in big cities tends to fulfill the will to do the whole work more quickly and efficiently. Then this is very likely to use the facilities of communication technology, information and digital with high population and growth very rapidly. The use of virtual space facilities seem to be able to change the characteristics of urban society with contemporary culture in the digitizing system. From the data found in the field, some active users or facebookers in Indonesia creating an account on facebook aims for promotion and information (blogs, business, and service), trends and lifestyles (networking or socializing), and sensation and controversial maker¹⁰.

⁸ The position of strong culture tradition will make use of the interaction in order to defend the identity, but the weak culture tradition tends to change, transformed and even broken in the globalization era. Among the strength, the culture tradition, include the art tradition are in inside of the strength. So, the culture tradition -exactly the art- has to reposition the culture; looking for strategic alternative in constellation of time. Thus, the culture tradition -exactly art- considered as a static culture, indignation must have a new position in the globalization era through the critical consciousness. It aims to make the culture can develop based on its paradigm, and strengthen the system and principle based on local in order offer to global. This reposition context is considered as the most important thing as the way to reposition the culture, until it can develop the interesting and belonging of the local people that inherited cultural tradition, including art.

(See: Sarwono, Reposisi Kreasi Budaya dalam Penggugatan Masyarakat Lokal, sarwono.staff.uns.ac.id/.../reposisi-kreasi-budaya-dalam-penguatan-masyarakat-lokal)

⁹ Actually, what does make the contemporary world community interested and comfortable with facebook? What happened with facebook or other social networking, twitter, friendster, or blogging, till they want to spent their time and money to do it? Why the social networkings as facebook begin becoming basic need for social relationship and even defeat the physical contact directly?

¹⁰ Deni S. Jusmani, Facebook dan Kuasa Fasisme: Merenung dalam Kuasa Hidup yang Palsu, upload on Thursday, September 28, 2010 - 09:43, www.indonesiaartnews.or.id/ artikeldetil.php?id=68 The First group, make the account on the facebook aims to promote and inform something. Blog promotion, for business, or public service business and there are the account name or group name use such as: "Grosir Baju Anak", "Bisnis Online", "Pusat Bisnis Cerdas", "Masyarakat Anti Sinetron", "Salma Batik dan Tenun", "Partai Penulis Puisi", www.infokorupsi.com, "Yasika FM Jogja", atau "Mateshop Safitri", indicate the purposes of the name directly. Facebook is used to make easy the service information, business, or certain ideology or views. The aim is looking for "friends" or clients. So the background is acceptable. Usually, their status is not so far from the kinds and the prices information of the products, activity news, and new products released. The loved-trend and lifestyle group, make the account of facebook for the existence, famous, event just as participant in their community. The account name used directly is personal name, the name of group, or personal name added by certaint community, sometime the unique name, the name of

In Indonesia, especially in Java, have shown the changes in the system (social system, system of governance and cultural systems), in the context of instruments use of cybernetic sporadically. The application of mechanical cybernetic networking system bring other social changes that give a significant influence on social change, changes in the economic system with an indication of the changing life style (the style of communicating, shopping style, style of business transactions, learning styles with cyberspace facilities and sex style). All instruments that establish working system of social networking among institutions and individual are constructed by social networks which facilitated by cybernetic system. This phenomenon activates a cultural change and shift vision gradually that arrange them selves to form a new dimension and vision. As stated by my anthropologist friend from Germany, Anton Larenz that New York Times published an article about weathering Capsule Tower, an apartment for single people in Tokyo ¹¹.

Related with its growth and development that are increasingly beyond the earth's population is almost all aspects have been taken over, though not entirely by the allure of this simulation of technology. However, the next are able to disqualify all aspects of the world virtual information systems, and led to the formation of a new culture that is multicultural accumulation in the form of cyber-cultures which is a response from the changes and shifts in the virtual world (Virtual Displacement). Then, it will give a significant effect of cultural change relations that marked by a factual phenomenon today which is constructed the people lifestyle ¹². Therefore, it was unable to

city or the original name of them. For example, "Oshin Cecabe", "Shyrenna Aprietha", "Septina Kusumawati", "Emprit Kecil Imutimut", "Aantz Kurus Tak Takut", "Linda *かわいい 예쁜*", "Icha Chadut Jouliecha", "Regina Temanggung", "Uzer Palembang", dan "Antok Naughty'boyz-guevara". This group usually update the status everytime, even extraordinary (facebook addict) and the information of his/her facebook are unique, funny, annoying, and insignificant for example, "kopi jahe", "Mulud pnuh sariawan.. Bgg mw mam apa???", "Witing tresno jalaran saka restu ne wong tuo :-) hohoho.", "Bwt mnuman susu ah,, biar tbuh jd shat.", atau semacam "Aku punya boneka monyet yg hedrocephalus luh. .ahaha". In the beginning, their aims make the account just for socialization with their own friend or community. Therefore, their status update seems like insignificant for friends in the community or for other readers outside their community.

