

Online Independence Day Celebration: Adjusting Group Ties and Social Dynamics in Urban Area

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Abstract. *This study examines people's engagement in the media that relates to the socio-cultural dynamic to adjust to the Covid-19 pandemic situation. This study aims to describe online activities -in the context of the 76th Indonesia's Independence Day celebration- as a form of socio-cultural mediatization. This study is using digital ethnographic methods and collects data through observations, interviews, activity participation, and documentation of the informants' conversations on WhatsApp groups. This study finds the meaning of online activities as a form of community adaptation to social situations and efforts to maintain routine, harmony, and togetherness. Online activities are a form of social transformation and a new pattern of celebrating Independence Day which is increasingly related to the practice of using digital media, especially during the Covid-19 pandemic. Online activities are also an opportunity that shifts social values that are based on togetherness in terms of time and place, into virtual presence and participation.*

Keywords: Independence Day, celebration, online games, mediatization

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INTRODUCTION

During the pandemic, the Indonesian government has been implementing social restrictions to minimize the transmission of Covid-19 through direct contact. Media usage then increases as people have to manage their routines and needs; such as studying (Wiwitan et al., 2021), up-dating information (Wiguna & Nuraeni, 2021), maintaining a business (Panggita, 2021), governing (Supriadi et al., 2020), and also celebrating Indonesia Independence Day annual routines which falls on August, 17th. Using media, some societies that previously held offline celebrations have turned into various online activities.

This study refers to previous research that examines communal (Ni'amah, 2018) and collectivistic cultures (Amanda, 2022) concerning communication practices and media

usage (Lekhanya, 2013). Those cultural characteristics are often found in rural areas (Woods, 2005). On the other side, the research found that urban areas are growing in Indonesia (Adam, 2012). However, there is not much research that examines the practice of communal and collectivistic culture in urban areas, as urban people have diverse cultures. Hence, urban community ties are looser as they are not formed based on cultural similarities. Second, urban areas are centers of media development. Referring to scholar (Celinski, 2018), the use of media to some degree will reduce direct interaction and loosen group bonds. This study then will enrich scholarly discussions on how urban communities in Indonesia maintain socio-cultural ties and experiences of using media.

The practice of using online

media in celebrating the 76th Indonesia Independence Day becomes an interesting discussion when examined from the perspective of communication, media, or cultural studies. The celebration has become a manifestation of a socio-cultural transformation that is increasingly intertwined with communication practices and media developments. Communication and media scholars discussed the relationship between society and the media that occurs in various social contexts in the concepts of *mediatization* (Bolin & Hepp, 2017; Hepp, et al., 2015; Hepp & Krotz, 2014) which in the last twenty years has attracted the attention of communication scholars.

Scholars agree that society is increasingly related to the media in all social activities (Figueiras, 2017; Lunt & Livingstone, 2016). Using the media-centric perspective, some scholars view the media as dominant in shaping social reality (Flew, 2017) and argue that people are easy to believe the various discourses presented by the media. On the other hand, other scholars use the socio-centric perspective stating that media is only a reflection of social situations as social discourse and dynamic is under the control of a group of people in the media industry (Fagerjord & Kueng, 2019).

Between these two theoretical fragmentations, this study does not use a media-centric perspective because the researcher assumes there are many social aspects other than media that play a role in shaping the dynamics of society. Likewise, this study uses a socio-centric perspective to define mediatization as the concept that examines the media and society, not in a mutually dominating relationship (Lunt & Livingstone, 2016). It means that media usage is interrelated with socio-culture context and communication practice as people can construct or shape social dynamics (Couldry & Hepp, 2013).

