Media in the Cultural Dissemination:
A Study of Cultural Filming on YouTube

Media dalam Diseminasi Kebudayaan:
Studi Penayangan Kebudayaan pada YouTube

Achmad Naufal Irsyadi[1], Oladele Madamidola[2]
[1]Universitas 17 Agustus 1945, Surabaya, Indonesia
[2]Obafemi Awolowo University, Ife, Nigeria
[1]Penulis koresponden: naufalirsyadiachmad@gmail.com

Abstrak

Media berperan dalam penyebaran segala bentuk informasi secara cepat dan menyeluruh, terutama penyebaran informasi budaya guna menjaga nilai budaya. Penelitian ini mengulas potensi YouTube sebagai media visual dalam menyebarluaskan bentuk dan nilai budaya dengan menggunakan teori komunikasi massa Denis McQuail di bidang teori media baru. Asumsinya, YouTube memiliki kompatibilitas visual-ideologis dalam menghadirkan sejumlah potret budaya yang unsur dan nilainya dapat disimak, diidentifikasi, dan dihayati oleh penonton sebagai sesuatu yang bermanfaat dan bernilai. Dengan demikian, sedikitnya ada dua hal yang dapat diperoleh dari suatu tayangan budaya pada media baru, yaitu (a) unsur dan nilai suatu budaya dapat disebarkan kepada masyarakat dan dijadikan nilai yang berguna bagi kehidupan, dan (b) unsur dan nilai-nilai budaya dapat dipertahankan.

Kata kunci: Denis McQuail, kearifan lokal, komunikasi massa, media

Abstract

Media played a role in the dissemination of all kinds of information quickly and thoroughly, especially disseminating cultural information in order to maintain the value of culture. We studied and reviewed the potential of YouTube as a visual medium in disseminating the forms and values of culture. We used Denis McQuail's theory of mass communication in the field of new media theory. In our assumption, YouTube has visual-ideological compatibility in presenting a number of cultural portraits whose elements and values can be listened to, identified, and internalized by the audience as something useful and valuable. Thus, there were at least two things that could be obtained from a culture broadcast on new media, namely (a) elements and values of a culture could be spread to the public and serve as useful values for life, and (b) elements and values of a culture could be maintained.

Keywords: Denis McQuail, local wisdom, mass communication, media

1. Introduction

The parameter of sustainable development is an indicator of achieving a goal and target in a knowledge discipline, both in action and in human intellectual development. In the context of culture, the benchmark for sustainable development can be linked to innovation, maintenance, and dissemination of culture in a society. Culture and its heritance have been acknowledged for a long time as a key factor in the sustainable development of territories (Lerario, 2022). Cultural capital as an asset that contributes to the value in which the cultural value contained in an asset takes two forms. This is adopted from a typology on

what is called as "culture". The forms of cultural capital are tangible and intangible. First, the tangible form can resemble buildings, locations, sites, regions, works of art such as cultural heritage, paintings and sculptures, artifacts, fabrics and so on. The second form of cultural capital is intangible, that is, intellectual capital in the form of ideas, practices, beliefs, and values shared by an intangible hereditary group (Parameswara & Utama, 2020). Cultural industry is represented by existing activities in the cultural economy sector. Thus, culture is seen as a way of life, attitudes, practices, and fundamental beliefs that exist in society. In this view, culture is expressed in the values and customs of certain societies, which evolve as they are transmitted from one generation to another. By using the parameter of sustainable development, a culture is expected to survive –through innovation components and dissemination actions carried out by cultural actors. Why is that?

Culture is multidisciplinary and (even) cross-spatial, so that it can cover all forms of human activity and various aspects of life. Culture is not only fixated on the artistic aspects of dance, music, and cultural demonstrations, but also on the activities of the mind – especially regarding worldviews in which there are meaningful values for human life. Thus, the importance of cultural dissemination is something that needs to be considered by cultural communities in order to uphold, maintain, and disseminate positive and meaningful doctrines.

E-Media is not a new discourse. Since its development, e-Media has always been oriented towards mastery (literacy) of technology and the development of people's lifestyles. In the study of New Media, the use of technology and the globalization of information are two things that cannot be separated from the context of today's life. Various innovations to New Media devices were created to accommodate human interests, especially in information globalization (Puspita, 2015). In general, the mass media is a powerful force that can shape the mind and culture of society. Mass media is an open arena, stage or public sphere for cultural expression and articulation of various ethnic groups in society. The media is a mirror of the society in which it exists. The media plays a role in shaping the way humans interact and communicate with one another.

