Social Media Transformation In The Public Education: A Critical Review Of Social Change

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Abstract: The tendency of society to explore social media is part of achievement in communication and technological sophistication inherent in cybercultures. As a critical perspective, this central issue determines the preparation of a dissertation that inspires the researchers to deal with a cyberspace gamut especially in using social media. Interestingly, its dominance influences symptoms and impacts of social changes. The researchers intend to unveil these aspects in this critical perspective mainly concerned with social changes and character building in contemporary societies. This type of research used a descriptive qualitative phenomenological approach, whereas researchers reflectively present various detailed findings supported by visual, contextual and textual data through the study of literacy. The method used was a phenomenology approach along with content analysis and descriptive qualitative techniques. The data analysis concludes that a phenomenological approach becomes an important part of exploring track trends in social media that have an impact on social changes in the flow of cybercultures. Research results show phenomenal cybercultures and social tendencies in the context of social media exploration. This role has replaced the virtual reality of space and transformed social media into a practice of public education and contextual social changes. Nowadays, the exploration of social media affects social changes resulting in a technological impact, a social sensitivity and a global position of social media users in swift current cybercultures.

Keywords: Critical perspective, social change, social media, and cybercultures.

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1 INTRODUCTION

The rise of social media exploration is a critical perspective and a study of cultural changes in contemporary society. In a pragmatic context, contemporary society immensely benefit from using social media in communications, promotions, shopping facilities via e-commerce, business activities and other related social activities. Through social media, broader providers of networks seek to reach a level of comfortable and adequate communication within representative and effective activities. The achievement of telecommunications and digital technologies through social media networks in Indonesia indicates a variety of significant changes toward the social system, economic system, the education system, the system of government, political system, cultural systems and cybernetic instruments. Yasraf Amir Pilliang (2008: 104) defines cybernetics as a special science that examines a reciprocal relationship between information and control that allows messages from the human to the machine, from the machine to the man, or from the machine to the machine, each of which achieves a certain level of effectiveness.[1][2] The development of communication technology and digital simulation progressively influences the socio-cultural change through various social media networks so as to establish the millennial generation lifestyle. Barbara M. Kennedy (2000: 13-21) states that cyber-culture is a continual exploration of new identities, new subjectivities, and technological bodies within the greater machines of technological, cultural, and aesthetic evolution. This glaring notion is closely related to what McLuhan (1964: 8)[3] articulates that more people watch television than go to church and it is one of the tell-tale signs of a cultural shift in history, a shift which has been imperceptible to most, and devastating to all. According to Dwi Marianto (2017: 24), changes automatically happen, along with the presence of mind, or a new paradigm. Changes are not only gradual but also evolutionary, rapid, fundamental and drastic. It is an integral part of cultural transformation processes through social changes.[4][5][6] Social change is a transformative development of communication technology from a simple level to a more complex one in an evolution. The evolutionary process provides an indication of progress beyond the previous forms. Tylor and Morgan in Ihromi (2006: 65)[7][8] acknowledge that the cultural evolution is solely determined by conditions (especially technological conditions) and the culture itself. Some factors of socio-cultural changes lead to other forms of social changes such as evolution, degeneration, acculturation, assimilation, and a variety of other explanations of how cultures change and evolve over time.[9][10]

2. METHODOLOGY

The research method used a descriptive, qualitative and ethnographic approach. Researchers explain the entire visual data or data from interviews with users of social media and cultural communities qualitatively related to all aspects of research coverage. The method used was a phenomenology approach along with a content analysis, descriptive and qualitative technique. The data analysis concludes that a phenomenological approach becomes an important part of exploring track trends in social media. Moreover, it has an impact on the social change in the flow of cybercultures. Social change is a phenomenon that is growing organically, naturally, and proceeding in time within a digital era. Phenomenology is either a method or a philosophy that spreads a measurement to elicit information on a pure phenomenon that starts with the subject (humans) as well as the awareness to reach pure consciousness, freedom, experiences and overviews of daily life and intutition of essence.

