Community shifts in Segunung Village due to information technology influence

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ABSTRACT

Background: The development of information technology has transformed rural communities from their traditional focus on local matters to being integrated into the global society. This shift significantly affects media consumption and production and consequently changes the way people interact with one another as they socialize in both real life and cyberspace. **Purpose:** This study aimed to find out the communication construction of rural communities living in Carangwulung Village, Wonosalam District, Jombang Regency. **Methods:** By using a phenomenological approach, the researchers revealed the experiences and meanings of individuals in this phenomenon. In-depth interview was the main data collection technique in this study. **Results:** The results of the study unveiled a transformative shift in the way rural communities interact and communicate, attributable to the pervasive influence of information technology. Historically, rural communities have been characterized by close-knit bonds, where face-to-face interactions in communal gatherings, festivals, and local meetings were the norm. These events often served as both social and informational hubs, fostering a sense of unity, shared identity, and mutual support. **Conclusion:** As technology permeates every aspect of life in Segunung traditional village, the shift towards virtual interactions is inevitable, impacting the collective nature of the community. **Implications:** The presence of the internet changes the communication construction of rural communities where life and community activities become easier by living in a world with real reality and part of cyber society.

Keywords: Construction; communication; phenomenology; cyber society; rural

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INTRODUCTION

The development of information technology has ushered in a monumental transformation in rural communities, reshaping them from their original localized identities into integral components of global society. This remarkable metamorphosis resonates strongly with the visionary ideas of Marshall McLuhan, the influential communication theorist who introduced the groundbreaking concept of the "global village." In this conceptual framework, McLuhan metaphorically portrayed the world as an expansive village, transcending the confines of distinct temporal and spatial boundaries (McLuhan, 2010). The very essence of this concept implies that our planet no longer adheres to rigid partitions of time and place, effectively rendering it unsegmented and interconnected.

In keeping with McLuhan's foresight, contemporary reality aligns perfectly with the global village paradigm. The Susenas 2021 survey findings revealed a significant surge in internet usage within Indonesia in recent years. In 2019, only 56.02% of Indonesians were internet users; however, by 2021, this figure had risen to 62.10% (Badan Pusat Statistik, 2022). This points to a growing trend of Indonesians utilizing the internet for diverse purposes, including information access, communication, and business endeavors (Muhammad, 2017). The increasing internet adoption in Indonesia also signifies a broader societal shift towards greater openness to foreign information and cultures, as well as a heightened awareness of the importance of technology in enhancing quality of life. While digital transformation has brought numerous advantages to Indonesian society, it also presents its own set of challenges, chief among them being the digital divide between urban and rural areas. Rural residents still face limited access to the internet and digital devices, emphasizing the necessity of ensuring equitable internet and digital technology access for all in Indonesia. This inclusivity is vital to ensure that everyone can fully benefit from the advantages brought about by digital transformation.

In today's world, the dissemination of information transcends geographical boundaries at an unprecedented pace, primarily due to the omnipresence of internet technology (Ngafifi, 2014). This digital revolution, as foreseen by a media theorist McLuhan (2010), has reshaped communication and information technology's role in our lives. The contemporary era is marked by an overwhelming influx of information, accessible at our fingertips from around the world. This transformation has triggered a series of sweeping changes in rural areas, effectively eliminating the stark contrast between rural and urban living..

Social interactions have undergone a significant transformation, moving beyond physical spaces into the virtual world. Rural communities, once isolated by geographic limitations, have enthusiastically adopted online platforms for social connection (Townsend et al., 2016)). From community events to family gatherings to casual chats with

friends, the digital landscape has emerged as a new social hub, blurring distances and defying time zones. This shift has reshaped the meaning of community, fostering a global network that transcends borders.

