

Social Connected through *Facebook* and Trans-Local Formation of *Digital Natives* in Bengkulu, Indonesia

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Abstract

The process of formational negotiation of trans-local digital natives formed by the interaction on facebook with people who have different cultures has created a cross-space identity or behavior from local to global as hedonistic lifestyles and consumerism, digital lifestyles like online shopping trend, become addicted to online games, form Korean Style lifestyle, and use Hangeul language. The trans-local formation is in form of hybrid (blending) and mimicry (imitation) of new cultures. This finding is an example of a "third space" of hybridity theory advanced by Homi K. Bhabha. Facebook has been able to replace the behavior that has been done on non-mediated communication. However, not all theoretic ideas of symbolic interactionism are relevant to analyze the interaction through social media.

Keywords: social connected, facebook, translocal formation, digital natives, hibrydity theory, symbolic interactionism

1. Introduction

Internet technology is no longer a new "stuff" in developed countries, it is also in developing countries such as Indonesia, which ranked as the fifth of Internet users in the world (www.tekno.kompas.com). The spreading of facebook users in Indonesia is certainly scattered throughout the regions, including Bengkulu. Evidently, the emergence of social communities in a virtual world is liked by children and adolescents in the town of Bengkulu. This phenomenon suggests that the trending digital interaction in facebook is able to shift the common direct personal communication. The group that frequently use or access facebook is children and adolescent or digital natives.

The using of facebook is a clear example indicating the globalization of communication technologies that dimmed distance and time allowing people who joined in facebook to interact using text, symbols or other icons as a replication of direct communication. These conditions allow the mixing of cultures between users coming from different areas. This situation bears a trans-local formation, so that in reality the social media has merged boundaries to communicate.

Thus, it is interesting to be analyzed, social relationship through facebook and trans-local of children and adolescents (digital natives) in Bengkulu town by using the theory of symbolic interactionism that specifically discusses social connectedness, as well as the theory of hybridity as an instrument to discuss trans-local formations in this study. Of course, the collaboration of these theories is intended to be more comprehensive in analyzing two sides of communication model in the current era of globalization. Starting by the above phenomenon, the formulation of study questions being answered in this study were: (1) How was the trans-local digital native's formational negotiation formed through interaction on facebook? (2) How did the social media of facebook change behaviors in common social interaction that had been previously done in non-mediated forum by digital natives in Bengkulu?

Based on the above formulation of the problem, the objectives of this study were: First, is to examine in depth the process of digital native's trans-local formational negotiation process formed through the interaction on facebook. Facebook is a virtual meeting place that could expand the social environment, creating new possibilities for knowledge, and provide a place to share a global perspective. Thus, the process of social relations through facebook has brought a new lifestyle that is the impact of new cultural encounters (global-local or local-global). Second, is to reveal empirical information about in social media interactional activities of digital natives in Bengkulu. Essentially, social interaction occurs when there is contact and communication. In connection with it, conditions that may support behavior in social interaction become a new interaction that shifts the non-mediated communication were also examined.

2. Literature Review And Theoretical Framework

2.1 Digital Natives and Trans-Local Formation

Globalization is a process in which individuals, groups, and nations interact, depend, being related, and affect each other across national boundaries. Globalization led to new cultural diversity. There are two main factors that made the globalization of information has a very strong influence on the order of life, namely: First, is the factor of globality. Globalization in the field of information led to the phenomenon of a world without borders (borderless), there are only geopolitical borders. From this point it is as if the world becomes a village of word or *global village*. The second is the factor of intensity and velocity of information (superhighway information) in the era of globalization. This led to actuality of information is getting closer and more real (global proximity), as if a long distance event is taking place in the neighborhood in the present time. This made the emergence of cultural pluralism of the world become more cosmopolitan. Information in this era of globalization supported by sophisticated technology is increasingly penetrated the world along with its powerful influence in many aspects of life, either a constructive-positive or a destructive-negative influences (John Naisbitt, et al: 2001).

In globalization, culture and identity are trans-local (Pieterse,1995). Similarly, in understanding the culture of *Cyberspace* as part of the globalization of information and communication, it certainly presents a discourse that is not only *counter culture* civilization. Through the process of globalization, foreign cultures symbols will be approaching through intermediary media such as television and the Internet, specifically facebook to contact someone with the handy of possessed account. It is admitted by Pieterse (1995:62), he argues that the globalization process we will be able to see the original culture or *introvert culture* that has been established for so long shadowing foreign cultures or trans-local culture or *trans-local identity* that is a process of forming a dynamic *trans-local formation*. So it forms the trans-local formation seen on one's daily attitudes and behaviors with the cultural trans-local changing characteristics in terms of food, clothing, aspiration, values and so on.

Digital native is consequence of the development of information and communication technology, which is in a specific sense, is the internet technology. Palfrey and Gasser (2008: 1), introduced the concept of '*digital natives*,' as children born after the 1980s, when social digital technologies came online. They all had access to digital technology. In other words, those who belong to the group of '*Digital natives*' are those who view technology as something that is *being*, while the *immigrant* generation known the internet since the process of *becoming*. That is, our generation accompanied and escorted the development of the Internet. While, those who are '*digital natives*' view and receive internet technology as something that is *being*, despite its continuing growth.

