

CONSTRUCTION OF INDONESIAN LOCAL WISDOM AND TRADITION IN “DELIVERY SUSTAINABLE TOURISM” ADVERTISING

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Abstract

One of the variations of contemporary digital advertising is that it contains a description of a society's cultural traditions and local wisdom. Besides aiming to convey a product or service message, the advertisement also aims to promote regional cultural tourism as the advertisement "Delivery Sustainable Tourism" made by the Ministry of Tourism and the Creative Economic of Indonesia. This study aims to determine how the Delivery Sustainable Tourism advertisement on Youtube constructs cultural traditions and local wisdom in Indonesia. This qualitative research uses John Fiske's semiotic analysis method, which categorizes the signs in advertisements into three levels: the level of reality, the level of representation, and the ideology level. The results show traditional constructions and Indonesian local wisdom, including Indonesian hospitality represented by Javanese ethnicity; traditional arts represented by wayang kulit, masks art, and kecak dance; and worship activities represented by Balinese ethnicity. This research concludes that digital advertising constructs the cultural traditions and local wisdom of Javanese and Balinese ethnicities into a representation of cultural realities in Indonesian society with cultural diversity.

Keywords: digital advertising, cultural traditions, local wisdom, reality construction

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1. INTRODUCTION

The diversity of cultures and ethnic groups that Indonesia has, of course, cannot be denied. Indonesia is an archipelagic country with various races, ethnicities, religions, languages and cultures. The cultural diversity in Indonesia that is passed down to the next generations is a legacy that needs to be maintained so that it does not fade and then disappear (Achmad, 2019). Culture is something that arises from empirical experience that produces values, and views that are used to solve everyday problems, this is a picture of local wisdom that is formed in culture, which has become a habit for the surrounding community. Local wisdom means local views that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. The local culture is then passed down which later becomes traditions that are still sustainable in society today (Hidayat, 2013).

The development of the times is so fast, it makes it easier. Especially with the presence of globalization and modernism in daily life which gave birth to a global culture (Wahyudi, 2017; Ida, 2017). Global culture and modernism are recognized by many countries as a threat to the preservation of national culture; a very strong impact on the younger generation. Meanwhile, all cultural traditions and local wisdom are heritages that must be preserved in order to maintain national identity. Local culture must adapt to technological advances to be sustainable (Achmad et al., 2020, 2021; Achmad & Juwito, 2020; Wahyuningtyas et al., 2021). Indonesia is a country that still maintains local wisdom and traditions in the culture used for life and society. In urban communities/cities, cultural and heritage traditions are slowly fading and being abandoned, this is due to changes in urban lifestyles that have experienced a strong impact from globalization. Indonesia with its cultural diversity that is spread in each region, and also accompanied by abundant natural resources, makes local communities able to shape so that they can live from the nature around them. Indonesia's local wisdom is a national character and identity, which also has a role in filtering incoming foreign cultures.

Local wisdom and noble traditions handed down also promise opportunities for the country, in this case local tourism, local tourism development continues at this time, tourism is one of the major sources of regional and state income, providing progress in the welfare and economy of the community. With proper management the development of local tourism along with local traditions and wisdom will not be eroded by the arrival of visitors and their foreign culture, improving the quality of tourism objects is also important.

The thing that is no less important than improving and preserving local traditions and wisdom is promoting tourism objects with the concept of local wisdom, carrying out important

promotions so that the wider community can understand the recommended tourist objects, this promotion requires media that can reach a wide audience, Advertising is one of the most popular persuasive media in the ears of the public. Tourism potential is not only processed, maintained and improved, but it is also necessary to promote the local tourist attraction, this can be done with tourism advertisements, tourism advertisements have the aim of communicating about the tourism potential that is owned so that it can be known to the world, in (Sukendro, 2017) tourism is a service activity that utilizes natural resources and a unique environment, such as cultural products, historical heritage, beautiful natural scenery, and a comfortable climate.