Previously, mediatization studies explored the political field (Campus, 2020) in Western countries (Lövheim & Hjarvard, 2019). However, scholars have begun to research mediatization in the areas of social practice or everyday life (Hepp & Krotz, 2014) in various countries (Fakhruroji, 2015; Scolari & Rodriguez-Amat, 2018; Sirpa, 2018). The mediatization research in the area of socio-culture in Indonesia has become interesting as the dynamics and interactions of its people show the dominant cultural values, that is harmony and togetherness (Amanda, 2022; Kriyantono & McKenna, 2017; Lotan, 2019). The habit of togetherness is embodied in various face-to-face meetings until various sayings appear such as *mangan ndak mangan, asal ngumpul* (no matter if there is food to eat or not, the important thing is to gather together). However, the media usage to a certain degree will stretch the cultural ties of the society who are usually interacting in space and time.

This study argues that, first, society remains an active agency in social dynamics, especially when choosing, using, and interpreting media or sharing information (Wagnsson & Barzanje, 2021). Second, media usage is related to the socio-cultural background that drives a person to use the media in a personal engagement (Triastuti, 2013). Therefore, the practice and the meaning of communication or media are related to the specific situation, time, or place -as the study showed that the use of media increases when a pandemic situation (Fuchs, 2020; Wiguna & Nuraeni, 2021), a conflict (Hänska & Bauchowitz, 2017), or a political escalation (B. Santoso & Djauhari, 2019) occurs. This study on the celebration of Independence Day during a pandemic will reveal patterns and social dynamics that are easily identified as mediatization research.

This study was conducted at Bumi Cimanggis Indah (BCI) Housing Complex, specifically at the 6th Neighborhood Association (Rukun Tetangga) in Depok, West Java Province. The researcher considered Depok which was included in the urban area (Setiadi, 2018), and the cluster of the first Covid-19 patient in Indonesia. BCI's residents which the majority are 30-45 years old are categorized as active-aged media users (Harahap, 2017). The researcher is interested in examining the Independence Day celebration at BCI for two reasons. First, the residents' communication is related to media use since 2015 with the existence of the WhatsApp Group. Second, the celebration of Independence Day becomes a residents' annual routine.

As a residential neighborhood, BCI RT 06 has 80 houses more or less. The average resident is a new family with two or three children aged from elementary school to high school. Economically, the residents are in the middle class with the majority working as private employees or civil servants. The residents form *dasawarga*, a group consisting of ten adjacent houses to organize incidental or routine activities. During the pandemic, the *dasawarga* take turns to send daily meals, buy medicine and vitamins, and take residents -who suffer from Covid-19 or have to self-isolate- to the hospital when they got worse.

Residents have many social activities such as visiting each other's homes, saving, or lending some money to others called *arisan* (Novita et al., 2018) and gymnastics groups for women, and also badminton, futsal, or bicycle as routine exercises for men. In 2016, one of the residents built a web-based application that can be accessed to find out environmental financial management reports. The application is used to check the history of payment of environmental contributions, income, expenses, and

needs. In line with the increasing need for media use, in 2021 two internet service providers Biznet and Indihome open a network on BCI after previously only having FirstMedia.

Based on the explanation above, the purpose of this study is to examine online media activities as a form of cultural mediatization in the context of celebrating Indonesia's Independence Day. The researcher assumes online media activities have become a new form of celebration. At the same time, online activities can shift social values based on togetherness which are usually affirmed in face-to-face meetings.

Mediatization studies in the context of Independence Day celebrations have never been carried out, especially in Indonesia. Whereas, a previous study stated Indonesia has the highest levels of media adaption (Santoso, et al., 2020). As an annual and national routine, this mediatization study offers a novelty in the context of Independence Day celebrations and is expected to be developed in future communication studies.

METHODS

This study uses digital ethnography – a developmental method of ethnography (De Seta, 2020) – for two reasons. First, ethnography as a basic method is flexible for examining various social dynamics. Second, ethnography can be a tool for extracting information from different environments (Boellstorff et al., 2012). Therefore, ethnography can be applied to offline and online data-based media studies.

