Representation of globalization on Youtube video "Wonderland Indonesia"

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ABSTRACT

Globalization occurs in tandem with the development of technology to become more sophisticated. The development of globalization can have an impact on every line of people's lives, one of which is culture, so that its spread can also be through the internet, one of which is through YouTube videos. This study aims to see how globalization is represented by Alffy Rev through his work entitled "Wonderland Indonesia". John Fiske's semiotic method with the theory of The codes of television is used to examine how globalization is characterized through the music video. The results show that the representation of globalization that is presented tends to describe the diversity of Indonesian culture that is packaged in a modern way through the signs displayed, such as illustrations and there are several scenes with the background of traditional houses, traditional clothes used, and the music used is a combination of several songs. areas that have been combined with elements of EDM music.

1. Introduction

One of the signs of globalization is the development of technologies that become more sophisticated and can open the eyes of the public, especially the younger generation, to get information from anywhere. So that if it is not controlled then whatever is abroad is considered good, and can inspire today's young generation to implement it in our country (Maizan et al., 2020).

According to Barker (2012), globalization is a global connection of economic, social, cultural, and political that leads in various directions around the world and enters into our consciousness, global production of local products and global product localization. Globalization has also resulted in several things, including the loss of the original culture of a region or a country, the erosion of cultural values, a decrease in the sense of nationalism and patriotism, the loss of the nature of kinship and cooperation, loss of self-confidence, a lifestyle that is not by custom (Howard-Grenville, 2020).

The development of globalization that touches every line of human life also has an impact on cultural change (Flew, 2020). It is undeniable that the influence of globalization in the spread of culture is increasingly visible with the development of information technology so that the spread of culture no longer has to go through migration but can be done through social media and mass media (Viswanath et al., 2007). Media is the main weapon in the spread of culture in the era of globalization, the media is an influential channel in the distribution of global culture which directly affects changes in people's lifestyles and makes people consumers of a culture (Campelo et al., 2018).

Cultural globalization is a series of processes in which the relation of human reason and mind is relatively independent of geographical areas (Pacheco, 2020). There is nothing to worry about excessively because cultural globalization has inherent ambiguity, on the one hand knowing each other's cultures between nations, and on the other hand, there is the power to maintain local identities (Oktaviani & Pramadya, 2021). So that how to deal with the era of globalization, we are required to be able to develop and utilize the cultural wealth we have (local wisdom / local genius). Therefore, it is important to understand the regional cultures of this nation and to develop works of art that are expected to be able to answer cultural challenges in the global era (United Nations Educational Scientific and Cultural Organization, 2018). Indonesian culture can follow according to its era. In addition, it can also increase the creativity of artists to be productive in creating works of art, providing facilities and infrastructure (Dilley, 2009).

About the defined concept of globalization, Alffy Rev is a musician whose every work always incorporates cultural values by often combining elements of EDM (Electronic Dance Music) music and elements of Indonesian traditional music. One of the music videos by Alffy Rev that covers all Indonesian culture is entitled Wonderland Indonesia.
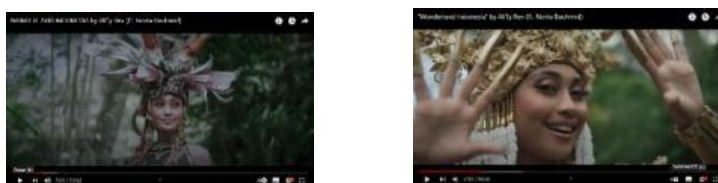

Fig. 1. Example of a scane in the Wonderland Indonesia video clip by Alffy Rev

Figure 1 above is a visualization of Alffy Rev who wants to introduce Indonesian culture. The introduction of Indonesian culture in each scene in the video clip can be seen from the lyrics of the song which combines several folk songs, the illustrations displayed, the models in the music video wearing several traditional clothes (Pah & Darmastuti, 2019). In this study, researchers will see how the representation of globalization through Alffy Rev's YouTube video entitled Wonderland Indonesia from the point of view of new media, using John Fiske's semiotic analysis with his theory of television codes.