The internet has revolutionized the exchange of ideas, creating a global network of knowledge. This has enabled knowledge-sharing to transcend geographical boundaries, fostering lively intellectual discussions. Rural communities, once excluded from global conversations, now actively participate in these exchanges. The virtual space has opened unprecedented opportunities for intellectual growth and collaboration, whether addressing local issues, sharing indigenous knowledge, or engaging in international debates (Arafa, 2016).

In conclusion, we are amidst an era where the integration of information technology and communication redefines rural communities in unimaginable ways compared to just a few decades ago. The distinction between rural and urban life blurs as the virtual world seamlessly melds with the physical one. Social interactions transcend physical constraints, while the exchange of ideas knows no geographical bounds. Navigating this transformative landscape necessitates an appreciation of its opportunities and challenges. Rural communities must harness the full potential of the digital age while preserving their distinct identities and cultures.

Rural communities, renowned for their collectivism and close relationships, are experiencing transformations due to the influence of external cultures due to internet-based information consumption (Gunawan et al., 2015). A survey conducted by Fatema et al. (2020) indicated that the internet can impact the quality of life. As communities with a real-world existence, rural communities are also part of the cyber society. This has significant implications for the consumption and production of media. Communities are not only passive consumers but also active producers of information on online media platforms. In the past, rural communities became parts of the cyber societies, actively producing and consuming media on online platforms. This digital transformation has also cultivated digital literacy and citizenship skills, promoting inclusivity and a more consolidated community identity in the digital age (Halik, 2017).

As rural communities embarked on this transformative journey, they recognized the paramount importance of striking a harmonious balance between embracing technological advancements and preserving their unique cultural heritage. By actively adopting digital innovations while safeguarding their traditions and values, these rural areas have unlocked the full potential of the digital era. This approach not only paves the way for sustainable development but also enriches the fabric of rural life, fostering vibrant and dynamic communities. Technology serves as the driving force behind this evolution, empowering rural communities to adapt and thrive while maintaining deep-

rooted connections to their land and customs. The digital age equips them with tools to enhance various aspects of life, including access to quality education, healthcare, and economic opportunities. Consequently, rural regions have flourished, transforming into thriving hubs of culture, community, and progress in the digital age. Ultimately, rural communities have effectively harnessed technological possibilities while safeguarding their distinct identity and cultural heritage. The seamless integration of the digital age into rural life has enabled them to prosper and flourish in an ever-changing world. Through continuous learning, adaptation, and a steadfast commitment to their roots, rural areas have become a shining example of progress and resilience in the digital era.

This transformation is also taking place in the village of Segunung. The traditional village of Segunung is located in the picturesque natural landscape and is home to a welcoming community. The village is committed to the continuous preservation and transmission of ancestor traditions through generations. Its natural beauty intact provides an ideal environment to enjoy traditional culinary delights, made from locally sourced ingredients, so its true character is preserved. Segunung, an idyllic traditional village surrounded by a rich culture and heritage, has experienced profound changes in response to the rapid pace of digital transformation. This transformation manifests itself clearly through the exponential expansion of the integration of the Internet into the everyday fabric of villagers' lives. The Internet, once a mere means of communication and information, has now become the main support for achieving their livelihood needs.

The omnipresence of the internet has seamlessly woven itself into the very fabric of Segunung's existence. Local farmers, for instance, have harnessed digital technology to meticulously monitor ever-fluctuating weather patterns and plan the opportune moments for sowing their crops. Furthermore, they can effortlessly tap into a wealth of knowledge concerning cutting-edge agricultural methodologies and the ever-dynamic agricultural commodities market, thus enabling them to augment both their yield and financial prospects. Moreover, the expansive horizons of the internet have ushered in novel avenues for Segunung's denizens to embark upon digital entrepreneurship ventures. Artisans indigenous to the village can now showcase and vend their flawlessly handcrafted products to an expansive clientele, encompassing not just domestic but international markets as well. This, in turn, serves a dual purpose, augmenting their financial well-being while also serving as a conduit for the dissemination and global appreciation of their village's distinct artistry and cultural heritage. The digital metamorphosis has also unfurled career possibilities heretofore unimagined for Segunung's residents. Many have seized the opportunity to offer a myriad of online consultancy services, to impart knowledge via remote learning platforms, or to

delve into freelance work across a spectrum of industries. This newfound versatility in income generation not only diversifies their means of sustenance but also increases the overall economic prosperity of the village.

