

Globalisasi Media and Transformation Politic Local
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Abstrac

This article writes about the globalization a media and local political transformation. local political mediation increasingly widespread and intense, and the use a media as an instrument of propaganda which the more massive in local political. The shift from the power politics to politics image occurs due to the ability of a media to bring the image into the political a contestation and political relations. political mediation occurs because the relations between states increasingly mediated by a media. Today, becoming very prevalent in which mediates a media diplomacy sometimes more effective than the traditional diplomatic channels. Subsequent, because of its ability to bring the image of politics, the media became the most important agents of propaganda in local political. Political elites scramble to use the a media propaganda against the citizens and The other governments. The objective to knock the opponent or look for the support.

Key word. Globalization, and Transformation Politic

Introduction

The globalization is a s phenomenon in human civilization that moves continuously in a global society and touch all the important aspects of life. Globalization creates new challenges and problems that must be addressed, resolved in an effort harness globalization for the benefit of life. The concept of globalization by Barker (2004) globalization is a global connection of economic, social, cultural and political increasingly leading to different directions around the world and penetrated into our consciousness. Global production on local and global product localization

Development process of globalization was initially marked progress in the field of information and communication technology. The field is the driving force of globalization. Of the progress of this field then affect other sectors of life, such as the political, economic, social, cultural and others. A simple example with Internet technology, satellite dish and TV, people anywhere in the world will be able to access news from other parts of the world quickly. Serious challenges that must be addressed in the present and the future is, how to transform local democracy, fix the power management process, which is based on civil society and political emancipation so meaningful in the local government reform. Lately, in the face of local political apathy, there is a tendency easy choices simplified resolution within the framework of a pragmatic step by basing on legal institutions.

In fact the political issues of democracy (extension, disputes and disputes policies) are only supplied on completion of the legal system ultimately cannot produce meaningful democracy. The trend has legal settlement to register moral, political commit to reducing the moral realm, occurs Globalization of democracy. Even the legal settlement of disputes encourage moral or value, stimulate violence as witnessed in democratization episode so far. As an overview map of the social structure of Indonesian society, a plurality of the spectrum of ethnic, religious, or

cultural affiliation. Political view of power management situations characterized political intervention in various ways.

Many observers are of the opinion that the elements of globalization is a small part of a more complex picture of the world. They noted that economic integration and technology are often followed by fragmentation and increasing political disintegration, such as the disintegration of the country due to ethnic conflict or the appearance of new states. At the same time also appears sharp separation between losers and win in globalization, both between countries and intra-state. The debate about the nature of globalization is still ongoing. One understanding of globalization is as submitted by Steger (2002), namely globalization as a liberalization. Globalization as liberalization not only refers to the liberalization of the economy and trade. The liberalization process also occurs at the level of the state. At this level, we are witnessing the emergence of a variety of issues that must be faced by the government be it at the local level. Globalization as a liberalization also led to various actors with diverse interests in the process of making this. The paper this assumption that the process of globalization has opened up a larger space for the local community to themselves further in the process of interaction in local politics. The logical consequence of this assumption is that the policy options that are owned by a state will also be more extensive and actors involved in the policy network will be increasingly diverse. This paper attempts to photograph the local politics in Indonesia today from the perspective of cultural globalization.

Issue Formula

Given the globalization of cultural affirmation regarding of media, activities and targets to explored, as has been mention, specifically formulation of problems translated into the following identify the problems How globalization cultures media influence on local political transformation?

benefits of Writing

To determine the usefulness of the results, this study aims to develop a science of communication especially with respect to cultures the globalization of of media influence on local political transformation. In the end, this study expected to a starting point governments, and different interest groups to policy design, formulating regulations, or implement targeted programs related to local the political future Indonesia with regard to the use new of media.

Literature Review

Theory Globalization

The globalization is defined as the process of economic integration, political, social, and cultures into a 'post-national constellation' where a community facing the strengths and challenges of the dynamic constellation (Habermas, 2001: 89). The globalization supported by the development of communication technology has created what is often referred to by scientists Canada, Marshal McLuhan, as a "global village" ("global village"). A world which is like a global village where the boundaries between the regions are no longer valid, and each individual can interact with one another through communication technology. Departing from McLuhan's ideas, Volkmer (2003) and then argue that the ability news transmitted by satellite simultaneously by broadcasting stations all over the world in the same time has created a "global public sphere" and cosmopolitanism as a basis for the formation of a citizen of the world (global citizenship) (quoted from Rai and Cottle, 2007: 2).

