Tik Tok Popularism and Nationalism: Rethinking National Identities and Boundaries on Millennial Popular Cultures in Indonesian Context

Budi Kurniawan

Department of Sociology, Faculty of Social and Political Sciences, Universitas Sebelas Maret, Surakarta, Indonesia

Email: budikurniawan1999@gmail.com

Abstract

One of creative video application android that is popular today in Indonesia is Tik Tok. Tik Tok became one of medium to express the creativity of art in cyberspace. With the popularity of this application that has been downloaded more than 50 million android user in the world, this application creates complex implications for the culture of popular millennial globally, especially in Indonesia. The millennial generation of Indonesia is presented by the global cultural industries. It can be found in various forms of popular culture that better reflect western culture so as to make local self-reliance pessimism on the part of communities in Indonesia. This application indirectly is a medium that used to establish exploitation of the taste and as an instrument in the construction of popular culture that existed in Indonesia. It should be noted in this context is the process of westernization. In the context of globalization, westernization has been examined. But things need to be examined again is how the value of local and National Identity in the popular culture of millennial Indonesia experienced marginalization. By using the perspective of critical and cultural sociology, this paper critiquing the Tik Tok phenomena became one of popular culture's trendsetter in the millennial era of Indonesia at the moment. Popular culture is supposed to be very productive in instilling national values. If not handled properly, most of the younger generation of Indonesia could well lose the identity as well as his nationalist pride.

Keywords: Tik Tok, nationalism, identity.

Introduction

Popular culture is a culture that is favored by a lot of people and not bound to a particular social class. The popularity of this culture makes the cultural trends in the lifestyle in specific places. Popular culture focuses more on the production and consumption of material goods rather than the actual art (Burton, 2012). The millennial generation is faced with the sophistication of information and communication technologies that make the world a place without limits. The world's even entering the zone of drunkenness technology (Naisbitt, Naisbitt, & Philips, 2001). By using social media, communication in various parts of the world can be easily accessed. Ease of access to information has a significant impact on the popular culture that exists in a country (Sorrels, 2015).

The implications of the formation of the global popular culture that blurs the boundaries of particular identities are inflicting a concept called homogenization. In the perspective of political economy, cultural industries is a business that certainly has the tendency of mastery over market segmentation. Homogenization is one of the implications of globalization, where a culture that has the power of aggression strong potentially birth imperialism culture. One of its forms is Westernization. Westernization can we encounter any form of popular culture that exists in the media today, including in the social media space that became central to the millennial youth to interact without limits.

Generation millennial not is separated from the use of smartphones in doing a variety of activities. One of the popular smartphone application that successfully facilitated the construction of popular culture on young people is Tik Tok. The application is a china-made entertainment application based on the creation of a video form of creative lypsinc and various other effects. With a variety of features, this application is quickly gaining in popularity. Recorded 50 million Android users worldwide have downloaded the application. With a fairly high level of satisfaction (Rating Google Play Store > 4), this app is interesting to examine in his role as a medium of popular culture and trendsetter in the context of Indonesia.

This study attempts to analyze the role of Tik Tok application as one of current popular culture in Indonesia in relation to nationalism. Nationalism is closely related to National Identity. National Identity also includes the distinction of locality of the national culture elements that can be identified. This study attempted to dig the lack of national cultural identity, directly or indirectly identifiable from videos uploaded on the official account of Tik Tok Indonesia. By doing a semiotic analysis to the video has been selected, this study used the approach of the sociology of culture to elaborate interpretation resulting from analysis of the semiotics. Homogenization reflected in westernization in popular culture global can be seen in this analysis.

Literature Review
Popular Culture
According to John Storey (2007), popular culture is the culture of every day that can be felt by different walks of life. Popular culture is able to penetrate the limits of social exclusivity. The form of the conventional cultures who do a cultural assessment based on aesthetic value has created the cultural class into high and low culture (Barker, 2004). Popular culture could rip off this limit. Popular culture can also be considered in the context of the political, where has the realm of hegemony and domination associated with ideology.

According to Ben Agger, popular culture can be seen in four contexts, i.e. As a culture built on the pleasure that is not substantial and alleviates people from feeling the saturated work all day, popular culture is destroying traditional culture, culture becomes an issue in the perspective of Marx's economy, culture and popular culture that is dripping from above (Bungin, 2008).