2.2 Symbolic Interactionism Perspective

In general, there are six prepositions used in the concept of symbolic interaction, namely: (1) human behavior has implicating meaning, (2) the meaning of humanity needs to look the source of human social interaction, (3) the community is a process that develops holistically, not separated, not linier and unexpected, (4) human behavior is based on phenomenological interpretation, which takes place on the intent, meaning, and purpose, it is not based on mechanical and automatic processes, (5) mental concept of human evolving dialectically, and (6) human behavior was reasonable and constructive-reactive.

According to Blumer, the main ideas of symbolic interaction are: (1) that humans act (act) against something (thing) on the basis of meaning, (2) the meaning comes from a person's social interaction with others, (3) meaning is necessary or transformed through a process of interpretation (interpretive process) people used to face something they encounter. The point that Blumer says is that meaning emerges from the interaction is not just accepted by someone until he/she interprets first.

Erving Goffman (1959) continued the last statement on factors that influence the above interaction. Goffman is who has contributed to introduce the concept of dramaturgy, which is (a definition by Margaret Poloma) an approach that uses theatrical language and imagery to illustrate the subjective and objective fact of social interaction.

In an encounter, each party, intentionally or not, makes a statement (*Expression*) and others get impression (*Impression*). Goffman distinguished two kinds of statements: (1) a given statement (*Given Expression*), the statement that is intended to provide information in accordance with what would be made, (2) a released statement or a statement that is released (*Expression Given Off*), contains information according to others showing the maker of the statement. As a barrier against the two forms of the statement, Joel and Karp specified the gap of relationship. They say that the gap of relationship was composed of stages, namely: (1) discrimination (*Differentiating*), (2) limiting (*Circumscribing*), (3) solving (*Stagnating*), (4) avoiding (*Avoiding*), and (5) deciding (*Terminating*).

According to Blumer (in Mead: 1982), 'Human acts toward things based on the meanings that possessed by things, where the meaning of the symbols is the result of social interactions in a certain society. It means that human interaction is mediated by the use of symbols, interpretations, and certainty of meaning of the actions of others. Thus, the actions are not only mutual reaction to any action based on the stimulus-response pattern, but it is also believed by the behaviorism. Between stimulus and response there is "insertion" of interpretation process. This is the interpretation that determines the response to the stimulus, which is the response to act on the interpreted symbols in a social interaction. Therefore, the social interaction in society is the symbolic interaction.

An important part of the discussion of Mead (1982) is self reciprocal relationship as objects and self as subjects. Self as an object was designated by Mead with the concept of "me", meanwhile as the acting subject was pointed by the concept of "I". Mead's analysis on the "I" creates a great opportunities for freedom and spontaneity. When "I" affects "me" then emerge a gradual modification of the self-concept. Significant symbol must be the meaning that is universally understood. It consists of two phases, "me" and "I". "Me" is the figure of myself as seen by others, while the "I" is a part that shows myself. Without language, thoughts cannot be described.

Mead mentioned that a person is in establishing the concept of itself by taking the perspective of others and view him/her selves as an object. For that, he/she should through three stages. First, the phase of playing in which the individual "plays" the social role of other person. Second, the phase of the match that occurs after the individual had developed a social experience. The individual's self concept consists of subjective individual awareness toward its specific role in joint activities, including perceptions of expectations and responses of others. Finally, is the phase of taking role (*generalized other*), that is, when individuals control their own behavior according to impersonal general roles. According to Mead, the *generalized other* may transcendently resolves a particular group or community, as well as social boundaries.

Thus, human is conscious and reflexive actors, which brings together objects that are known by what he describes as the process of *self-indication* which is "the ongoing process of communication in which individuals always value, give meaning, and decide to act base on the meaning". The process of *self-indication* occurs in context of social where individuals try to "*anticipate*" actions of others and adjust his actions as he interpreted the actions.

2.3 Theory of Hybridity

In post-colonialism, colonial discourses presenting in the construction of society is not an absolute authority of the colonial power. Colonialist relationship with the colonial (colonizer and colonized) is not merely as a dominant authorization of colonial power in a product of a complete and powerful discourse. For Babha (in King, 2001: 394), discourses product is a result of hybridization process triggered by the collision of the colonial and indigenous traditions. This may imply that hybridity refers to the creation of new trans-cultural formats in the circuit zone of colonialist product. According to Bhabha hybridity analyzes the relationship between the colonialist with colonized by emphasizing attention to their interdependency and mutual construction that supports each other on each individual's subjectivity. Therefore, cultural identity has always come within the contradictions and ambivalences so that the claim against a hierarchy of purity of cultures becomes untenable (in Gandhi, 2001: viii).

According to Tickell (2006:68) hybrid identities resulted from colonial encounters were never fully controlled or could be controlled by the colonial rulers. As was noted by Bhabha (in Tickell, 2006:68), that an essential ambivalence contained on colonial discourses, in which colonial mimicry is the desire for *other* who has been reformed and could be recognized as a subject of difference considered as almost the same, is actually not so the same at all.