Communications technology has allowed someone directly related to people all over the world, including the political authority. This has encouraged the emergence of groups that are more cosmopolitan. Greenpeace, the environmental groups that operate across national borders, becoming one example. According Sklair (1999: 90) there are 4 main points of the influence of globalization, include: Global Community approach is to increase public awareness to exist in everyday life as a whole, namely the Global Cultural Approach cultures trend in which people of different cultures have homogeneity, comprehensive approach that explains the dominant the globalization of of capitalism, Global capitalism approach is thorough debate of capitalism to the process of globalization.

Cyberdemokrasi

Cyberdemokrasi is a concept that sees the Internet as a technology that has a transformative social influence and expand democratic participation. According to John Hartley, Cyberdemokrasi is an optimistic concept that emerged from the early days of the internet presence. The origin of this concept relates to the initial concept of "electronic democracy". In 1970 Robert Paul Wolf asserts that the barriers to direct democracy can be overcome through the electronic democracy, in which voting machines can be formed electronically in every home and attached to television as a concept that is a blend of "cyberspace" and "democracy", relying cyberdemokrasi largely on the principles of access and exchange information freely. New media, with characteristics that are easily accessible and participatory, making it an ideal democratic space in which people can communicate freely and participate in the forums built for collective decision making.

Cyberdemokrasi also encourage the adoption of Internet technology and to encourage the free exchange of information ethics, which will allow people to access information, and encourage democratization. As Nicholas Negroponte, who in 1995 stated that "access, mobility and ability to make changes is what will make the future different from today, and that digital information will be" empowering force "beyond the expectations of many people. Proponents cyberdemokrasi see the Internet as a means to provide greater control over the constituents of their representatives. (Ferber, et al. 2008: 391).

According to Barry Hague and Brian Loader, there are two things that the main justification to revisit the practice of democracy in the era of information (information age): first, concerns the growing perception that political institutions today, actor and liberal democratic practices that have been developed are in a weak condition and held in a bad way. Secondly, with regard to the belief that a period of social change, economic and political quickly, which indicates the emergence of the information age, provide an opportunity to opportunity to rethink and, if necessary, to radically overhaul or replace these institutions; both actors and democratic practices. (Hague and Loader (ed). 1999: 4).

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Research Methods

This research was used qualitative approach, the the case study method. Collecting data and information in this study done in various ways and technique derived from a variety of sources, both human and non-human. Data collecting technique and information is done through observation, interviews, documentation studies and literature studies. Analysis of the data refers to measures used by Miles and Huberman (2007: 16-19), which consists of three concurrent flow of activities, including: data collection; data reduction; display and conclusion drawing / verification. To improve the ability of researchers to assess the accuracy of the results and convince the reader about the accuracy of the research conducted, it must use a variety of strategies for validation (Creswell, 2010: 286). Therefore, in this study using three strategies for data validation which includes continuous observation, triangulation and discussion with colleagues.

Discussion

The other dimensions of from the problem a media globalization are concentration media ownership of is in the hands of a few, and mostly operating in developed country. In a monopolistic and oligopolistic structure, the orientation of of media will tend to benefit political elite, which ultimately converging into transnational elites. Global media will be calling for the interests of large countries than vice versa. Sadly, many television viewers who do not know this. Media is not a neutral force and will never be a neutral force. Although academics and journalists with persistent calls for the importance of journalism devoted to truth, objectivity, and orientation on the interests of citizens (Kovach and Rosenthal, 2004), but in reality journalism and of media are always in favor of the elite. Edward S. Herman and Noam Chomsky (2002, xi) strongly suggests that beyond other functions and propagate of media serve the interests of social groups that control and finance.

Conflicts of interest between of media with local elites and the abuse of local of media function in the local election process can be possible due to several causes that originate in one case, the lack of professionalism. Professionalism in the media can be indicated on three levels:

micro, meso, and macro. Although sometimes in between the three levels is not expressly pembedaanya because overlap and share one another, but in a simple categorization above to facilitate the discussion.