The principle of prominent entertainment is a pleasure that is embedded in people's lives so that by the time others will incarnate form of human culture. Then the pleasure of being soluble in a greater human needs, even into the existence of human life. The pleasure of creating a human being spoiled and accustomed to the living who have pseudo-satisfaction power. When that's the impermanence of entertainment exploited by cultural industries especially in the era of information technology is currently (Bungin, 2008). It's what makes the form of mortality itself that becomes the main purpose in life and is considered more concrete than the existing reality. It can be understood as a symptom of hyperreality who suffered from the fans of popular culture in the era of the millennial moment.

Popular culture has characteristics, such as popular culture Creates a trend, have a uniform shape, Adaptability or easily enjoyed by the public, temporary or can be replaced when the taste of the general public distracted with other popular culture products, Durability or endurance time following the tastes of the public, the profitability or the potential gains that can be gained by the parties concerned, changing consumption patterns, and the effect of popular culture produces pleasure and distract (Mahanani, 2015).

The popularity of Applications and its use is Tik Tok can be seen as a distinctive popular culture which has been described previously. Tik Tok has created a new trend where young people millennial using smartphone him for the sake of entertainment, that is playing video lypsinc. Even though Tik Tok favored by young people, Tik Tok can also be used as a medium of expression of creativity of various ages, from the age of 12 years to adult. Tik Tok cultural consumption patterns also changed society at large, Tik Tok also changes consumption patterns culture of the general public, of which only passively consume culture presented by industries culture, Tik Tok facilitates the public to produce culture itself.

Globalization and Westernization
Globalization can be defined as the dissemination of the customs that are globalizing, the expansion of the relationship that crosses the boundaries of the continent, the Organization in the social life on a global scale, and the growth of global consciousness (Ritzer, 2006). Globalization marks a process of the development of information and communication technology across geographical space and time. Time and distance are not communication problems in the era of globalization at this time. Globalization is happening on various aspects of globalization, including economic, cultural, legal, political, and so on. Globalism perspective dominates the pattern of thinking people of the world at the moment.

In sociology, there is three theory of sociology that analyzing globalization on the issue of westernization, i.e. the theory of cultural imperialism, dependency theory, and the theory of world system. Overall this theory has the same meaning as in the ideological context, such as together collaborating on the discourse of oppression and injustice. This approach belongs to the approach which is Marxist (Sztompka, 2004). These theories more emphasize the context of a global economy dominated by the developed countries where the predicate is held by Western countries. With a complex explanation, in short, there was contact culturally in developing countries and advanced countries indirectly. The dominant economic system which dominated and behind all aspects, including political, military, even gave a significant impact on the development of culture in developing countries. These symptoms that encourage and accelerate the process of Westernization in the world by utilizing the process of economic globalization. Although it cannot be denied that the reality of the global culture is a heterogeneous and dynamic reality, nonetheless the current Westernization and homogenization of culture even inevitable in the current era of globalization.

Ulf Hannerz, a social scientist who is an expert in the field of globalization and culture, proposed the theory of the Ecumene Culture. Ecumene is defined as the area of interaction, cultural exchanges, and cultural interpenetration. The flow of culture in the global ecumene is not reciprocal, but only in one direction. Mainstream culturally comes from developed countries which became the State of core and periphery countries accept only. If possible, the flow of culture from the periphery to the core is very little. Example the case mentioned is reggae music. In the context of cultural globalization, current Hannerz noticed that the flow is not just a singular, but it spread to the whole dimension of culture and geography in the world. Hannerz illustrates

there are four possibilities that occur in the context of the unification of global culture, i.e. The homogenization of Western culture dominates the world (the uniqueness of the local culture will disappear because of the dominance of the West), where the historical homogenization of communities experiencing saturation are slowly towards the local culture and assimilate Western culture, indigenous culture and damage to Western culture is received, and it could be a form of maturity which occur after lengthy negotiation culture and gave birth to a form amalgamation (Sztompka, 2004).

The perspective of cultural imperialism has been reviewed in analyzing the case of Indonesian Idol. By using theses of Herbert Schiller and Kitley, Indonesian Idol can be seen as one form of Westernization. Even a journalist in writing in The Jakarta Post, expressing annoyance over the development of this pop trends. Dumbing Down term used to describe the phenomenon of cultural decline that he considered Indonesian Idol is associated with it. According to Kilborn, this term refers to attitudes that show disapproval against any process that is experiencing a tendency to submission to the commodification and globalization (Coutas, 2012).

By using the perspective of cultural homogenization and Westernization as has been outlined above, this study attempted to look Western cultures represented in video Tik Tok. It needs to be observed in view of popular culture in this global era of Western cultural imperialism where there are economic interests behind it.