With the branding of Pesona Indonesia or Wonderful Indonesia, which often depicts the diversity of cultures, traditions, and local wisdom of Indonesia which is spread in each region, which is still preserved in the midst of the progress of an increasingly modern era. This can also be seen in one of Pesona Indonesia's tourism advertisements with the title "Delivery Sustainable Tourism" which was uploaded to the Pesona Indonesia account on Youtube. The advertisement tells of a local wisdom and tradition that can be sustainable even in the face of changing times. In fact, the uniqueness of local wisdom and traditions that are still preserved is an attraction for tourists who want to visit. The advertisement shows signs of how Indonesia's traditions and local wisdom are, which is a charm or beauty of cultural heritage that is worthy of a visit by tourists.

An advertisement has the aim of inviting and directing the audience to be interested in the goods or services being promoted (Arviani, Prasetyo, & Walgunadi, 2020). In advertisements, they often construct social reality, this can happen because humans are basically creative and active creatures in shaping their social reality, this is in accordance with (Putra, 2019) What the media depicts is not actually a reflection or reflection, but is limited to representation of the construction of reality itself. Through the tourism advertisement, it can be seen the construction of the beauty and charm of Indonesia through its traditions and local wisdom, the advertisement has signs that can be analyzed to find out how the representation of the construction of reality in tourism advertisements for Delivery Sustainable Tourism can be seen.

2. RESEARCH METHODS

This qualitative research uses John Fiske's Semiotic analysis method. This method has a main focus on signs, which are used to reveal what the sign means, how the sign is processed/arranged which is then used. Semiotics is the study of signs and how they give meaning (Fiske, 2010).

A sign refers to something outside of itself, this is called an object, and this is understood by a person and this has an effect on the mind of the user, and this is called an interpretant

(Fiske, 2004). A sign in an object can be seen by the five senses and then analyzed through the brain. According to Fiske, the codes that appear or are used in television shows are interconnected to form a meaning. A reality will not just appear through the codes that arise, but also be processed through the senses according to the references that have been owned by television viewers, so that a code is perceived differently by different people. Code of Television Fiske categorizes signs in advertising into three categories, namely social codes, and technical codes, and representation codes. The declared events have been coded by the following social codes

Level Realitas Reality Level	Events marked as reality. Includes appearance, dress (costume), make up (makeup), environment (environment), behavior (behavior), speech (how to speak), gesture (movement), and expression. In written language, it can be in the form of documents, transcripts, and interviews
Representation Level	Realities encoded in electronically encoded must be disclosed in technical codes. Includes camera, lighting, music, and sound. These elements are then transmitted into a representational code that can actualize characters, narratives, actions, dialogues, and settings.
Ideology Level	All elements such as narrative, conflict, character, action, dialogue, setting or setting, and actors are organized and categorized in ideological codes, such as patriarchy, individualism, race, class, materialism, capitalism, and so on.

Signs are human constructions and can only be understood by people who use them (Fiske, 2010), so this research is based on a constructivist perspective, which assesses that the reality of social life is not a natural reality, but is formed from construction results. Therefore, the constructivist perspective in this study helps researchers to find out how reality is constructed, and in what way that construction is formed. According to Matthews (1994), constructivism is a philosophy of knowledge which emphasizes that knowledge that has been captured by humans is the construction of humans themselves. Researchers use the constructivist paradigm because researchers want to gain new understanding or knowledge that can help the process of interpreting an event or reality.

Korpora in the analysis of television advertisements are several selected scenes and dialogues/texts that refer to the theme to be studied (Bednarek, 2015). The relevant themes for

the corpus to choose are scenes and dialogues that contain elements of the construction of local wisdom and Indonesian traditions. Overall, there are four main scenes in the advertisement, but they can be divided into several scenes and then selected according to the theme being studied. So that the corpora in this study are (15) scenes and dialogues/texts.

Based on the explanation above, the researcher wants to see how the construction of local wisdom and Indonesian traditions in the Delivery Sustainable Tourism advertisement remembers that media depictions are carried out to convey a message, both visible messages and hidden messages through signs and their meanings in advertisements, by using the Code of Television John Fiske, so that it can be seen how the reality, representation and ideology in Pesona Indonesia advertisements regarding local wisdom and Indonesian cultural traditions are constructed through the signs contained in them.