According to Kieth Foulcher (2006: 115), Bhabha's mimicry is scrawled reproduction in the colonial environment of an actual European subjectivity which is "not pure". For the colonial, the appearance of colonial mimic man (the human of chameleon), on one hand it represents the peak of idealistic vision of the West, which is the creation of bloody classes and colored skin but tasteful, opinionative, moralistic, and Eurocentric. On the other hand, the 'colonized' manifests mimicry as subversive implications resulted from the 'similar but not identical' (mimic man) that continued to show a weakness in the absolute truth claims of the discourses of colonialism itself. Although the imitations of culture by the "colonized" was hardly tried to be strictly controlled in order not to violate the boundaries of 'thank you' and began claiming authority, establishment of mimic discourses by 'colonized' kept showing that the sole authority of colonial could be broken down in to pieces and used by the colonialism to claim legitimacy and moral authority to rule (Foulcher, 2006: 116-117).

For Bhabha, when it is viewed from post-colonial perspective, there are two different binary poles, the *colonized* (occupied) and *colonizer* (invaders). Both should be viewed as a historical context that is not always linear in one direction.

3. Research Method

This research is a qualitative study with phenomenological approach. The process of observation and in-depth interviews were very prominent in the collection of data. In this study, the researchers first made contact with the subject of research by asking for confirmation to be a friend of the digital natives using the account. This way facilitated researcher to explore the subjects' activities related to their relationship to outsiders (their friends).

Once connected to the subject, the researchers studied the subject in their activity. Also in this observation, researchers investigated communication network that exists between a particular subject with a friend who came from outside the region (Bengkulu) or overseas. The results of observations obtained were cross checked with in-depth interviews (*offline*) in order to fully explore this phenomenon. Certainly, the conclusion made is appropriate to describe the current reality of the occurring events.

The subjects in this study were digital natives (kids aged of 8 and teenagers aged of 20) who are actively using facebook as a social network. Technique of determining the subject of this study was done purposively, the researcher determined the informant intentionally based on his/her activeness on facebook.

The data analysis was done by gathering data from observations, interviews, field notes, documents and photographs. All was collected and analyzed, including collage of informant's account picture and activities during the study. The data was then reduced by choosing the subject matters that is appropriate to the theme and the need of focus of research. The reduced data provided a more incisive observation results and made the process of answering the research problem easier. Then the conclusion of the research was drawn.

4. Finding And Discussion

4.1 Digital Native's Relationship Through Facebook

This study shows that users of facebook in Bengkulu today are not only dominated by teens and adults. Even children who are under the age of facebook users standard (under 13 years) get used to access this communication technology. In order to be joined in facebook, these kids created a fake profile in order to be connected to the facebook system, which is one the way to fulfill the requirements in this digital technology. So that in interacting via facebook, activities of these children tend to appear as adult characteristics.

The terms for children and adolescents facebook users is *digital natives*, they are the generation born after 1980s (digital era) when digital technologies come online. This generation access digital network technology and has the skills and knowledge on computers. Facebook affects self-concept of digital natives, they make social networking as an effective means of the fulfillment of their existence until it became a phenomenal communication habits in their daily lives. So, facebook is really used as a media to represent their selves by updating unique status and commenting on the status of the others. By the existence of facebook, digital natives feel sufficient to communicate and establish relationships without having a direct face to face meeting without any space and time boundaries.

For teen facebook users who are still studying in junior high school, there are changes in the tradition of giving gifts, expressing a birthday congratulation, and other important events that was a personal and unique event before, then facebook has changed all of them. Handy features and convenience provided by facebook has changed how people behave and act.

Generally, digital natives became increasingly immersed in the vortex of cyberspace and become so obsessed to always be in front of the monitor or simply connected via mobile phone/BlackBerry, to ensure that they still exist in the life of the social networking world. Digital natives turned into a person who is characterized as those who have hundreds or even thousands of friends on various social networking sites. They often spend more than two hours a day to keep in touch with friends through social networking sites; share news with the community; upload photos; try different kinds of quizzes; often go to social networking sites even just to see what everyone else does while at work. They feel like being isolated from the outside world when they are not online or not connected to various social networking sites every day.

Like in the real world, the world of digital natives' facebook is also building its identity by creating an *id* or name and put up an attractive profile photo so it can be recognized by their friends. However, this study

found that not all digital natives use their real name on their account. Most of them use name and profile photo associated with the hobby, certain events or symbols that they like. Besides the name and photo, sharing info can be added, such as school of origin, places of work, as well as "*relationship stories*" to help friends who are already listed as friend to recognize the user's identity. Digital natives can easily know and monitor all the activities of their friends through the *news feed* whenever the friends changed status, change *profile pic*. This encourages digital natives to make as interesting as possible status to show their existence. Thus, it is encouraging people to comment. At that end, the predicate of "*exist*" was sometimes given to the digital natives who often modify their facebook account. Although, what was done, wrote, or put are not important at all.