However, amidst this digital renaissance, newfangled challenges have emerged. Segunung finds itself on an ardent quest to ensure that unfettered and cost-effective internet access remains universally accessible to all residents, thus bridging potential digital divides. Concurrently, the village grapples with the imperative task of safeguarding the sanctity of personal data and preserving its rich tapestry of local wisdom and traditions in the face of the relentless march of digital globalization. Given the phenomenon of cultural upheaval due to the changing communication landscape, the researchers were interested in studying the community shift that occurred due to changes in technology and information in Segunung village.

This research aimed to assess the transformation in communication dynamics within rural communities, particularly in Segunung Village, Carang Wulung District, Wonosalam Jombang, for technological advancements and the influx of information from the cyber community. It delved into the repercussions of digital transformation on the traditional lifestyle of Segunung Village and investigated the influence of the internet on the local community's livelihoods and businesses. Additionally, the study sought to comprehend the challenges accompanying the process of digital globalization.

Recognizing the profound cultural changes resulting from the evolving communication landscape, the researchers embarked on a mission driven by curiosity and a sense of societal responsibility to thoroughly investigate the palpable shift in community dynamics induced by the relentless march of technological advancements and information dissemination in Segunung Village.

The primary aim of this research was to peel back the layers of this cultural metamorphosis, to discern how communication patterns within rural communities have evolved in the presence of the emerging cyber community in Segunung Village driven by technological advancements and information dissemination.

Beyond cultural shifts, the research extended its gaze towards the economic sphere, investigating how the internet had affected the livelihoods and businesses of the local community. The researchers endeavored to paint a comprehensive picture on how digital globalization generated new avenues for economic growth and uncharted obstacles.

Previously, research on rural community communication has been conducted, which found that changes in productive activities in rural communities lead to shifts in social spaces (Halik, 2017). This study differs from that of Abdul Halik in the focus of investigation. Abdul Halik's study examined mobile phones, while the present research has a broader focus

on the internet and the cyber world. Another study was conducted by Rahmat (2017) regarding the phenomena of Cyber Tumming and Abu Youtubers Makassar. This study differs in terms of the theory used, which employed social theories whereas the present study adopts the theory of reality construction. Therefore, this research is novel for the specific issue addressed, rural communities, and the different theoretical perspectives employed.

The previous studies have shown that digital transformation plays positive and negative effects on rural communities. In one hand, it has opened up new opportunities for livelihoods and businesses. On the other hand, it has also widened the digital divide between rural and urban areas. Therefore, it is essential to understand how digital transformation affects rural communities and to ensure that all residents have access to reliable and affordable internet while protecting their personal data security and local knowledge. The study also explored ways to better involve rural community members as research partners.

RESEARCH METHOD

This study utilized a qualitative research method with a phenomenological approach. Phenomenology, according to Polkinghorne (1989) as cited in Creswell (2014: 452), is an individual or group's lived experience of a phenomenon (Creswell, J. W., & Creswell, 2018). In conducting the research, the researcher employed the following data

collection techniques: (1) In-depth interviews with informants to explore their stream of consciousness (Alsaawi, 2016); (2) participatory observation in the lives of the informants (Alsaawi, 2016); (3) document analysis, a data collection technique that assisted the researcher gather data or information from written statements on policies, required reading materials, and others (Sugiyono, 2017).