¹¹ It is clearly when Germany anthropologist, Anton Larenz (2009), Ruins of the Future "Virtual Displacement" by Rusnoto Susanto, Katalogus Pameran Tunggal Rusnoto Susanto, TBY and Tubi art Space, Yogyakarta, p. xx explore that several days ago on Sunday of last June 2009, The New York Times published the article about Capsule Tower, an apartment building for unmarried people in Tokyo. Every Capsul in Capsule Tower that built in 1972th is full of modern facilities like television, tape recorder, and refrigerator. These building are the example of Japanese Metabolism, a movement and trend architecture involved in resurgence of Japan after war. Their urban vision adhered to their culture after the war. The city built and designed by float system as sign of the people that are in the transition process of change. At the same time, the structure of Japanese people clearly showed on shift of traditional family structure and the expansion of the national worker. This phenomenon makes the world interested and expected by the architect. Today, there is idea to build the architecture museum for the past. Here, the influence of cyber-space and virtual space idealization are in the soul of the people of the world recently.

¹² See: (1) Giddens, Anthony. (1979), Central problems in Social Theory: Action, Structure and Contradiction in Social Analysis. London: Macmillan. (2) Giddens, Anthony. (1981), Contemporary Critique of Historical Materialism. London: Macmillan. (3) Giddens, Anthony. (2007), Europe In The Global Age. Cambridge: Polity publisher. (4) Giddens, Anthony. (2004), Konsekuensi-konsekuensi Modernitas. Yogyakarta: Kreasi Wacana. (5) Giddens, Anthony. (1991), Modernity and Self Identity: Self and Society in the Late Modern Age. Cambridge: Polity Press. (6) Giddens, Anthony. (1984), The Consequences of Modernity. Cambridge: Polity publisher, 1990. (7) Giddens, Anthony. The Constitution of Society. Outline of the Theory of Structuration. Cambridge: Polity publisher.

According to Giddens, the development of life style and the change of structural modernity associated each other trough the institutional reflectivity: due to the opened of social life in the present, plural contextual acting, and different authority, the life style option more be important in identity aspect and daily activity. He also reminded that the idea of life style had been corrupted by consumerism, although the market, primarily when has been an ideological theme in the politic of neoliberal, seem offering the freedom to chose, it means to promote the individualism. Giddens also states that self co-modification through narration genres of media, while marketing strategic determine the style to investment cost of personal meaning. (1) To explain the idea of Giddens, related with the life style in Indonesia, we have to open our mind, in order does not clash with the paradigm of east and west context. Of course, we have to understand the idea of Giddens as effort to minimizing the style and life style of non-native people that develop in this country. At The New Oxford Thesaurus of English explain about the style understanding (2) Fashion, style, mode; these are all about the fashion, (fashion, style, and mode), but actually they were one union. If we talk about the fashion, of course we talk about the style and something like mode. Here, it called by way, (3) style called as design of mode and style. (4) Mode (5) be said as vogue, current/latest style, look, trend, latest thing, latest taste; craze, rage, fad, general tendency, convention, custom, practice. (6) Roland Barthes, understand this mode as an autonomy object, by the own structure, and new form; other functions substituted or added to the social functions are the

control, even it turned us precisely controlled existence. In the context of postmodern society, urbanization does not mean the movement of people into the city in real space, but evolved in the direction of urbanization that is a virtual human displacement on a large scale into the center of "cyberspace" digital city.

The world of facebook is in the shadow of fascism. Fascism is also contains an ideology of distrust in the ability of the reason. This ideology will ignore all forms of discussion, bargaining, and kill the values of deliberation to reach consensus. Remember, facebook was created firstly by Mark Zuckerberg aims to the introduction, to facilitate the students to know each other and familiar. Not all information in facebook is correct, even in certain condition, facebook tell the lies, curses and obscenities, and lives in fascism.