In social media, especially facebook, there are at least two important phases in self-presentation, which are the initial introduction and being a friend. In the early stage, digital natives look for information on prospective friends on facebook. Digital natives explore the prospective friend's account such as personal data, photos, friends, status updates, group they joined, game they play, and various other elements. They perform a user identity construction process (who he/she is) based on the results of exploration. Thus, the user does not immediately realize that he will be recognized based on what are in their account.

In addition, the occurring phase of being friend on facebook made the self-presentation seem to be more complex than what in the real world. As the friendships in the real world, there are many kinds of occurring friendships within the context of school friendships, the context of a friend or group of friends from the same alma mater, or the friendship based on having same talent and interests. In this conditions then the form of self-presentation created by digital natives become more complex. The presentation like this will be seen by friends who come from various contexts.

One of the interesting thing of the facebook is fellow users will have their own identity construction. For fellow users who have not known each other or have not being friends in the real world, they will imagine each profile based on the elements that exist in their respective accounts. As for fellow users who have already known each other, the process of imagination other users account is no longer at the level of 'who he/she is' but it is in the level of 'what she/he is doing'. For example, if there are two classmates who have already known each other, then they will more focuses on communications of *what she/he is doing* or *what is happening to him/her*.

In general, the reason of digital natives use facebook is to show their existence. This existence has resulted recognition that created an ultimate pride for digital natives. It is because their existence is recognized by facebook users' environment. This is where the satisfaction obtained by digital natives lies.

4.2 From Non-Mediated to the Mediated Communication

The social media of facebook becomes like one of basic needs to the life of digital natives. Generally, in the beginning engagement to facebook, digital natives will feel upset and confused when it cannot be accessed within few hours, they feel like there is something missing in their lives. There was a community which attracted the attention of researcher, it is fans of K-Pop community of Bengkulu. This community has a habit in selling products, accessories and albums of famous Korean singer through facebook or the communities in which they interact.

Sometimes the facebook is not only used to sell products, but it is also frequently used by digital natives, specifically the K-Pop community, to provide support to one Korean singer or band that need support in following an auditions or competitions. The way to support is just based on preference. In media of facebook, the support can be done by simply clicking *like*. Thus by this media, the previous common media to deliver support like phone has been replaced by facebook. Through facebook, people may easily give their support across the globe.

This study obtained factual information that interest of children and adolescents tend to different preferences in each generation. This means that digital natives in this study describe a new phenomenon that can be classified based on their trend of behavior in accessing facebook. This shifting occurs when digital natives are using facebook for positive interests by adopting knowledge derived from other regions or from other countries in order to improve their existence. At this level, a *transfer of knowledge* process through social media or facebook is taking place.

The real picture is that facebook can explore the outside world even only mediated by computer or *mobilephone/smartphone*. *Digital natives* can be anything, they are free to join any group, and the most striking is the sense in cultural change. The increasing knowledge is a necessity for all digital natives since joining facebook. They feel more modern people, know everything and relatively master communication technology.

Until a certain point, a tremendous impact felt by digital natives is the changes values of life as a result of increased knowledge of digital natives about a particular culture.

One of the trend topics of conversation and self-presentation in the world of facebook in Bengkulu is K-Pop. Korean pop culture is now dominating the world. Korean Wave swept many countries in the world. This phenomenon is called Hallyu, the Korean popular cultural invasion that is attacking various countries, especially in Asia. This attack is characterized by popularity of music group (K-Pop), Fashion (K-Fashion) and drama (K-Drama), which all typically Korean. At least, this information is being the topic of interaction of digital natives who love Korea.

4.3 Process of Digital Natives' Trans-Local Negotiation Process

Facebook is an evidence of how globalization supported by technology and media could penetrate national borders. Globalization brings digital natives to a condition where none of the information could be covered up, all is transparent and could be known by anyone. As a result, patterns of human relationship become increasingly widespread, not just person to person, it is also being a more open global communication until the world may be called as a hube village or *global village*, as was mentioned by Mc Luhan (1965)

Globalization also encourages digital natives to find an identity in a world that seems to simultaneously fuse together and separate at the same time, and where national boundaries irrelevantly increased. Through the use of communication media like facebook, various cultural identities and social identities are promoted. In this case, problems faced by people living in small and developing countries is which identity they would choose among series of identity offered through the media (Baran & Davis, 2000:348-349).

Along with facebook that is becoming a trend in the global community, informants of the study were also affiliated with facebook in order to exist among their friends who commonly have facebook account. After joining facebook, informants themselves find and experience advantages of facebook comparing to others social networking sites. The facility on facebook that most preferred is *chatting*. The existence of this facility makes informant feel closer to friends who live in distance. By chatting through facebook, informants also can immediately view their friends' facebook account and find out what is being experienced by their friends through status posted by using photos, notes or videos.

The above illustration is also occurring on digital natives in Bengkulu. there are several impacts have been experienced by the users, particularly in term of shifting of communication patterns, changing in attitudes and behavior, occurrence of hybridity of identity, and the interactions that have made digital natives addiction (addiction) to online gaming and online shopping. The forms of these changes due to the globalization of technology which makes the far one become closer and change the face of the world through technology. In short, the world is now without limit and all can immerse themselves in a virtual interaction.