The study used constructivism as its paradigm and employed qualitative research to understand phenomena in human and social environments. This process involved creating comprehensive descriptions through words, presenting detailed perspectives of informants, and providing a natural setting background (Isaacs, 2014). In qualitative research, data analysis was conducted carefully to effectively narrate the information from informant interviews (Yulianty & Jufri, 2020).

Besides, Constructivism criticized the previously established critical paradigm. According to Patton, constructivism examined various realities constructed by individuals and the implications of these constructions on their lives and environments. In constructivism, each individual possesses unique and distinct experiences. Thus, researchers adopting the constructivist paradigm have their own way of perceiving the world and valued diverse viewpoints (Khan, 2014).

In conducting the research, the researchers employed the following data analysis techniques: (1) creating a list of expressions

Table 1 Informants of Research

No	Name	Age	Job
1	Syamsul	30	A young figure from the indigenous village of Segunung
2	Khusnu	29	An activist from the youth organization (Karang Taruna) in the indigenous village of Segunung
3	Supii	-	The head of the indigenous village of Segunung
4	Sulasmi	25	A kindergarten teacher in the indigenous hamlet of Segunung
5	Suyanto	-	The chairperson of the Farmers Group (Gapoktan) in the indigenous village of Segunung
6	Supriyo	-	An activist from the indigenous village of Segunung
7	Hilmia	-	An activist from the youth organization (Karang Taruna) in the indigenous village of Segunung

Source: Processed by the researchers, 2021

from the respondents' answers or responses, while eliminating the researchers' biases (bracketing), to present the expressions as they were; (2) reducing and eliminating expressions based on whether they represented the genuine experiences of the respondents and could be grouped and labeled for analysis; (3) clustering and assigning themes to consistent, unchanged, and similar expressions; (4) validating and labeling expressions and themes, considering alignment with interview transcripts, participants' diary notes, and interview findings to create Individual Textural Description (ITD). ITD presents validated expressions aligned with established themes, complementing verbatim quotations from interviews and the researchers' diary notes (Ranney et al., 2015).

The theory used in this study was the theory of social construction of reality, inspired by Berger's question about what reality is. In objective reality, humans are structurally influenced by the environment in which they live (Karman, 2015). Meanwhile, in subjective reality, humans as individuals have tendencies that shape their experiences according to their creativity (Berger & Luckmann, 2016).

The social construction of reality is defined as individuals engaging in social processes to create a collectively subjective experience of reality. Berger and Luckmann (1990:185) perceive a dialectical process experienced by humans through three stages: externalization, objectivation, and (Berger & Luckmann, 2016). These moments may not follow a strict sequence, but all individuals in a social interaction automatically participate in them (Knoblauch & Wilke, 2016).

The informants in this study consisted of 6 individuals who were identified as Table 1. These 6 individuals were selected because the researchers believed that they were influential figures in the indigenous hamlet of Segunung. Their daily lives were busy with community activities and livelihood pursuits to support

their families. They actively used the internet through various platforms for their daily activities, for both personal purposes and indigenous communities of Segunung.

RESULTS AND DISCUSSION

This study was conducted in Segunung, Carangwulung, Wonosalam sub-district, Jombang, East Java. Segunung is a small village located at the foot of Anjasmoro Mountains in Wonosalam. With a total of 230 households, the population of this hamlet is around 800 people. The main occupations of the hamlet residents are farming, livestock rearing, and gardening. Through mutual cooperation, the residents of Segunung hamlet have built an inn managed by the local community. Not far from the village, there are tourist attractions, such as Durian Park and Si Mbok's Garden, offering visitors the opportunity to enjoy unlimited durian. Additionally, there are other tourist destinations, such as Grojogan Selo Gonggo, Banyumili Water Tourism, Tirta Village, and Bukit Pinus natural attractions. With good access and captivating natural beauty, this hamlet is worth considering as a fine tourist destination.

