Navigating Legal Awareness in the Digital Era: Cultivating A Digital Culture in Indonesia

Annisa Hafizhah[1]

[1]*Faculty of Law, Universitas Sumatera Utara, Indonesia*
[2]*University of Bristol, Inggirs*
Corresponding Author: annisahafizhah@usu.ac.id

ARTICLE INFO	ABSTRACT
	This research investigates the various impacts of digital transformation on legal culture and societal norms in present-day Indonesia. By examining the convergence of legal changes, technological progress, and cultural shifts, the study underscores the significance of maintaining traditional values in the face of rapid digital advancements. Emphasizing the importance of legal literacy, the paper advocates for innovative educational initiatives, such as those utilizing film and podcasts, to improve public comprehension of legal concepts. The analysis highlights the careful equilibrium needed for Indonesia to embrace digital culture while preserving its diverse cultural legacy. **Keyword:** Digital Transformation, Legal Culture, Societal Impacts

ABSTRAK

Penelitian ini mengkaji dampak beragam transformasi digital terhadap budaya hukum dan norma-norma sosial di Indonesia saat ini. Dengan mengeksplorasi perubahan hukum, kemajuan teknologi, dan dinamika budaya, penelitian ini bertujuan untuk menyoroti pentingnya mempertahankan nilai-nilai tradisional di tengah-tengah cepatnya pengaruh digital. Fokus pada kesadaran hukum, makalah ini menekankan perlunya program pendidikan inovatif, seperti yang menggunakan film dan podcast, untuk meningkatkan pemahaman masyarakat terhadap prinsip-prinsip hukum. Analisis ini mengungkapkan keseimbangan yang hati-hati diperlukan agar Indonesia dapat menyesuaikan diri dengan budaya digital sambil menjaga warisan budayanya yang kaya.
Keyword: Transformasi Digital, Budaya Hukum, Dampak Sosial

1. Introduction

Indonesia functions as a nation governed by legal principles, requiring adherence to both written and unwritten norms in society and education. This adherence is crucial for fostering prosperity and justice within the community, supported by strict penalties for violations. However, despite these measures, there remains a prevalent trend of individuals across government, society, and education sectors who violate established regulations. The codification of rules is essential for the smooth operation of society, aiming to cultivate a just and civilized community. It is imperative that the public comprehends and diligently applies the importance of these legal principles to cultivate legal awareness effectively.[1]

Indonesia's status as a legal state is a critical standard for its legal evolution, with every citizen playing a vital role in maintaining this status. However, the country's complex diversity, encompassing religious, ethnic, linguistic, and cultural dimensions, significantly impacts its ongoing legal development.[2]

A critical societal challenge arises from the lack of legal awareness and a deficient legal culture among the population. This issue is prominently displayed in various situations highlighted in the media and on social platforms. Examples include disregard for traffic regulations, such as ignoring lane markings or exceeding

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[1] Tindangen, L. S., 2017, Peran Generasi Muda dalam Meningkatkan Kesadaran Hukum Masyarakat tentang Pengelolaan Limbah Domestik di Kota Manado. *Lex Et Societatis*, Volume 5 Nomor 8, hlm. 15.

[2] Purba, I. P., 2017, Penguatan Budaya Hukum Masyarakat Untuk Menghasilkan Kewarganegaraan Transformatif. *Jurnal Civics: Media Kajian Kewarganegaraan*, Volume 14 Nomor 2, hlm. 146.

vehicle load limits, which reflect inadequate legal awareness and cultural foundations. Regulating social interactions requires adherence to numerous norms aimed at maintaining order and harmony in communal living. Achieving a peaceful and orderly societal structure demands effective mechanisms for regulating communal, national, and state life.[3]

Legal awareness fundamentally encompasses the recognition and valuation of extant or anticipated legal frameworks. This aligns seamlessly with Soekanto's assertion that legal awareness is an evaluative process pertaining to existing or anticipated legal constructs.[4] Individuals typically conform to legal precepts through a combination of imitation, suggestion, identification, and sympathy, whether in isolation or cumulatively.[5] According to Abdurahman,[6] legal awareness manifests as an intrinsic predisposition to perpetually adhere to and abide by legal tenets and their enforcement.

