

## Culture Insight Of New Age Technology For Underdeveloped Society

Lidia Djuhardi

Faculty of Communication Science, University of Persada Indonesia YAI Jakarta-Indonesia

Correspondent: [lidia.lilaya@yahoo.com](mailto:lidia.lilaya@yahoo.com)

Submitted : May 27, 2021

Revised : June 6, 2021

Published : July 31, 2021

---

### ABSTRACT

This study entitled “Culture Insight Of New Age Technologies For Underdeveloped Society “, is about underdeveloped society in Temajuk Village, Indonesia-Malaysia border area, where is still underdeveloped area. This study aimed to find out the insight of new age technologies from Temajuk villager through their experiences about new technology and their meanings. In addition, the approach of this study is using qualitative-descriptive with interpretive paradigm through fenomenologi studi. The subject of this study is the villager who lived in Temajuk Village, located in the end of Borneo Island that directly borders with Malaysia. The subject is selected purposively, based on the context and the need of research. The data collection was conducted through interview, observation, literary review and documentations. The result for the culture insight of Temajuk society about new technologies are, the experiences more dynamic and its meanings independence life for them. The insight conclusion is the are very enthusiasm for the new technolog , its influenced by the history and conditions that build a culture insight for society of Temajuk village.

**Keywords:** New Age Technology; Smartphones; Culture Insight; Temajuk Village; Underdeveloped Society

### INTRODUCTION

The development of digital technology as an element of industrial revolution 4.0 is a necessity in this century, including Indonesia. New technology tends to become a key element in the society in Indonesia, not only in the city, but also in the countryside, even in the remote village that has a problem in limited access and developmental progress for example Temajuk village, a village located at the very end of West Borneo, bordered with foreign country, Malaysia.

Regarding this condition, it is *astounding* when contemplating how enthusiasm of society towards the existence of this new technology. The condition can be seen towards their daily behaviour in dealing with smartphones, the internet, that seems to be “stroke of luck”, their euphoria can be seen certainly. Currently, almost all the villagers own a gadget, even some of them own the newest smartphone, that according to them is as expensive as the price of a bike, regardless the fact that their signal in the village is not completely used. Furthermore, the existence of other new technologies like online game, etc. It seems “thirsty” or releasing from “prison” the remoteness of the access that is currently attached to Temajuk villagers.

A border village commonly owns a uniqueness in each area, as well as Temajuk village, the border village of Indonesia-Malaysia, is a village that attracts the writer due to its characteristic that is rarely owned by the other border villages, namely kinship that was built for decades with the residents of border village of Malaysia. In which that relationship strongly affects the mindset and even the behaviour of these two villagers, namely it tends to has the same perspective even

though they recognize that they live and come from different regions and countries. This similarity can be proved through several studies regarding border villages, including Temajuk village.

Phenomenology can be described as a study about experience, that is according to Husserl explores about the forms of experience from the perspective of the people faced that experience. Phenomenology is also described as a study of meaning, in which the meaning itself is wider than just a language that represents it. This relates with the question of the writer about the experience of Temajuk villagers during the spread of new technology to their village and how do they interpret those technologies. As a social phenomenologist, Alfred Shutz assumed that a meaning is built mutually with other people that interacts with an individual [Subject/actor]

In line with Shutz-phenomenology, mead-symbolic interaction theory argued that the behaviour of a human basically is a product of meaning that is represented as a subject by the world around him. Interpretation was built dynamically during the interaction of the environment that occurred. The interpretation of Temajuk villagers towards new technology is strongly affected by their daily living environment, especially their interaction with the villagers of the border malaysian village. Interaction for tens of years with the villagers of the neighbouring country also affects the perspective of Temajuk villagers. By using Shutz perspective, shared meaning between the people are probably due the social world is basically intersubjective in terms of meaning that it is the same and shared by them even though it does not have to be always homogen.

The meaning of the new technology's presence by the Temajuk villagers is strongly influenced by the history of their closeness to the neighboring village of Malaysia, where the access of the neighboring village community to new technology affects the perspective of the Temajuk village community, that the need for new technology is not just "relieving" them from remoteness of access and facilities.

This is closely related to Shutz-phenomenology theory about the meaning that is built due to interaction, thus the meaning that is built tends to be similar. Experience and meaning are the characteristics of the phenomenological-study approach, in which through experience, each individual is able to construct meaning about something. It is also related to Herbert Mead-Symbolic Interaction theory which assumed that the meaning that was constructed by "self" is very dynamic according to the interactions that occur with the community.

## **METHODS**

The method used in this research is a descriptive qualitative. Bogdan and Taylor defines qualitative method as a procedure of research gathered descriptive datum through the form of written or oral words from the people as well as their behavior observed . The study of the research used phenomenology study.