Media is defined as a communication tool or instrument that enables a person to record and send information and experiences quickly to a wide, scattered, and heterogeneous audience. As a means of mass communication, the media contains several characteristics. First, the media is an oriented mass communication activity based on media content. Second, the media uses technological configurations. Third, the mass media has a formal or non-formal system that regulates the pre-production and post-production processes. Fourth, the

mass media are operated based on legal provisions and agreements between professionals and practitioners, audiences, and social tendencies. Fifth, mass media is published by groups consisting of: capital owners, editors, distributors, advertisers, and customers. Sixth,

YouTube –is one of the New Media tools that provides space for those who want to be creative, spread information, and (even) market information for commercial purposes. However, the commercialization aspect is not a concern in this review. The thing that attracts cultural actors is the wide and free space to be creative in disseminating information and cultural products, moreover this is oriented towards sustainable development –the development of Ngudi utomo kanti sentoso ing mind for the benefit of mankind. For this reason, culture is nothing but a manifestation of humans.

Cultural actors are not only cultural activists, but also content creators in the field of culture. This dual positioning is mutualist –both to a culture, certain groups of people, as well as to players in cultural demonstrations. For culture, cultural values and products can be disseminated, enjoyed, assessed, evaluated and maintained indirectly through YouTube's mechanism as a visual blogging platform.

This study aimed to identify the value and substance of several short films by Paniradya Kaistimewan and analyze YouTube's potential as a medium for cultural dissemination. Analysis of new media in cultural (product) dissemination had been carried out by several studies in the last 5–10 years, but there were only 4 studies that we were able to involve in this research. Research conducted by Setiawan (2013)stated that online social media supports the creation of information and knowledge dissemination that changes people's behavior from 'consumers' to producers, so that there is a uniformity of opinion. On the other hand, Setyanto and Winduwati (2017) gives a conclusion that the dissemination also aims to empower the community. This empowerment is mutualist and beneficial for producers of cultural works that use e-media. In the same case, e-Media becomes a means of promotion to increase the number of visits on a tour (Winoto et al., 2021), and dissemination of tourism information (Yusuf & Wijaya, 2021).

The four previous studies essentially produced a common perception of e-Media as a medium for disseminating information to realize economic benefits and as community empowerment, but did not focus specifically on cultural dissemination through short films posted on YouTube. Thus, we need to conduct this study to identify and examine YouTube's potential as an e-media in disseminating cultural information.

2. Method

The media interprets and assembles pieces of facts from a very complex reality, so as to form stories that are meaningful and understandable to listeners, viewers and readers. The mass media has the ability as an ideological tool because it is able to attract and direct attention, persuade opinions and assumptions, influence attitudes, provide status and define legitimacy and define reality. In this case, the mass media is often used as a tool for various kinds of interests in people's lives, so that it becomes an extension of various elements of society. Finally, mass media is seen as a socially constructed agent that defines reality (Muslim, 2013). A reality regarding speech and cultural values contained therein.

The purpose of this study was to identify the potential of YouTube as a medium for cultural dissemination, and to analyze this potential as a value for maintaining culture in the globalization of media and information. This study was a media study that used content analysis techniques to identify the value and substance in several short films on the Paniradya Keistimewan cultural channel, namely *Surat Wasiat* and *Pitutur*. In this case, YouTube is positioned as a medium in mass communication. In principle, Paniradya Kaistimewan is a new governmental institution formed based on the Regulation of the Special Region (Perdais) Number 1 of 2018 concerning Institutional Government of the Special Region of Yogyakarta. This institution has a task of assisting the governor in formulating policies on privileges and coordinating the administration of privileges. Culture has been one of the fields in the aspect of privileges regulated in the Special Region Law No. 13 of 2012 (https://paniradyakaistimewan.jogjaprov.go.id/).