Melville J. Herskovits and Bronislaw Malinowski points out, that everything in the society is determined by culture which the community itself owns. So, where are the lies of the facebook and a culture of fascism in Indonesia? To discuss the culture of fascism, which also was pointed facebook culture, while the opposition is the culture that developed in Indonesia (hard to tell as the indigenous cultures of Indonesia), then we have to distinguish the characteristics of both. If facebook is in the realm of culture, then it becomes the work, taste, and the copyright of community. Especially when referring to the Tylor idea, the fascism is more invisible to be discussed¹³. However, if we agree with the idea of Malinowski, the facebook culture does not belong to the Indonesian nation obviously. The values of facebook tend to create a generation and group that have a high idealism, and very individualistic.

D. The Contextual Interrelation of Javanese Culture and Cyber-cultures Practices

Before describing the relations of Javanese culture and cyber-cultures practices, at least consider looking at consciousness of Javanese change leaders such as Umar Kayam that stated, "Culture is basically a dialectic process between the systems in a society where human beings as members of society will always be involved in the process of developing culture". Then, Dr. Radjiman states: If the natives fully and forcibly separated from her past, so which will be formed is a man without roots, no class, and get lost between two civilizations¹⁴.

Indonesia in the future obtained the personality primarily from the origin culture and also obtained as a modern human personality, especially of the national culture. Prof. Dr. Timbul Haryono states; changes in the national infra-scale covers the urban area, communities, families and individuals, and the interactions between all levels and unit¹⁵. Arise of sporadic globalization has changed the way

analog of what found in literature and can be concluded by saying through the language that have the role, then mode become narrative. If these understanding applied in fashion style, it will lead to the mode aspect, design, ornamentation, and material that involved the creator expression, with different communication. Kamus Besar Bahasa Indonesia states that style as special type (mode, form, etc) (such as writing, essay, language usage, house construction etc.). (7) Stylish can be called as acting strained or constrained.

¹³ See: Habermas in Steven Best and Douglas Kellner. (1997: 38) *The Postmodern Turn*, MA: MIT Press, Cambridge, p. 38 give the view in detail as follow; In the realm of philosophy and social theory, there are many different paths to the turn from the modern to the postmodern, representing a complex genealogy of diverse and often divergent trails, as the postmodern turn winds and twists through different discipline and cultural terrains. One pathway moves through an irrationalist tradition from romanticism to existentialism Bataille. This is the route to the postmodern charted by Habermas in *The Philosophical Discourse of Modernity* (1987), a road ultimately leads for him to the dead end of irrationalism and the catastrophe of fascism.

¹⁴ See Dr. Radjiman statement in the cultural congress, he give 7 reasons; (1) ancient Javanese culture based on religion sociology, (2) This foundation found in the soul of Javanese people although no people understand it, (3) an ancient Javanese culture is needed to support the social consciousness (character forming), (4) A new influence is so important and needed to associate internationally to study and learn much about knowledge, (5) the education has to appropriate with the educated ethic teaching and esthetic value, and pay attention to basic of national tradition, (6) The practice and usage of Javanese language, art and culture, and history have to be the important point in education, (7) the opportunity to learn and study about Dutch language has to keep opened in order to be useful to the international relationship.

¹⁵ See the paper of Prof. Dr. Timbul Haryono, *Kebudayaan Nusantara Ditengah Peradaban Dunia*, states that the change in the supra-national scale included the region, ocean, and hemisphere, national group; and ethno-racial, and global interaction with

of our society in culture. Slowly but surely, the local culture began to erode foreign cultural hegemony. The Culture of western countries which adopts capitalism is not only changing the existing of social order, but also it affects behavior, lifestyle, and mindset of our society. This culture develops consumerism and hedonism culture at all levels of society, men and women. Thus, a local culture as identity and heritage of our ancestors increasingly faded, even disappear. The culture was familiar with the term of popular culture (pop culture). Initially, the characteristic of popular culture (pop culture) is mass, commercial, open, born of the people, and of course liked the people. So the pop culture categorized as cultural people (folk culture), or low culture (low culture). The mass culture or pop culture is often called popular culture has developed since the 1920 decade upward. It affects is extraordinarily to the society through television, newspapers, magazines, radio, internet, and others. Through mass media, public can see, hear, and consume the information from all over the world and breaking down the barriers of all parts of the world.

