

# Understanding the Meaning of Semiotics and the Culture of Human Rights Culture in ICT-based Java Wedding Recipes: Digital-based Semiotics Study

Muhamad Syahnann Nasution

*Postgraduate Language Education  
Program*

*Jakarta State University*

*DKI Jakarta-Indonesia*

Muhammadsyahnannasution\_pb16s2@  
mahasiswa.unj.ac.id

Zainal Rafli

*Postgraduate Language Education  
Program*

*Jakarta State University*

*DKI Jakarta-Indonesia*

zainal.rafli@unj.ac.id

Syamsi Setiadi

*Postgraduate Language Education  
Program,*

*Jakarta State University*

*DKI Jakarta-Indonesia*

Syamsi.setiadi@unj.ac.id

**Abstract**—The purpose of this paper is to find out and analyze the meaning of semiotics and cultural values at digital-based Javanese traditional wedding receptions (mass media). The type of research used in this study is the type of interpretive qualitative research, and in research using semiotic research methods, namely analytical methods to study the signs and meanings that exist in the object under study are based on facts in the field regarding the traditional Javanese wedding procession in Kebumen. Data is collected through textbooks, references that have something to do with this writing and documentation. Based on the results of the discussion, it is known that the Javanese traditional wedding procession in Kebumen has a very deep meaning for both the bride and the family. In this procession, it can be seen that men are more dominant in the household than women, and there is a myth as Roland Barthes said that myth exists but not necessarily the truth, and in this meeting procession the myth of Roland Barthes works that according to public belief Java, after carrying out this Javanese traditional wedding procession the two bride's households will get along harmoniously. But at this time for ordinary people, not a few who do not use this procession, because the creator of the event does not want to bother with all the requirements that exist to carry out this procession. However, there are still many people who advocate for traditional Javanese wedding receptions and not abandoning traditions that should be preserved, especially for people outside Java.

**Keywords**—meaning of semiotics, cultural values, wedding reception, Javanese traditional, digital based

## I. INTRODUCTION

Indonesia has various ethnic groups. From Sabang to Merauke, we all know there are various kinds of customs and culture, in each island has different customs and cultures, even on one island also has various customs and cultures. This is why Indonesia is known as its motto, *Bhineka Tunggal Ika*, which means different but still one. The Javanese are one of the tribes that have various customs and habits that are run by the community as ancestral cultural heritage that has been continuously preserved from generation to generation to the present. One of them was

seen at a Javanese traditional wedding reception. *Manten* Gathering is one of the traditional Javanese wedding processions that are usually done at the bride's house which is held after the marriage contract procession, meeting the *manten* or meeting the bride and groom has several more processions in it, namely the exchange of flowers, send orders (betel throwing), *wiji dadi* (injak Telur), *sinduran* (gendong *manten*), scales, *kacar kucur* (pouring "symbol of treasure"), *dahar kembul* (feeding each other), *mapag besan*, and *sungkeman*. Until now this activity is still carried out by several Javanese tribes in Indonesia.

Therefore, this paper explores understanding the meaning of semiotics and the culture of human rights culture in ICT-based Java wedding recipes: digital-based semiotics study.

The rest of this paper is organized as follow: Section II presents theoretical background. Section III describes methodology of this research. Section IV presents the obtained research finding and following by discussion. Finally, Section V concludes this work.

## II. THEORETICAL BACKGROUND

### A. Semiotics

Semiotics is a science or method of analysis to examine signs. Signs are devices that we use in an effort to find a way in this world, in the midst of human beings and together with humans. Basically, this semiotics learns about humanity, meaning things [1]. The beginning of this approach was developed by Ferdinand de Saussure in the early 20th century. Saussure is a linguist (linguist) from France who not only served as a foundation for a structuralist approach to language, but also a structuralist approach to culture [2]. In semiotic symbol is understood as a symbol that is determined by its dynamic object in the sense that it must be truly interpreted. In this case, the interpretation in the effort to interpret symbolic symbols involves elements of the learning process and the growth or development of experiences and agreements in the

community [3]. Until now, there are at least nine types of semiotics that we know today, these semiotic types include semiotic analytic, descriptive, zoo semiotic, cultural, narrative, natural, normative, social, and structural. Based on various semiotics above, the study of Semiotic Analysis of the Traditional Javanese Wedding Procession enters into cultural semiotic research, specifically examining the sign system in the culture of society [4].