3. RESULTS AND DISCUSSION

Advertising has a goal, namely a specific communication and level of success that must be achieved for a specific audience in a specific time period (Kotler, 2002). Thus, advertising basically aims to introduce, remind, invite and maintain relationships with consumers who will be interested in the products offered for a certain period of time. At this time, advertising has become part of pop culture (Ibrahim, 2007), because to explain the relationship between mass media and mass culture, it always has an integral relationship with advertising (Jhally, 2017).

Advertisements made by the Ministry of Tourism of the Republic of Indonesia are now dominated by advertisements with elements of Indonesian culture, including local wisdom and traditions. Besides aiming to promote Indonesian tourism, it is also to introduce Indonesian special cultures to foreign countries. The cultural signs used in one of the advertisements entitled Delivery Sustainable Tourism are interesting to study, because they contain the construction of local wisdom and Indonesian traditions. The construction of local wisdom and Indonesian traditions can be analyzed through the theory of Reality Construction by Peter L. Berger and Thomas Luckmann (Berger & Luckmann, 1991), based on several basic assumptions, including: (1) Reality is the result of creative human creation through the power of social construction on the world. social surroundings. (2) The relationship between human thought and the social context in which it arises is developed and institutionalized. (3) Community life is constructed continuously. (4) Distinguishing between reality and knowledge.

One of the constructions of local wisdom and tradition in the advertisement is shown by the religious activities of the Hindu community in the tourist village of Panglipuran, Bali. The name

of the religious activity is the Melasti ceremonial ritual. Melasti ceremony is a ceremonial activity carried out to welcome Nyepi Day (Suwena, 2017). The Melasti ceremony ritual is part of the result of human thought/creation from time immemorial through the power of social construction on the social world around it, thus forming a cultural activity.

Iklan Delivery Sustainable Tourism, memiliki durasi 04.25 (empat menit, dua puluh lima detik) dan memiliki 15 adegan. Penelitian ini hanya menampilkan enam adegan yang merepresentasikan corpora representasi kearifan lokal dan tradisi dari 11 adegan kearifan lokal dan tradisi. Dalam satu adegan terdapat teks multimodal yaitu audio yang dapat kita dengar, dan visual yang dapat kita lihat. Teks audio-visual terdiri dari beberapa semiotic mode, yaitu bentuk realisasi dari sumber pembentuk makna dalam masyarakat (Ilyas dan Nurhidayah, 2019).

Bagian korpus yang menjadi bahan analisis disebut korpora (Baker & McEnery, 2015; Achmad, 2020). Berikut ini adalah korpora dalam penelitian ini:

The Delivery Sustainable Tourism ad has a duration of 04.25 (four minutes, twenty five seconds) and has 15 scenes. This study only shows six scenes that represent the corpora representing local wisdom and traditions from 11 scenes of local wisdom and tradition. In one scene there is multimodal text, namely audio that we can hear, and visuals that we can see. The audio-visual text consists of several semiotic modes, namely the form of realization of the meaning-forming sources in society (Ilyas and Nurhidayah, 2019).

The part of the corpus that is the subject of analysis is called the corpora (Baker & McEnery, 2015; Achmad, 2020). The following are the corpora in this study:

Scene 2



Picture 1. Puppet art played by children using Javanese traditional clothes

Reality level	<ul style="list-style-type: none"> • A child wears Javanese traditional clothing, Beskap. Beskap is a garment worn on official or important occasions in Javanese tradition. The child plays the shadow puppet skillfully with a happy facial expression. • Setting: early morning in the mountains, with a blue sky and a bunch of clouds. • Atmosphere: happy and excited.
Representation Level	<ul style="list-style-type: none"> • Camera: Wide shooting angle, to show the whole scene background. • Sound: the roar of the wind that indicates the mountains with the wind blowing quite hard. Overwritten voice over narration that explains the scene.