Segunung hamlet has become one of the environmentally-based rural tourist destinations that offer local wisdom (Rahmatin, 2023). By preserving local culture, the hamlet community has named their hamlet "Segunung Indigenous Village". The name is given as the village preserves the cultural heritage passed down through generations, and the community is

Source: Researchers' Documentation, 2021

Figure 1 The Entrance Gate To Segunung Indigenous Hamlet

committed to preserving the social environment. The idea of the name was originated from a group of community members who were part of GAPOKTAN (a combination of farmer groups) to preserve the rituals in agricultural activities, which later evolved into the idea of creating a tourist village. Through this transformation, the residents of Segunung indigenous village eventually dedicated themselves as tour guides for domestic tourists visiting the hamlet (Figure 1).

The Kenduri Durian stands as the most eagerly awaited occasion for both local residents and tourists from distant regions. During this event, the inhabitants of Segunung hamlet come together for a communal feast in collaboration with local coffee and durian farmers (Chusnah, 2020). Coffee and durian take a center stage, presented in the form of a tumpeng (a cone-shaped rice dish) and savored together. As a part of this durian feast tradition, all visitors are generously treated to complimentary coffee as a symbol of sharing. Figure 2 is the Kenduri

Source: Researchers' Documentation, 2021

Figure 2 Indigenous Village Association

durian event in Segunung indigenous village.

During the highly anticipated Kenduri Durian event, an atmosphere of joy envelops Segunung indigenous village as its residents gather to celebrate their cultural heritage. With unwavering devotion, they earnestly offer prayers to the Creator, seeking continuous prosperity and protection from harm for their tightly-knit community. This longstanding tradition embodies the deeply held values and beliefs that have been meticulously preserved and transmitted across generations, demonstrating the local community's unwavering dedication to safeguarding their ancestral knowledge and traditions.

The creation of Segunung as an indigenous village marks a pivotal step in safeguarding their distinctive culture from the pressures of modernization. Acknowledging the value of harmonizing tradition with tourism, the founders of the tourist village diligently implemented comprehensive socialization and education programs for the village's inhabitants. Through informative workshops, seminars, and cultural exchanges, they meticulously equipped the residents to extend a warm welcome to visitors from various backgrounds.

The local residents' enthusiastic response was truly gratifying and rewarding. The newfound knowledge and insights they gained empowered them to interact openly with tourists, extending heartfelt hospitality as they guided them through the captivating landscapes and cultural encounters that Segunung had to offer. The villagers proudly showcased their cherished traditions, art, and folklore, inviting visitors to immerse themselves in the vibrant tapestry of their daily lives.

The collaboration between the Farmers Group (Gapoktan) and the dynamic young members of Segunung indigenous village was truly inspiring. Driven by a shared sense of purpose and an appreciation for their heritage, they joined hands, pooling their efforts to enhance the village's presence in wider society. Their joint promotional campaigns, encompassing various cultural events and sustainable eco-tourism initiatives, aimed not only to garner recognition but also to instill a deep sense of pride among the villagers for their rich cultural legacy.

Over time, their collective endeavors paid off, and Segunung gradually gained renown as an off-the-beaten-path tourist destination, attracting inquisitive travelers in search of authentic and immersive experiences. The village's reputation as a cultural treasure grew, drawing attention to the significance of

preserving and celebrating indigenous wisdom, which, in turn, contributed to the economic well-being of the community.

In essence, the Kenduri Durian event served as a poignant reminder of the power of unity and preservation of heritage. It showcased the successful marriage of traditional values with the evolving demands of modern tourism, emphasizing the significance of striking a balance between growth and cultural preservation. As the bond between the residents and visitors continued to strengthen, Segunung indigenous village thrived as a shining example of how education and community commitment can pave the way for sustainable and harmonious coexistence in our ever-changing world.