Imitate and consumerism culture is more developed, making a local cultural values increasingly eroded even threatened with extinction. Television is a product of popular culture whose influence is very large in the community. Through television, our society began to imitate a variety of things: speaking style, the fashion style, lifestyle, and mindset. The impact occurs social changes in society and the essence of local cultural values disappear. Capitalism is as a mastery of the production by the owners of capital, and produced as closely as possible to gain maximum profit. Unconsciously, the consumerism and hedonism culture developed in Indonesia. The decade of the 1920s and 1930s is an important turning point in the review and evaluation of popular culture starting from the emergence of cinema and radio mass production and consumption of culture. The rise of fascism and the maturity of liberal democracy in a number of western countries all are take a role and bring the debate over mass culture ¹⁶.

Finally, mass culture or pop culture is understood as a culture that reduces the level of public taste and lower the quality of civilization. By its more sophisticated form, more subtle, and more enjoyable, succeed to ensnare the potential market. How pop culture is so strong gripping our mass media, especially television media is a talent search contest in the field of music or movies. The shows model of this in Indonesia is AFI, Indonesian Idol, KDI, Kondang In, event Boyband and Penghuni Terakhir. Among these contests, that most audiences are attracted is AFI, Indonesian Idol. Indonesian Idol and AFI adopted from the reality show of the abroad. AFI adopted from Mexico, while the Indonesian Idol adopted from Pop Idol which aired in the UK. Pop Idol was not only adopted by Indonesia with Indonesian Idol title, but also by other countries like in America with the title of American Idol, Australia with the title of Australian Idol. The winner from each country competed in the World Idol. The form of uniformity or globalization itself will bear a new culture popularly known as neo- globalism in which a region adopted the culture of other regions and forming a new culture of the old cultural acculturation. The Asian pop culture forms youth

the whole elements. It includes the union of thousand ethnic groups, linguistic and belief in one independent nation, and the adaptation of the different ethnics and place. The progressive cultural development is also along with the regression. The rise of population rapidly that is not with the education development and economy, it possible to rural exodus which are not equivalent with the urban adaption. The transmigration (the leaded internal migration) does not attention to anthropology aspect of ethnography and settlement; economic anthropology less attention because of it follows the market. Human is evaluated as a resource, and the people are just prepared to tourism aspect. The stability and secularity is just for the nation not for human. The art develop become a touristic art and commercial. The life style wave, mode of fashion and the food are always from the west (especially from Amerika). The tradition, taboo and anti become insignificant matter, and sexology exploitation is always often found for commercial purposes. The cultural exchange is not symmetric and tends to individualistic hedonism.

¹⁶ Strinati, Dominic. (2003), *Popular Culture pengantar menuju teori Budaya Populer*, (translation), Bentang Budaya, Jogjakarta, p. 4. Beside, the social change is produced by industrial progress. The introduction of industrial people and the shift of modern life style become parts of work time and vocation culture. They are in the form of music, dance, theater, style, social ritual, and other form traditionally. This culture is considered as a high culture or *adiluhung dan* and has a high standard (taste, quality, and esthetic). For example, low culture such as *dangdut*, and a high culture such as classical music, it caused the audience of *dangdut* are the low level of social class, while the classical music are elite class. Therefore, the mass culture understandable as a commercial culture produced massively. The purpose is just the profit. Then, Pop culture is fused between a low and high culture.

lifestyle that is almost the same in various countries in Asia. Now we can see almost no difference in the way artist's fashion of Taiwan, China, Korea, and Japan. We can also see almost no difference in the way of designing the soap opera in Asia. This shows indirectly the cultural homogenization process in which the uniform itself is a characteristic of globalization.

E. Conclusion

Of course, I am not talking about enculturation, acculturation and syncretism in this paper focus further, extensive and detailed. However, it is as a first point how exactly the cultural positioning of Java on a variety of changes in the current view of postmodernism when put your position, disposition and reposition of Javanese culture in the context of the representation of the cyber-cultures phenomenon existence. However, cultural changes and developments is an absolute thing took place in almost all cultures in the earth. The problem is how to remap the local aspects in local genius perspective can provide control over the global cultural change that today is as an integral part of most people of Indonesia especially in Java.

