



Determinism of Media Technology and Distortion of Siri' Culture

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ABSTRACT

The rapid development of communication technology, particularly in social media platforms such as Facebook, TikTok, and Instagram, profoundly influences the entire human experience. The influence includes cultural shifts among adolescents, precisely distortions to the "Siri" culture that affect their self-concept, self-esteem, and self-image. This qualitative research aimed to analyze changes in the Siri' culture in communication among adolescents, the impact of communication media technology, and indicators of Siri' character building. The data was collected through observations, surveys, and interviews. The results showed two main findings: first, in the culture of adolescents in Parepare City, Siri' is interpreted as a local philosophy that emphasizes the importance of maintaining self-respect in the daily style, speech, and behavior. It has a direct impact on the formation of adolescents' self-concept. The second, media technology has a significant influence on cultural changes and adolescents' self-concept (macca, lempu, warani, getting), self-esteem (penggalik), and self-image (malebbi, mekkeade, makanja).

Keywords: determinism, technology, culture, distortion, Siri'

INTRODUCTION

The various stages of technological development include the pre-machine era, the Industrial Revolution, the era of electricity and electronics, and the current digital era. In the digital age, the boundaries of space and time are no longer relevant, creating conditions referred to as the era of globalization. The era of globalization, driven by advances in information technology, facilitates interaction without being bound by time and space constraints. Globalization has increased the interaction facilities of society as a whole, including in the context of technology use by teenagers (Bakti Kominfo, 2019). The future of a country rests on the shoulders of its youth, but ideas like pragmatism, delinquency, hedonism, promiscuity, substance abuse, and even radical ideologies frequently tarnish that foundation (Saefullah, 2020). The influence of information technology and social media is evident among Indonesian adolescents. As of 2022, the overall number of Internet users has reached 210 million individuals, which accounts for 80% of the entire teenage population (APJI, 2022).

In this age of unprecedented technological advancement, the younger generation is confronted with a serious challenge in the form of digital transformation and automation. A lot has changed since the advent of technologies like supercomputers, intelligent robotics, e-money, internet banking, and distance education. If this generation is unable to adapt quickly to technological developments, it could be a serious threat. Therefore, the validity of the claim that technology poses a danger to youth must be debated. The government of West Bangka (2022) reported that many parents are concerned about technological advancements. These parents believe that the advent of the Internet of Things, also known as the 4.0 era, represents the most significant problem for children in the industrial age. Moreover, technology has altered both the culture and behavior of society. As a result, a professor at Nottingham Trent University and the American Psychological Association has officially recognized the cultural phenomenon of selfies as a distinct category of mental disorder..(Balakrishnan & Griffiths, 2018)

According to Parepare's statistics, cases of promiscuity in the city are quite significant. There are about 306 people diagnosed with HIV(BPS Kota Parepare, 2018). In addition, according to the Pare-Pare City Police, cases such as assault, murder, theft, and fraud are also prevalent in the city (Welly Abdillah, 2021).

The prevalence of traditional cultures such as *siri*, *mappatabe*, *panggalik*, *sipakatau*, *sipakainge*, and *sipakalebbi* has declined. This can be seen in the conduct of adolescents, who exhibit narcissistic tendencies by engaging in disrespectful selfie-taking, the concerns raised by teachers about the increasing number of smartphone usage, and the prevalence of plagiarism among students when doing assignments. Students frequently present without remorse, using copy and paste. Many parents, therefore, complain that their children's academic performance has

suffered as a consequence of using smartphones. Additionally, inappropriate content like pornography, lies, and radicalism shared on Facebook, TikTok, and Instagram has a negative impact on children's morals. Besides, there is a growing prevalence of social media scams, wherein numerous fraudulent accounts exploit human sentiments and sympathy by requesting financial assistance or credit transfers. Further, the issue of cyberbullying has grown gradually concerning in regards to derogatory remarks targeted at an individual's race or ethnic background. Furthermore, children tend to favour playing video games over engaging in community service. Addictions to technology, particularly social media and video games, can be detrimental to the mental and physical welfare of children. Children who overuse games or electronic devices tend to spend time in a sitting position, which can have a detrimental effect on their health. Additionally, there is a possibility that they will encounter age-inappropriate content or risk interacting with unknown strangers. The use of technology prior to slumber may also contribute to sleep disturbances, altering the sleep patterns of children and diminishing the overall quality of their sleep.