Using digital ethnography, this study aims to explore the meaning and experiences of informants through observations, interviews, and documentation of WhatsApp Group chats, quizzes, and online Ludo games. Researchers joined WhatsApp Groups and documented expressions or reactions

related to the practice of online celebration activities. The researcher then also conducted interviews with the informants who had been determined through a purposeful sampling technique. The researcher assesses that the purposeful technique is appropriate for the digital ethnographic method because it considers the role, experience, and active participation of informants (Creswell & Poth, 2017) in the context of this study, namely the online celebration of the

76th Indonesian Independence Day. The researcher chose informants who actively participated in social activities, took part in celebration competitions, and interacted in WhatsApp groups. Specifically, the researcher explains the interest in each informant profile as in TABLE 1 below. The researcher views that the informant's profile is capable enough to provide the information needed in the study. The profiles and descriptions of informants as seen in TABLE 1.

TABLE 1. Informants' Profile and Description

Informant	Gender	Age	Description
Informant-1	Male	33	Informant-1 is the winner of the online Ludo game for men category. Informant-1's child and wife also participated in the online quiz. Informant-1 is not only active in annual celebrations or social activities, but also a member of Bumi Cimanggis Indah biker group.
Informant-2	Female	32	Informant-2 is one of the dasawarga (a social group of ten houses) coordinators and is active in arisan (regular social gathering) activities. The researcher knows SA as a friendly and good initiative person to welcome new residents. As a dasawarga coordinator, Informant-2 provides information about social life or RT management to new residents. Informant-2 also invites and introduces new residents to RT's WhatsApp groups.
Informant-3	Male	41	Informant-3 is a person who is active in social activities. Informant-3 has always been the coordinator and manager of donation activities, whether there is a national disaster, regular donations every Friday for people around Bumi Cimanggis Indah, and also when one of the residents gets sick or got an accident.
Informant-4	Female	40	Informant-4 is an active member of the WhatsApp group and social activities. Informant-4 also actively invites or participates in social activities such as visiting sick or members who have just given birth. As one of the members who first resided since the beginning of RT 6 was formed, Informant-4 can explain and is experiencing the development also the social dynamic in Bumi Cimanggis Indah.
Informant-5	Female	34	Informant-5 is an active member of the WhatsApp group as Informant-5 sells cookies daily. Informant-5 also plays the online game during the Independence Day celebration and have some bad experience as Informant-5 does not read the information in real-time and then loses the game.

Informant-6	Female	35	Informant-6 actively uses WhatsApp Group to promote laundry business, sell various foods, and offer residents to join gymnastics or just hang out. Informant-6 also often offers services to buy residents various foods or goods when traveling. Informant-6's husband is Neighborhood Head start from 2021 up to now (2022).
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The researcher argues that digital ethnography as the development method of ethnography must still reflect actual (offline) social dynamics. In other words, data from the online environment still requires an understanding of real people's lives (Pink et al., 2016). Thus, the meaning and narrative of digital ethnographic data remain based on knowledge from the socio-cultural aspects of actual people's lives. Therefore, the application of digital ethnography in this study is not limited to online data (from WhatsApp Group, quiz applications, or online Ludo games). However, the researcher still focuses on observing the reactions and extracting the history, meaning, and experiences of the informants. Then, the researcher completes, links, verifies, and combines it with online data.

The findings of this research apply very contextually. Saying that this study has no purpose to build a universally applicable theory. Rather, this study intends to draw conclusions based on authentic findings; which are findings following the context, experience, and meaning of the online Independence Day celebration from the perspective of the Bumi Cimanggis Indah RT 6 residents.

RESULTS AND DISCUSSION

The use of digital media to celebrate independence day implies three theoretical discussions. First, returning the function and definition of *media* to its broader original meaning. Second, strengthen the theoretical argument that mediatization is a media and communication practice that is related to the context and socio-cultural aspects. In this study, the context

of society using the media is to strengthen group bonds, the value of togetherness, and harmony. Third, mediatization creates a transformation of social values or practices through the use of media and communication.

Previously, scholars defined media as any means of disseminating knowledge (Sorokin, 1947) or building culture (Fornäs & Kaun, 2011). Thus, artifacts, writings on clothes, and even conversations are also included in media understanding (Berger & Luckmann, 1967). However, the definition of media has been narrowed down to mass media (newspapers, TV, or radio) because in the 1960s the technology and mass media industry developed rapidly (Motta, 2005). Thus, scholarly discussions about media are more about the development of newspapers, TV, or radio.