Our approach to the analysis of local politics and democratization of combined analysis of the balance of power in a way in which the players try to control and change these conditions by trying to hire and build or avoid and reduce the instruments of democracy within the local and non-local politics (Jhon.2004: 24). The first illustrative way to conceptualize the relationship of power drawn from the work of Pierre Bourdieu. Bourdieu conceptualizing structural balance between power and the practice of the players. There are three the concept proposed by Bourdieu, the first 'habitus', the particular conception of 'capital' and the third 'social field or sphere'. (Jhon.2004: 24)

Key terms in Bourdieu thought are habitus and sphere (field). Bourdieu expand expand on capital into several categories, such as social capital and cultures capital. for Bourdieu, the position of the individual lies in the social space (social space) that is not defined by class, but by the amount of capital with various types and by the relative amounts of social capital, economic, cultural and accountable. (Harker, 2009: xi). While habitus adopted through upbringing and education. The the concept is used at the individual level, 'a system of acquired dispositions functioning on the practical level as categories of perception and assessment ... as well as being the organizing principles of action'. Bourdieu argues that the struggle for social distinction is a fundamental dimension of all social life. (Jhon.2004: 56) This term refers to the social space and interwoven with a system of dispositions (habitus). Nice calendar explains in his introduction, that Bourdieu defines habitus as "... a system of lasting dispositions and capricious (durables, transposable disposition) that serves as the basis for the generative practices and integrated territorial structure objectively". whereas the realm by Bourdieu defined as a network of relations between the positions objectively in a social order that comes apart from consciousness and will of the individual

In other words, habitus are cognitive structure that mediates individual and social reality. Individuals using habitus in dealing with social reality. habitus is the subjective structure formed from individual experience dealing with other individuals in the objective structure of the existing network in the social space. Easily, habitus is indicated by schemes that are representative konseptual of objects in social reality. Various schemes covered by the habitus as the concept of space, time, good-bad, ill-health, cost-benefit, useful-useless, true-false, top-down, front-back, beautiful-ugly, and honorable-insulted.

The entire human action occurs in the social domain which is the arena for the struggle for resources. Individuals, institutions, and other agencies trying to differentiate itself from others and gain useful or valuable capital him the arena. In modern society, there are two different hierarkisasi systems. The first is the economic system, which is determined by the position and property assets owned yag -modal someone. The second system are cultures or symbolic In this system, a person's status is determined by how many 'symbolic capital' or cultural capital owned. Culture is also a source of domination, where intellectuals played a key role as a cultures production specialist and creator of symbolic power.

Habitus underlying realm which is a network of relations between objective positions in a social order that comes apart from the individual consciousness. Anatar intersubjective realm of not bonding the individual, but a kind of structured relations and unwittingly set the positions of individuals and groups in the community system formed spontaneously. Filling the realm of social space. This term megnacu on Keseluruhan conception of the social world. This the concept

menganalogikan social reality as a space and understanding using topological approach. In this case, the social space can be conceptualized as consisting of a variety of domains that emiliki some relationship to each other as well as the number of contacts roared. Individuals associated social space through time (the trajectory of life) with a series of domains where people fight various capital. In this social space, individuals with habitusnya associated with another individual and social realities that bring out the actions in accordance with the realm and its capital.

Practice is a product of the relation between the habitus as a product of history, and the sphere which is also a product of history. At the same time, habitus and the realm is also a product of the field forces in society. In a realm no betting, forces and people who have a lot of capital. Capital is a concentration of force, a specific force that operates in the realm. every sphere requires individuals to have the capital - special capital in order to live well and survive in it. Bourdieu briefly stated generative formula which describes the social practices by the equation: (habitus x Capital) + Sphere = Practice. Bourdieu idea of habitus can be understood in a more familiar concept of 'institutional' and 'culture'.

When Bourdieu speaks of 'disposition', as we have explained, he refers to a pattern of behavior that is structured and norm-Noram and understanding associated with it. He implies the existence of 'institutions', or formal and informal rules that inhibit and facilitate human action and social interaction, and 'culture' or habits of thinking and behaving, and meanings menadasarinya classified certain group of people. In this way the two terms have the meanings interconnected or partially overlapping tinfi. Formal, especially perturan legal, and contractual always needs to be invested in the social strata and the informal, often involving factors such as trust, duties and obligations (so) a formal contract always take special features of informal social culture embedded (Hodgson.2001 : 26)

Attitude of democratic climate in the growing level of local democracy through the implementation of regional autonomy are very important to map the identification and classification of resistance development of local autonomy. In other words the development of regional autonomy reflects a consolidation of democracy which previously had defected by order condition before the centralized political system. The process of political transition that took place from May 1998 implications on shifting state formation and social formation, both at local and national levels. At the national level, there was a shift in the power relationship between the main political institutions towards parlementarisme system, and between the center (center) with the area-locality (periphery).