To analyze potential domains on YouTube, this study used Denis McQuail's theory of mass communication as well as the basis for the assumption that values in Yogyakarta culture were depicted through short film demonstrations and communicated through YouTube as a mass communication medium.
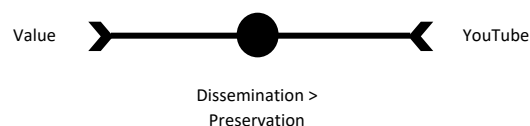

Figure 1. Relationship between research protocols

3. Results

3.1 Value and Substance

Values in a cultural work are important things to study, because they involve social norms and ethics in a society. It is also important for the survival of society. In the screening of the short film produced by Paniradya Kaistimewan, there are several substances that can be learned which can be seen in the distribution table below.

Table 1. Substances in Three Short Films by Paniradya Kaistimewan

No.	Movie title	Substance
1.	Wills	a. Javanese script preservation. b. Javanese script learning for the younger generation.
2.	Speech	a. The essence of learning. b. The essence of speech.

3.2 Javanese Script –Values and Cultural Legacy

Javanese is the language of the mind that reflects language manners for the wearer. The Javanese language has good language ethics to use and reflects the characteristics of Indonesian cultural customs as an Eastern nation. The fading of the Javanese language has made the quality of characters and manners of the people in Java decrease (Nugroho & Wulandari, 2020). On the other hand, the popularity of the Javanese script is decreasing (Wiranti & Sutriyani, 2020), and has even been displaced by the increasingly advanced era of globalization. Western culture that enters without any filter eventually influences people's point of view, especially the younger generation. In this case, local wisdom has an important role in various changes that occur, local wisdom has an important role in various changes that occur, both to maintain local culture and to transform to absorb changes and become new forms without leaving old or former culture (Widyanti, 2015; Setyaningrum, 2018).

The Javanese script is an ancestral heritage for the Javanese people. Fundamentally, the script is more identical to the format and shape of letters in ancient Javanese writings. On the other hand, Javanese script can also be said to be a language symbol that shows a meaning. In the study of semiotics, the symbol signifies a conventional relationship between the sign and its reference (reference) – thus a sign (character) that turns into a symbol will get cultural, situational, and conditional intervention (Prayogi & Ratnaningsih, 2020).

As a heritage symbol in Javanese society, the Javanese script shows how signs play an important role in describing symbols. A sign is a concrete manifestation of a sound image (Wulandari & Siregar, 2020), and the sound image comes from a phonemic form. Moreover,

the 20 Javanese scripts are grouped into several terms, such as hanacaraka, carakan, dentawyanjana, dan adi anta wyanjana. Some of these terms contain elements of Javanese spirituality (Sari et al., 2018), as well as evidence of the history and civilization of the Javanese people to which human culture contains (Purnomo et al., 2021).

As a form of preserving cultural heritage, Javanese script is increasingly being developed into several types of new media platforms. The aim is to disseminate information containing the values, history, and culture of the Javanese people. The YouTube channel "Paniradya Kaistimewan" is seen as a movement to realize this goal. In this short film, a scene was presented, where the Javanese script is implanted and taught to students. In several other studies, efforts to digitize the Javanese script are increasingly being carried out.

Technological developments have a significant impact on learning models. The learning model that was originally more oriented to offline access, innovating towards online access to make it easier for users to access learning materials easily. Moreover, users of Android-based smartphones and the like are increasing from time to time, especially during the COVID-19 pandemic. The trial run of the JawaLib Script application which was carried out in 2013 went well and managed to save the written Javanese script data. This application is useful for practicing Javanese script writing skills and memorizing several writing models (Arismadhani et al., 2013). In addition, the "Hanacarak Recognition" application also has 75% accuracy in matching patterns with shapes generated by the SOM (Self Organizing Maps) algorithm (Hidayat & Shofa, 2016). Likewise with Mnemonic Devices (Alfiah, 2017), and Android-based interactive applications for learning Javanese characters (Widihastuti & Khosyi'in, 2012). These four studies describe efforts to digitize the Javanese script, so that it can be maintained from time to time.

3.3 Ethics and Prudence in 'Pitutur'

Pitutur places the ethics of thinking and acting for the Javanese people. It is an oral tradition of the predecessors which contains the values and philosophy of life for the Javanese people. The term that is usually referred to by the Javanese community is a noble *pitutur*. This term guides the life of the Javanese people to a better, ethical and dignified life (Zakub et al., 2018). In a study, noble *pitutur* makes a person open his mind and heart, so that he can reach the level of wisdom in his life (Yaqin, 2013). Usually, *pitutur* is made by the creator about the views of the people of his era (Widodo et al., 2017). For some ethnic communities, this kind of oral tradition contains more positive values related to the philosophy of life, suggestions, directions, and ancestral testaments.