Ideology Level

- Voiced text: “Indonesia is full of charm, home to hundreds of ethnic groups, paradise for world heritage”

Analysis

In the scene, a child is seen wearing Beskap clothes. As we know, Beskap is a typical Javanese dress that is often used in events such as weddings, traditional ceremonies, and other cultural activities. The use of Beskap is a form of local wisdom and tradition in Indonesia, because Javanese people usually use it at every official event for generations. The scene also shows the child playing wayang, where we know wayang is one of Indonesian cultural arts originating from Java. Puppets are usually used as an artistic tradition to commemorate big events, such as city anniversary celebrations, village clean-up events, to Javanese weddings.

Scene 4



Picture 2. Balinese Traditional Ceremony, Melastu.

Reality Level

- Appearance: A group of women wearing white Balinese traditional clothes, using yellow belts, and making offerings for the Melasti traditional ceremony which is a ceremony to welcome the Nyepi day. The expression shown is joy
- Setting: In the morning on a rural road in Bali, you can see traditional Balinese buildings and trees and plants descending to give a green and beautiful impression.

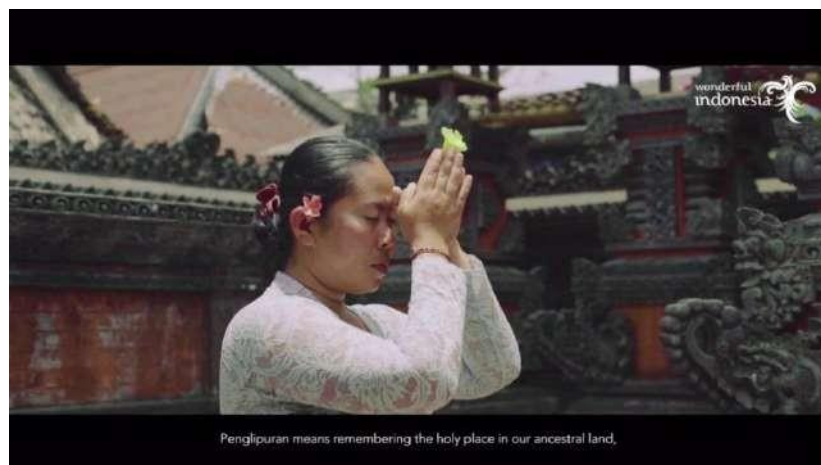
Representation Level

- Camera: Wide shooting, used to show the background and the line-up of the women offering worship offerings.
- Voice: the addition of traditional ceremony sounds with a low sound level and does not interfere with the voice over narration that explains the scene. Ideology Level
- Voiced text: “Spread along the equator (world heritage), sanctified by customs and local wisdom”

Analysis

The scene displays one of the local wisdoms and traditions of Indonesia, namely the Melasti traditional ceremony. Melasti traditional ceremony is a ceremony performed by Hindus in Bali before Nyepi, the purpose is to perform self- purification. In this scene, the construction of local wisdom and tradition takes the form of religious activities. This represents that the Indonesian people highly respect the values and culture of their respective religions

Scene 9



Picture 3. A woman doing worship in a temple

Reality Level

- Appearance: An adult woman wearing traditional clothes and performing religious activities in Balinese customs, the expression shown is focused and solemn. Decorated with flowers sticking above the ears

Representation Level

- Camera: Taking pictures is quite wide (Medium Wide), enough to show the worship activities being carried out and the background of the place of worship.
- Voice: The background sound used in this scene is cinematic, which is used to add impression to the narration delivered via Voiceover.

Ideology Level

- Narration: (voice from I Nengah Moneng).

"Panglipuran means remembering the sacred place in the ancestral land, of course this begins with a clean heart, clean mind, clean soul, which will make our environment and nature clean"

Analysis

In this scene, women are shown wearing traditional Balinese clothes and performing worship activities at the temple. The monologue of this scene represents that the Panglipuran village community is a religious community without forgetting its local wisdom, namely worship, and is very concerned about the environment so that it makes Panglipuran one of the cleanest villages in the world.