The development of digital technology in 2000 made the function of communication tools increase (Hepp, 2019). People use communication tools not only to access mass media information, but also to transact, and manage the business, or health consultations. In other words, humans practice communication by utilizing the media to meet socio-cultural needs. Therefore, the definition of media returns to its original meaning, namely as any means that can organize or change communication (Krotz & Hepp, 2013).

In the context of the celebration of independence day in Bumi Cimanggis Indah, residents' activities in the media are not just about seeking or sharing information. However, residents as media users through online competitions

also experience social life which has the value of closeness, togetherness, unity, entertainment, competition, and harmony. The lives of other community groups do not necessarily use the media to get these social values. The use of media in Finland is precisely to create social fragmentation between supporters and haters of the shooting at a school (Jansson et al., 2013). Likewise, in a different social situation, such as the political context, the media in Indonesia is often used to spread issues of disintegration, conflict, and hate speech (Lim, 2017). This shows that media engagement is closely related to the social situation and cultural background of its users in their daily life (Triastuti, 2013).

Residents held a series of online celebrations of Indonesia's 76th Independence Day because it coincided with the Covid-19 pandemic which required social restrictions. Celebration activities consist of *twibbon* sharing, general knowledge quizzes via *quizizz.com*, and online Ludo games using the Ludo King application. Online quiz and ludo winners will be exempt from paying environmental dues for one to three months. Before Independence Day, the committee announced and coordinated the implementation of the celebration through the WhatsApp Group. Residents have two WhatsApp Groups, that are for the men's and women's groups. Both WhatsApp Groups have the same basic function as media to share information and keep togetherness. It means WhatsApp Group is not only a tool for the committee to send or seek information related to residents' administration needs. But also, in their daily conversation, residents use WhatsApp Group to maintain group ties and harmony by introducing new members, reminding social activities, wishing each other happy births, or sharing massage therapists and AC repairmen contacts.

Academic studies show that the

social life of the Indonesian people upholds the value of harmony even though it appears in various meanings, forms, and social practices. Harmony underlies social communication which is maintained in the habit of greeting each other, *syukuran* (joint prayer as a form of gratitude), or social gathering (Kriyantono & McKenna, 2017). Harmony also appears in the form of local wisdom, *guyub rukun* (togetherness and harmony), which is then used by the government to direct people's attitudes. Yogyakarta Special Region of Communication and Information (Diskominfo DIY), for example, is implementing *guyub rukun* in a program *Socmed Agawe Guyub* to educate the public about the importance of positive internet behavior and understand the negative impact of the internet (Lotan, 2019). Diskominfo DIY then calls on the public to choose and share correct information through social media to create a friendly situation or minimal social problems.

This study assumes that *guyub* and *rukun* are also the values that form the social mechanism of the residents. The theoretical view states that the function of social mechanisms is as a horizon of meaning (Couldry & Hepp, 2013) that directs human behavior. In the daily lives of the residents of Bumi Cimanggis Indah, behavior that embodies the value of harmony can be seen in words that show empathy, provide information to whom need it, use humor to enliven interactions and foster intimacy, invite residents to do activities together, and not mentioning religious differences, physical deficiencies, or personal things that trigger social conflict.

In the context of the Independence Day celebration, residents used WhatsApp Group as shown in FIGURE 1 to share *twibbon* links, competition posters, participants' registration, organize, and provide technical instructions during



FIGURE 1. The committee shared the *twibbon* link via WhatsApp Group

the competition. The residents strive to create a group identity and an inclusive and equal atmosphere. Creating cultural identity and similarity are ways of forming and strengthening a community group. Thus, celebrations or symbols of group identity such as *twibbon* can be seen as a mechanism for the people of Bumi Cimanggis Indah -who have origins from various regions- to fuse personal identity into a new group bond. Scholars term group ties formed through digital logic as numerical inclusion (Passoth et al., 2014). This numerical inclusion is a new form of a social group created by new media technology, as in many online forums.