This is the point where the negotiations take place to form digital native's trans-local. Cultural pluralism can be addressed as a productive and complementary field of symbolic exchange. In the practical realm, the absence of dominant force also provides opportunities for creating a cross identity categories as digital natives are in the same interest. Social identity becomes more permeable, allowing the creation of hybrid identities. This hybrid identity is a new identity formed by certain cross categories which is based on the awareness to seek mutual cooperation in the public sphere.

Furthermore, Facebook has made some of digital natives become more consumptive, tend to be devotee of technology and getting lost in an individualistic and narcissistic lifestyle. Even the researcher found that some of digital natives have more than one account with different profiles/identities. Facebook clearly has become a medium for westernized knowledge transfer, which then served as a role model. In the end, facebook is used as media to show self-existence by using disguised identity.

The process of identity negotiation done by digital natives indirectly forms trans-local formation in form of mixture of global and local values known as the culture of hybridity. The unlimited world has spawned very sensitive digital natives to the changing of times and made them realize that even though they geographically live in a developing area, through social media of facebook, they are not isolated and can have friends from local, national or even international scale. The study also found that Facebook is not only being a source of information or a media to find friend, but it more being a linkage of digital natives in a series of a growing trend in the world of facebook.

Online game is one of the popular trends preferred by digital natives through facebook. Through this facility, a digital native is not only getting entertainment from its applications but more than that, back to the main purpose

of facebook it is able to make friends even from abroad. Since the game is so varied, then digital natives often want to get recognition from others when they have been successful in a game or get the highest score. In general, it can be said that online games are able to open or expand a virtual friendship. Thus, it may weaken previous personal relationship that should be more effective, like they have done before they know online games. However, some communities included in virtual online games also carry out off-line gathering instead of their capacity as online games players. Thus, in this study, the online games have meaning of brotherhood and achievement for their fans.

The online shopping is also a preferred trend by digital natives in Bengkulu. The way to shop through facebook according to some digital natives is very effective and can meet the expectations of the impression management for their friends. Online shopping later becomes standard of association among digital natives. Whereas, they realize that the things they saw and purchased on facebook sometimes were not better than stuffs sold in real world stores in term of quality. This kind of shopping caused consumptive behavior in the digital natives.

The formation of several communities on facebook gives evidence that facebook also facilitate digital natives to unite the same interest and concern through some easily formed communities. If in the daily lives of digital natives they cannot openly express an opinion because of some reasons, it will not happen when they use social media. Digital natives can write whatever they know and they are free to comment on anything people write or present. This means that the communication is established in two-way. Unlike the communities formed in real life, in this virtual world, digital natives could easily both to seek members and exchange information on topics they interested in. Digital natives that have similarities in values, attitudes, beliefs, and ideology tend to like each other. Thus, in this research it was found out that similarity of interests and hobbies of the digital natives can be accommodated through their incorporation in a group. As an example, a community of digital natives who are grouped in *Cherrybelle* lovers, this community is mostly preferred by elementary school aged digital natives.

In addition, the Korean community or broadly known as Korean K-Pop Lovers Bengkulu has facilitated discussions on Korean music, Korean Fashion, Korean dramas and Korean foods. The study also found that the formation of identity hybridity is as an impact of the spreading pop culture through facebook. Some examples are; Korean Style imitated by digital natives, hedonistic and consumptive behavior, using of mix-language in daily life, doing online shopping, and playing virtual games.

Apparently, nteraction through facebook employs special symbols used universally by facebook users. This is where the researcher noticed the uniqueness of interaction through facebook comparing to face to face communication that generally known to employ not universal symbols. Certain symbols were considered to be able to replace previous behavior that commonly used in face to face communication. The ease of communication then made digital natives' communication become more dynamic. This pattern of communication is also able to change behavior that is usually done in face to face communication. Such interaction is frequently done by digital natives in any case, especially when they are using facilities, symbols or specific languages to formulate feeling and attitude.

4.4 Symbolic Interactionism on Facebook

Digital natives' tendency to utilize facebook for interacting caused by occurring social relationships is easier to build than interactions that occur in non-mediated communication. However, the researchers saw that there was a kind of uncertainty and mistrust in the occurring interaction. Although generally facebook is regarded to be able to replace non-mediated interaction, digital natives generally more convenient to directly hear the spoken words (verbal), pay attention to intonations or gestures (nonverbal) in face to face interaction.

From these findings, the researcher concluded that direct communication is more preferred by digital natives in an intent interaction. But when facebook is used just for entertainment and not important relationship, digital natives are more relaxed using facebook to communicate. This can occur because the symbols called as *emoticon*, *smiley* and acronym are better to represent feelings and expressions that digital natives want to convey.

In addition, new media technology especially facebook has significantly changed human interaction. The character of the interaction is also different from previous types of interactions. First of all, the physical presence in communication does not become a prerequisite for the occurrence of communication. Moreover, communication can be flexibly done because the limitation of time is no longer being a hindrance to communicate. Furthermore, facebook is not only a mean to interact among users, but it is also a forum for self-presentation cyberspace by taking advantage of features in facebook.

