Contemporary Culture Transformation Through Virtual Space: A Cyberculture Perspective

Moh. Rusnoto Susanto, Rahayu Retnaningsih, Insanul Qisti Barriyah, M. Dwi Marianto, Sri Wastiwi Setiawati, Anselmus Sudirman

ABSTRACT--- Virtual reality is an achievement of cutting-edge technology that presents a form of simulation to create new realities. The exploration of the virtual world as a lifestyle has become a very important and strategic need is to examine the issue through the findings of substantial shifts that trigger cultural change and changes of characteristics in the contemporary society. The research approach is a phenomenological approach, along with a qualitative content analysis and descriptive techniques dealing with factual findings of social phenomena. The phenomenological approach as an important part of influenced by the virtual space as an excess of social changes in the perspective of cybercultures. The results of this study show that social facts surrounding the issue of substantial shifting patterns trigger cultural changes and changes of characteristics society. Today's activities in the contemporary society explore the virtual space in work cycles with high acceleration in the rhythm of accelerating simulation technology.

Keywords— Transformation, Virtual Space, Contemporary Culture, Cybercultures.

I. INTRODUCTION

The development of current digital simulation technology is viewed as a construction of perspectives in the society that continually opens up a new necessity and patterns of presentation concerning with the space of representation in the false reality. This technological reality is able to change various social constructions and institutionalize the mental aspects of the most contemporary society not only in the way of thinking but also the way of behaving. The presence of a virtual world through the virtual space and virtual reality through a number of space exploration and exploration techniques is extremely dominated by the role of digital simulation technology in terms of the cybercultures construction. Cybercultures are a continual exploration of new identities, new subjects, their merging with machines, bodies, and technologies, within the greater machine of technological, cultural, and aesthetic evolution[1].

This research actually captures the phenomenon to explore information about virtual shifts in the technological dimension that can change the process of the mental existence of contemporary society in a real sociocultural reality. It brings up social tendencies with extraordinary dependence through the practice of using cyber culture products and exploration of cyberspace that has an impact on the erosion of humanistic awareness[2].The tendency to strengthen social phenomena is triggered by the technological excess that shifts and replaces the position of reality along with a virtual reality and its general representation the society as an empirical experience. The reality has now been replaced by a false reality through a virtual space as the impact of changes in the digital simulation technology that surrounds the community to maintain the digital simulation network by actively utilizing it. In addition, the correlation between research directions in the field of Chinese art design is gradually increasing and the key network shows a special small-world effect. But, there was yet to be any significant alliance among the research topics[3].

In what follows, symptoms in the book entitled *The Cybercultures Reader* (2000) in 10 years in America was dismantled by 50 prominent writers from the fields of humanities, psychology, history of consciousness, visual and cultural studies, cultural policy, political theory, political science, cultural critic, popular conceptions of technology, communication, film studies, information design and technology, architecture, games and animation, anthropology, sociology and communications, new media arts, performance artists, urban culture, cross gender, and biomedical ethic and medical hummanities experts. Intense thinkers discuss important recent foci including popular cybercultures, approaching cybercultures, cybersexuals, cyberbodies, cyberfeminism, post-cyberbodies, scaling cyberspace, and cybercolonization. This book is a basic reference that comprehensively to address perspectives in that cybercultures can actually change world community's perspectives on social behaviors that contribute to the formation and the power of cyber cultures.

The digital simulation technology is latently and progressively developed by the power of capital in taking over the dominance of global communication technology. In

other realities, a sociocultural background and typical contemporary Indonesian society, Cyber Space Phenomenology: Reviewing the Visual Reality of the Internet and the Concept of "Cyber Space" in Anthropology', deals with the internet and virtual technologies described in the perspective of postphenomenology and Don Ihde's (2009) and philosopher's concepts of multistability in the virtual space[4]. The term postphenomenology of the virtual space is used to explain existential human relations to the cyber world through a medium of internet technology. The discourse of virtual space in anthropology is more empirical whereas it discusses not only the phylosophy of technological space, but also social and cultural phenomena of human relations to new technological artefacts particularly the information technology.

II. METHOD

This research used a phenomenological approach, along with qualitative content analysis and descriptive techniques. The phenomenological approach, as an important part in tracking social trends, is influenced by the virtual space as excesses in the contemporary social and cultural change in the perspective of cybercultures. The phenomenological approach provides a reflective pattern of tremendous field findings supported by visual data, contextual data and literacy studies. The social change that leads to the pattern of changes in the contemporary culture has an impact on phenomena and processes that emerge organically, and naturally. Phenomenology is a method and philosophy that unfolds detailed findings.