The internet has become a new cultural phenomenon where human interactions no longer solely occur face-to-face but also involve text as symbols (McFarland & Ployhart, 2015). Even emotions can be expressed through text and emoticons available on various platforms. Technology has been accused of transforming the societal order by creating a globalized world (Krishna, 2020). Materially, society now lives two lives: as a part of the real world and a member of the virtual world (cybercommunity). The real world refers to the in-person interactions while the cyber world involves interactions through the virtual world with fellow internet users (Rohayati, 2017).

The cyber community, with its distinctive customs and practices, cultivates a unique culture that revolves around information technology, which serves as a pivotal tool for their daily lives. The ubiquitous influence of information technology has propelled cyber culture into becoming an essential aspect of modern existence. It permeates various domains, encompassing economic pursuits within the service sector, characterized by a substitution economic system that alters traditional modes of trade and commerce. The emergence of network group systems has transformed the cyber community into a rapidly evolving social structure, redefining the dynamics of human interaction in the digital age.

A significant facet of cyber culture lies in its innovative use of language, employing an array of icons and specific symbols that convey deeper meanings within a condensed form. This visually-driven communication style has led to the proliferation of digital art, where imagery and interpretation intertwine to create captivating visual experiences. Knowledge, too, takes on a distinct form in the cyber realm, where experimentation and trial and error form the basis of the knowledge system. This emphasis on discovery and learning through iterative processes has ushered in a new era of open-source collaboration and democratized access to information.

Notably, time and culture also find their place within the realm of cyber culture, with the digital landscape shaping a modern religious system of sorts (Wilbur, 2013). Time is perceived differently, with instantaneous connections and responses transcending

geographical boundaries, making the cyber community a seamless and continuous global entity. In this interconnected virtual space, cultures fuse and intermingle, fostering a rich tapestry of beliefs and practices that transcend physical boundaries.

Within the cyber community, intricate social systems and networks develop both within and across interconnected networks. In this context, cyber providers, websites, and social media platforms establish rules of usage, mirroring the existence of social norms and regulations in the tangible world. This parallel is embraced by the forward-thinking residents of Segunung Indigenous Village, who skillfully utilize social media and various applications to enhance their work activities. Whether conducting village meetings to discuss the development of their indigenous community or coordinating livestock and agricultural produce within the Farmers Group (GAPOKTAN), they harness the potential of technology to bolster their efforts effectively.

Moreover, social media platforms serve as an invaluable means of interaction and self-entertainment for the residents of Segunung. Through these digital channels, they effortlessly connect with fellow villagers, friends, and beyond, bridging geographical gaps and expanding their social horizons. The cyber world, with its ever-expanding avenues for engagement, fosters a sense of belonging and camaraderie among the villagers, enriching their lives in myriad ways.

As cyber culture continues to evolve, embracing emerging technologies and reshaping the boundaries of human experience, the cyber community remains at the forefront of this technological revolution. Thriving on interconnectedness, knowledge-sharing, and the ingenuity of its members, the cyber culture stands as a testament to the remarkable adaptability and resilience of human societies in the face of rapid technological advancements.

The active use of the internet and social media by rural communities has ushered in a new era of communication, with symbols from social media becoming an integral addition to the verbal language employed through these digital platforms. The exchange of vast amounts of information received by rural communities from the internet has proven to be both beneficial and challenging. On one hand, it provides them access to a wealth of knowledge and ideas from diverse sources, transcending geographical limitations. However, the sheer volume of information can sometimes lead to difficulties in distinguishing between what is fictional and what is factual.

The lack of comprehensive filters for the general public in navigating the multifaceted realm of internet usage can inadvertently foster belief in news and information that may not be entirely accurate. The pervasiveness of misinformation underscores the importance of media literacy and critical thinking skills, as distinguishing credible sources from falsehoods becomes essential in the digital era. With rural

communities increasingly engaged in the online world, media literacy education and awareness become indispensable in empowering individuals to navigate the vast information landscape responsibly and judiciously.