The sacredness of speech does not need to be questioned. If *pitutur* is the advice of previous people about a value in life, then there will be benefits and consequences that will be faced by someone. In a study, it is stated that there are consequences that will be faced by a person if he violates *pitutur* (Hasim, 2012). This is what is then referred to as *angkolo* (negative impact) which can be in the form of bad luck or disaster. The term *sengkolo* can also be classified into several impacts, such as illness, distress, tempest, and tragedy. This occurs when someone violates a ritual or religious belief (Sundawa & Wadu, 2021). Thus, Javanese noble speech does not only contain advice and values regarding culture and ethics of life, but also strong religious and spiritual elements.

On the short film entitled "*pitutur*", we looked over a phenomenon of the sacredness of *pitutur*, where parents became agents in the spread of noble *pitutur*. In the scene, it was stated that there was a difference between *pitutur* and advice (in general). An advice relates to something that needs to be done by the person receiving the advice (Fleming, 2016). In his study, Fleming used the word 'ought to' to describe the characteristics and standardization of imperatives in advice. Literally, 'ought to' is a term used to refer to an obligation. The term is also used to say what is right or what must be done (Harahap & Rangkuti, 2020). Substantially, a *pitutur* contains advice that can have a positive impact when someone follows it and negatively when someone does not follow it. Advice is more synonymous with advice in general whose level of sacredness is not comparable to *pitutur*.

The noble *pitutur* is the right and appropriate term when we refer to the essence and value of a *pitutur* as a former's advice. These values are related to local culture and wisdom in a cultural society. Perhaps, *pitutur* can be a binder of culture between members of the culture. The use of noble *pitutur* is also used in cultural performances, such as the Mitoni, where a father will give a *pitutur* containing advice to his son and daughter-in-law. The advice contains a guidance on preparing mentally, physically and spiritually when facing the birth of their baby (Boanergis et al., 2019). Mitoni is a ceremony performed by mothers who are pregnant with their first child at the age of seven months in the fetus. In the view of the Javanese people, the life cycle that will be born into the world is used to deal with the birth stage. Mitoni is considered a sacred ceremony, so that it needs to be done when the baby is still in the fetus and at the age of seven months until now (Senno, 2021).

Directly speaking, every cultural community has its own values, which in principle they use as a way of life to become civilized, cultured and dignified individuals. In the last five years, several studies have consistently analyzed *pitutur* and its significance to human life in several aspects, such as education. *Pitutur* acts as an instrument in introducing the

value of life based on the cultural context of a society. This life value will later become a benchmark for the success of education in an educational institution. Retnowati (2020) justifies the usefulness of speech in Serat Wulangreh by Sri Susuhan Pakubuwana IV. Serat Wulangreh is composed in the form of a *macapat* song consisting of 13 verses, where the third verse is the *pupuh gambuh*. *Pupuh Gambuh* contains several characters, such as *sumanak* (be friendly to anyone)*, sumadurur* (a close friendship)*, mulang* (doing a teaching)*,* and *pitutur* (advice)*.* Literally, *Gambuh* is interpreted as compatibility, understanding, and wisdom. It describes the cycle of human life that is entering youth. Thus, the use of Serat Wulangreh in learning can be a reference in educating the younger generation to pay attention to the values of nobility.

The same thing was done by cultural enthusiasts in Tabanan, Bali, Indonesia. Perguruan Seruling Dewata is an educational and cultural community that teaches a number of disciplines (Yoga Cara Bhumi Castra), and the ancestral tradition of Candra Parwata hermitage originating from the tradition of Mount Watukaru. The target of this community is the young generation in Bali. In his research, Pramana (2022) found that Watukaru's noble *pitutur* provides a teaching that the source of human life's problems is the mind itself. Thus, the students (*sisya*) at the community were expected to behave politely, be respectful and humble, tolerant and helpful, willing to work hard, honest, sporty, maintain self-respect, and uphold the image (purity) of the community.

