MEDIAMORPHOSIS OF BETAWI CULTURAL BROADCASTING DOMAIN INTO NEW MEDIA DOMAIN

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Abstract:
Along with the development of technology and the internet, mediamorphosis has affected the domain of broadcasting Betawi culture, which was initially limited to traditional media such as radio and television, shifting to new media domains such as the internet and social media. This mediamorphosis significantly impacts the promotion, representation, and understanding of Betawi culture among the public. This study aims to analyze the mediamorphosis from the broadcasting domain of Betawi culture to the domain of new media by paying attention to disruption and changes in the representation and accessibility of Betawi culture. The research method used is media analysis, which involves collecting data from various new media sources containing Betawi cultural content. The study results show that the morphosis of media from the Betawi cultural broadcasting domain to the new media domain has expanded the reach and accessibility of Betawi culture. Betawi cultural content can now be accessed via digital platforms such as websites, apps, and social media. Mediamorphosis changes the way Betawi culture is disseminated, accessed, and understood by society and also helps revitalize Betawi culture.
Keywords: Mediamorphosis, Disruption, Betawi culture, Revitalization.

INTRODUCTION

The challenges and opportunities that come from an Indonesian nation's heritage are because of the nature of the people who are now less concerned about the existence of local culture, especially in the capital city of Jakarta, such as Betawi Culture. Betawi culture is unique because it is located in Jakarta, the center for various people, tribes, cultures, and other ethnicities that come, live, and develop (Purbasari, 2010). As a result of rapid development, population growth, and limited land, the task of the cultural sector has become very complex, so it is feared that it will gradually destroy Betawi cultural customs as the core of Jakarta's citizens. Betawi culture is historically significant because it is diverse, bringing various perceptions, interpretations, and understandings that the indigenous people are pluralistic. They come from a mixture of blood from various ethnic groups and foreign nations. Some studies say that Betawi culture is influenced by the Dutch, Chinese, Arab, Indian, Portuguese, and Sundanese, which can be seen in the wedding dress and the words in the Betawi dialect that have the impression of a Chinese dialect. The original Betawi community has geographically shifted to the outskirts of Jakarta due to the development process as a metropolitan city (Rahmawati, 2022).

In response to the emergence of many other threats, it is essential to preserve culture. In order to help preserve Betawi culture for generations in the era of digitalization, it is confident that the broadcasting domain will occur. Broadcasting includes audio or visual communication from a few to an audience/public to convey a message through a specific medium presented to an audience in a scheduled location and period without a reciprocal process from the communicant (Achmad, 2020). Broadcasting is essential to reach more people to achieve the same goal, one of which is to

preserve Betawi culture. This broadcasting process can be done in many ways or with anyone, and when it takes place, there will be a new domain formed from the process. As long as there is a continuous phenomenon of broadcasting media transformation, it has a significant role in accelerating the process of old media domain transition to modern, especially in the discussion of the concept of media osmosis introduced by Roger Fidler in describing the influence of new technology on old broadcasting domains, such as newspapers, magazines, television, and radio in order to minimize the fear of the presence of new media.

The concept of mediamorphosis offers a broadcasting domain with the birth of new communication but does not cause the old domain to die, but continues to develop and adapt to the surrounding situation (Wahyuni & Nurlimah, 2020). The further meaning of the term mediamorphosis is not necessarily a change for the better but also a radical change resulting in cultural change. Mediamorphosis, or the transformation of an old media to another platform, for example, print media to online media, is focused on disseminating information to the public. However, more than that, it can also participate in appreciating and preserving culture. Mediamorphosis reflects the shift from traditional media, such as newspapers, radio, and television, to new forms of media, such as the Internet, social media, and other digital applications. This transformation occurs in technology and affects how we deliver messages, access information, and interact with media content.

In mediamorphosis, new media changes how we consume media and its basic structure and conventions. For example, the internet has democratized the production and dissemination of content, provided direct access to global information, and enabled active participation from individuals in sharing and creating comments. If you pay attention, communication network patterns will be formed due to the long mediamorphosis process. Research related to mediamorphosis has been conducted explaining the concept of mediamorphosis by examining the process of development of print media to online media at Radar Bandung, which has adopted and implemented digital language to create new business diversification and two online media radarbandung.id and bandung.pojoksatu.com (Marcelina et al., 2020).