Adolescents are required to possess technological skills due to the prevalence of technology in today's industrial society, where the media pushes them to become adept at leveraging technology as their primary means of accessing information. This complies with the principles and goals outlined in the 2008 ITE Law, which seeks to promote the nation's intellectual capacity, foster economic growth, optimize the effectiveness of public services, and guarantee security and fairness for technology users (Pemerintah Pusat, 2008). In addition, engaging in acts of verbal abuse can result in legal consequences as stipulated by Law Number 11, article 27, paragraph 3 of 2008, and its amendment in Law Number 19 of 2016 (Riki Perdana Raya Waruwu, 2017).

The California State Teachers Retirement System (CalSTRS) and Jana Partners conducted research with the objective of equipping parents with more advanced tools and information about proper smartphone usage. Based on the research, 58% of parents experience anxiety about the possibility of their children developing a gaming addiction (The American Psychological Association, 2017). The advancement of technology has revolutionized the manner in which individuals engage in communication. In the past, there was limited interaction with the media; however, now, communication is predominately conducted through media platforms, particularly cellphones (Qadaruddin, 2018).

The theory of evolution believes that the development of societies starts with a simple stage, characterized by restricted communication among close individuals, and gradually progresses to more complex levels, such as the modern era. During this stage, individuals communicate using mass media platforms such as newspapers, telephones, and the Internet. Additionally, civilizations are continuing to develop toward a more advanced (industrial) stage where cutting-

edge technology drives communication (Savage, 2019).

The influence of media technology on local culture, particularly Siri' Culture, is significant. For instance, Aulia Safitri and Suharno, in a study entitled "Siri' Na Pacce and Sipakatau Culture in the Social Interaction of South Sulawesi Society," highlighted the importance of preserving Siri' Culture. This culture has values that can become social glue and can also prevent conflict in South Sulawesi society. This research employed the literature method and identified three distinct interpretations of Siri' Culture. Firstly, the term Siri' is interpreted as shyness. Secondly, Siri's is defined as maintaining dignity. Thirdly, Siri' denotes diligent effort. The process of social interaction is the main focus of this study (Safitri and Suharno, 2020), however, this discussion also brings up the issue of how the advancement of communication media technology has distorted Siri' Culture.

The second study, entitled "Reconstruction of Siri Culture in Society," was conducted by Abdul Kadir and Aziza Thaba. Siri' Culture can be interpreted as a person's ability to maintain self-esteem and honor through actions that can undermine the value of himself, his family, or his relatives. This research applied the descriptive-qualitative method. The results of this study demonstrated the reconstruction of siri as a form of moral rectitude and honorable conduct that the community highly values. Abdul Kadir and his team conducted research that examined Siri' Culture by constructing it through a novel (Kadir and Thaba, 2019). Sementara pada penelitian ini mengkaji tentang distorsi budaya Siri' diakibatkan oleh perkembangan teknologi.

The third study by Sigit Surahman, titled "Determinism of Communication Technology and Media Globalization toward Indonesian Cultural Arts," found that communication technology and media play a significant role in shaping individuals' worldviews and behaviors in Indonesia. The rapid advancement and sophistication of communication technology have significant influences on the cultural arts and social interaction. This study employed a qualitative descriptive analysis methodology to precisely describe and uncover the occurrences, situations, and variables under investigation (Surahman, 2016). Meanwhile, this study examines the cultural changes in teenagers in the city of Parepare that affect their self-concept, self-esteem, and self-image.

The fourth study by Asiedu and his associates, titled "Behavior of Students on Social Media Sites: The Ghanaian Context," highlighted how technology has the capacity to both positively and negatively influence human behavior. The utilization of media technology exerts influence on admissible or inadmissible behaviors, which may or may not be displayed on social media sites by college students. The study utilized a survey method and randomly selected 204 students from two leading universities in Ghana, with reference to the theory of technological determinism (Asiedu, Buadi, and Martin-yeboah, 2022). In this study, the focus is on evaluating and analyzing three indicators in the distorted

Siri' culture, namely self-concept, self-esteem, self-image, and communication patterns of adolescents in Parepare City.