3. RESULT AND DISCUSSION

As an excess of technological development, studies of social change constitute an important part that discusses a changing social behavior known as a habitus. Pierre Bourdieu defines habitus as conditioning associated with the terms of the existence of a class. Disposition systems hold time and can be inherited, and built-in structures will function as structured forms and results of a habitus. Bourdieu points out that artists, poets, writers or thinkers create their works to express thanks for the creative freedom because they are no longer aware of the signs or the styles that they integrate into themselves. What is believed to be the creative freedom is actually a fruit of restrictive structures (Haryatmoko, 2003: 8-11). Thus, a habitus becomes a driving source of action, thought and representation. Habitus creates an individual and collective action that emerges as the history of a particular individual's

behavioral patterns. However, Bourdieu (1990: 53) warns that the conditionings associated with a particular class of condition or sexistence produce a habitus, systems of durable, transposable dispositions, and predisposed structures. They function as structures and principles that generate and organize practices and representations without presupposing a consciousness and an expressive mastery of them. They are objectively 'regulated' and 'regular' without obeying rules; they can be collectively orchestrated without being the product of organized actions of a conductor. Haryatmoko (BASIS, No.11-12, Year 52, November-December 2003: 8-11) argues that social change is an important concept that puts forward habitus, domain, and a variety of capitals. Habitus is an interpretive framework for understanding and assessing the reality of simultaneously producing life practices in accordance with objective structures.

a. Cybercultures Accessibility, Social Networking and Social Change Process.

Currently the influence of media has taken over the social role that develops in the world of contemporary society. The media presence is good for social media users, social scientists and researchers in the field of communication. Social media inherently affects a number of social changes and the social character normatively fosters critical attitude that extends to all aspects of life. Kraidy (2002: 931) points out that the influence of the media on society has for a long time preoccupied researchers in the field of communication. Various normative, social scientific, and critical communication theories have addressed how media influence social change. Early media effects theories assumed a direct and unmitigated influence of media on individuals and society. Later research questioned the assumption of all-powerful media effects, launching what became known as the limited-effects tradition. Public education is quite capable of exploring the theory in communication and social formation system, and other participatory communications. Furthermore, Kraidy (2002: 931) states that numerous theories have attempted to understand the effect of media on social changes viewed from a variety of perspectives and for different objectives. These reviews include theories of media and democratization, theories of development of communication and social media-based learning, and theories in health communication, social marketing, and participatory communications. After all, a variety of areas of inquiry in mass communication deals with social changes. Social media in part plays a technological role in translating social needs that have high accessibility in building up social relations through which the convenience of digital simulation system greatly facilitates prospective media users. However, this phenomenon not only coincides with the cybercultures development, but also world commuities that make use of all potential media networks.

b. Phenomena of Public Education in Social Media Networking Exploration

The emergence of social media in social life has formed a new chamber of connections to each other among communities. Putnam (1995: 66) in Noland (2017: 32) defines social capital as the features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for a mutual benefit. Likewise, Nahapiet and Ghoshal (1998: 243) describe social capital as "networks and relationships" that "constitute a valuable resource for the

conduct of social affairs" and "as a resource for social action". Cybercultures manifested in the rise of social media networks provide explorative and open spaces. It is interesting to find social networking through communities that have different ethnic backgrounds, cultural, economic and political systems, social character and diverse religions. McEwan and Sobre-Denton (2011: 253) argue that cosmopolitanism can be facilitated through mediated spaces in which people can transcend cultural boundaries. To explore the social media networking, communities simply expose and promote valuable activities undertaken at any time. Cosmopolitanism promotes an ideal but utopian way of being a member of a global society in which individuals are willing to engage with others, and collective action is encouraged (Brancati, 2014). The current limited theories batter and dismantle without limits. Strand (2009) affirms that the proliferation of globalization, travel, and technology increases notions of a global social life and results in a corresponding turn to explore global citizenship, global justice, and transnationalism. Cosmopolitanism is, at its core, about the interconnection between people living in different locations, and of different socio-economic, racial, ethnic, religious, and cultural backgrounds (Holton, 2002). A treatise on state boundaries and limits of social communities is now melt together with the development of various achievements of technology that is accessed through social media networks. In this context, social media networks of public education dominantly push and ambush a cosmopolitan society.