The promotion of legal awareness is closely tied to various factors, with the attitudes of legal professionals playing a significant role. These individuals have a considerable impact on fostering public understanding, acting as intermediaries between legal regulations and community behavior. Discussions on legal development require an examination of the societal context in which these laws operate, evolving in response to changing communal dynamics.

Currently, there is a noticeable gap between the theoretical ideals of legal frameworks and their practical implementation. This gap arises from the disparity between theoretical legal concepts and their real-world application. Consequently, focused efforts are necessary for legal development, which involves intentionally bringing about specific changes within society—a demonstration of law as a tool for social progress. The expected result of such legal development is a societal transformation marked by regularity, control, efficacy, and efficiency.[7]

2. Method

This study adopts a normative legal research approach, which involves analyzing secondary data and conducting a thorough literature review. The secondary data used in this study include primary legal materials and secondary legal sources. Furthermore, the study employs a literature review or library research as the method for data collection.

3. Result and Discussion

3.1 The Cultural Influence on Legal Systems

The term "culture" is derived from the Sanskrit word "buddhayah," a plural form of "buddhi," meaning intellect.[8] The oldest definition, proposed by Tylor (1871), describes culture as the totality of human activities, including knowledge, beliefs, art, morals, law, customs, and other habits.[9] A more recent definition by Harris (1999) views culture as all aspects of human life in society acquired through learning, encompassing thoughts and behavior. Suparlan states that culture is the sum of human knowledge as social beings, used to interpret and understand the environment and to create and encourage conduct.[10]

Culture is the product of a group's designs or ideas aimed at preserving heritage, passed down through learning processes. It serves as a reference for life or behavior within the group, encapsulated in what are known as cultural values. Koentjaraningrat categorizes culture into three forms: as ideas, values, or norms; as human activities or societal patterns, like cooperation or mutual assistance; and as objects created by humans, such as temples, artifacts, and batik fabrics. Furthermore, culture encompasses seven key elements: language,

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[3] Tagel, D. P., 2013, Kesadaran Hukum Masyarakat Pengguna Jalan di Kota Denpasar, *Jurnal Magister Hukum Udayana*, Volume 2 Nomor 2, hlm. 15.

[4] Soekanto, Soerjono, 1983, *Penegakan Hukum*, Bandung: Bina Cipta, hlm. 62.

[5] Soekanto, Soerjono, 1979, *Kegunaan Sosiologis Hukum Bagi Kalangan Hukum*, Bandung: Alumni, hlm. 51.

[6] Abdurahman, 1979, *Aneka Masalah Hukum dan Pembangunan di Indonesia*, Bandung: Alumni, hlm. 29.

[7] Purba, Op.Cit.

[8] Koentjaraningrat, 1974, *Pengantar Antropologi*, Jakarta: Aksara Baru, hlm. 7.

[9] Ratna, N. K., 2005, *Sastra dan Cultural Studies: Representasi Fiksi dan Fakta*, Yogyakarta: Pustaka Pelajar, hlm. 11.

[10] Suparlan, P., 1981, Kebudayaan, Masyarakat, dan Agama: Agama sebagai Sasaran Penelitian Antropologi. *Majalah Ilmu-ilmu Sastra (Indonesian Journal of Cultural Studies),* Volume 10 Nomor 1, hlm. 82.

arts, religious systems, technological systems, livelihood systems, social organizations, and knowledge systems.[11]

Indonesian society is experiencing a growing influence of external cultures, largely due to advancements in modern technology. The rapid evolution of media allows for the absorption of information and cultures from abroad without proper cultural filtration. This absorption of external cultures has led to the gradual fading of old traditions considered outdated or archaic. However, human beings are constantly changing and living dynamic lives, making it challenging to adhere to traditions that are incompatible with contemporary culture, such as tattoos or long earlobes.[12]