Several analytical theories can be used:

1. Media Ecology Theory: This theory examines how media influences human interactions with their social, cultural, and technological environments. In the context of the Betawi cultural mediamorphosis in the new media domain, this theory can be used to understand changes in the new media ecosystem and how it affects the representation, accessibility, and use of the Betawi culture.

2. Social Construction Theory focuses on how the media and society mutually shape meaning, identity, and social perception. In the Betawi cultural mediamorphosis context, this theory can reveal how the transformation from the broadcasting domain to new media influences the construction of cultural identity and how society responds to it.

3. Media Adaptation Theory: This theory considers how individuals and society adapt to new media and integrate them into everyday life. In the context of the Betawi cultural mediamorphosis, this theory can help understand how the Betawi people adapt to new media platforms and content that accommodate their culture.

4. Uses and Gratifications Theory examines how users select and use media to meet their needs and goals. In the context of Betawi cultural mediamorphosis, this theory can be used to investigate the motives and motivations of users in accessing Betawi cultural content through new media. 5. Media Convergence Theory (Media Convergence Theory): This theory covers the changes in media production, distribution, and consumption due to technological convergence. In the Betawi cultural mediamorphosis context, this theory can be used to

analyze changes in infrastructure, cultural practices, and social dynamics that arise through convergent new media. Each theory has a unique approach to understanding changes in mediamorphism and its context.

Epistemology. In this context, epistemology plays a role in assessing the validity of knowledge obtained through digital media.

1. How is Betawi cultural information verified, and what are the validity criteria?
2. How can knowledge about Betawi culture be known and accessed by the public?

In addition, epistemology can also study the impact of mediamorphosis on the understanding and interpretation of Betawi culture.

Does digital media use affect how people understand and relate to Betawi's cultural identity? How is the influence of digital media in shaping people's perceptions and images of Betawi culture?

In the epistemology of broadcasting Betawi culture in the digital era, it is also necessary to conduct research and develop new methods for understanding and disseminating Betawi cultural knowledge through digital media. It can involve participatory methods such as crowdsourcing and social media analysis studies to explore public perceptions of Betawi culture in the digital world. These are some of the points that can be analyzed in the epistemology of Betawi cultural broadcasting in the digital era. However, it is also essential to recognize that maintaining Betawi culture's plurality, diversity, and integrity is a challenge that must be overcome through a responsible and inclusive approach to mediamorphosis.

Ontology. Ontology in the mediamorphosis of Betawi culture in the digital era helps study changes in the construction and interpretation of Betawi cultural reality through digital media. This mediamorphosis refers to transforming traditional media (such as television and radio) into digital media (such as the Internet, social media, applications, and OTT platforms). Several important factors must be considered in the mediamorphosis ontology of Betawi culture in the digital era.

1. Moving from traditional to digital media, how is the reality of Betawi culture represented and understood through digital media?
2. How does digital media influence how the public presents, interprets and accesses Betawi culture? Then, it is also necessary to study how digital media influences changes in Betawi culture's definition, identity, and experience.
3. How do digital media expand public accessibility and participation?
4. How does digital media facilitate conversation and exchange of information about Betawi culture?
5. How does digital media influence understanding and appreciation of Betawi culture within and outside the Betawi community?

Technology in studying ontology mediamorphosis of Betawi culture in the digital era. For example, how do digital media recommendation algorithms and systems affect public perceptions and preferences of Betawi culture? How do digital interactions such as comments, likes, and shares affect the meaning and appreciation of Betawi culture? By studying the mediamorphosis ontology of Betawi culture in the digital era, we can better understand cultural changes in the context of digital media and how digital media influences the reality, representation, and interpretation of Betawi culture. This research can also help develop broadcasting and cultural preservation strategies in the digital era that consider the changing contexts and irreplaceable cultural materials.