A more reflective study reviewed a form of social transformative engagement on the subject of the study. This approach is reflective based on a number of empirical experiences when researchers examine the dominance of cybercultures whose excesses are changes in lifestyle trends, social, economic, learning styles, and other trends resulting from social interactions in the use of networking systems.

III. DISCUSSION

Then virtual displacement moves toward a system of replacement or imaginary distance functioning as a virtual replacement process that does not actually take place in real life before us even though it can happen in a different room. Virtual work patterns and procedures can solve problems involving structured machines through frames that can be simulated and moved, emphasize that social changes influence the development of contemporary culture looking for alternative ways through concepts of spirituality and all processes of achievement technologically[5]. The circle of the study of philosophy also focuses on the substance of social changes triggered by the sophisticated communication technology and digital simulations that surround every activity of today's society. This is, of course, seen in the understanding that a context of social change brings a shift in perceptions and conceptions of spirituality. The concepts of spirituality that transcend the understanding of the general public are a form of wandering inner practices in re-capturing mysticism, transcendence, ecstasy, and nuances of the spirit of religiosity.

This is rife in developed and developing countries that have a predominant spiritual nuances in the form of reactions toward the latest developments on the Internet in Asia Pacific. More explicitly, asserts that the reaction to the presence and development of the Internet is actually fundamental, even the tendency of attitudes to defend against it by several Asia-Pacific countries actively control access to all-important information in terms of the Internet content by enforcing broadcast regulations and other pertinent regulations[6]. However, a new emergent digital narrative will be unfurled in the future, in which the dominance of the vision of other senses will be worth considering[7]. It is evident that a principle gap in all fields is about to end because all the emergent paradigms are mainly concerned with, "the end of ideology, the end of nation-state, the end of history, the end of arts, the end of sciences"[7] . At present there has actually been an uncertain and empty situation that has finally led to the emergence of new forms of spirituality: New Age, Cyber-spirituality, the emergence of apocalyptic films, programs related to meditation, pilgrimage programs, various psychological therapies, and rampant paranormal practices, religious devotees without dogmas and beliefs that always emphasize experiences.

That there are tastes that are not neutral as a result of education, habituation, and social work training. In the activity of consuming as if the perpetrator is so very much alive as a form of freedom in determining the attitude and behavior that his or her choice is without coercion and structural pressure. In fact, he or she is conditioned by the taste of his or her class[8]. At this time, the pattern of transformation of contemporary culture emerges through changes in silent cultures, oral cultural patterns, the re-emergence of verbal communication that evolves into a written culture through communication in the form of articles, reference books, literary works, and others that simply evolve into forms of the Internet culture. The dominant communication patterns are expressed through tangible works, both as science and technology products and presentation of artwork (such as buildings from architectural designs, public spaces, documentation photos, symbolic presentations, and the proliferation of emoticon productivity) will be very local-based. The accelerated development of Internet technology changes everything through a culture of silence.

The tendency of silent culture reappearance reaches all parts of the world. Communication is built based on the representation of visual languages (photos, images, codes, and video calls) as a conservative choice of communication system. Furthermore, the visual communication system is explored through avatars and various sign systems and emoticons. It also raises its existence through the emerging popularity of You tube that cultivates a form of oral culture within someone's facial expressions in communication. Furthermore, as a new form of oral culture, Twitter is a hadith that is in a great demand because of its popular short sentence chattering.

IV.   CONCLUSSION

Many touching sights that become a cultural transformation of contemporary society are organically triggered by the virtual space dimension. Several decades ago people had to wait for days or even weeks to receive letters from distant relations, but the culture of the writing is now being transformed by e-mail. Today e-mail is able to shorten the delivery time to send messages, and it only takes seconds when clicking the enter button, so the email is sent right away. Thus, in its development the library only contains electronic or digital books (e-books) and electronic journals (e-journals) that transform from the ranks of bookshelves into an integrated digitization system.

At the moment, there is no need to bother anyone carrying dozens of books from one place to another for the purposes of learning, presentation, creative processes of scientific studies and the like, but hundreds to thousands of books can be accessed quickly and efficiently only with a smartphone that can get the access to the farest extent. This fact is in line with postcolonial studies, one of the academic studies as a result of the thought of reflective theories and postmodern thoughts. Critical and postmodern theories contribute greatly to growing awareness among scientists that in scientific classifications, understanding and research cannot be separated from the influence of interests, power and ideology[9].