One method to cultivate and promote legal culture within society is through comprehensive legal education directed at the entire community, in the form of legal dissemination and education. This educational process targets all segments of society, including government officials, law enforcement officers, and the general public. The implementation of legal dissemination and education is essential for upholding the legal fiction principle, which presumes that everyone is aware of the law. However, applying this principle without adequate legal socialization may leave individuals vulnerable, as they may inadvertently violate laws due to a lack of awareness.[13]

Legal educators play a critical role in fostering legal awareness within society, which is reflected in everyday legal culture and behavior. These educators, often individuals with expertise in law, are responsible for imparting knowledge and explanations about legal concepts to the public. Their ability to convey information clearly and accurately is essential for ensuring that the audience comprehends the material presented.[14]

Jawardi elaborates that improving legal culture and awareness requires educating and familiarizing the public with various legal regulations to promote law compliance and uphold legal supremacy. Legal education, as an effective method, involves disseminating information about legal norms and regulations to foster awareness and encourage adherence to these norms for the sake of legal supremacy.[15]

Legal education is delivered through various methods, broadly categorized into direct and indirect approaches. Direct legal education involves in-person interaction between educators and participants, while indirect methods utilize printed and electronic media. Electronic media-based legal education includes television programming, encompassing both public and private channels.[16]

3.2 Digital Transformation Through the Fourth Industrial Revolution

"Media" literally refers to tools, means, intermediaries, and connectors. According to the Indonesian Dictionary, [17] media includes communication tools such as newspapers, magazines, radio, television, films, posters, banners, and other means that connect two parties (individuals, groups, etc.), serving as intermediaries and connectors. On the other hand, the term "digital" originates from the Greek word "digitus," meaning fingers. The fingers of an adult total ten (10), representing two digits, 1 and 0. Hence, digital is the representation of a numerical state consisting of the digits 0 and 1, known as binary numbers. All computer systems use the digital system as their data basis, also referred to as Bits (Binary Digits).

In summary, digital media is a form of electronic media that does not store data in analog form. Analog technology is a development before digital technology. The term "digital media" can refer to technical aspects, such as hard drives as digital storage media, and transmission aspects, such as computer networks for digital information dissemination. It can also refer to final products such as digital video, digital audio, digital signatures, and digital art.

The role of digital media in disseminating Indonesian culture is crucial in the current context. The rapid circulation of information makes it easily accessible, especially for the younger generation immersed in digital media. Digital media, including the internet, blogs, and social networks, plays a significant role in this regard.

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[11] Koentjaraningrat, 1987, *Sejarah Teori Antropologi I*. Jakarta: UI Press, hlm. 10.

[12] Read Further at Transformative power of technologies: cultural transfer and globalization | AI & SOCIETY (springer.com).

[13] Ni Wayan Eka Sumartini, 2021, Penyuluhan Hukum di Era Digital, *Prosiding Webinar Nasional IAHN-TP Palangkaraya*, Nomor 3, hlm. 135-136.

[14] Jawardi, 2016, Strategi Pengembangan Budaya Hukum, *Jurnal Penelitian Hukum De Jure*, Volume 16 Nomor 1, hlm. 85.

[15] Ni Wayan Eka Sumartini, *Op.Cit*., hlm. 136.

[16] Jawardi, *Ibid*.

[17] https://kbbi.kemdikbud.go.id/entri/media.

The swift and easy growth of digital media provides equal access opportunities for people worldwide. The increasing use of the internet in Indonesia can be seen across various demographics.[18]

The use of digital media is further facilitated by mobile technology from leading global brands, making technology accessible to all segments of society. If the influence of social media and modern technology can be applied effectively for business purposes, it is worth considering and studying for the dissemination of Indonesian culture through digital media. Presently, digital media has been incorporated into university curricula with various study programs. Websites, mobile applications, mobile games, and others can serve as the basis for approaching the dissemination of Indonesian culture through the internet, emphasizing distribution through blogs and social media. Although limited, some government agencies have started using websites to promote Indonesian culture, whether for tourism promotion or introducing local culture to the world.