Axiology. In the context of the mediamorphosis of Betawi culture in the digital era, axiology plays an essential role in studying the values associated with broadcasting and the use of digital media in promoting and spreading Betawi culture. Several factors need to be considered in the axiology of the mediamorphosis of Betawi culture in the digital era.

1. How are Betawi cultural values reflected in digital media content?
2. How can digital media present and maintain values such as hospitality, cooperation, and attachment to tradition in the context of Betawi culture? Furthermore, axiology also studies ethics in using digital media in the context of Betawi culture.
3. How is mass created in producing and disseminating Betawi cultural content in digital media?
4. What are the efforts to maintain the authenticity of Betawi culture and respect for the Betawi community and cultural heritage in digital media? In addition, axiology considers the social and moral implications of the mediamorphosis of Betawi culture in the digital era,
5. How does digital media affect social and moral norms in the Betawi community?
6. How can digital media be institutionalized in promoting tolerance, equality, and knowledge of Betawi culture among the community?

By deepening the axiology of Betawi cultural mediamorphosis in the digital era, we can understand and apply cultural values that are important in using digital media responsibly. It can help ensure that the use of digital media in spreading and maintaining Betawi culture remains following cultural and universal human values.

METHODS

This research refers to several theoretical approaches, such as Media Ecology Theory will describe how new media affects the representation, accessibility, and use of Betawi culture. Social Construction Theory is how media and ethnic Betawi mutually shape meaning, identity, and social perception. Media Adaptation Theory considers how ethnic Betawi adapt to and utilize new media daily. Uses and Gratifications Theory to investigate the motives and motivations of users in accessing Betawi cultural content through new media.

The descriptive method, which describes a situation or event narratively through stages, such as 1) media analysis involves collecting data from various new media sources that contain Betawi cultural content/representation; 2) Interviews and Surveys to get direct perceptions of changes and dynamics in the mediamorphosis of Betawi culture; 3) case studies involve sampling groups or individuals who represent examples of mediamorphosis of the Betawi cultural broadcasting domain into new media. At the same time, qualitative data collection uses documentation techniques (collecting data by studying and analyzing documents such as articles, videos, photos, or virtual stages related to Betawi culture in new media). Literature Study (investigating previous research and relevant reviews in the discussion of mediamorphosis). Survey (describing Betawi culture accessed and consumed through new media online or directly to relevant respondents).

Case Study, Jiung Band. Jiung Band is a music group that combines traditional musical instruments with modern musical instruments, and some examples of implementing Betawi culture through art and music include:

1. Betawi Cultural Performance: Involving a Betawi dance group in a Jiung band music performance can be a manifestation of the integration of art and music. Traditional dances such as Bangkok Betawi, Ondel-Ondel, or Long can be performed with Jiung band music to enrich the artistic experience.
2. Incorporation of Betawi Instruments: Jiung Band can collaborate and incorporate Betawi traditional music instruments such as gambang kromong, flute, rebab, or kendang in their musical arrangements. Using these traditional instruments can give a distinctive touch and represent the richness of Betawi culture.

3. Song Lyrics and Themes: Jiung band can include the lyrics and themes of their songs inspired by stories, customs, or the life of the Betawi people. Through the lyrics and theme songs, cultural messages and values valued in the Betawi community can be conveyed creatively and appreciate the uniqueness of this culture.

Figure 1. Jiung Band Members

Combining art and music can be a powerful means of introducing and promoting Betawi culture to a broader audience. In implementing Betawi culture through Jiung band, collaboration, merging elements of traditional and modern Betawi culture.

Data Collection Technique. Data collection techniques to be used in this journal research are:

1. Documentation: Researchers can collect data by studying and analyzing documents such as articles, videos, photos, or virtual stages related to Betawi culture in new media. These documents can provide helpful information about changes in representations of Betawi culture in new media contexts.

2. Literature Study: Through literature study, researchers can investigate previous research and reviews relevant to the morphosis of Betawi culture into new media. Researchers can build a solid theoretical foundation by studying existing research, identifying knowledge gaps, and seeing differences and continuities in Betawi cultural broadcasting and new media.