2. Theoretical Framework

a) *Representation in media*

Representation is the production of meaning through language. Representation can be interpreted as an activity to re-present, represent something, create an image, or a way to interpret what is given to the object or text described (Entman, 2015). The text here can be in any form, such as writing, pictures, real events, and audiovisuals (Amalia, 2020). Media representation is not only a process of giving meaning but also an active and creative role in understanding, living, and acting. Representation in the media is a collaboration of communication studies and cultural studies that cannot be separated (Fabianti & Putra, 2021).

b) *Cultural Globalization*

Social Globalization touches all the important aspects of life. Globalization creates new challenges and problems that must be answered, solved to take advantage of globalization for the benefit of life (Cruz et al., 2021). The development process of globalization was initially marked by advances in the field of information and communication technology (Knowledge, 2020). This field is the beginning of globalization. The progress of this field then affects other sectors of life, such as the political, economic, social, cultural, and others (Verboord & Brandellero, 2018). Globalization in culture can develop rapidly, this is certainly influenced by the speed and ease of obtaining access to communication. The rapid globalization of culture must be anticipated by strengthening national cultural identities (Flew & Iosifidis, 2020).

This makes communication between nations easier to do, this causes the development of cultural globalization to accelerate. The characteristics of the development of cultural globalization are, (1) The development of the international cultural exchange. (2) The spread of the principle of

multiculturalism, and the ease of access of an individual to other cultures outside his culture. (3) The development of tourism and tourism. (4) The increasing number of immigration from one country to another. (5) The development of global-scale fashion, such as clothing, movies, etc. (6) Free competition in the economic field (Qin, 2018).

c) Video Clips and Music Medley

Every communication process requires a medium to convey a message (Mulgrew et al., 2014). Video clips are one form of conveying messages in music, music workers (musicians) do various ways to introduce the song. Ajabshir (2019) said that the symbols in the form of images and sounds used in video clips are lyrics plus pictures, backgrounds, dancers, and music. Through these symbols, the video clip communicator wants to convey his message to the communicant (Pan et al., 2020).

Music is a language or communication that can cause emotional and thought-provoking responses but cannot provide real understanding or thought ideas. According to Wakslak et.al (2014), Music is an abstract language whose meaning depends on the relationship between composers and music listeners (Ausín et al., 2021). Medley music is a combination of several songs that are reprocessed into one complete song (Kraemer et al., 2014). Medley is a way of presenting music with the technique of connecting songs with other songs accompanied by transitional music that follows each series of songs (Berk, 2009).

d) Semiotics

Semiotics is the study of signs. These signs convey information so that it is communicative. Its existence can replace something else, can be thought of, or imagined. According to Danesi (2018), Semiotics breaks down the content of the text into several parts and connects them with broader discourses. A semiotic analysis provides a way of relating a particular text to the message system in which it operates (Fry, 2012). This provides an intellectual context for the content, how various elements of the text work together and interact with cultural knowledge to produce meaning (Sakinah, Alfiqri, 2020).

According to Fiske (2020b), there are three important things in the study of semiotics, namely (1) the sign itself. This has to do with a variety of different signs, such as how to convey meaning and how to relate them to the people who use them. (2) The code or system by which the symbols are arranged. This includes how different kinds of codes are constructed to meet the needs of people within a culture. (3) The culture in which the codes and symbols work or operate (Xu, 2020).

3. Method

The This research uses a qualitative method with a descriptive research type. In general, qualitative research is used if the problem is not clear, to find out hidden meanings, to understand social interactions, develop theories, ensure the truth of the data, and examine the history of development (Silvana et al., 2020). Descriptive research aims to collect information about the status of an existing symptom, namely the symptoms that existed at the time the research was conducted. This type of descriptive research is intended to explore and clarify a phenomenon or social reality (Crick, 2021).