In this condition the emphasis of symbolic interaction theory analysis that focuses on human social interaction is used as analysis tool in this study. This theory is more comprehensively discussed in its relationship to the communication through social media. Thus this study concludes that in general, the theory of symbolic interactionism has several weaknesses in term of this study, namely:

First, the theory of symbolic interactionism is more relevant to analyze direct interaction (*face to face communication*), and it is less relevant to analyze mediated communication.

Second, the theory of symbolic interactionism gives more priority to cognitive factor and action of communicators like thinking process, interpretation and meaning to the behavior, so it tends to ignore the affective/emotional factor of a person or digital natives in communication.

Third, the theory of symbolic interactionism only analyzes interactions in general without regarding the content of the message that allows changes in pattern of communication and the occurrence of communication with a broad network. Even popular culture was escaped from the analysis of this theory. Meanwhile, the development of pop culture around the world was begun with the interaction (contact and communication).

Fourth, in communication through facebook, it is more difficult to obtain precise information about the person who is communicating because digital natives cannot pay attention to nonverbal messages. Meanwhile, this is important aspect of communication, which is also the emphasis of the theory of symbolic interactionism.

Fifth, even there are rules in social interaction that can be seen through the dimensions of time and space, it is very difficult to be implemented on conversation in facebook as some restrictions are not applicable in this arena, and all is seemed to be the same in communication. This matter is just like the dramaturgy stated by Goffman, who says that that actors often try to convey the impression that they have a special relationship or closer social distance than the actual one. That is why this study also concluded that Facebook is able to replace behavior that has been usually done on non-mediated communication.

4.5 Hybrid Lifestyle and Mimic Digital Natives

In this study, there is a subculture of digital natives, this hybridity is seen as the result of music internationalization, brand, sports, games or other entertainment. The style has become the most identity apparatus of young people, and the arena has become the main arena of hybridity. This phenomenon is associated to the phenomenon of "Indo culture" that is called as creolization process. Cultural elements of other culture are absorbed, but then it is practiced without considering the original meaning. The concept of creolization provides an alternative way of thinking, which is different from the concept of cultural imperialism (Tomlinson, 1999), which considers West dominate East culture.

Hybridity is a term used to refer to the interaction among forms of different cultures that can lead to the formation of new culture and identity with its own history and textual manifestation (Day, 2008: 12). Hybridity not only direct attention to the products of the cultural mixture itself, but rather to show how these cultural products and it placing in social and historical space of colonialism became part of refusal against colonial power relationship (Day: 2008:13).

Hybridity encourages the emergence of mimicry. In the post-colonial studies, the concept of mimicry was introduced by Homi K. Bhaba. According Bhaba (in Foulcer, 2006: 105), what meant as mimicry is a reproduction of mottled European subjectivity in colonial environment that was no longer pure, which shifted from its origins to the re-configuration in light of sensibility and anxiety of colonialism. Furthermore, Bhabha also revealed that the presence of colonial was always ambivalent, confused of between presenting itself as the original and authoritative by its articulation showing repetition and disparity. In other words, the identity of colonial is not stable, doubtful, and always split (Loomba, 2003: 229-230).

The occurring ambivalent attitude is actually experienced by digital natives who love Korean culture. The ambivalency is due to; in one hand they are aware of the local culture that was once they did every day, and now has been crushed by Korean culture that they like most. One classical reason by Korean lovers is that the Korean people (artists) appeared in the press are people who did plastic surgery so that their beauty and handsomeness are artificial. Even digital natives do not like such habit. They really adore the physical appearance and eager to follow the style without having to perform plastic surgery. Digital natives are also a little bit concerned about the judgment of people around them who say that their appearance is not suitable to be applied in Bengkulu, which is considered as high-temperature area and hold the local customs. In addition, the digital natives who love Korea do not like to watch Indonesian girlband that considered imitating Korean artist styles.

As a result of globalization, hybrid culture indicates a pressure of "global product" adapted or modified by-and-for the local conditions. It also appears in the homogenization of culture reflected in the increasing westernization and erosion of cultures and local identities. As in this study, Korean style has become a new lifestyle of digital natives that led to the formation of way of thinking, attitudes and action patterns leading to a foreign culture. Digital natives think that following the current modernization is a necessity to be able to survive in the social intercourse at the local, national and international levels. One of the ways to do so is by taking cover behind the globalized hybridity identity.

This study shows that the intensification of social and cultural interaction on a global scale has created new lifestyle as a form of digital natives' trans-local in Bengkulu. This trans-local is a form of identity and lifestyle that goes beyond the boundaries of the local culture so that cultural cracks that is no longer being the local culture rather than shifting to global one, is visible. The cultural cracks changed the foundation of identity that builds lifestyle groups as a product of various of cultural mixings and hybridization. Through the intensification of global society, urban identity is now in a state of drifting, which leads to a sort of identity crisis, which is when the urban cultural system is not able to maintain its identity.