The form of prudence in noble *pitutur* can be identified through the use of diction that is positive and contains good meaning. As a product and form of oral literature, the series of words in *pitutur* is formed very carefully by considering a condition and perception, where a word contains a very high dimension of value. It contains a message delivered with a good and noble purpose. The use of *pitutur* in conveying messages, advice, and values cannot only be found in cultural preservation, but also in controlling the government system. The *pitutur "sinandi ora ilok"* was applied to government. It reflected the balance of the environment. In its application, it produced two working slogans, namely "*Ayo kerjo sing penak tapi ojo sak penake*" and "*Biasakan yang benar jangan membenarkan yang biasa*". The application of *sinandi ora ilok* obtained an affirmation and approval from employees at local government institution. The purpose of implementing this speech was to be a reminder before carrying out activities or starting a work. As a result, the speech has had a positive impact on the government institution which is marked by the quality of financial reports (Yuniati et al., 2021).

As an oral legacy that contains nobility values, *pitutur* has the potential to help directing people to the right path, with prudence and wisdom. Suggestions and advice involve positive values, so that if they are violated, they will tend to produce something uncomfortable. Thus, strengthening and preserving noble *pitutur* in every culture needs to be done through several media and supportive measures.

3.4 Mechanism in the Cultural Communication

Culture is a fundamental concept and is seen as pervading all human experience. Culture includes knowledge, art, morals, laws, and other capacities and behaviors received or learned by humans as members of a society. Currently, the development of globalization which touches every aspect of human life also has an impact on cultural change, both in products and cultural actions. Globalization has become an issue that has received great attention from the end of the 20th century to the beginning of the 21st century (Larasati, 2018). In the process of globalization, the geographical boundaries of a country become unlimited, so that the process of globalization can threaten the existence of a nation's culture, because other cultures can easily enter a nation's life.

Corresponding previous evidence, 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. In this case, the existence of internet access has facilitated the absorption of culture, so that the media has become the main instrument in spreading culture in the era of globalization and acts as an agent for massive cultural dissemination. The media is an influential channel in the distribution of global culture which directly influences changes in people's lifestyles and makes people as consumers of a culture.

Revitalizing the values, culture, and teachings of the past is an important thing to do to get a better life. The role of the media is vital in the globalization of information. Through the globalization of information, a value, culture, and noble speech can be disseminated and maintained. Electronic media has the potential and space for humanists and cultural observers to participate in displaying culture and cultural values through several plays and performances. A study confirms the potential for using radio as a space for spreading local wisdom presented in a special cultural segment (Purwati, 2013).

As response, it can be ascertained that the matter of the spread of culture is the existence of elements of communication that are designed and adapted to the needs and goals. In essence, communication is a process of conveying messages to others to inform or

change one's attitude (Nurhadi & Kurniawan, 2017). Communication as the basis of socialization. Every action and process of communication can be described clearly and uniquely, so that communicators (informant) are expected to have sufficient knowledge to convey and disseminate information. In this case, a communicator plays the most important role in the success or even failure of the communication process. He must have a background that is in accordance with the scope he is dealing with, as well as his credibility which must be high certainly. Besides, the communicator must also have his own charm, which is useful for attracting more attention from the communicant (Pratama et al., 2012).

The use of media in communication and globalization of information is an instrument that needs to be taken into account, especially those related to mass media, both electronic and non-electronic. In mass communication theory, the mass media is seen as a communicator (Khatimah, 2018). The term 'communicator' is closely related to the conveyer and provider of information, so that there must be someone who acts as the conceptor of a message and the design of the communication that will be carried out. Thus, more precisely the mass media is referred to as the media; communication media. Then, who is the conceiver behind a communication?

As a response, Heidegger stated that technology is not only the result of human creativity, but also the product of a culture, history, and society (Adogame, 2014). Media is a form of technology today. With the diversity of its types, the existence of the media allows it to be a means of communication used by individuals to disseminate information. Media and other kinds of modern devices function according to human will and needs. They will work and function when used for a purpose. Humans, become actors in the use of media as a means of communication. They use and utilize the media in communicating and channeling information to others. Of course, they (need) to understand what will be communicated.