Scene 11



Figure 4. Hospitality to entertain tourists who come. Reality Level

- Appearance: A man wearing Javanese traditional clothes, namely Surjan, shows a friendly expression and invites tourists to enter the house Representation Level
- Camera: Wide shooting, used to show the background and activities being carried out, namely entering a house with an ancient Javanese design.
- Voice: The background sound used in this scene is cinematic, which is used to add an impression to the narrative delivered through Voiceover explaining the tourism potential of Mount Nglangeran

Ideology Level

- Narration: (voice from Mursidi).

"We have realized that there is tourism potential in our area, we together with the community manage the regional potential..."

Analysis

In the scene, a man wearing Surjan's traditional clothes welcomes tourists with a friendly expression. It constructs that one of Indonesia's local wisdom is hospitality. And the narration shows that gotong royong is one of the local wisdoms that is still used by the Indonesian people to this day.

Scene 12



Figure 5. The making of Javanese culture Mask

Reality Level

- Appearance: A man is making a mask with wood, the expression looks happy

with the success of making the mask. Representation Level

- Camera: Wide shooting, used to show the background seen in a workshop/place to produce masks with handmade masks to make masks, and you can see several masks that have been made
- Voice: The background sound used in this scene is cinematic, which is used to add impression to the narrative delivered through Voiceover explaining the success in tourism development.

Ideology Level

- Narration: (voice from Sugeng Handoko).

“Our hard work (the Nglanggeran village community) was not in vain. We have received many awards by developing community-based tourism”

Analysis

The scene shows a mask craftsman who is used for the typical mask dance of the Jogjakarta palace. Where the dance is one of the traditions of the Jogjakarta palace to open official palace events. The narrative shows that the people of Nglanggeran village work together to manage local tourism potential by processing community- based tourism, such as mask crafts

Scene 13



Figure 6. Community togetherness and cooperation

Figure 6. Community togetherness and cooperation

Reality Level

- Appearance: People around who are gathered wearing their daily clothes, the atmosphere looks serious discussing something.

Representation Level

- Camera: Wide shooting, used to show the background in a joint deliberation, showing more than five people gathered in one frame
- Voice: The background sound used in this scene is cinematic, which is used to add impression to the narrative delivered through Voiceover that explains the hard work and cooperation of the community in improving tourism.

Ideology Level

- Narration: (voice from Sugeng Handoko).

"This is the result of our hard work with the community" Analysis

The scene shows a group of local people from Nglanggeran village holding a meeting. Meetings or deliberations are one of the local wisdoms of the Indonesian people to formulate ideas and can also solve a problem. A deliberation must end with consensus or agreement.

4. CONCLUSION

Indonesian cultural traditions and local wisdom in "Delivery Sustainable Tourism" advertisements tend to be represented through appearance, facial expressions, and the background or setting in the advertising scene. Appearance through clothing such as Javanese traditional clothes, namely Beskap and Surjan as well as Balinese traditional clothes which are often used for worship activities. Facial expressions that are always smiling in several scenes show that hospitality is one of the local wisdoms typical of the Indonesian people. The setting and setting of a place like the temple illustrates that the Indonesian people highly respect the harmonization of religious and cultural values.

The background sound in the advertisement is more of an invitation to get to know Indonesia more closely, which has a wealth of cultural traditions and local wisdom. Invitations to get to know wayang, Kecak dance, Balinese traditional ceremonies to mutual cooperation and deliberation. In the "Delivery Sustainable Tourism" advertisement, several times showing

amazing iconic places from Indonesia such as the Raja Ampat islands, Tugu Jogja, to Mount Purba Nglanggeran.

The “Delivery Sustainable Tourism” advertisement has succeeded in constructing Indonesian local traditions and wisdom where it can make the audience who see it amazed and interested in knowing more about various Indonesian local wisdoms in addition to the main purpose, namely for tourism promotion. This ad also has a very important message for the next generation of the nation. Namely awareness of preserving the original culture of Indonesia while still loving it in the midst of popular culture that exists today. As well as maintaining cleanliness so that the environment and nature we live in remain healthy for our children and grandchildren later.

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