The object of this research is the Youtube video by Alffy Rev "Wonderland Indonesia". In collecting data the author did it in two stages, namely Documentation and Literature Studies. At the documentation stage, the researcher used a YouTube video by Alffy Rev "Wonderland Indonesia" as the primary data used to examine the video clip (Leonardo & Junaidi, 2020). At the Literature Study stage, the authors collect valid and credible data as complementary data to support this research so that it is theoretically stronger (Varhelahti & Turnquist, 2021). In collecting data, the authors study various literature that can support the theoretical basis for the problems studied.

The data analysis technique of this research uses John Fiske's semiotic analysis with his theory of television codes. According to Fiske, the codes that appear or are used in television shows are interconnected to form a meaning (Fiske, 2020a). According to this theory, reality does not just appear through the codes that arise but is also processed through sensing according to the references already owned by the audience, so that a code will be perceived differently by different people as

well. In its development, John Fiske's model is not only used in analyzing television shows, but can also be used to analyze other media texts, such as films, video clips, advertisements, and others (Toet & van Erp, 2021). John Fiske then divides the representation process into three levels, through the following chart:
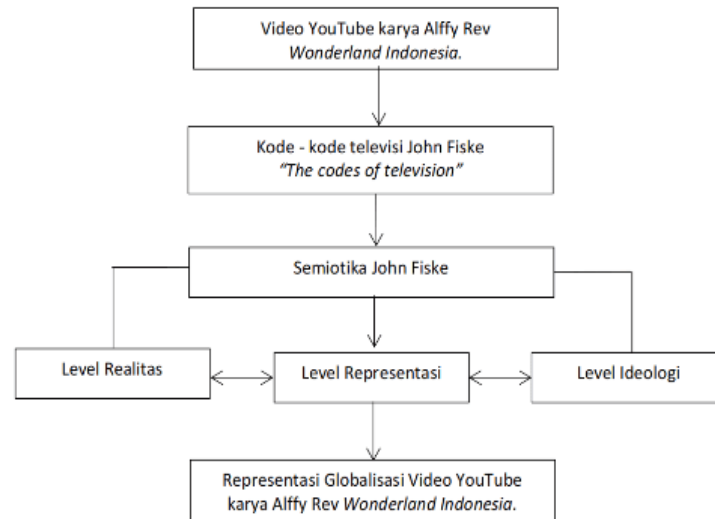

Fig. 2. Data Analysis Technique

The author uses the codes of television to represent globalization in the video work of Alffy Rev *"Wonderland Indonesia"* in which the process is divided into three, namely Level*),* Level Representation*,* and Level ideology. (1) Level of Reality. The social code consists of appearance, costume, makeup, environment, behavior, body language, and expression. (2) Level of Representation. Social codes include technical codes, which include cameras, lighting, music, and sound. As well as conventional representation codes consisting of narrative, conflict, character, conversation, and place, (3) Level Ideology. Reality and representation are interconnected and give rise to ideological codes, such as individualism, race, class, materialism, capitalism, feminism, and others (Putri & Putri, 2020).

4. Results and Discussion

Globalization cannot be separated from technological developments whose impacts affect various lines, one of which is culture. In this study, the author focuses on how globalization is represented through YouTube videos. The author races on Alffy Rev's YouTube video entitled Wonderland Indonesia, which represents Indonesian culture. Researchers will select scene pieces, then analyze the data in determining the representation of globalization on the object of research.

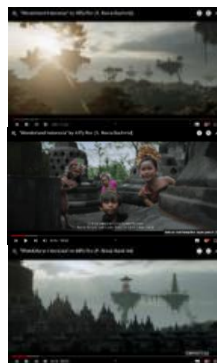*1)* *Scene one, with duration 00:29-00:45*

Fig. 3. Scane 1 with a duration of 00:29- 0045

Level Reality: In scene 1 shows the environment with the feel of the township from a wide variety of custom homes. The traditional houses displayed are the Tongkonan house (South Sulawesi), the Gadang house (West Sumatra), the Joglo house (Central Java), and the Balinese temple. The clothes (costumes) displayed are also traditional clothes, including South Sulawesi Bodo Clothes, Papua Tassel Skirts, Payas Deeng Buleleng Bali, and Central Java Beskap Clothing. This shows that Indonesia has many cultures, some of which have been shown in the scene above.