#### B. Roland Barthes's Semiological Model

According to Roland Barthes, semiotics is a science or method of analysis to examine signs. Barthes distinguishes two (signification) from semiotics, namely denotation and connotation. Denotation is a descriptive and literal level or meaning agreed upon by all members of the culture, and connotation that is meaning is produced by the relationship between the signifier and the broad culture which includes the beliefs, behavior, framework and ideology of a social formation. Semiology, in Barthes's terms basically is to learn how humanity uses things, to signify in this case it cannot be mixed up by communicating (to communicate). Meaning means that objects want to communicate, but also constitute a structured system of signs. [1]

#### C. Denotation

Denotation is what a sign represents to an object. In a general sense, denotation is usually understood as a literal meaning, a "real" meaning [5]. The signification process traditionally referred to as denotation usually refers to the use of language with the meaning that matches what is said. But in Semiology Roland Barthes and his followers, denotation is a system of first-level significance, while connotation is the second level. [1]

#### D. Connotation

Connotation is the term used by Barthes in [6] to show the significance of the second stage. This illustrates interactions that occur when the sign meets the feelings or emotions of the reader and the values of the culture. The connotation has a subjective meaning or at least intersubjective. The connotation works in a subjective level so that its presence is not realized. The reader is easy to read connotative meaning into denotative meaning. [5]. In the Barthes Framework, connotation is identical to ideological operations which he calls "myths" and serves to express and provide justification for dominant values that apply in a certain period. [1].

#### E. Myth

In the study Barthes in [7] the myth, namely referral is cultural (derived from existing culture) which is used to explain the phenomenon or reality designated by symbols, which in fact is the connotative meaning of the symbols that exist with reference to history (beside culture). In other words, myth serves as a deformation of the symbol which then presents certain meanings based on historical values and community culture. For mythological Barthes not only in the form of words but also in the form of writing, photography, films, scientific reports, though sports, performances, even advertisements and paintings. In the

hands of Barthes, semiotics is widely used in many fields as a tool for critical thinking.

#### F. Culture

Culture is a comprehensive lifestyle. Culture is complex, abstract and broad. In Sanskrit the word culture comes from the word *buddhayah* which means reason. In Hindu philosophy, reason involves all elements of the five senses, both in mind (cognitive), feeling (affective) and behavior (psychomotor). While other words that also have the same meaning as culture are 'culture' originating from Rome, cultural, usually used to refer to human activities to cultivate the land or cultivate crops. Culture is the result of human creation, feelings and initiatives in the form of physical and non-physical works [8].

#### G. Wedding

Marriage is the formation of nouns from the basic words of marriage; the word comes from Arabic, the word *nikkah*, which means marriage agreement. Legalized authorization of a marriage usually occurs when written documents that record marriage are signed. In the definition of etymology marriage means *wath'u* (intercourse) and *aqad* at once. In terms of terminology, marriage is *aqad* which contains the permission of a man to have fun and to have sex with women, kissing, hugging and others [9].

#### H. Javanese Indigenous Marriage

In Indonesia there are various kinds of tribes, customs and culture, one of which is Javanese. The Javanese are one of the ethnic groups that have a variety of customs and habits that are run by the community as ancestral cultural heritage that has been continuously preserved to date. Custom is a complex norm by adherents considered important in living together in the community. These customs are useful as guidelines for their behavior, and guidelines for controlling every human act or behavior. Therefore, the notion of customs and society itself is a place of culture. Culture as knowledge gained by humans is used to interpret experience and lead to behaviour.