This is reinforced by Prof. Dr. Timbul Haryono statement that the increase of population is not accompanied by education and economic growth that resulted rural exodus not equivalent with urban adaptation. Java with a high population and progressive has potential users of the cybernetic (TV, phone, PDA, iPod, email, tweeter, freindster, facebook and others). The graphics of user's cybernetic product ranked highest in Indonesia, including users of social networking facebook as communication network friendship motifs with an old friend for romance or hardcore with certain motives to build a business network. This pattern is slowly but surely showing the disposition of Javanese culture in the context of the existence and humanistic awareness among users, Soan, and Sungkeman tradition with parents when Idhul Fitr immediately replaced with cybernetic facility. The fact is that users of this facility endemic to all levels of society and beyond to all ages and social strata from the city to the corner of the village until to the extent satellite from the provider. Cyber culture is now in the hand. The activity of life is spent for a cycle job that runs with high acceleration that potentially trapped for the humankind in the rhythm of acceleration as well as narrowing the space and time for the journey of human life that is in spiritual meaning. The achievement of top acceleration on the one hand increased levels of efficiency, effectiveness and comfort. On the other hand is narrowing the level of spiritual attainment which has a direct impact on the metropolitan community to share space and time for small talk, greeting, and interact socially. In this situation, the concept of presence in reality would be a problem because of the declining awareness on the quality of social interaction and loss of tolerance humanity.

Simulation technology build on an ongoing basis as well as legitimizing inevitability of the pattern of reality presentations in cybernetic space representation of a virtual-reality-which is able to change the social and mental construction of contemporary society. By a variety of exploration that dominated by simulation technology role, the phenomenon of virtual worlds, cyberspace, virtual space, and virtual reality move on the Cyber-cultures construction. Barbara M. Kennedy to share her thoughts about the Cyber-cultures; Cyber-cultures is a continual exploration of new identities, new subjectivities, their merging with machines, bodies, and technological, within the Greater machine of technological, cultural, and aesthetic evolution ¹⁷. Of course very inspiring what confirmed by Barbara M. Kennedy that cyber-cultures as a continuous and ongoing exploration of new identities, new subjectivities, and its integration with the engine, body, and technology within the framework of the greater technological, cultural, and aesthetic evolution. The accuracy and clarity of his perspective make the building aspects of cyber-culture is very important and integral part in a variety of positioning. It is increasingly strengthen that culture developed from multi-disciplinary clusters that have the breadth of perspective. It also happened with the interrelation with contemporary cultural text that is contextually such as cyberspace.

¹⁷ Kennedy, Barbara M. (2000), 'Virtual Machine' and New Becomings in Pre-Millennial Culture' in *The Cybercultures Readed*, edited by David Bell and Barbara M. Kennedy, Routledge, London and New York, 13-21.

David Bell noted that, An Important component of a cultural approach to cyberspace is to find it in our imaginations, to read its symbolic forms and meanings, to cross-reference to the ways in which it is represented ¹⁸. David, imaginatively, reinforced it with a view that the critical components in cyberspace culture approach is to immediately find it in the space of our imagination, then using it to read the meaning and symbolic forms and to associate with each other in a way which is cyberspace represented. The strategic position of cyberspace culture is in response and developing the imagination aspect of someone in understanding and perceiving messages and impressive information. This imaginative aspect finds its space in interacting and constructing.

The cyber-cultures and their products bring us to discuss about the culture of fascism, which also was pointed, the facebook culture, while the opposition is the culture that developed in Indonesia, especially Java culture and we must differentiate the characteristics of both. When facebook have already existed in the realm of culture, it becomes part of community cultural facilities, if referring to the opinion of Tylor, the fascism is more invisible to discuss. However, if we look at the views of Malinowski, the facebook culture does not belong to the Indonesian obviously. Ideologically, facebook has an aspect value of not believing in the ability of reason, no degree of human, behavior is based on violence, lies, government elites, totalitarianism, racism and imperialism. Other values are in contradiction with the basic of social thought of the people and communities in Indonesia where the physical existence, psychological relationships, work together, of course facebook is flexible in this perspective because it is only as a means to build social networking apparent. Facebook values tend to produce generation of and groups with a high idealism, as well as highly individualist characteristics.