This study has identified the trans-local digital natives' lifestyles in Bengkulu as impact of social connectedness through facebook. *First* is hedonistic and consumptive lifestyle. In the global capitalistic culture, the world's perspective and people's way of thinking are constructed in such a way, in which the commodity used as a way to build a disparity of self-identity in the wider social relationships. Most of digital natives are people who always follow the development of fashion and currently trending fashions. Moreover, by mean of facebook, they find it easier to get the information about their preferences. Digital natives are also claimed a culturing desire of doing shopping driven by pretension and desire rather than the logic of necessity. Yet, through facebook online shopping can easily be done.

Second is the digital lifestyle. Urban environment is conventionally constructed by the physical environment, materials, extensive and formal, in which enables the occurring of relation and face to face among social elements in it. However, the recent developments in information technology, especially the world of virtual reality, have led to the taking over of the physical spaces by the virtual spaces. Urban aesthetic that had been built by physical appearance has now been taken over by a virtual appearance.

The *third* is the hybridity of lifestyle. Through the concept of a borderless world, globalization has raised serious issues about the borders (limit) and boundary (border), including limit and boundaries of urban: border town /other city, city/ cities of the world, and city/village. However, the world without borders is characterized by the concept of boundary melting, crushing barriers and crossing boundaries leading to the melting of the culture and lifestyle in it.

The phenomenon found at the use of facebook today by digital natives is a desire to follow/imitate new style which is a collaboration of the globalized city lifestyle. The interest of digital natives in Korean culture has changed their lifestyle in many ways. Digital natives are proud of Korean culture that they think as simple and unique. At this stage, there is a crossing or cultural hybridity, such as name in the two languages found on digital natives Korean lovers. Locally, digital natives have the name given by their parents as a legal identity. However, in daily social life, the digital natives are building an identity as their virtual identity by using a Korean name like *Chinmi Shin*. Digital natives become more proud and feel as if being a Korean teenager.

Hybridity is not just found on a name, the most visible is in appearance. Digital natives' dress style is much imitation of Korean dressing style when they are outside of school. By fitting types of clothes made of chiffon and jeans as well as using a scarf around the neck is visible that digital natives under the influence of Korean culture (Korean Fashion). Korean dress style like this is often used when they are following tuition or going to a shopping mall. Though, digital natives are aware that sometimes the adoption of *all in* Korean culture less suitable to be used in Bengkulu because the weather is quite very hot. However, because the need of following the trend, digital natives do not want to be called as out of date by their environment. Digital natives' haircut that always decorated by little strip accessories also supports Korean-style appearance. Actually, most of Korean lovers in this study really want to dye their hair but regarding the given school rules that do not allow it, they do not do it. In addition, the cost limitations for salon treatments make digital natives resist their desire for it.

The fans of Korean style in this study can be classified into K-Pop or Korean music and K-Fashion fans. Digital natives' identity in a virtual world has been constructed by using Korean identity. In fact, the majority of digital natives are very fluent in Hangeul language learned in self-taught way and having a chat with others on facebook. In relation to what is presented by Arif Dirlik known as global-local, as part of localism, it could be either marginalized or pushed by the pressure of intensified conservative ideology, or by the presence of popular

culture brought by global capitalism. Even, according to Arif Dirlik (1996) localism does not talk about social dangers that eventually sooner or later will bring about its natural destruction. The localism, with its historical awareness identifies civilization and progress in its own culture.

Everyone who carries out the 'migration' in different cultural entities with what he/she embraced usually will do a 'negotiation' and adaptation. In the hybridity of identity, usually the old identity will not be simply disappeared, although the new cultural identity will strongly influence. Then in this point, where what is called by Homi Bhaba (1994) as the ambiguity of identity that brings a person in a position of 'in-between' or 'in the middle' is found.

Digital natives' tendency to imitate or adopt a foreign culture/Korea or the western lifestyle is the third space "third space" as referred by Homi K. Bhaba. In that space, digital natives experience a process of "dialogue" within themselves as a process of determining or considering even deciding to adopt a culture, identity or a certain behavior. Further, also in that space was also shown that there is a new cultural identity or hybridity as collaboration or a mixture of other imitated cultures. Beside of using Korean dress style and accessories, digital natives also frequently combine the Hangeul with local Bengkulu language or with Indonesian.

The globalization of information and culture does not instantly result an environment, a culture and a homogenous and similar lifestyle of digital natives. Globalization also does not lead to cultural homogenization and singular urban culture. Social connectedness through facebook has actually created a more complex environment of digital natives, in which the elements and global cultural codes crisscrossed with elements and codes of local or ethnic culture. Globalization has created digital natives' environment and lifestyle within it as a paradoxical unity as well as heterogeneous culture of digital natives.

Thereby, the results of this study indicate digital natives' trans-local formation in Bengkulu **strengthen** the hybridity theory by Homi K. Bhabha. It is identified from the research propositions related to the hybridity. *First* is the shifting of the concept of *colonist* and *colonized*. Analysis of cultural hybridity as trans-local in this study identified two parties that cause a new culture occurs. In this study, the term of *colonist* and *colonized* is not specific as physically in position of being colonized and being a colonist, but for more precisely, it is a digital colonization through globalized messages or information from a new media, in this case is facebook. Between the two spaces, *colonist* and *colonized*, there has been created the space of liminal space (the third space) which is a place of the imitated cultural mixture.