Twibbon as in FIGURE 2 is a form of online participation that can be uploaded and shared through social media -as in previous celebrations residents only shared photos or videos on social media. Twibbon is a new phenomenon that shows a person's participation in

online activities. Twibbon -with the group's logo or name- implies a group identity as when someone shares it, he or she can be identified as a member of a community. Otherwise, one can feel socially alienated when not posting a *twibbon* as Informant-3 thinks:

"I saw my friends post twibbon as their WhatsApp, Instagram, or Facebook profile picture and know their social group. Some put up twibbons from offices, school alumni, and even social gathering groups. So, when I don't post twibbon, it's as if I don't belong to a social group" (Informant-3, August 2021).

In addition to twibbon, other celebration activities are quizzes and an online Ludo game as its poster is shown in FIGURE 3. A few days earlier, the competition committee announced and list the participants via WhatsApp Group. The committee divided the residents into four groups; children ages 5-6 group, ages 7-9 group, mothers group, and fathers group. The winners appear automatically after the game or quiz ends. Anyone can join, comment, support, or not join any online game or quiz.



FIGURE 2. Residents' *twibbon* for 76th Indonesia Independence Day



FIGURE 3. Online quiz and ludo game poster

As with any online media, scholars state that people can interact without the boundaries of space, time, and personal freedom. In other words, there is the ease of creating, joining or leaving social groups in an online environment. Scholars term this situation as a *crystallization* (Wohn & Bowe, 2014), where people can search and build knowledge on any social network in an online environment. Crystallization in BCI's independence day celebration implies several things. First, group ties become weak as any residents can join or not participate in any online activities. People are free to opt out of online celebrations because there are no administrative or social consequences. However, second, the ease of creating and disseminating group identity gave rise to the *fear of missing out* on some people (Alutaybi et al., 2020). That is, there is a potential for feeling alienated or not accepted in a social group when a person does not have a symbol of group identity.

Successful interactions or activities in online media require some social and technological support. On the day of the celebration, the competition several

times encountered problems due to poor internet networks or technical rules that the participants did not understand. Some residents experience technical problems that may be caused by limitations in the type of device, memory capacity, or internet network. Other participants also didn't register because they didn't read the information on the WhatsApp Group, missed the ludo game because they couldn't join, and even the committee had to repeat the quiz because in the last seconds the network deteriorated. The committee also made an additional round because some residents had not registered or could not join the Ludo game. One of the residents of Informant-1 expressed his disappointment because of the internet network problems that disrupted the game.

"My wife has won first place in the online quiz. But towards the end, the internet committee went down so the quiz had to be repeated. It turns out a quiz repeats and shuffles the same questions. As a result, participants who previously lost already knew the answer. Because of the repetition of the quiz my wife finally lost" (Informant-1, August 2021).

In addition to network problems, the category of games for the mothers' group and children's group experienced miscommunication and technical problems. Informant H, for example, could not join so he was left behind in the ludo game in the final round. Informant H asked for a repeat, but because the game has started and ended automatically, the ludo application automatically announced the winner. Informant-5 protested in WhatsApp Group:

"Repeat it please, my child is crying. Oh, how is this? I can protest, can't I? In the long preliminary round, I waited for people (to join). Now

(in final time) they immediately (left my child and) play just like that” (Informant-5 on WhatsApp conversation, August 2021).

Another technical obstacle was expressed by Informant 4 in WhatsApp Group when he knew the quiz questions for 5-year-olds so quickly. Informant 4 even joked that it was the parents of the child participants who took the quiz. Informant-3 says:

“Mi, that game timer for 5 years old category is so fast 😊🤖 They who join the game are their mother or father 😊😊😊 the timer is ended right after finished to read 😊😊😊🤖🤖” (Informant-3 on WhatsApp conversation, August 2021).