Industry 4.0 marks an information transformation era that responds to society's needs through sharing knowledge and technology. Adapting to data-based changes poses challenges and readiness for society to face the 5.0 era. Therefore, efforts are needed to increase knowledge about digital culture in digital transformation towards the society 5.0 era. The presence of information technology has transformed culture in society. Digital transformation blurs the line between reality and virtuality, giving rise to new phenomena such as individualization, transparency, and cognification (intellectualization of the surrounding environment), which become prominent trends and cultural aspects.[19]

The industrial revolution signifies a significant technological change leading to changes in other fields. The first industrial revolution began in 1750 with the invention of the steam engine. The second industrial revolution occurred with the transition from steam engines to electric power. The third industrial revolution began when production processes used machines capable of moving and being controlled, incorporating the use of simple robots and eventually computers. The fourth industrial revolution, Industry 4.0, signifies the digitalization of systems aided by networks.[20]

Industry 4.0 is a digital industrial era where all components collaborate and communicate in real-time anywhere and anytime through the use of information technology such as the internet, CPS, IoT, and IoS. This enables new innovations or optimizations to be more effective and efficient. As a result, interactions occur between humans and machines or between machines.[21]

Indonesia is transitioning into the Industry 4.0 era, where physical constraints on activities are reduced due to the shift from manual to digital processes. This transformation is driven by the widespread adoption of technology and the internet, shaping a digital culture that influences how people interact, behave, think, and communicate in their daily lives. Developing a digital culture is crucial for successful digital transformation, as it involves shifting mindsets to embrace digital advancements. The extent of digital culture's growth relies heavily on society's grasp of knowledge and technology.

The digital era introduces a new paradigm that necessitates adaptation. This transformation affects various aspects of society, including information dissemination, political dynamics, economic structures, and socio-cultural norms. The rise of digital culture is evident in changes to public communication, information consumption, and media practices.[22] Some prominent characteristics of digital culture include the use of digital technology for activities such as work, learning, socializing, and entertainment. Digital culture has a diverse range of manifestations, influencing language, symbols, behavior, norms, and values.[23]

The Indonesian government plays a crucial role in driving digital transformation to cultivate a digital culture. This transformation goes beyond technology, also involving behavioral, organizational, and cultural

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[18] Ni Wayan Eka Sumartini, *Op.Cit.*, hlm. 130.

[19] Ieke Wulan Ayu, Zulkarnaen, dan Syarif Fitriyanto, 2022, Budaya Digital dalam Transformasi Digital Menghadapi Era Society 5.0, *Jurnal Pengembangan Masyarakat Lokal*. Volume 5 Nomor 1, hlm. 20.

[20] Ayu, I.W., Fitriyanto,S., Edrial.Edrial, 2020, Sosialisasi Pemanfaatan Teknologi Pertanian di Lahan kering untuk Ketahanan Pangan Berlanjut di Indonesia Era 4.0., *Jurnal Pengembangan Masyarakat Lokal (JPML)*, Volume 3 Nomor 2, hlm. 19. https://e-journallppmunsa.ac.id/index.php/jpml/article/view/305/291.

[21] Zengin, Y., Naktiyok, S., Kaygın, E., Kavak, O., Topçuoglu, E., 2021, An Investigation upon Industry 4.0 and Society 5.0 within the Context of Sustainable Development Goals. *MDPI: Sustainability*, Volume 13 Nomor 5, https://doi.org/10.3390/su13052682.

[22] Gabryelczyk, R., 2020, Has COVID19 Accelerated Digital Transformation? Initial Lessons Learned for Public Administrations. *Information Systems Management*, Volume 37 Nomor 4.