#### I. Conceptual Definition

In his research Barthes uses the term myth that is, a form of message or speech that must be believed to be true but cannot be proven. Cultural diversity is a self-concept of ethnic community identity. Among them we can see, in the community, in communicating rituals such as different ceremonies throughout the year and throughout life that anthropologists call prides of passage, ranging from birth ceremonies, circumcision, birthdays, applications, splashes, marriage to death. In those events people say words or display certain behaviors that are symbolic. All of this reaffirms their commitment to their family, ethnic, national, state, ideology or religious traditions [10]. Our lives are surrounded by signs in various meanings and meanings in them, and in the Javanese traditional wedding procession meet *manten* there are various kinds of processions and symbols in them that are so many meanings that are not yet known by most people whose cultures are different and who live side by side with the community the Javanese tribe.

### *J. ICT Optimization as Strengthening Culture*

Amid scientific discoveries regarding the impact of technological developments, especially ICT on developing countries. Some studies also show the opposite, the influence of local culture in the use of ICT. The cultural diversity possessed by a nation causes variations in the use of ICT. One of the most useful uses of ICT is e-learning. But Swierczek and Bechter in [11] explained that cultural values have a major influence on a child's learning style. Learning through e-learning cannot exclude cultural values and must not be free of culture. Especially in East Asia, the e-learning model must be matched because the learning culture of the East Asia region is more central to teachers and requires the presence of teachers. While Western countries tend to be individualistic and are accustomed to learning alone. With this cultural influence, children in the East Asia region tend to be more active and engage with peers in learning through e-learning than children in Europe. Erumban and de Jong in [12] explained that national culture will influence the adoption of ICT use in the country. some communities sometimes do not feel comfortable with something new and uncertain, and this will certainly reduce the adoption of ICT use. Countries with individualistic societies tend to make more choices according to themselves, but countries with collectivist societies tend to make choices based on group norms, collectivistic countries that have low adoption rates of ICT use. Countries whose communities are solidified, the same, and attach great importance to social relations are more likely to adopt ICT with a lower level. Countries that pay attention to culture and tradition, also tend to adopt ICT usage lower. In fact, a nation can use ICT for the sake of strengthening the culture itself in one way called e-culture. Currently in Indonesia the term e-culture is still rarely found and has not even been used to date. Research conducted by Salim and Hasibuan in [13] explained that in Indonesia there is no centralized database to accommodate existing cultural information, difficulties in knowing the variety of cultures in a particular area, culture has not been used as a source of knowledge, and culture has not been used as a building element of national character.

Research on the use of ICT as a cultural strengthening has also been developed by several researchers. Nofiyanti in [14] explained that the Internet is currently the most effective choice in disseminating cultural information, because the Internet has a very wide network coverage. One information that gets a large place on the Internet is information related to cultural education. even Nofiyanti in [14] tries to explain how to create a website about the introduction of Indonesian culture, especially clothing and traditional houses for elementary school students. Starting from the design, design, until the website is ready to be published on the Internet. All of that was made using Macromedia Dreamweaver 8 software. The internet has widely introduced cultural learning. Then the internet can be used as a cultural exposure tool. Moreover, the internet has a good perception from the community recently especially children and adolescents. The internet can provide cultural information through multimedia with more authenticity, and provide more interactive material. All of this aims to

provide cultural awareness to the community. Sorgdrager explained that culture and society need to be digitized. In this way it will facilitate the dissemination of culture and community knowledge of culture. The spread of culture requires mediation to reach the audience and one of the right mediations is the internet. One of the advantages of the internet is that it can disseminate information about culture visually and can even broadcast live and cultural art performances. Research on e-culture was also conducted in Greece by Athanasios Drigas and Lefteris Koukianakis in [15]. According to him the e-culture application can be optimized with e-literature, e-gallery, and so on. Website visitors make it possible to access text, images, sounds and videos to introduce Greek cultural heritage.

### III. RESEARCH METHODOLOGY

This type of research is about semiotic analysis on Javanese traditional wedding procession in Kebumen, in this study researchers used interpretative qualitative research. Where researchers want to make a thorough observation on the traditional Javanese wedding procession in Kebumen.

#### *A. Research focus*

In accordance with the problems formulated, this study focuses on the meaning of semiotics and the cultural values contained in the ICT-based Indigenous Marriage Procession.