The selection of appropriate data collection techniques will depend on the type of research and the nature of the data needed to answer the research questions. More often than not, combining different data collection techniques will provide a more comprehensive understanding of the mediamorphosis of the Betawi cultural broadcasting domain into the new media domain.

RESULT AND DISCUSSION

Definition of Cultural Arts Revitalization. Art and culture revitalization is an effort to provide new impetus or refreshment to arts and culture that may have been marginalized or neglected. The revitalization process can involve rediscovering tradition, adapting to current technology and trends, and more active promotion to reach a wider audience. Moreover, improve and revive artistic and cultural values in society.

Mediamorphosis. McLuhan describes mediamorphosis as a fundamental change in the way we communicate and consume information triggered by developments in media technology. Mediaorphosis affects many aspects of life, including communication, business, politics, culture, and society. Consequently, we need to adapt to these changes well, understand the vulnerabilities and challenges that arise, and utilize them to positive advantage in our daily lives.

The revitalization of Betawi Culture. In the digital era, several challenges must be faced in preserving Betawi culture, including the loss of interest and appreciation; in a digital era that occurs mainly in cyberspace, Betawi culture may need to be addressed or marginalized by the more dominant popular culture. The main challenge is maintaining people's interest and appreciation for Betawi culture amidst abundant information and entertainment. Modernization and changing values, technological improvements, and social changes can alter cultural values. Betawi culture needs to remain relevant to the times without losing its essence. This challenge requires creative thinking to integrate Betawi culture with digital technology without compromising the culture's identity. Lack of access to and understanding of digital technology for some people, especially those who are older and have less interaction with digital technology, it takes time to understand and master the use of digital technology. Providing education and training on utilizing digital technology to preserve Betawi culture can help overcome this challenge.

Social media and digital platforms have changed the pattern of content consumption and presentation. The challenge in preserving Betawi culture is to find effective ways to present cultural content that is attractive for consumption so that it can reach digital media users. Copyright protection and illegal content, in the digital era, copyright protection has become more complex and fragile. Guarding against copyright infringement and the spread of illegal Betawi cultural content in digital media is another challenge that must be overcome to preserve Betawi culture. It takes cooperation from all parties, including the government, communities, artists, and related institutions, to promote, protect, and preserve Betawi culture in the digital era. It could include education, the development of digital platforms that focus on Betawi culture, copyright protection arrangements, and innovative content that combines cultural wealth with digital technology.

Culture revitalization is an effort to give new impetus or refreshment to arts and culture that may have been marginalized or neglected. It aims to regain interest and appreciation for these arts and cultures and ensure their sustainability amidst changing times and an evolving social environment. Revitalizing can involve revisiting traditions, adapting to current technology and trends, and promoting more actively to reach a wider audience. Enhance and revive the values of arts and culture in society by preserving and developing existing cultural heritage and adding value to society through diverse and relevant cultures. Betawi cultural revitalization is an effort to revive and preserve the decadent and unique Betawi traditional culture.

It is done with the aim that Betawi culture continues to develop and remain relevant amid changing times. Some steps can be taken to revitalize Betawi culture, including Increasing Betawi people's understanding and awareness of their own culture through education programs and cultural campaigns. It can be done through learning in schools, cultural centers, and public campaigns to introduce and appreciate Betawi culture. Preservation efforts can be made by documenting, maintaining, and improving various aspects of Betawi culture, such as dance, traditional music, fine arts, traditional clothing, and the daily life of the Betawi people. With these efforts, Betawi culture can be kept alive and preserved. Revitalising Betawi culture can also be done by developing new art and creativity inspired by Betawi culture. For example, combining traditional and contemporary elements creates new works of art that attract and arouse public interest, whether in the form of performing arts, fine arts, or new media arts. Revitalizing Betawi culture also requires cooperation between the government, communities, artists, academics, and cultural actors. By

working together, revitalization measures can be more coordinated and strengthen Betawi's culture. Revitalizing Betawi culture is a commitment to maintain and value a culture that has existed for centuries by preserving and developing Betawi culture; we can celebrate this rich heritage and pass it on to future generations.