Muhammad Ngafifi conducted research titled "Technological Advancement and Human Lifestyle in Cultural Perspective." This research focuses on the digital society, where the influence of technological development shapes a society that is characterized by increased hedonism, pragmatism, and secularism. Consequently, this culture exhibits a strong inclination toward seeking immediate pleasure. The method adopted in this research is the literature method with critical description analysis, while the theory of socio-cultural change is also applied (Ngafifi, 2014). This study distinguishes itself by the utilization of field research methods and the application of the idea of technological determinism and media ecology.

Previous research adopted the literature review method as well as theories of interaction and social construction. Meanwhile, the innovation in this research involves the application of the theories of technological determinism and media ecology to examine the changes in Siri' Culture due to technological advances. In addition, the innovation looks at how communication media have distorted Siri' Culture. The research also explores the changes in Siri' Culture through three main indicators, namely self-concept, self-esteem, and self-image. The study revealed that the extent of transformation in Siri' Culture was closely related to the media technology proficiency of adolescents. In addition, Siri' Culture appears to align with religious values in influencing one's self-concept, self-esteem, and self-image.

The objective of this study is to explore the cultural aspects of Siri and the influence of technology on teenagers in Parepare City. The research also involves analysis and description of Siri' Culture, determinism of communication technology in the context of Siri' Culture, and distortion of Siri' Culture among adolescents in Parepare City. This article has scientific benefits in shaping the character of Siri' Culture in adolescents of Parepare City through the formation of self-concept, self-esteem, and self-image.

The study employed a triangulation approach for data collection, incorporating qualitative methods such as observation, surveys, direct interviews, and the distribution of questionnaires (Rustan and Hasriani, 2020). For this study, the methodology involved triangulating data sources through observations and interviews with a number of teenagers in the city of Parepare. This study also utilized researcher triangulation, incorporating experts in the domains of communication and sociology. Additionally, theory triangulation was implemented, drawing upon determinism theory and self-concept theory. The researcher utilized a descriptive qualitative methodology throughout the data gathering phase. This included observing teenagers and distributing a questionnaire to assess their usage patterns of media technology in Parepare City. Additionally, the researcher also employed direct interviews and distributed

questionnaires to uncover the factors that influence consumption patterns and the content that is most frequently consumed. Furthermore, the researcher utilized the Huberman and Miles model to analyze the data, which involved the systematic steps of data collection, selection, verification, and drawing conclusions. By combining relevant questionnaire data, this research ensures the validity of the data in its final stage.

RESULTS AND DISCUSSION

Overview of Siri' Culture in Adolescents

The people of South Sulawesi have long embraced the value of Siri' as a guiding principle in life. Siri' is interpreted as a sense of shyness experienced when engaging in behaviors that go against the existing societal norms. In South Sulawesi, the significance of Siri' remains highly valued, particularly among women. This is because the Bugis community views women as a symbol of familial honor. Therefore, families are expected to take care of their children, especially females, so that they maintain the value of Siri' and prevent any behaviors that may harm or tarnish their family reputation. Based on data from the Center for Disease Control and Prevention (2015), there is a prevalence of premarital sex among adolescents, with a rate of 41%. This data also suggests that there is an increasing trend in premarital sexual behavior among adolescents over time. In Indonesia, surveys show that approximately 4.5% of adolescent boys and 0.7% of adolescent girls engage in premarital sex, highlighting a notable phenomenon within the country. Furthermore, it is worth noting that a significant proportion of adolescents, particularly about 9.3%, which translates to approximately 3.7 million individuals, have admitted their involvement in premarital sexual intercourse. Moreover, as per the 2017 IDHS study, 50% of adolescent boys and 30% of adolescent girls acknowledged participating in premarital sexual activity, indicating a continuing upward trend (Indrayanti & Duma, 2020).