[23] Cvjetièanin, B., 2008, Challenges for cultural policies: the example of digital culture. *Digital culture: The changing dynamics.*

changes. It requires adjustments in processes, capabilities, and approaches to fully leverage the benefits of digital technology. The government promotes digital transformation by creating policies and regulations that support the development of digital technology.[24]

3.3 The Concept of Digital Citizenship

The term "citizenship" has two aspects: formal and substantive. Formal citizenship emphasizes legal status, while substantive citizenship focuses on the quality of citizenship in society. The two dimensions of citizenship create active citizens who actively participate in social life. Thus, formal and substantive citizenship can be used as a foundation for a concept known as "digital citizenship."[25]

Digital citizenship is a concept that underscores responsible and ethical behavior in using technology, especially the internet. It emphasizes the prudent and ethical utilization of technology to engage safely, wisely, and morally in the online realm. This notion encompasses several facets, including digital literacy, ethics, etiquette, security, communication, and rights and responsibilities.

The significance of digital citizenship stems from the pervasive integration of technology into everyday life. With people more interconnected than ever through the internet and digital platforms, there arises a necessity for individuals to comprehend their roles and duties in the digital sphere. Digital citizenship aids individuals in navigating the digital landscape responsibly, fostering positive and secure online interactions.

In Indonesia, the concept of digital citizenship is gaining traction as the nation undergoes rapid digitalization. As internet usage expands and digital platforms wield greater influence, there arises a need to educate individuals on responsible online conduct. Digital citizenship education entails instructing individuals, especially students, on the ethical use of technology, online safety, and the value of digital literacy.

An integral element of digital citizenship is digital literacy, denoting the ability to effectively find, assess, and utilize information acquired through digital channels. In an era inundated with information, digital literacy is essential for individuals to navigate online environments judiciously. Enhancing digital literacy skills constitutes a pivotal aspect of digital citizenship education in Indonesia.

Advocating for digital citizenship also encompasses addressing issues related to online safety and security. Individuals must be mindful of potential risks and threats online and take measures to safeguard themselves and others. This includes recognizing the importance of privacy, identifying online scams, and exercising caution when sharing personal information.[26]

Digital citizenship education in Indonesia is not confined to schools; it encompasses a wide array of sectors, including government initiatives, private organizations, and community-based programs. The collaboration among various stakeholders is vital for crafting a comprehensive approach to digital citizenship education. In essence, digital citizenship is a pivotal concept in Indonesia's evolving technological landscape. As the nation undergoes digital transformation and embraces the digital age's opportunities, cultivating responsible and ethical behavior in the digital realm becomes increasingly crucial. Digital citizenship education plays a pivotal role in equipping individuals with the requisite skills and knowledge to navigate the digital world responsibly and contribute positively to digital society.[27]

4. Conclusion

The development of legal culture is closely tied to significant legal reforms, which are rooted in the roles of legal institutions within society. Legal culture, reflecting prevailing cultural factors, underscores the importance of public awareness and understanding of legal principles. This is especially critical in today's digital age, where a lack of legal knowledge necessitates various programs to enhance public legal awareness. Film-based and podcast-driven legal education programs play a crucial role in promoting legal consciousness.

The rapidly evolving process of digital transformation has led to an increased reliance on information technology and social media among the public. This shift requires the public to adapt to a new culture characterized by information technology. This cultural shift is evident in how people communicate,

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[24] Ahmad Rouf, 2019. Reaktualisasi dan Kontekstualisasi Kearifan Lokal dengan Manhaj Global: Upaya menjawab problematika dan tantangan pendidikan di era society 5.0 dan revolusi industri 4.0., *Prosiding Seminar Nasional Pascasarjana UNNES*, hlm. 33.

[25] Meilani, 2014, Berbudaya Melalui Digital, *Jurnal Humaniora*, Volume 5 Nomor 2, hlm. 28.

[26] banten.kemenkumham.go.id/berita-kanwil/berita-utama/8495-membangun-budaya-hukum- masyarakat-di-era-milenial-5-0-ini-kata-ses-bphn-kemenkumham-ri

[27] uii.ac.id/transformasi-digital-semakin-mendekatkan-hukum-ke-masyarakat/

emphasizing digitalization. The transition to a digital culture requires institutionalization, with the government playing a central role. Additionally, active participation from internet users is essential in shaping a digital culture that values civility.

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