The obstacles in the women’s WhatsApp Group did not happen to the men’s WhatsApp Group. First, men make another smaller WhatsApp Group consisting of one room game group long before starting the game. Second, these smaller WhatsApp groups made coordination and unclear game rules communicated in advance. Meanwhile, on the women’s WhatsApp Group many of the conversations were too frequent. Thus, some messages sometimes are skipped or unread. In addition, the timing of the delivery of information about the game that is forwarded to the women’s WhatsApp Group is too close to the start of the game. So, women who do not check WhatsApp Group are left behind in online games that are held in groups. This is as explained by Informant-4:

“I often don’t read messages because the conversations on WhatsApp Group are going on and on with each other. And we are not connected to phones all the time. It is like, if I don’t hold my phone for a while, I can miss some information. Some just missed the Ludo game

because they didn’t know that the link room had been shared and my group had started it” (Informant-4, August 2021)

The problems during the celebration above indicate some literacy gaps. Some residents do not understand that the logic of digital media should be timely, unrepeatably, and automated. Previous research noted the limitations of media infrastructure and digital technology commonly found in rural areas (Purbo, 2017). However, this study also found these limitations or gaps in urban areas. This shows that media practice in a mediatized environment is not only related to the place of the user. Whereas, media practice also involves age, economic level, needs, or daily activities.

Mediatization in celebration of Independence Day: The Transformation

Mediatization is a *meta-process* that takes a long time as it relates to various aspects of social, communication practices, and media (Krotz, 2017). Mediatization is also related to socio-cultural transformation. Therefore, mediatization allows a shift or the creation of some new socio-cultural values. For example, scholars previously researched the game of chess that turned into an online mode has changed the rules and practices of its users (Hjarvard, 2014). Likewise, this study also found some changes in the value and meaning of games and social practices of the Independence Day celebration at BCI.

Previously, residents joined the WhatsApp Group in 2015. This means that residents have been accustomed to communicating and socializing through online media groups long before the celebration. Informant-6 explains the use of media technology for environmental financial management.

“Since 2016, RT’s financial

management has been in digital form in the form of a web. Anyone can access and know the history of paying environmental fees, who other residents have or have not paid, the amount of income, expenses, even residents' needs, and complaints can be traced on the website" (Informant-6, August 2021).

Meta-process in mediatization also occurs as offline activities are transformed into online mode due to digital technology that has been growing rapidly -besides pandemic situations that restrict direct interactions. In the context of games, the transformation from an offline to an online environment also changes several elements, such as the rules and the value (Fornäs & Kaun, 2011). Therefore, mediatization in the online BCI celebration appears in several transformations. Technically, the transformation of the rules includes the type of game, method of game, main source, facility, player or actors, identity, segmentation, place and time, and winner announcement as shown in TABLE 2.

Regarding the types of games, before the pandemic, the Independence Day celebrations were enlivened by various activities that required physical presence as shown in FIGURE 4, such as badminton competitions, feasts, moving



FIGURE 4. Offline celebration before the pandemic

ball competitions, marbles running competitions, eating crackers, and bazaars. Physical presence in the sense of being in the same space and time shows the value of togetherness in an offline situation. However, in online interaction -such as online games-, togetherness is represented in terms of online presence and participation.

Independence Day celebration becomes a moment for residents to meet face to face and get to know each other more personally in the same place and time. However, in online interaction, the closeness of a person is finally represented in the form of mutual *tagging*, reciprocal comments, or chats. Whereas, studies show that a person's character can be different in a digital and real environment (Banicki, 2017). That is, a person can be friendly in real interactions but not responsive or interactive in digital

TABLE 2. Practices of mediatization in celebration of Independence Day

Element	Conventional	Mediatized
Type of game or activity	Physical (offline)	Online
Method/activity of the game	Face to face	Online
Main source	Skill, compactness, or body strength	Media, internet
Facility	Equipment	Media, internet
Player or actor	Individual or group	Account
Identity	Identified or verified	Anonym or unverified account
Segmentation	Identified or verified	Unverified account
Place & Time	Limited	Flexible
Winner announcement	Manual	Automatic, realtime

conversations. Likewise, the researcher observed that some residents who actively commented in conversations in WhatsApp groups were not very active in social activities and even rarely greeted them when they met face-to-face.