Mediamorphosis to Preserve Betawi Culture. Mediamorfosis can be an effective tool in preserving Betawi culture. Through the use of digital technology and the transformative power of media, mediamorfosis can help revive and expand Betawi culture's influence. Here are some ways mediamorfosis can be used to preserve Betawi culture:

1. Introducing Betawi culture digitally: Digital media such as websites, blogs, videos, and social media platforms can be used to introduce and educate people about Betawi cultural traditions, dance, music, and language. This digital content can include information, tutorials, documentaries, or interviews with Betawi cultural figures. It helps to expand the reach and accessibility of Betawi culture to a broader audience.
2. Development of Betawi culture-based apps and games: Mediamorfosis can create Betawi culture-based apps or games. This technology allows people to learn more interactively about Betawi culture or engage in cultural elements such as Betawi language, dance, or music. It makes the learning experience more exciting and relevant for the younger generation.
3. Collaboration of Betawi culture with modern media: In mediamorphosis, Betawi culture can collaborate with modern media such as film, music, digital art, and performance art. This collaboration can create unique and innovative artworks that combine traditional elements with modern technology. It can attract interest and appreciation from the youth and the international public.
4. Digitisation of Betawi cultural archives and content: Mediamorfosis can also be used to preserve and maintain digital archives of Betawi culture. Digitization of manuscripts, song recordings, images, traditional fine arts, and the like makes it easier for future generations to access and use. It is an essential step in preserving Betawi's cultural heritage.

The application of mediamorphosis in preserving Betawi culture is about creativity and adaptation in the face of changing times. By integrating digital technology into our efforts to preserve Betawi culture, we can broaden the impact, reach a more comprehensive generation, and keep Betawi culture alive and relevant in the modern era. Take an example study on Jiung Band as one of the music groups that blends traditional musical instruments with modern musical instruments, and some examples of the implementation of Betawi culture through art and music include (Figure 1).

Figure 1. Jiung Band

Betawi Cultural Performance: Involving Betawi dance groups in Jiung band music performances can embody the integration of art and music. Traditional dances such as Bangkok Betawi, Ondel-Ondel, or Long can be presented with Jiung band music to enrich the artistic experience. Incorporation of Betawi Instruments: Jiung Band can collaborate and incorporate traditional Betawi musical instruments such as gambang kromong, suling, rebab, or kendang in their musical arrangements. Using these traditional instruments can give a distinctive touch and represent the richness of Betawi culture. Lyrics and Song Themes: Jiung bands can include lyrics and themes in their songs inspired by the Betawi people's stories, customs, or lives. Through lyrics and song themes, cultural messages and values valued in Betawi society can be creatively conveyed and appreciate the uniqueness of this culture. Combining art and music can be a powerful means to introduce and promote Betawi culture to a broader audience in implementing Betawi culture through the Jiung band, collaboration, and merging traditional and modern Betawi cultural elements.

CONCLUSION

The broadcasting domain of Betawi culture underwent significant changes in its representation, accessibility, and use when it shifted to new media. In this mediamorphosis, it is seen that new media, such as the internet and social media, have enabled wider dissemination and access to Betawi culture. Betawi cultural content can now be accessed through various digital platforms like websites, messaging apps, and social media. New media also provide opportunities for the public to actively participate in promoting and preserving Betawi culture through interactive features such as comments, likes, and shares. However, there are several challenges faced in this mediamorphism. One of them is the risk of distortion or adjustment of Betawi cultural content to meet the demands of the new media market. Mediamorfosa has excellent potential in promoting and preserving Betawi culture in the digital era. By utilizing emerging technologies, media players, Betawi cultural communities, and other stakeholders can design strategies and actively ensure the responsible use of new media aligned with Betawi cultural values. It is concluded that the success of this mediamorphosis depends on a thoughtful approach to challenges that capitalizes on opportunities. It will help promote and preserve authentic and relevant Betawi culture in the digital age despite the uncertainty of evolving technology and media trends.

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