In addition, Benedict Anderson points out "that a form or method of resistance of the masses of the people without politics is carried out by a petty movement to review the modern politics of the superior identity of the (moderate) elite[10]. The study of social and cultural change is understood in depth in the sociology disciplines along with the object of study of social change that includes social changes ranging from micro (interactions between individuals) to macro-social changes such as changes and social structures or social systems, argues that the concept of social change is a change in the structure of a major society that is the presence of behavioral patterns and forms of social interaction that occur within the community[11]. For more than 50 years, cultural studies have become a paradigm cross in social science[12]. The concept is very appropriate for photographing the social changes that occur today that are influenced by the large flow of cyberculture in the exploration of digital communication and simulation technology. He further explicates various objects of study of social changes by defining social change, sociologists, or authors of socio-cultural studies. In this sense, that several dimensions of social change include (1) structural dimensions, (2) cultural dimensions, and (3) interactional dimensions. The power and ideology in postcolonial theories become a topic under discussion that sharpens the perspective of critical theories to look back at social changes[13].

In general, modern society and a contemporary cultural perspective demand forms and patterns of social interactions as part of social constructions and processes. The social processes, in which an expansion of social interaction patterns arises, determine the system and the form of social relations in accordance with the needs and developing social contexts. That a social interaction so far is understood as a dynamic pattern of social relations and is directly related to individual relations among groups and between a person and a particular community group[14]. This view is extremely appropriate to examine the social changes triggered by the use of cybercultures products today. Many things are felt and have traces of discovery and invention processes that are influenced by three main things that Koentjaraningrat raises regarding the awareness, quality of expertise, and stimulation of the process of creating something new to meet the needs of society according to the spirit over time. A socio-cultural change from a society constitutes a form of change that develops a simple level of a more complex one through which several evolutionary stages are adapted to existing developments. Like the views of Tylor and Morgan in Ihromi, the evolution of culture is solely determined by conditions (especially technological ones) and cultures[14]. A plethora of factors concerning socio-cultural changes, and other forms of social changes arise namely evolution, degeneration, acculturation, assimilation, and other explanations of how culture changes develop over time and changes in space.

Haryatmoko, states that the birth of social change deal with some important concepts of Bourdieu, namely habitus, realm, and a variety of capitals[15]. Bourdieu formulates a concept of habitus as a form of sociological and philosophical analysis of certain behaviors that define social values in relation to humans and the creation of long-term socialization of values, so that it becomes something that settles as a way of thinking and results in persistent behavior patterns in a person that in turn can be a mental characteristic. The virtual learning technologies into their teaching pedagogy to enhance learning and teaching in this current global world[16]. Habitus grows in the soul of community naturally through a very long systematic, internalized, and structured social process in the community as a habit in the end. Bourdieu asserts that habitus is not the result of a free will or is determined by structure, but it is created by an interaction between time: dispositions that are both shaped by past events and structures. All those matters are perceived conditions.

Jenkins and Richard[17] state that intellectual progress (education), social class, prestige and other related things are at different levels with specifications and concreteness. Two forms of cultural capitals. First, an integrated capital within oneself, namely the results of personal work and acquisition of something without realizing it. Second, an objective cultural capital, the accumulation of all cultural wealth (books, works of art) that can be possessed materially and it differs from the capabilities of a symbolic capital. The nature of this capital is institutionalized, becoming a member of certain institutions[18].

That habitus is a mental structure used by a person to deal with his or her social life. Habitus also describes a number of trends that encourage social actors to react in certain ways. The condition is associated with a particular class of conditions and existence of producing habitus, system of durability, transposed dispositions, structured structures that are predisposed to function as structuring structures, that is,

principles that generate and organize practices and representations without presuppositions[19]. Objectively, this 'regulated' and 'regular' sense means without being in any way the product of obedience to rules, so that it can be collectively orchestrated without being the product of the organizing action of a conductor[20]. Bourdieu cites an example in terms of mastering language, writing or thinking. Artists, writers, or thinkers are said to be able to create their works and thanks to their creative freedom because they are no longer aware of the signs or styles they have integrated into themselves[15]. The fact today many people are increasingly becoming idolatrous in their own discoveries in the form of smart phones and high-speed computers. In line with the presence of new thoughts, or paradigms, asserts that change comes by itself, not just gradual and evolutionary changes, but also, on the contrary, fast, basic, and drastic ones[21]. This is partly a process of cultural transformation through the social changes that follow.

The transformation of digital narratives through a virtual space plays a key role in the changing of contemporary culture as a narrative of novelty achieved through a continual process of repetitions. In cultural contexts, changes can be decomposed through various realities that grow in society where these habitus emerge in an anthropological perspective. All elements are used as the main material in the practice of digital simulation and communication is more likely to be rhetoric that shows a new situation regarding death. A new situation that transcends the limits of rhetoric is interpreted and controlled indefinitely by others. This can trigger a proposition that the virtual world is deplete with manipulative and disqualitative presentations and simulations.

ACKNOWLEDGMENT

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