The resident tries to create a friendly and harmonious atmosphere in the interaction with the online media (WhatsApp or online games). They then inclusively offer to all resident members to participate in joint activities. The researcher observes these social processes as residents' mechanisms to construct *guyub rukun* in digital or offline environments.

Informant-2 says:

“Usually new residents will be invited to WhatsApp Group. Even though they are familiar with the WhatsApp Group, they may have never met face to face. So, there are residents who pass in front of the house, but we don't know their names even though they are already joking with each other on WhatsApp Group. Well, that's where the importance of direct gathering events, one of which is in the moment of celebrating Independence Day” (Informant-2, August 2021)

Residents also place offline interactions as a substantial medium to establish social closeness. Scholar argues that in offline or face-to-face communication, participants will exchange texts in non-material forms, in addition to documented material forms. Those non-material texts store the core or fundamentals of communication through body gestures, facial expressions, or behavior (Subijanto, 2020). The complexity of the message in direct interaction then creates deep feelings and concerns in the relationship. That is why, the researcher argues, rural communities

that still have a lot of offline activities have strong group ties.

Offline games require skill, strength, or physical cohesiveness. While the main source of online games is the media and the internet. Online games that usually use applications also provide all the facilities. So, players do not need to provide boards, dice, or pawns when using the Ludo King application. This is certainly different in offline games, where residents need facilities and infrastructure such as fields, nets, shuttlecocks, shoes for badminton or rope games, crackers, and poles in cracker-eating competitions.

Physically playing offline makes players easy to identify. Therefore, offline games require segmentation to run fairly. This means that players who are 5 years old will certainly not compete with 10-year-olds. As badminton competition for women is certainly distinguished from male players because of different physical conditions.

However, in online games, the player's identity is only known from the account profile as in FIGURE 5, which incidentally can be manipulated. It could be, that the account whose profile reads 5 years old is operated by his parents. That is why the study findings show the doubts of one of the informants regarding the operator of a quiz account for children aged 5 years. According to the informant, the questions that players have to read with the time to answer the quiz are very short. In other words, a 5-year-old can't be able to read questions so quickly. Therefore, this article criticizes the age or gender segmentation made by the online competition committee at Bumi Cimanggis Indah as a form of misunderstanding about how digital games work. In other words, anyone can operate online games with an account that has been created in such a way.

The identity of online players is only known through the account.

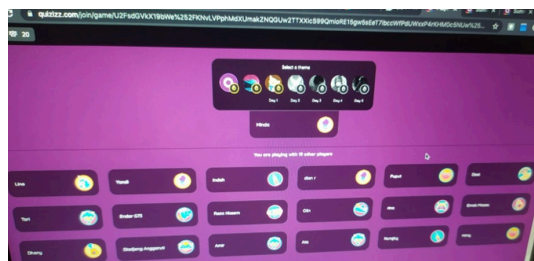


FIGURE 5. The identity of the online player is only known through the account

Regarding place and time, offline games have limitations. The game of badminton, for example, requires a spacious place in the morning or evening when there is not much wind. Likewise, running competitions with marbles for children are also more likely to be carried out in the morning when the weather is sunny. Some offline games even require a special place, for example, they must be spacious, require water flow, or are indoors. This is different from the implementation of online competitions which can be done from anywhere and anytime according to the agreement. Playing Ludo online can also be while eating or in the middle of the night.

Interestingly, the announcement of the winner in some offline competitions is usually done manually. For example, the recording of badminton scores or a cracker-eating competition requires the direct observation of the jury. However, the online game application automatically displays the winner's account name immediately after the game is over as in FIGURE 6. Therefore, all players must follow the game when it starts.