In this digitally interconnected world, the audience plays a pivotal role, occupying the position of consumers with a genuine need for social media as a platform for communication, socialization, and access to information. The cyber culture flourishes on this active engagement, with individuals contributing to the continuous exchange of ideas and knowledge, nurturing a dynamic and ever-evolving ecosystem of information dissemination..

In an era of rapid technological transformation, the cyber community stands as a testament to the power of interconnectedness and knowledge sharing in enabling communities to flourish in a dynamic world. By cultivating critical thinking skills and media literacy, individuals can adeptly maneuver the digital landscape.

The residents of Segunung Indigenous Village use social media during their leisure time for entertainment, as well as a platform for maintaining connections with friends, relatives, and acquaintances in the virtual world. Through social media, rural residents living in Segunung experience two worlds: the real world and the virtual world. In the virtual world, communication patterns become more interactive. Cyber communication provides what face-to-face communication cannot make.

In their daily lives, they constantly use mobile phones connected to the internet.

The need for communication in the virtual world and being a part of the cyber community cannot be separated from daily life. There are no longer boundaries between rural and urban areas for those either working in the formal or non-formal sectors. One of the research informants, named Khusnu, works as a cattle farmer and coffee planter, as well as a tutor at the PKBM (Community Learning Center) for junior and senior high school equivalent levels. He also experiences dependence on the internet. A mobile phone connected to the internet helps him communicate with the Village Unit Cooperative (Koperasi Unit Desa) that collects and purchases milk from Khusnu's livestock. The internet also facilitated the teaching and learning process at PKBM, especially during the pandemic era, where online learning was conducted.

Cyber communication for the residents of Carangwulung Village means a lot as communication with other people becomes wide open. Rural residents can stay connected to them while remaining in their village. Information from any part of the world can be instantly accessed, adding to their knowledge. However, behind this positive aspect, with cyber communication, people become more engrossed in the virtual world without adequate digital literacy skills.

The two-way communication through internet has dissolved time and distance

barriers, bringing individuals together on social media platforms (Berge, 2013). In the past, people were primarily media consumers, but today's cyber communities act as both producers and consumers of content. This shift has democratized media ownership, allowing ordinary individuals to become media owners and managers. The interactive nature of social media fosters a sense of pride and recognition when content receives likes and comments from other users, contributing to a vibrant cyber culture.

As cyber culture continued to evolve, the traditional demarcation between media consumers and producers gradually blurs, leading to a transformative paradigm where users become active participants in shaping narratives and discourse. This shift empowers individuals to wield newfound influence within the digital landscape. However, this surge in user-generated content also brings about the crucial responsibility of discernment. As active contributors to the vast realm of information, individuals have to be vigilant in critically assessing and verifying the authenticity and reliability of the content they share.

To navigate this dynamic cyber environment effectively, promoting media literacy and critical thinking becomes imperative. Education for fostering these essential skills empowers individuals to distinguish between reliable sources and misleading information, equipping them with the tools to engage in responsible information sharing. By nurturing a more informed and discerning user base, the cyber community takes significant strides towards fostering a harmonious and cohesive digital society. In the pursuit of responsible digital citizenship, the cyber community embraces the ethos of inclusivity. An inclusive cyber culture encourages constructive dialogue and respectful interaction among users, transcending geographical and cultural boundaries. Through this collective commitment to openness and understanding, social media serve as a powerful platform for connecting people from various walks of life.

In conclusion, the evolution of cyber culture ushers in a transformative era of active user engagement, where consumers become creators and curators of information. Embracing this newfound power comes with the vital responsibility of promoting ethical information sharing and critical discernment. By nurturing media literacy and encouraging responsible digital citizenship, the cyber community forges a more informed and harmonious digital society, united by an inclusive cyber culture that celebrates diversity and empowers positive changes within the broader global cyber community.