Phenomenology aims to know the world from the perspective of those affected directly or related to the natural qualities of human experience, and the meaning attached to it . The phenomenological believe that reality is socially constructed . Reality is also a result of sharing the experience of interacting between one person and another person . The subject of this research are the society of Temajuk Village, namely a person which recognizes information about circumstances and condition of the research, so that they have to know much experience about research background.

Qualitative researchers typically gather multiple forms of data, such as interviews, observations, and documents, rather than rely on a single data source. Then the researchers review all of the data, make sense of it, and organize it into categories or themes 3 that cut across all of

the data sources . Based on the form of an approach of qualitative research and data source that is going to be used, thus the techniques of main data collection used are interview and observation to the subject, added by supportive data (documentation).

The activity of the research as an effort to data collection, based on the activity suggested by Creswell stated as "A Data Collection Circle". The data in this research by using data analysis of interactive model from Miles and Huberman, namely: data reduction, data presentation, conclusion and verification , data reduction (separating data gathered based on research needs); data presentation (presenting the results of observation and interview); and conclusion.

## RESULTS AND DISCUSSION

In this section, researchers analysis the findings related to the research. Here's the explanation. First, the experience of temajuk villagers since the spread of new technology to Temajuk, is extremely varied [dynamic], that is shared through an enjoyable criteria by the writer, ddue to the experiences told by almost all the enjoyable things from them, not only verbally, but also non-verbal [passionate voice and continually story] for example, [1] simplicity of communication shared by one of the men who works as a farmer, namely Mr. Bjs as follows:

*"..... suke nyan kame ade telpon ganggam tok, camne dek, kite nak kemane-mane jadi gampang, pokokong nyaman inyan be kintok....."*

[ "... so glad since we had a handphone here, yes communicating wherever we want is getting easier, we are so glad now ..."]

[2] Learning technology, glad even though it was hard to use at first, they started to learn like what is shared by one of the housewives who work also as a fisherwoman. Mrs. Jml as follows, Mrs. Jml looked a bit shy at first, then she started to tell with full of laughter,

*"...yelah ade tehnologi tok jadi makin ramai kampung tok, urang be makin banyak datang, ye tau dari internet nye , ntaoblah ape ye, kame tok jak gaogap , ndak ngeratti, jaok anak yang tau ye, jadi dienglah yang ngajaorek kame, sukelah jadi belajaor tambah ilmu kite nang bodo tok"*

[ "... Yes, since the technology was spread to Temajuk, now it becomes crowded, and many people come here, they know from internet, i also don't understand, we are technologically illiterate, our children know it better than us, so that we can learn from them, we are really happy, we can get more knowledge now"]

[3] Entertainment has been increased, and the most shared point is a pleasant experience because the new media that they have possessed now adding entertainment for them as well as their children, as said by Mrs. Frd, a housewife who is also a farmer, as follows

*".. muleeng be i waktu mliat hape, ape ye i..heran be saye, taong ade suare, ade lagu dari barang nang kacik ye, yelah anak saye njalaskan, mun umak naka nonton tepi, nonton pelem, ndangor lagu dari sitoklah bise, jadi hiboran lah ye untok kame , saye , anak saye, ..suke inyan be, kintok jadi banyak iboran"*

[ "... At first I saw the cellphone I was confused, why did such a small object have a sound, there was a song, then my child explained, if you want to watch television, want to watch movie, listen to music, everything can be from this tool, so since then the cellphone has become entertainment tool for us, and the children, very happy "]

Besides these pleasant experiences, the informants were also able to express the meaning of the existence of new technology in their village, which tends to interpret it as a positive thing. In which they interpret it as,

[1] A new expectation, as it has been said by Mr. Bjg, as follows,

*“ ..mun boleh ngartikan semue tok i[tehnologi baru], saye rase tok saye umpamekan macam harapan baru untok masyarakat kampong tok, maklom dolo daerah kame tok kan terasing, jaob , pembangunan pun sikit, lambat, pokokong dolo rase sian harapan”*

["... if you can interpret all of this [new technology], I think this is like a new hope for our people, which used to far from access, distance, lack of development, slow. Previously there was no hope"]

The meaning is typical with Mr. Bjg, the other meaning revealed by Mrs. Frd, that the meaning of new technology for him is an indication of,

[2] A brighter future, which is revealed in the profound words by Mrs. Frd, as follows,

*“ yelah i..adenye tehnologi di kampong kite tok ye ibaratkan kejatohan bintang, mase depan carab lab untok anak-anak kame, jaok iyelah yang kame takutkan dolo, tapi sejak dah masok tehnologi biarpun sinyala maseh mundor mare, tapi be dah macam isarat mase depan kame pu labeh carab...”*

["Yes, with the presence of technology in our village, it's like we are getting good things, the future is brighter, for our children especially, even though sometimes the signal disappearing, it's okay, but at least all of this indicates that the existence of this technology is promising a brighter future ... ”]

