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The Effect of Social Media to Cultural Homecoming Tradition of Computer Students in Medan

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Abstract

Homecoming has become phenomenon and tradition in Indonesia that is famous called as Mudik. It normally happens during the feast day (Hari Raya), commonly at Idul Fitr or long weekends, mostly done by Muslim. The tradition of returning to hometown contains several dimensions such as spiritual, psychological and social as the implication of a cultural heteronomy. Most of them migrate to urban from rural area to get a higher education or to find a respected job, but they return to their hometown for a while to meet their parents or relatives or to show their success. On the other hand, social media has been growing vastly and become the normal channel and strong tool for the citizen to communicate and carry influential message among communities. Thus, this study wants to identify the effect of the social media use among university students, in this case is Medan towards homecoming tradition. This study focuses to computer students, as they are demographic type that frequent to utilize the benefit of social media as well have more knowledge about features and technical side of that tools. Respectively, there were 250 questionnaires distributed to student in three major campuses in Medan for the purpose of this study.

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1. Introduction

Nowadays, the rapid development of social media provides a lot of benefit for the user in supporting their daily life that include entertainment, commerce, learning, socialization and many more. Indonesian as one of the highest number of Internet users and Internet penetration has been become the main target of foreign investor due to its potentiality in business and education. Besides that, there are several negative impacts that need be considered because of the information availability and accessibility in creating difficulties for source verification and clarification. Although, the determination process can be used trust scope such as education or occupation [1].

Social media play critical role in impacting culture, economy and overall perspective of human generation, both older and younger. It has become the current tool that bring people to connect with, sharing opinion, present idea, provide guidance and look for advice. It also removes communication barriers and created decentralized communication channel that open the door to all people to participate [2]. However, it is undeniable that emotions and their opinions also plays an important role in thinking process of mind that influences the human actions [3]. Interestingly, homecoming tradition is effective to distribute money to rural area that increase incomes from villagers; in global scale it moves the wheels of Indonesian economy [4]. The nature of homecoming tradition is an expression of excitement as a symbol of victory after graduating from undergoing trial in the Ramadan and social instrument to create communal interaction to forgive each other [5]. Therefore, homecoming tradition can be categorized as circular migration because each migrant only intends to travel to somewhere else within a relatively short time without the intention to settle [6, 7]. This process of migration is relatively easy without involving heavy load of money and planning. According to Sjaastad, people weigh the expected costs of migration against the expected returns to migration, in which involves mostly younger than older people [8]. Meanwhile, the decision to migrate involves factor associated with the area of origin, area of destination, intervening obstacles and personal factors [9]. In computing devices and virtual worlds, individuals are challenged to understand and identify a new set of boundaries in order to negotiate their necessity in these spaces namely spatial, economy and social [10]. Contradictorily, in the case of Indonesia, to achieve their goals they even ignore the high costs incurred for the desire to get together, especially older people [11, 12]. This study posed interesting question whether the growing trend of social media use can influence the homecoming tradition, either positive or negative considering numerous increase of booking tickets in various type of transportation and number of views in some accommodation websites. Therefore, this study has limitation in term of specific type of educational background, regardless the rural area destination, holiday diversity and transportation type.

2. Literature review

2.1. Homecoming tradition

Homecoming tradition illustrate the gap between urban and rural area as the primary impact from high number of migration from village to capital city of various province, which lead to uncontrollable urbanization [4]. It also describes the primordial bond of people in the city, which could create multilevel problems such traffic congestion, slum dwellings, criminal activities and cultural rift [4, 5] or as the implication of equilibrating mechanism to shift labour from the agricultural sector to the industrial one [29]. However, homecoming tradition in Indonesia began to bloom in the era of capitalistic economy of 1970s based on the context of citizen rationalization and integration while currently it starts to shift because practical reason such as family recreation and reunion [13]. Interestingly, Soebyakto [12] alleged this tradition as consumptive trend although it could decrease poverty in village as indicated by majority home-comers (52%) paid zakat in their origin region, which reached around 7.35 trillion rupiahs, but he argued that it only gives small contribution and limited to specific time. Based on hermeneutics, homecoming tradition can be defined as the deepest expression of homesickness or symbol of spiritual awareness that is trigger by daily routine in the city, that encourage certain people to go back to their origin area (kampong) in specific time [14]. Furthermore, Soemantri [13] predicted that the number of people do homecoming tradition will be decreased as the consequences of efficiency, rational life style, environmental issues and economical instrument, in which the process will be spread in the long weekends, not only in the feast day (Idul Fitr). There is an inverse relationship between migration and distance that the movement happen by stages, produces a compensating counter-current, differences between urban and rural areas in propensity to migrate, accelerates with the improvement in the means

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