As evidence, a person with a strong knowledge and adherence to the culture and heritage of their ancestors will carry out a number of activities to maintain and disseminate the essence of their culture to others. The enthusiasm for preserving and maintaining cultural values is not only demonstrated by the regularity of implementing cultural programs, but also by the globalization of cultural information. Through the latest media, they get the opportunity and space to be creative and disseminate their values and cultural richness.

In the case of the Paniradya Kaistimewan YouTube channel, there are several mechanisms for globalization of information regarding culture and local wisdom of the Yogyakarta people that are used by the creative creators. The mechanism of information globalization can be seen briefly through the following figure.
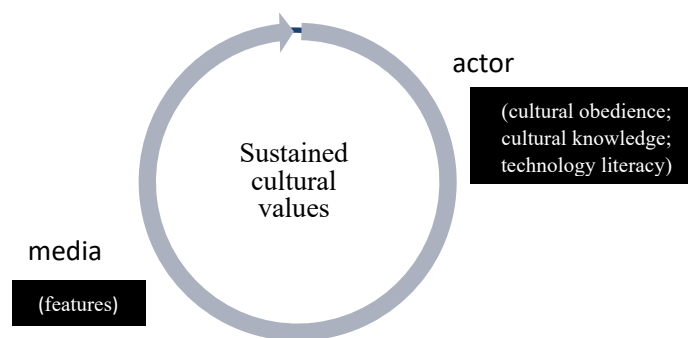
Figure 2. Mechanism of information globalization

In this study, an actor in a cultural presentation is an individual or group of people who have competence and knowledge about the culture they are communicating, along with the values and substance of that culture. Besides that, they are also required to have knowledge about the latest media developments.

The existence of cultural preservation, both from the aspect of pitutur (oral) and physical cultural products is a natural thing, because humans cannot be separated from culture. Culture is an important entity in human life. Human and culture are differences that are bound to one another. If seen as a philosophy of life, then humans have obedience and respect for their culture. Compliance with a (value) culture is the main thing before the globalization of information. Compliance concerns the commitment to uphold, practice, and disseminate the positive essence, uniqueness, and values in a culture. In addition to commitment and compliance, knowledge of a culture is also an important thing that cultural actors need to have. Naturally, these two things also need to be supported by the literacy of cultural actors regarding the current development of information systems. It is possible that in demonstrating culture and cultural values, there will be a process of consideration, where a cultural community makes adjustments between their cultural (values) and the context of modern society. Thus, innovation in culture will go hand-in-hand with people's literacy towards the present.

When someone has adherence to cultural (values), cultural and technological literacy, then they will indirectly think about how to maintain and remain consistent with their culture. In this phase, an actor or cultural community needs to integrate with today's technology. The dissemination of cultural information is necessary as information globalization. In McQuail's mass communication theory, cultivation analysis is introduced to conceptualize and create a roadmap on information globalization that (probably) will be carried out by cultural actors. The cultivation model consists of three stages, namely (a) the institutional processes

underlying the cultural content, (b) the images on the cultural content, and (c) the relationship between the delivered message and belief (knowledge) of the cultural content audience (McQuail & Sven, 1993).

The three points can be standard criteria for achieving the globalization of cultural information through e-Media (i.e., YouTube). Initially, there were initiatives from a number of people or cultural groups to create virtual cultural creations – adjusting to the current trends. This initiative will have a positive impact on the sustainability of a culture. This can also be referred to as the space for the emergence of creative industries in a culture. The creative industry shows the struggle of cultural actors for the maintenance of a culture and the economic development of society in a cultural area. The attachment between culture and technology can eventually give birth to various forms of presenting and demonstrating a culture. In certain circumstance, this way will impact on the sustainability of a culture as well as to increase economy of the surrounding communities.

4. Conclusion

The role of e-media in the preservation of a form of culture can be ascertained and felt in a real way. An open access to learn about 'current' things through various means of platforms indicates that the media provide space for cultural actors and observers to be creative as to disseminate cultural products. With the concise duration of the filming, cultural values and products can be distributed globally through the platform. This study addressed the importance of technology literacy to be implemented in the cultural dissemination in order to be sustained and preserved. A cultural actor and enthusiast can preserve their home cultures and disseminate any cultural information through a number of media. They are in-charge to have a literacy on developing media. This study is expected to be a continuous study on cultural dissemination and media significance in the preservation of culture for the sake of sustainable development of mankind through cultural sector.

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