Secondly, there is typical identity, culture, language and behavior adopted by digital natives from information and exchanging information via facebook. On the other hand, daily patterns of social and cultural life of digital natives exhibit a range of powerful influence of the so-called patterns of global society life (*global society*) and global culture (*global culture*). Through the use of facebook, global culture keep striking the ethnic communities, until a certain point the communities receive a variety of changes to the way of life, lifestyle, even view of life that has threatened the existence of various forms of indigenous heritage, customs, values of national identity, and symbols of local culture.

Third, there is an occurring negotiation of identity before and by the time to implement a new culture. This study also revealed that the trans-local formation has become a global lifestyle. Consolidation of lifestyles adopted by digital natives has basically been through the process of identity negotiation on the basis of suitability and following trend. Further, the use of facebook media can be regarded as a symbolic reflection of social status.

5. Conclusion

Regarding to facebook, if it is viewed from the sociological side, it can be seen in its occurring interaction system. Technology must keep evolving and become a part of modernity. Internet is a necessity that cannot be separated with the social life to interact in modern times. Based on the data obtained in the field and the analysis presented in the previous chapters, the conclusions of this study are as follows:

First, that facebook is not only a medium to seek friend or being connected with others, but primarily, it has also become a symbol of social status in the social intercourse of digital natives in Bengkulu. The ownership of facebook account is not the only measure to say whether a digital native is "gaul" (an Indonesian term for a well-associate person) or not. The setting of facebook account is also a representation/description of the account owner's identity. Thus the connectedness through facebook provides opportunities for digital natives to be contaminated by different cultures as a consequence of the interest or motivation to follow the *trend*. Foreign cultures referred in this study are the Western and Korean culture.

Therefore, the creation of cultural assimilation has brought significant contribution to change digital native's local identity to the global one. Digital native's trans-local formational negotiation occurred in this point. Some

considerations in applying new cultures in this study are activities such as; defining new cultures (Western and Korean cultures), changing (local to global or vice versa), challenging (creating a new differentiation of local culture), and supporting self-image. These mean that the negotiation process is depended on environment's judgment where the digital native is, desire to the trend, and comfort feeling in adopting foreign culture. Then the negotiation process of digital natives bears the trans-local formation. Accordingly, the result of the study showed that the trans-local formation changed digital natives' lifestyle; they like Korean style, they like to use Hangul and English language, they socialize by online games, and they adopt occidental thoughts.

In relation to the above statement, the result of the current study is a great example of hybridity theory application by Homi K. Bhabha. There are two basic variables in the application of this theory, which are, the existence of hybrid and mimicry behavior of digital natives. Hybrid is a mixture of different cultures with local culture, for example, the using of mixture language (English and Indonesian or Korean) by digital natives. Mimicry can be noticed in digital native's effort to imitate behavior or lifestyle such as online shopping trend, being an online game junky, forming Korean Style community, and dressing like a Korean. In that end, the hybrid and mimicry behavior made trans-local formation of digital natives in Bengkulu no longer promote the local culture other than adopting Western and Korean cultures in their daily life. This is the condition that researcher considered as the "third space" in term of hybridity theory by Homi K. Bhabha. It is the third space where the other culture is adopted within the local culture, and it was made as a justification of relevance example in analyzing social relationship through facebook and digital native's trans-local formation in Bengkulu.

Second, the availability of communicational easiness in facebook has shifted digital native's common face to face communication. The available features in facebook enable digital natives to construct their selves both as what they and other people expected. The process is very easy to be carried out such as updating status, uploading picture, watching video, playing games, showing likeness, and writing personal note. Besides, the facebook may disguise one's real identity (if it is needed), then digital natives could be more comfortable to use facebook while communicating. Certainly this explains that communicational setting could be set as what digital natives like and expectation of others. This also means that the using of facebook by digital natives has shifted the conventional communicational pattern to the symbolic digital communication.

Some particular symbols are considered compatible to replace behaviors carried out during a face to face communication. This ease of communication makes digital natives' communication more dynamic. The interaction through facebook is capable to replace communicational behaviors as in a common face to face communication. Such interaction was carried out by digital natives in any activity they do, primarily when they deal with facilities and symbols, even specific language to formulate their feeling and attitude.

Digital natives' tendency to use facebook for interacting was caused by the social relationship is now easier to build through facebook rather than that in a non-mediated communication. Moreover, interaction through facebook could reach unlimited long-ranged area fast in an unlimited time line. Somehow, the researcher observed a kind of indeterminacy and incredulity on the given interaction. Although facebook is considered to have capability to replace non-mediated interaction, most of digital natives feel more comfortable to directly hear (verbal) words and intonation (nonverbal), or to directly view gesture in a face to face interaction.

The shifting of digital communicational pattern is a factual influence of development of communicational technology. In fact, considering the interaction through facebook, some views of symbolic interactionism theory, which is a theory discusses human interaction, are relevant to discuss the phenomenon of inter-relationship through facebook, even some others are not. For instance, some of Herbert Mead and Erving Goffman's ideas are relevant, while Herbert Blumer and Cooley's are considered weak in respect of this current study.

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