Furthermore, Mrs. Jml, who interpreted the existence of new technology in her area as a positive meaning, in which she considered or interpreted it as an era that made people smarter,

[3] Smarter, was a positive meaning revealed by Mrs. Jml, who learned a lot from the existence of smartphone in her house, so it will be acceptable if she names that new media that makes them smarter, as she states as follows,

*“ yeding, kintok kan kame dah banyak belajar, jadi labeh pintar nye,he,he, ye , jadi dangan adenye tehnologi baru di tempat kamek tok, kame jadi pintar, labeh pintar..”*

["Yes, now we have learned a lot about technology [through a cellphone / smartphone], the presence of new technology here, for me as a tool that makes us smarter .. "]

Commonly the meanings informed by Mr Bjg, Mrs. Frd , and Mrs. Jml are in line with the experiences said by them previously, and also contrarily. It means that it is in line with phenomenologically assumed about the experience that formed a meaning and meaning that is formed also as a picture about the experience of a man or woman. Phenomenologically is in line with the meaning that gives a meaningful view for someone in achieving something .[Haryanto: 2012 : 139]

Overall the results of the interview with the respondents towards the presence of new technology in their village positively result. The joyful experience and also positive meaning. Furthermore, in the beginning of the study, the writer used to think that they would deny the presence of new technology, but the reality is definitely different, Temajuk villagers are extremely enthusiastic to accept new technology in their region.

Based on the analysis and reference, the writer comprehended that the open-minded way of thinking and accept new technology enthusiastically is strongly related with the history of a village

and the condition of a village that has been so long in a remote condition, moreover the remoteness of the access, added by the comparison of the neighboring village of Malaysia that seems to have a better development, so that the presence of new technology metaphorically escaping from remoteness or can be interpreted as the independence for them.

## CONCLUSION

Conclusion of this research are, The experience of Temajuk village in new technology era is strongly diverse and dynamic, in which new technology provides a joyful experience towards them due to an easy access for them to communicate, and they also are learning about technology and providing new entertainment for them at the same time. In addition, the meaning of new technology for Temajuk village is also as a positive thing, where new technology indicates a new hope, brighter future, and also as a tool for them to become smarter than before.

## REFERENCES

- Creswell, J.W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Method Approaches. Third Edition*. California: Sage Publications, Inc.
- Dokumen Indikator Kesejahteraan Daerah, Provinsi Kalbar. 2011.
- Haryanto, S (2012). *Spektrum Teori Sosial : Dari Klasik hingga Posmodern*. Yogyakarta : Ar Ruzz Media.
- Hasan, A. (2012). *Pemberdayaan Masyarakat Kawasan (Studi PNPM Mandiri Pedesaan Kecamatan Paloh kabupaten Sambas)*.
- Irawan, P. (2007). *Penelitian Kualitatif & Kuantitatif untuk Ilmu-Ilmu Sosial*. Depok: Departemen Ilmu Administrasi FISIP Universitas Indonesia.
- Jandt, F.E. (2007). *An Introduction to Intercultural Communication: Identities in a Global Community*. Fifth Edition. California: Sage Publications, Inc.
- Kabupaten Sambas Dalam Angka . 2012. Sambas Regency in Figures.
- Kriyantono, R. (2014). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana Pranada Media Group.
- Kuswarno, E. (2009). *Metodologi Penelitian Komunikasi Fenomenologi: Konsep, Pedoman, dan Contoh Penelitiannya*. Bandung: Widya Padjadjaran.
- Littlejohn, S.W. (2009). *Teori Komunikasi "Teori of Human Communication"*, 9th Edition. Jakarta: Salemba Humanika.
- Moleong, L.J. (2007). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mulyana, D (2005). *Pengantar Ilmu Komunikasi, Suatu Pengantar*, Bandung: Rosda Karya.
- Mulyana, D (2010). *Metode penelitian Kualitatif*, Bandung : PT. Remaja Rosda Karya
- Morissan (2013). *Teori Komunikasi: Individu Hingga Massa*, Jakarta: Kencana Prenada Media Group.
- Purwanti, H. (2011). *Konstruksi Makna Penyandang Filariasis (Studi Fenomenologi Tentang Makna Penyandang Filariasis Dalam komunikasi Resiko Kesehatan Di Kabupaten Bandung)* Disertasi. Bandung: Universitas Padjadjaran.
- Silalahi, U. (2009). *Metode Penelitian Sosial*. Bandung: PT Refika Aditama.
- TNP2K Evaluasi Kinerja Pembangunan Kementerian Perencanaan Pembangunan Nasional. 2011. BAPPENAS dan Universitas Tanjung Pura.
- Yaputra, A. (2011). *Makna Hubungan Indonesia-Malaysia (Studi Fenomenologi pada Masyarakat di Perbatasan Entikong, Sanggau Kalimantan Barat)*. Tesis Magister Ilmu Komunikasi Pascasarjana UNPAD, Bandung.