#### *B. Research Location*

Based on the research focus, the field data collection in this research will be conducted in Kebumen. The researcher chose to do this research in Kebumen because according to the search no researcher had conducted research on the theme, and after being explored in the Jakarta State University Postgraduate scientific journal no one had conducted this research.

#### *C. Data collection technique*

Data collection techniques used by researchers in this study are field research (Field Work Research). Researchers try to get data and information by making direct observations with the objects examined by means of observation, interviews, questionnaires, and documentation. 1. Observation is the technique of collecting data by making systematic observations and records of the symptoms studied. 2. The interview is an oral question and answer between two or more people directly.

#### *D. Data analysis technique*

After Primary and Secondary data has been collected, data analysis has been done using Roland Barthes Semiology data analysis technique. He developed this technique into two levels, namely denotation and connotation to understand the meaning contained in the Javanese traditional wedding procession in Kebumen.

### IV. RESEARCH FINDINGS AND DISCUSSION

Table I bellow explain about semiotic meaning of Activities in a Wedding Reception Javanese custom in Wonodadi Kebumen, Central Java.

TABLE I. SEMIOTIC APPROACHES

No	Activities in a Wedding Reception Javanese custom in Wonodadi Kebumen, Central Java	Semiotic meaning
1	<i>Manten</i> Gathering	Has the meaning of denotation and connotation
2	Order Balangan / Throw Betel	Has the meaning of denotation and connotation
3	Wiji Dadi / Step on the Egg	Has the meaning of denotation and connotation
4	Inflammation / Carrying <i>Manten</i>	Has the meaning of denotation and connotation
5	Scales	Has the meaning of denotation and connotation
6	Sprouts	Has the meaning of denotation and connotation
7	Dahar Kembul	Has the meaning of denotation and connotation
8	Mapang Besan	Has the meaning of denotation and connotation
9	<i>Sungkeman</i>	Has the meaning of denotation and connotation

1. *Temu Manten*



Fig. 1. Illustration of the *Temu Manten*

Denotation meaning:

Based on Figure 1, the procession meeting is *manten* or *panggih*, begins with the arrival of the bridegroom who brings "*sanggan*" which contains plantains 1 *tangkep* or 2 combs that are ripe, large, and clean because plantain is a Semiotic Analysis of the Traditional Javanese Wedding Procession in Kebumen, a banana famous for its delicious, fragrant and long-lasting taste even though its skin dries but remains pleasant and fragrant.

Connotation meaning:

The plantain has meaning as the hope that the lives of the two brides can live happily like a king and empress, give happiness to others, banana 2 comb symbolizes the conversation between the two prospective brides that are ready to marry their sons and daughters. Betel leaves whose segments are intertwined have two unified meanings, such as betel leaf, which has a different surface and base but still one different taste and two thoughts that will become one, and the leaves that are still intact and fresh have the

meaning of the bride that looks fresh and interesting which means happiness.

2. *Betel Throw*



Fig. 2. Illustration of the Betel Throw

Denotation meaning:

Based on Figure 2, *lempar Sirih*, the first procession at the *Manten* Gathering Ceremony is the meeting of brides and grooms facing each other with a distance of about 3 to 5 steps and throwing each other's betel leaves, the bride throws betel towards the heart of the bride, and the bride throws betel to the foot of the groom, on the right and left of the bride and groom are accompanied by both parents and followed by the nuclear family or the closest family of the two brides who are right behind him.

Connotation meaning:

Betel leaf used is betel leaf whose segment is intertwined or commonly called *ros meeting* which means that the meeting of two different thoughts will become one. At the time of throwing the betel bride throws at the foot of the bridegroom, which means that in the household the wife must submit, obey and respect the husband, for the bridegroom to throw the betel toward the heart of the bride which means as a symbol of the husband's love for his wife.