Cyber communities, essentially, are real-world communities connected through digital devices and interacting with fellow users. The continuous exchange of messages in the cyber space ultimately forms a cyber space and leads to intensive interactions. Similar to the real world, the virtual community also has addresses

(accounts) and can engage in various activities, such as browsing the virtual world, interacting with other users through social media comments, chats, and more.

Active use of social media indeed facilitates interaction and socializing in the cyber world, expanding social connections. Users are connected with others regardless of their physical location. While social media usage can bring users closer together, it can also create distance between those who are physically close and bring closer those who are physically distant. Communication shift in rural communities within the real world is inevitable. Dependence on the internet has become unavoidable. In fact, active social media users may feel confused or incomplete if they suddenly experience poor internet signal or forget their mobile phones at home.

Communication shift is not exclusive to urban communities; it also affects rural communities. Traditional habits of rural communities, such as playful banter with neighbors or family, have diminished to some extent. During evenings spent together with family, several informants mentioned that family members were occupied with their individual mobile phones. Communication shift in rural communities is not limited to the younger generation alone. Even middle-aged activists of the Segunung Traditional Village, who used to be actively involved in meetings related to the management of the village, now sometimes resort to Zoom meetings or other

online platforms due to diverse constraints in organizing face-to-face meetings. The ease and practicality offered by the current technology have made individuals unaware that they have become part of both the real-world community and the cyber community simultaneously.

Lifestyle changes due to the development of information technology are indeed inevitable. The socio-cultural differences between the real-world society and the virtual society have eroded long-standing habits of the real-world society. Now, individuals in the real world only visit nearby neighbors and accessible relatives, while sending virtual apologies to those who are not within reach. Some socializing habits in the virtual world can be captivating and time-consuming, causing real-world activities to be sidelined at times.

The lack of adequate guidance in digital literacy has led rural communities to become overly active in the cyber world, resulting in reduced active engagement in the real world. The emergence of the cyber society is indeed unavoidable. The benefits of surfing the virtual world are widely experienced by users of digital media. In the realm of social media, digital audiences (netizens) build a public sphere with the freedom to express their thoughts and feelings. However, it is essential that we be responsible for every single information we share in the digital media. Without accountability, the cyber world can be filled with anarchic individuals who may harm others.

CONCLUSION

In the era of the fourth industrial revolution, It is undeniable that society live in two world: the real and the virtual world. The formation of virtual communities, also known as the cyber society, inevitably brings about changes in communication patterns. Rural communities, who value mutual cooperation and commonly hold face-to-face meetings, have now embraced various applications for their community activities. The residents of Segunung traditional village, that campains for tourist destination, have opened themselves to every change, and technology has permeated every aspect of their lives, such as the use of Zoom meetings, Google meetings, Google Classroom, and other platforms in the learning process. Activities such as youth group meetings, farmers group meetings, and meetings of the Segunung traditional village committee also make use of these applications. Additionally, social media is used for entertainment, socialization, and education, and it has become an integral part of the lives of the residents of Segunung village. The inevitable transformation of rural community communication, driven by rapid technological development, is characterized by reduced face-to-face interactions. While rural areas still cherish in-person connections, activities like chatting with neighbors and sharing gossip have migrated to social media, leading to more extensive but potentially less cohesive social interactions among residents of Segunung village. This shift challenges their traditional collective nature, aligning them more with the pragmatic culture of urban areas. In summary, this study provides insights into the impact of digital transformation on rural communities and emphasizes the importance of ensuring equitable access to technology and information.

Nonetheless, the digital transformation also offers them opportunities to engage in global discourse and benefit from the Fourth Industrial Revolution. In conclusion, bridging the digital gap in rural areas is essential to ensure universal participation in the digital era. Addressing digital equity barriers and promoting technology use in education, business, and community involvement is crucial to prevent rural communities from being left behind in the global conversation. The Fourth Industrial Revolution has the potential to bring significant advantages to rural communities, and it is our responsibility to make these benefits accessible to all.

productivity.

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