Representation Level: The illustration is displayed using the Long shot technique so that it can display all objects. The background sound used is also a narration that tells about how beautiful Indonesia's wealth is. The narration reads "Indonesia is the most beautiful land in the universe. The land where we were born, the nation where we grew up, so many colors that lived together in peace. With a million timeless treasures, with an abundance of natural wealth. Indonesia is not just wonderful, Indonesia is a wonderland."

2) *Scane two, with duration 01:00- 01:30*

Fig. 4. Scane 2 with a duration 01.00-01:30

Reality Level: Scene 2 shows the culture of Kalimantan, the clothes used are typical Kalimantan clothes with complete accessories that have been modified. In this scene some dancers move according to the accompaniment of music, the dance is also a typical dance of Kalimantan.

Level of Representation: The background sound that appears in this scene is a folk song from Kalimantan entitled Paris Barantai by H. Anang Ardiansyah. The camera technique used is Long shot and Medium shot. The long-shot takes all the dancers with lighting that makes it even more magnificent. The medium shot shows the details of the costumes used by the main talent.

3) *Scane three, with duration 01.31-01:45*

Fig. 5. Scane 3 with a duration 01.31-01.45

Reality Level: Scene 3 shows the culture of Sulawesi, the clothes used are typical Sulawesi clothes with complete accessories that have been modified.

Level Representation: The back sound that appears in the scene is the folk songs of North Sulawesi titled Si Patokaan creation N.N technique used camera Long shots and medium shots, shooting Long shot featuring talent main promenade leads Alffy Rev, featuring a beautiful plastered background. Medium shots show the details of the costumes and expressions of the main talents.

4) *Scane Four, with duration 01:46-01:58*

Fig. 6. Scane 4 with a duration 01:46-01-58

Reality Level: Scene 4 shows Papuan culture, the clothes used are typical Papuan clothes with complete accessories that have been modified.

Level of Representation: The background sound that appears in this scene is a folk song from Papua entitled Sajojo by RH Hardjosubroto. The camera technique used is a Long shot and Medium shot, taking a Long shot showing the main talent walking towards Alffy Rev, while walking the animation is played with flowers blooming on the right and left sides of the main talent. Medium shots show the details of the costumes and expressions of the main talents.

5) ***Scane five, with duration 01:59-02:13***

Fig. 7. Scane 5 with a duration of 01:59-02:13

Reality Level: Scene 5 shows Riau culture, the clothes used are typical Riau clothes with complete accessories that have been modified.

Representation Level: The background sound that appears in this scene is a folk song from Riau entitled Soleram by Muhammad Arief. The camera technique used is a medium shot, this is used to display the scene where there is a talent of a small child as a representation of the song Soleram which has the meaning of a mother's advice to her child.

6) ***Scane six, with duration 02:14-02:28***

Fig. 8. Scane 6 with duration of 02:14-02:28

Reality Level: *Scene* 6 shows the culture of West Sumatra, the clothes used are typical West Sumatran clothes with complete accessories that have been modified. At the *scene* using home background Tower which is a typical house of West Sumatra. This is to strengthen the value of the *scene*.

Level of Representation: The *background sound* that appears in this *scene* is a folk song from West Sumatra entitled Kampuang nan Jauh di Mato by Oslan Husein. Camera techniques used Long shots and medium shots, shooting Long shots showing of major talent and dancer, dance found on the scene is the dance plate. *Medium shots* show the details of the costumes and expressions of the main *talents.*

7) ***Scane seven, with a duration of 02:29-02:40***

Fig. 9. Scane 7 with duration of 02:29-02:40

Reality Level: *Scene* 7 shows Alffy Rev playing a typical Kalimantan musical instrument, namely Sample, and wearing a headband with a typical Kalimantan pattern, and an *outer kimono* with a typical Kalimantan woven fabric

Representation Level: *Backsound* in this *scene* is Sampe's music playing. Camera techniques used Long shots and medium shots, shooting Long shot featuring Alffy Rev Until Played music with views of the hills. The medium shot shows details of the costumes used by Alffy Rev.