The winners of the online game appear automatically in applications. The use of online games is also more practical and flexible. In addition, the online game requires an understanding of media logic that explains how media works (Švelch, 2020). The absence or lack of understanding of media logic will cause problems as happened in Bumi Cimanggis Indah when some residents

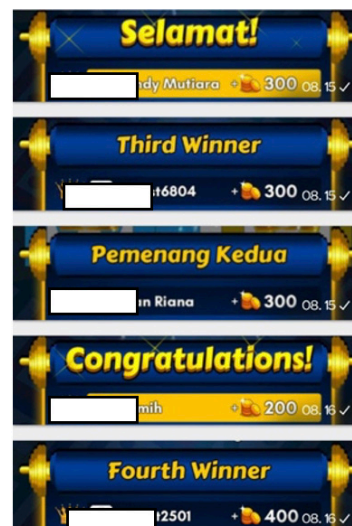


FIGURE 6. The winners in the online game appear automatically in the application

do not understand how to create an online Ludo account, how to join a game, or miss an ongoing game.

Related to digital transformation in the context of media logic and winning the games, the researcher observed that residents already know the manipulative nature of online games. Some residents have raised protests and suspicions that children can't win several competitions in a very short time. However, the resident still acknowledges and accepts the competition's result or winner. This is because the value of the online games at Bumi Cimanggis Indah is not for competition. The community together interprets the games as a symbol of togetherness, harmony, and entertainment. Of course, this is also an implementation of Indonesian national values which stand on the phrase *Bhinneka Tunggal Ika* (Nurhayati et al., 2021). That is, the Indonesian nation upholds the value of unity and harmony above cultural diversity.

The practice of mediatization in the context of online games at Bumi Cimanggis Indah is also a meta-process as the running of online games involves the support of social aspects, such as the routine of celebrating independence every

year, the establishment of WhatsApp Group as a communication forum for members over the previous six years, and digital literacy that enables residents to operate gadgets, and the economic ability of members to buy gadgets.

Referring to meta-process, the existence of various aspects and social complexities in society makes the forms and processes of mediatization contextual in each group. For example, smartphone use is more for some groups of women in India because they are tied to domestic work. However, the findings of this study show that men are more able to operate the media because the majority work in the field of information technology. Meanwhile, women are mostly housewives or work in the education, health, and administration sectors.

The explanation above is related to the transformation in the value and practice of the game from offline to online. Offline games show the value of intelligence, a lot of knowledge, dexterity, and mental or physical strength of a person. While online games also represent a person's ability to have sophisticated devices and skills to operate technology. It means that an online game winner can be associated with having a sufficient economic level because he can have a sophisticated device. Similarly, a person can be said to be modern, literate, or educated because he can use sophisticated digital media.

The transformation of media usage, social values, and celebration practices at BCI can be different in other societies. This is because each society negotiates and agrees on the socio-cultural dynamics in their respective environments in a certain way. Thus, this mediatization study shows that people can respond to, construct, and utilize media in specific and different ways.

CONCLUSION

In the interrelation between society

and the media, people have an active role in utilizing the media. In other words, the media is a technological tool that cannot communicate or create meaning. The social and cultural context then creates the practice, value, or meaning of the media. Theoretically related to the fragmentation of socio-centric and media-centric approaches, this research strengthens the argument that in the development of such a massive and modern media, people still have the authority to use media according to their respective socio-cultural contexts.

Mediatization situation is also not only related to media development. However, mediatization in people's daily lives involves various social elements. Thus, the implementation of knowledge, discourse, or policies that aim to change social practice requires a long and integrated research process and approach. Including, changing communication practices and the use of new media will require technological support, social infrastructure, and literacy.

The researcher suggests that further mediatization studies can be carried out in various situations and social contexts. The researcher underlines that the existence of a socio-cultural context creates different processes and forms of mediatization in each social environment. The researcher also found that there are still gaps in literacy and digital infrastructure in some societies which will later become challenges and opportunities for mediatization research. The researcher believes that social and cultural diversity in Indonesia will develop many findings that enrich knowledge in the study of communication, media, and mediatization.

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