a. Social Media Efforts to Expand Relations

The initial conception of pioneering social media fosters a liaison between individuals' mediation spaces and social groups that have previously connected and established. Through exploration of social media, a variety of models provide content providers with an IT facility that leads networks of the world community. This of course marks the rise of digital communication technology, development and accessibility through which social relationships can be initiated and constructed easily and quickly. Even through the exploration of social media, a person or a particular community can reconstruct relationships within a relatively short time. Through cybernetic networks, social media seems to be an important facility at this time to promote the connectivity between individuals and society, community groups and social groups.

b. Social Media as Media of Expressions

Social media is a means of expressions that integrates on the technology applied to smart phones into a range of innovative computer systems over super-sophisticated Internet network accesses. Therefore, the transformation of social media remains more flexible and dynamic that encourages people to explore the technology passion to represent true but superficial expressions. All models of smart phones with cybernetic facilities absorb remarkable levels of societies. People from different economic classes celebrate the social changes in the form of more personal expressions. Inevitably, such various models appear iconic in that expressions mark the societal backgrounds. The educational status, taste, and socio-cultural backgrounds gave birth to expressions as an essential part of cultural reflections.

c. Social Media as Imaging Identities

The emergence of false identities and data manipulations later become an integral part of changes in the world community. A

manipulative tendency is regarded as a desirable trend. It is conceivable that this condition is subject to pragmatic reasons ranging from self-fulfillment (family, education, special relationships and businesses), compliance with the technological flexibility required functions, and meeting the needs of identity (social status and lifestyle).

d. Social Media for Online Businesses

Nearly 80% of urban communities take advantage of social media as a medium for online businesses. Social media also contributes to the development of practical, efficient, fast, cheap, easy, and flexible businesses. Beginners and professionals, students, doctors, lawyers, merchants, etc. in various business communities use social media networking facilities to support their business mobility and breakthroughs. Most importantly, communities tend to use social media groups to socialize businesses. Online businesses move so quickly ahead of the movement of offline businesses. Consequently, all activities in social life are supported either directly or indirectly by the intense use of social media pampered with its comfort and ease.

e. Social Media in a Political Arena

The world community is also exploring social media as an important part of political interests and propagandas. A political arena is strengthened by media groups of people in certain communities. Political parties and politicians are often explored in a structured and systemic social media to affect the likelihood of political choices. Even this does not rule out the possibility of social media content that seems depoliticized and case-sensitive because of a tendency to use sensitive languages to attack political opponents. In fact, opinions are sometimes untrue for most people because the content materials represent only certain people or groups. The political history of the world proves that social media can foster Barrack Obbama to take a step further in a political arena and a presidency momentum in the United States of America. The social media explorations once influenced the public opinions on Jokowi's presidential position.

f. Social Media, Hoax and Hate Speech

The use of social media leads to a tendency to spread untrue news (hoaxes) and it is increasingly prevalent to a hate speech. The swift interest of particular groups to acquire certain advantages of producing and disseminating false news has resulted in personal defame, abuse and political blunder lately. When it appears as utterances that trigger sensitive issues on ethnics, religions, and races, the production of provocative comments tend to flow without stopping and it can be a blasphemy and a hate speech in response to a hoax or defamatory content in social media. This technological impact solely triggers social sensitivity and debatable arguments on how social media users play an important role in preserving of public education the cybercultures transformation.

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