Nationalism, National Identity, and Local Culture

Nationalism refers to the complex reality related to a nation. Nationalism can be defined as a manifestation of the efforts of political doctrines and cultural homogenization toward a unity of a nation (Leoussi, 2007). In the context of Indonesia, nationalism refers to the commitment to the attitude of the nationality and the unity of Indonesia in a frame and a commitment to the National Identity. National Identity concerns with State guidelines, which attributes life as citizens, namely the Pancasila and UUD 1945. Nationalism is not only in the aspects of politics, but the cultural aspect is concerned. Indonesia establishes Pancasila as the orientation value. Pancasila is an ideology that includes religious values, humanity, the unity of the nation, people's values, and social justice. The values which underlie the community's soul of Indonesia (Ranjabar, 2013). Local culture Indonesia upholds the spirit of mutual assistance, civility and politeness and so on. This is a stark contrast with Western culture is loaded with individualism, hedonism, and materialism.

In addition, Globalization is also a challenge for nationalism. The trend toward the emergence of sectarian groups and ethnicity is a symptom of the decline of values embraced nationalism resulting from the process of globalization (and also glocalization). Snyder predicted scenario of the end of nationalism could occur due to the crisis of nationalism in the extreme exposure to current globalization (Hendrastomo, 2007).

Research Methods

This study used a qualitative descriptive approach. Based on the study of literature and the data derived from social media, this study analyzed the video uploaded by the official account of Tik Tok Indonesia on Instagram who deliberately selected as the representation in the study of popular culture. This paper analyzes three videos that selected purposively and uploaded on the range in April-June 2018. Uploaded videos chosen to prove the symptoms of Westernization. The selected video is analyzed with the approach of semiotics John Fiske. Results interpretation of descriptive video is then analyzed in the perspective of Sociology of culture.

Semiotics is a study of the signs (Chandler, 2007). There are various methods of semiotics that has evolved, including the semiotics of Saussure's methods, Pierce, and

John Fiske. This paper uses the model of the semiotics of John Fiske. In such an approach, the analysis is divided into three levels, the level of reality in which emphasizes aspects of textual, representation level emphasizing the technical interpretation, and the level of ideology that places emphasis on the analysis of the ideology of the codes. The signs in the video that was chosen are further interpreted relating to western cultures, such as western dances, fashion, glamourity, and style that not appropriated with Indonesian or local cultures.

Results and Discussion
Tik Tok Popularism
Tik Tok or in the Chinese pronunciation called Douyin is an application of lip-synching music video that comes from China. Claimed to have a user's more than 150 million active every day. The application also had success downloaded more than 50 million users in the Android Play Store. Tik Tok made by Bytedance, a technology company of China origin. These applications were developed by Bytemod Pte Ltd which operates in Singapore. In September 2016 application is launched and the Tik Tok by September 2017 this application began to enter the cultural industries in Indonesia officially. A counterpart application made by Bytedance is a Xigua Video, Musical.ly, and Video-Video (Zaenudin, 2018).

Semiotical Analysis of the Tik Tok Videos

Figure 1. Video of youth dancing with *Aisyah Jatuh Cinta* as the song background

On the level of reality, this video length is 57 seconds. Throughout the duration of the dance scene, there are carried out by a young man and a young woman with the song, she fell in love — the clothes that used to use bright colors.

On the level of representation, these videos represent an energetic movement of two young people. The song is one of the songs that are viral in Tik Tok and became one of the most mainstream music is often used to make a creative video. This dance is performed in public spaces, it looks like that watched by many people in public places. There is a spirit of liberation in pop culture in public spaces. The song in this video is also reaping a polemic because the ambiguity arising from the multiple meaning of the lyrics.

On the ideological level, explicitly this video has the meaning of entertainment. Implicitly, this video also gives a representation over the popular culture of Western-oriented, because it uses background music DJ that is *Aisyah Jatuh Cinta* and wear clothing that is more open compared with general people in Indonesia. The nuance is laden with the existence and the hegemony, since it uses a public place for dancing, especially with a garb of profanity. Songs that made the dance also invites a polemic. The song Aisyah Jatuh Cinta have multiple meanings, some interpret as implicit LGBT propaganda and on the other hand as the polygamy Propaganda.

Figure 2. Video that presents high heels' aesthetics and glamourity

On the level of reality, this video has a running time of 59 seconds. Along the length of the displayed five types of high heels. This video is showing a woman who exhibits the high heels with only shown part her legs only.

On the level of representation, this video is showing the different types of high heels. The aesthetics of appearing in the video can be seen that combined in the use of high-class background. By using background jazz, implicitly implies the meaning of high class combined with a variety of high heels on display.

On the ideological level, this Video can be seen as a form of hedonism and consumerism in a new style of dress. Glamourity is visible in the display of a wide variety of high heels. Furthermore, it can be seen as a construction upon the lifestyle of the upper class who wanted to be implanted through the media of Tik Tok.