3. *Wiji Dadi (Hit the Egg)*



Fig. 3. Illustration of the Hit the Egg

Denotation meaning:

Based on Figure 3, the bridegroom takes off his footwear to do the egg-stepping procession, in this procession in front of the groom has provided a container for the egg-stepping procession and a container containing flower water. At the stepping process, the egg stepped on the egg using the right foot until the egg was completely broken, and the egg that was used was the egg of the kampung chicken.

Connotation meaning:

This egg-stepping procession means that the bridegroom is ready to start a new world, and take off his footwear, which means that in the life of a male householder as the head of the household must be strong to go through pain and pain when stepping on an egg without using footwear. Eggs used are chicken eggs that have laid eggs and hatched children, the meaning is that the bride and groom quickly bless the baby and as a symbol of the hymen's bride by the bridegroom.

#### 4. Sinduran (Gendong Manten)



Fig. 4. Illustration of the Sinduran

Denotation meaning:

Based on Figure 4, the father of the bride is in front of the two brides, the bride on the left and the bridegroom on the right and the mother of the bride pairs the cloth covering the shoulders of the bride and the ends of the cloth are held by the father of the bride, then the father of the bride. Women walked slowly in front of the bride and groom to the wedding chair and the mother of the bride guided and held the sindhur cloth of the bride from behind.

Connotation meaning:

The bride and groom who have been legally husband and wife have been accepted by the bride's extended family without distinguishing children and daughter-in-law. For the cloth that is used has a meaning or as a symbol, one blend of the soul of the body of husband and wife. For a father who walks in front of the bride and groom has the meaning that a father shows the way for the bride and groom so that in the future the bride's household will not have a big obstacle in wandering household life, all obstacles or obstacles will not make their household falter and not will weaken their belief in what they must strive for in building a harmonious household and the mother of the bride who walks behind the

bride has the meaning that a mother who supports her child from supporting her child's household can live a harmonious household.

#### 5. Scales



Fig. 5. Illustration of the Scales

Denotation meaning:

Based on Figure 5, this procession of scales where the bride and groom sit on my lap by the father of the bride and both hands of the father embrace or embrace the bride, if the father of the bride has died then it can be replaced by the mother of the bride. In this procession there is a conversation between the father and mother of the bride, namely:

Mother: *abot endi bapake?* (Which weight is it?)

Dad: *podo, podo abote* (The same weight)

Connotation meaning:

In this scale procession where the bride's parents holding, embracing and embracing the bride and groom have the meaning that there is no difference between the child and son-in-law, the same love is given to the bride and groom. Affection that is not one-sided or more children than a son-in-law or vice versa. Semiotics Analysis of the Traditional Javanese Marriage Procession in Kebumen.

#### 6. Kacar Kucur



Fig. 6. Illustration of the Kacar Kucur

Denotation meaning:

Based on Figure 6, where the groom poured rice, glutinous rice, peanuts, corn accompanied by spices, flowers and coins, various values had been prepared in one container and the bride accepted with a small scarf and after that the scarf was tied and given the mother of the bride.

Connotation meaning:

In this process the *kacar kucur* has the meaning of giving a living from the husband to the wife. Because the husband is the head of the household whose obligation is to support and provide a living in whatever form the wife, and the wife accepts it wholeheartedly and manages the income or manages the income of the husband as well as possible, and in managing the family economy.

### 7. *Dahar Kembul*



Fig. 7. Illustration of the *Dahar Kembul*

Denotation meaning:

Based on Figure 7, in this procession, the bride and groom feed each other the food and drinks that have been provided with food consisting of yellow rice and side dishes that have been provided, after which they give each other drinking water with water.

Connotation meaning:

In the procession of *dowar kembul* or feeding each other, it means that the two brides in the future can live in harmony, help each other if their household faces a trial, and can also solve a common problem without interference from other people or parents of both parties. The essence of the meaning of this procession is that both brides can have a harmonious household, through the ups and downs of shared household life, breaking a problem with a cold head, or a sense of mutual submission.

### 8. *Mapag Besan*



Fig. 8. Illustration of the *Mapang Besan*

Denotation meaning:

Based on Figure 8, after all the series of processions run by the bride and groom, continue with picking up the groom's parents by the parents of the bride, where the processions above the parents of the groom do not follow the procession, and wait in front of the gates of the event or in front of the bride's house. The mother of the two brides is in front and followed by the father of the two brides behind him.