8) ***Scane eight, with duration 02:43-02:51***

Fig. 10. Scene 8 with a duration of 02:43 - 02:51

Reality Level: *Scene* 8 shows Balinese culture, the clothes used are Balinese clothes with complete accessories that have been modified. In this *scene*, the background of the temple entrance is used. This is to strengthen the value of the *scene*.

Level of Representation: The *background sound* that appears in this *scene* is a folk song from Bali entitled Janger by I Gede Dharma. Camera techniques used *Long shots* and *medium shots,* shooting *Long shots* showing scenes of a major talent and Balinese dancers and gamelan players. *The medium shot* shows the details of the costumes, dances, and expressions of the *talents* in the *scene.*

9) ***Scane nine, with duration 03:31-03:40***

Fig. 11. Scene 9 with a duration of 03:31-03:40

Reality Level: *Scene* 9 shows West Javanese culture, the clothes used are typical West Java clothes with complete accessories that have been modified.

Representation Level: The background sound that appears in this scene is a folk song from West Java entitled Manuk Dadali by Sambas Mangundikarta. Camera techniques used Long shots and medium shots, shooting Long shots show the whole outfit talent principal with kebaya. Medium shots show the detail of the costumes and expressions of the main talents.

10) ***Scane ten, with duration 03:45-04:00***

Fig. 12. Scene 10 with a duration 03:45-04:00

Reality Level: *Scene* 10 shows the culture of West Nusa Tenggara (NTT), the clothes used are typical NTT clothes with complete accessories that have been modified.

Level of Representation: The background sound that appears in this scene is a folk song from NTT entitled Anak Kambing Saya by Ibu Sud. The camera technique used is a Medium shot by showing details of the costumes and expressions of the main talents.

11) *Scane eleven, with duration 04:16-04:44*

Fig. 13. Scene 11 with a duration of 04:16-04:44

Reality Level: *Scene* 11 shows the culture of Central Java, the clothes used are typical Central Javanese clothes with complete accessories that have been modified. In this *scene,* the background of the Joglo house is used. This is to strengthen the value of the *scene.*

Level of Representation: Backsound that appears in this scene is a folk song from Central Java entitled Lelo Ledung by Markasan. Camera techniques used Long shots and medium shots, shooting Long shot featuring background clearly, Medium hot prominently display a scene where a talented baby is being cuddled as a representation of the song Lelo Ledung which is a lullaby and also expectations of a Mother to his son.

5. Conclusion

At the ideological level, the level of reality and representation are interrelated, so that the ideology contained in Alffy Rev's YouTube video is the ideology of Pancasila. The ideology of Pancasila is a unifying tool and strengthening of national resilience and was built as an idea for the diversity of the Indonesian people. Pancasila also has characteristics as an open ideology, which means that Pancasila values can be developed by changing times in living the life of the nation and state (Adhayanto et al., 2021).

There are 11 scenes studied using John Fiske's semiotic analysis, the codes of television. The representation of globalization that is presented tends to describe the diversity of Indonesian culture which is packaged in a modern way through the signs displayed, such as illustrations and there are several scenes with the background of traditional houses, traditional clothes used, and the music used is a combination of several folk songs that have been combined. with elements of EDM music. The signs of globalization in the music video show that globalization has a good impact on regional culture because it makes it easy to introduce regional culture, especially access and dissemination of information in the era of globalization can be done quickly. This is also reinforced by the statement of Cunningham & Craig (2016) that cultural globalization involves the formation of shared norms and knowledge by their cultural identity, either individually or in groups. Cultural globalization continues to increase the interconnectedness of people and culture in the world (Mandaville, 2018).

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