The shift in the political locus go hand in hand with the decline in credibility (loss of legitimacy) of the State and its institutions. The decline in the credibility of the country is something that can not be avoided as a result of the first, the pattern of political arrangements (rejitimasi) in the new order that is deemed to marginalization, not only the citizens in the governance of state-society relations, but also the local community (indigenous) in the area. Second, the extensive fragmentation in all arenas of state institutions in the post-New Order era due to the establishment of contestation between political actors. Loss of legitimacy of the state (state) resulted in widespread cynicism and distrust in the country and his state institutions (Dwipayana, 2006: 345-346).

In the midst of declining legitimacy of the state, the region re-positioning to their relationship with the center. The formulation is then repositioned generate conflicts between the center and the regions, both in the economic domain, the source of political power, and of course in the cultural arena. The instruments used by the region to strengthen its position derived from

the symbolic power through cultural construction based on atavism (looking at past history) and indigenisme (similarity genealogy). Turnaround of the "old politics" that were centralized and controlled to the "new politics" more decentralized and egalitarian bring fresh air to the local politics in Indonesia. At least in the first years of reform. However, after passing through the "honeymoon" reform briefly, some scholars immediately capture the huge growth of the political brokers and local strongmen at the local level, which began to take over the void and strengthen access control over local politics. The brokers and local strongmen who took over the emptiness of players in the local political arena in order reforms usually are long brokers who in the past could not afford or did not get a chance to compete with local strongmen support the new order regime.

Meanwhile, brokers and local strongmen who managed to put the nails deeper in the reform era are long brokers who in the past has been a client ruler of the new order. But because of its ability to reorganize the force, during the transition to democracy, they managed to manipulate the state of the public minds that put local strongmen become more powerful and influential than ever before. Through the process of democratization and decentralization, the local strongmen and economic bosses (read: economic elite, pen) getting the opportunity to serve in the central seat of government agencies (local) versus previous periods.

Even if they are not held important positions such, the broker or the local strong man is always working to ensure that local politicians rely on the help and sokongannya that official policy (formulated) profitable business and position. Fee to the broker politicians politics often based on the politics of investment services for which the elections (regent) and the election (governor). Or also, because they want to be the ruler shield in case of opposition protests, students, workers, and another example (Agustino, 2011: 62-63).

In a further development, political dispute involving two or more groups that are fighting for a meaningful purpose and political interests. Picture of the phenomenon of conflict horizontally and vertically only the excess diversion of actual real goal, which demands the full engagement between the domination of one group by another, or several groups that dominate the population of the region concerned. Full involvement in policy-making practices of political and economic structural a on formal legal institutions (legislative, executive, judicial). A phenomenon which is categorized political conflict in the political feud generally carry symbols, values, cultures, and character into space togetherness of the group's core identity. When at this point for the group's core identity of the owner is considered to be weak, oppressed or marginal, then the next process they will move collectively form an open or closed resistance a another actor who is considered as the cause, for example marginalized its set of core identity of the above .

According Rude (in Ideology And Popular Protest), resistance is referred to as a collective mobilization inherent ideology. Ideology inherent in it includes a set of interpretations of the set of values, symbols, cultures, character seen from the pattern of everyday life that identity groups. When Sodoran this inherent ideology mobilized (called derived ideology), then a specific problem or a social phenomenon that involves inherent ideology should be framed in such a way so as to give a strong response to the group. The organizers who directed the collective mobilization should describe the situation as a problems, thrusting solution, and finally throws call to arms (Snow and Benford in Frame Allignment processes, micromobilization, and movement participation). Listeners will respond to this framing if what is said to touch what they believe to be in the central points (point values, symbols, cultures, or character). This process is called frame alignment.

Inference

Idea appears in this article are globalization of media has transformed in pretty basic of local political today. The transformation occurs in three dimensions, namely the shift from the power politics to the image of politics, local political mediation increasingly widespread and intense, and the use a media as an instrument of propaganda which the more massive in international political. The shift from the power politics to politics image occurs due to the ability of a media to bring the image into the political a contestation and political relations. In this context, political image of became an important capital. Meanwhile, political mediation occurs because the relations between states increasingly mediated by a media. Today, becoming very prevalent in which mediates a media diplomacy sometimes more effective than the traditional diplomatic channels. Subsequent, because of its ability to bring the image of politics, the media became the most important agents of propaganda in local political. Political elite of the nation state are scrambling to use the a media propaganda against the citizens and The other governments. The objective to knock the opponent or look for the support

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Curriculum vitae

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