Connotation meaning:

This map has the meaning of harmony between the families of the two brides. As seen in the photo above, the two bridegroom parents hold each other which means the harmony created between the two bride's families that have been united by the marriage bond.

### 9. *Sungkeman*



Fig. 9. Illustration of the *Sungkeman*

Denotation meaning:

Based on Figure 9, this procession ends with a *Sungkeman* procession or kneeling to the bride and groom, in this procession the two brides kneel before the parents. Where parents sit on chairs and the bride and groom sit

sideways facing parents while shaking hands. And parents whispered advice to the bride and groom. This procession is carried out by the parents of the bride and bride in turn.

Connotation meaning:

The meaning of this *sungkeman* is a sign of children's devotion to both parents who have educated and cared for them from childhood to adulthood, and until they are ready to have a family. Both brides begged their blessings to live their homes well and according to the wishes and prayers of their parents and also apologized for all the mistakes and mistakes they made while they were being cared for and raised by parents.

Ideology:

When the *manten* meeting procession takes place, we can see clearly how the ideology held by Javanese tribes. Javanese have an ideology called gender bias where men who have a more dominant position in the household than women. According to traditional Javanese views, women are associated with their functions in family life, women are based as wives (*garwa*), companions of husbands and as housewives who give birth, care for, and care for children. Endraswara in [16] says, the word woman comes from *tembung camboran*, especially *jarwadhosok*, from the words *wani ing tata*.

Myth:

At the wedding procession, this Javanese traditional *Manten* Gathering was carried out in the hope that after the bride and groom had carried out the procession of the *Manten* Gathering, the bride and groom would live in a harmonious, harmonious and no problem in their future households. believe the truth that lies in the meaning behind the procession, so after carrying out the procession the meeting of the *manten* the two bride's household will get along well, harmoniously and can solve a household problem properly and without interference from others.

#### V. CONCLUSION

Based on the results of the discussion that has been described, it can be concluded that: (1) Customary and Cultural Indonesian people who become unique and distinctive are seen when holding a traditional ceremony. One of them is the Semiotics Analysis of the Javanese Traditional Wedding Procession "Temu *Manten*" in the traditional ceremony. At this Javanese traditional wedding ceremony, there is one procession called the *Manten* or Panggih procession, where the bride and groom are met after a qabul procession or after being legally married; (2) In these various processions, the Gathering of *Manten* contains many meanings in it. This *Mantenn* meeting was not just an ordinary procession but there were hopes from relatives and closest people to live a good household life in the future. one of the semiology experts, Roland Barthes. He sparked the concept of connotations and denotations in which objects that appear to have their own meaning in them and there are myths and ideologies. Where people who are outside the community or culture of the community do not know the true meaning or meaning or meaning behind what

they see. Or how does someone interpret the object they see; (3) One of the semiology experts is Roland Barthes. He sparked the concept of connotations and denotations in which objects that appear to have their own meaning in them and there are myths and ideologies. Where people who are outside the community or culture of the community do not know the true meaning or meaning or meaning behind what they see. Or how does someone interpret the object they see; (4) The ideology is in the procession of Gathering this *Manten*. It can be seen that the position of the husband is higher than that of the wife. It appears that a husband who makes a living for his family and wife who is at home by taking care of the household. a Javanese woman must be able to manage everything she faces, especially in the household. A good woman, according to the view of life of some Javanese, must be able to understand the meaning of *ma telu* (letter M which numbered three) What is meant by *ma telu* is cooking (cooking), *macak* (decorated), *manak* (giving birth). This view means that women are engaged in the kitchen (cooking), lulling (preening) and mattress (bed); (5) With ICT, especially social media can disseminate and inform the cultural value of ancestors, especially Javanese, can be accepted and studied by the wider community and increase the love of Indonesian culture and especially for students can be learned and as teaching materials for teachers and increase reading interest of participants educate and use social media intelligently and useful in the world of education.

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