Figure 3. Video of Blackpink dance collaboration with a child

On the level of reality, this video has a duration of 15 seconds throughout the duration of the display of small children with female celebs. This video featured a black pink dance which is a popular cultural product from Korea. Historically, Korean popular cultures also experienced the process of Westernization.

On the level of representation, this video is showing a synergistic motion between both actors dance. Setting that was used was in the room for small children and a space for adult women.

On the level of ideology, the focus is on how children do duel with adults culturally the person using pants very minimal. Although only as entertainment, children can experience the process internalization clothes are a kind of a habit commonplace. If this is left, can occur conflict value experienced by children in the context of Indonesia.

Westernization and Lack of Local and Nationality Commitment On the Tik Tok Videos

The three videos that have been described above, can be seen as symptoms of westernization in popular culture. Tik Tok as the media attempted to popularize the cultures and values of the West are reflected in the variety of their videos. In addition

to the above three videos were small sample over this case, the author's observation that the official account of Tik Tok on Instagram often popularized the popular culture that is not accommodating towards the values of the local and national culture. Hedonism, materialism, and glamourity often appear in the values of the video uploaded. Beside the official accounts of Tik Tok, multiple accounts in association with many videos Tik Tok more represent hedonist, materialistic, and consumerist habit.

Western cultures are represented on the signs that were explained in the semiotical analysis. Glamourity on the high heels captures, publicly dance by using DJ music, and also children dance with an adult but not ethically accepted in Indonesian context are some symptoms of westernization and the lack of nationality commitment on the cultures. Cultures cannot be separated from certain values. Indonesian youth such as in the video that was represented cannot establish nationality or local values and some of them more proudly to represent western cultures.

Tik Tok is facing various problems related to the use of applications that are abused as many content-viral videos do not comply with ethical entertainment context in Indonesia. Entertainment videos using attributes Tik Tok in the Instagram also spotlight for potentially on pornography. A lot of accounts in Instagram that is not an accounting official Tik Tok, but accounts share videos that are sensational. The videos have a number of views reached hundreds of thousands according to the video that was described above, using the subject children in the dance paired with someone that uses clothing scantily. In the context of Indonesian culture, it is not in accordance with the cultural spirit embraced by the Indonesian people.

Among the youth, Tik Tok at least has become a trendsetter over the millennial era popular culture today. This media has delivered celebrity result due to the virality of internet video that has been uploaded. A case is Bowo popularity, a child who has been brought to the attention of many people. Virality and the popularity of Bowo because Tik Tok not just filled with yearning and praise the fans, but also not a bit of invective and scorn from the haters. The subject of children in this context also became a problem. The privacy space freely is not restricted in the use of the app, this is a separate threat especially for children when getting the content that does not comply with the age.

In the context of the spirit of cultural values as well as values of National Identity that is in the Tik Tok, Tik Tok has the potential to be a media in spreading the values of national cultures through its popularity. However, this role has not been optimized by the application providers as well as users. Even in some cases, the application is used as a medium to spread a behavior that is potential as a form of blasphemy or explicitly alluded to a symbolic identity of a group. An example is the use of symbols or religious attributes for the humor and joking moments ever viral on social media.

Although Tik Tok ever blocked and then blocking access is opened by the Ministry of Communications and Informatics, Tik Tok application policy began experiencing a change towards a better, but commitment of cultural nationalities on Tik Tok quite yet. It cannot be denied that there are economic interests that exist behind the representation of cultures in Tik Tok.

The Government was supposed to do intensive monitoring on social media content that has the viral possibility and the popularity like this application. Application providers should also have committed to encouraging Indonesian cultural identity became its own spirit in making creative videos its users in the Indonesian context. In addition, education and media literacy to the users of this application are also important, in order to have power selectively against negative content and potentially erode the cultural wisdom of the Indonesian nation. It is not impossible if the issue is

not managed properly, the homogenization of culture toward Westernization and loss of cultural identity of the peoples in popular culture is a necessity and negatively affect aspects that another.

Conclusion

This study has found symptoms of Westernization in popular culture of Tik Tok. The values of the cultural identity of the peoples and nationalities of Indonesia is questionable in the Tik Tok Videos. The government, application providers, and users of applications of Tik Tok should be aware of its role in maintaining the National Identity-cultural nation of Indonesia are not eroded by popular cultural values are not accommodating towards cultural spirit the nation of Indonesia. Globalization had an impact that is both positive and negative that must be maintained by all parties so as not to become a more complex issue for the future generation.

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