Facebook, indirectly prove the power of dehumanization, the dominance of technology rather than the man himself. Fascism is characterized by the denial of the degree of humanity, at once showed a tendency of weakening the hierarchical social souls. A contemporary society tends to integrate with these social networking systems. The denial of this degree of humanity, referring to the specificity of human values, inequality and the diversity led to the emergence of idealism of life. Ideologically, facebook and other social networking site system will generalize the user, as a whole society that has high ideals of life which affect the formation of certain communities to build new individual worlds which erodes the most substantial humanistic values. The crisis is not impossible to create a high regional egocentric, racist, and inheritor to the values of imperialism. Here, the Javanese culture needs to determine the strategic of reposition of cultural approach and the specific formulas that can revitalize the culture of Java in the related contexts. The applicative and integrative local aspects in the proportional discourse and practice of cyber-cultures that pay attention to the local culture could ultimately lead to the disorientation, disposition, or dislocation of culture itself. Conversely, with cultural awareness and respect of cultural heritage, doctrines ethics, morals, work ethic and philosophy-of repositioning the Javanese culture as one important aspect in the construction of national culture. Thus, the position of Javanese culture has a strong bargaining value of cyber culture that produced by the elevation and up to date of the digitalization era, although the community to absorb it in deeply, but the characteristic and humanistic spiritual values as the typical of Javanese culture still exist.

¹⁸ Bell, David. (2000), 'Cyberculture Reader: A User's Guide' in *The Cybercultures Readed*, edited by David Bell and Barbara M. Kennedy, Routledge, London and New York, p. 11-12.

References

- Adam & Jessica Kuper, (2008) *Ensiklopedi Ilmu-Ilmu Sosial*, Penerbit: Rajawali Pers.
- Bell, David. (2000), *'Cyberculture Reader: A User's Guide' in The Cybercultures Readed*, edited by David Bell and Barbara M. Kennedy, Routledge, London and New York
- Deni S. Jusmani, *Facebook dan Kuasa Fasisme: Merenung dalam Kuasa Hidup yang Palsu*, uploaded on Thursday, September 28, 2010-09:43, www.indonesiaartnews.or.id/artikel-detil.php?id=68
- Giddens, Anthony. (1979), *Central problems in Social Theory: Action, Structure and Contradiction in Social Analysis*. London: Macmillan.
- Giddens, Anthony. (1981), *Contemporary Critique of Historical Materialism*. London: Macmillan.
- Giddens, Anthony. (2007), *Europe In The Global Age*. Cambridge: Polity publisher.
- Giddens, Anthony. (2004), *Konsekuensi-konsekuensi Modernitas*. Yogyakarta: Kreasi Wacana.
- Giddens, Anthony. (1991), *Modernity and Self Identity: Self and Society in the Late Modern Age*. Cambridge: Polity Press.
- Giddens, Anthony. (1990), *The Consequences of Modernity*. Cambridge: Polity publisher.
- Giddens, Anthony. (1984), *The Constitution of Society*. Outline of the Theory of Structuration. Cambridge: Polity publisher.
- Haryono, Timbul, *Kebudayaan Nusantara Ditengah Peradaban Dunia*, makalah seminar Antropologi.
- Kayam, Umar, (1995), *Perjalanan Kesenian dalam masyarakat*, Kongres Kesenian Indonesia I. Jakarta
- Kennedy, Barbara M. (2000), *'Virtual Machine' and New Becomings in Pre-Millennial Culture'* in *The Cybercultures Readed*, edited by David Bell and Barbara M. Kennedy, Routledge, London and New York
- Larenz, Anton, (2009), *Ruins of the Future "Virtual Displacement"* by Rusnoto Susanto, Katalogus Pameran Tunggal Rusnoto Susanto, TBY dan Tubi art Space, Yogyakarta.
- Lombard, Denys, (2000), *Nusa Jawa: Silang Budaya*, jilid I, Jakarta: Gramedia Pustaka Utama
- Muh. Rifqi Fauzi, (2009), *'Akulturasi Budaya Hindu-Budha-Islam di Indonesia'*, posted on the personal blog on Wednesday, August 05, 2009
- Strinati, Dominic. (2003), *Popular Culture pengantar menuju teori Budaya Populer*, (terjemahan), Bentang Budaya, Jogjakarta.
- Subuki, Makyun. (2006), *Komunikasi dalam Interaksionisme Simbolis, Strukturasi, dan Konvergensi*. (<http://tulisanmakyun.blogspot.com/2008/02/teori-komunikasi> 29. html, accessed at March 01, 2008).