Parents educate their daughters on the significance of Siri, not only as an ethical guide but also as a means of upholding familial reputation. Adolescent girls, particularly those going through puberty, are advised to make informed decisions. Girls are taught to cultivate a strong sense of self-assurance in order to foster self-respect. Hence, it is important for girls to practice cautiousness in putting trust in others, exhibit self-control, uphold their dignity, and remain committed to religious and cultural principles. Furthermore, it is crucial for families to instill Siri's values in their daughters from a young age. This is not only important for perpetuating these values within the family, but also for ensuring their sustainability within the familial context (Indrayanti & Duma, 2020).

The cultural influence of Siri extends beyond family interactions and has notable ramifications in the realms of politics and administration. The values of

Siri are exemplified by the polite and ethical process of transitioning the government of the king. Moreover, it is crucial to give priority to the conservation of customary principles, such as decorum and moral norms, to maintain Siri' and deter any behaviors that contradict the concept of sipakasiri' (Nurkidam, 2023).

Technological determinism implies that the advancement of technology has significant influence over the social, economic, and cultural development of society. The statement highlights the substantial influence of technology on how people interact, work, and live (Čavoški, 2022). In society, information serves as an outcome of the advancement of innovation and technology and a catalyst for political action (Hauer, 2017). Based on the research findings, a significant majority of teenagers (87.9%) utilize media technology as a means of communication. This statistic clearly indicates that technology has played an enormous part in shaping community involvement. Based on the interview:

'...Teknologi merupakan kebutuhan, setiap belajar di sekolah kami ke laboratorium kami menggunakan Komputer membuka aplikasi-aplikasi yang sesuai tugas yang diberikan, terutama hp, mauki berkomunikasi menyakan tugas, sama teman cukup melalui hp, semuanya lebih mudah kalau menggunakan teknologi, terutama jika mau menanyakan tugas yang kurang dipahami kepada guru.

'...Technology is an important necessity in the learning process at our school. When we are in the lab, the use of computers and assignment-relevant apps is common. Cell phones are also a very effective means of communicating with friends or asking questions related to assignments. In addition, the use of technology makes everything more practical, particularly in the context of comprehending instructions from the teacher (interview, informant).

Technology serves as an application of scientific knowledge that facilitates and simplifies work, particularly in activities that are becoming more complex. The progress of technology is frequently associated with new innovations, wherein the greater the level of complexity, the more effortless it becomes to perform a task. Furthermore, technology not only serves as a means of simplifying tasks but also strives to enhance creativity, effectiveness, and efficiency (Kidi, O., & Sos, 2018). Technological advancements have significantly impacted human social dynamics, making technology a crucial factor in shaping human existence. Within the framework of technological determinism, two major arguments exist: (1) technology maintains an independent or autonomous influence, and (2) alterations in technology instigate social transformation (Feng, 2022).

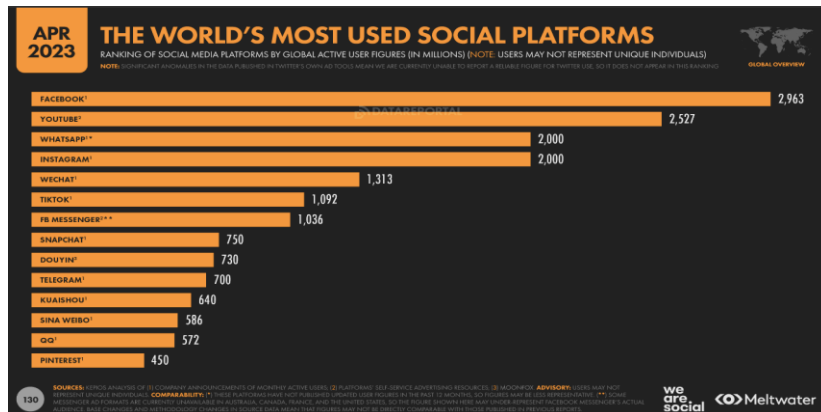
The advancement of technology has diverse effects on society, nation, and state, and every individual has the entitlement to utilize each of these developments (Danuri, 2019). Some of the technologies that still exist based on

the research findings include mail, telegraph, radio, television, facsimile, cable phone, smartphone, and computer. Regarding its utilization among teenagers, the research findings show that, on average, teenagers prefer to use smartphone technology for communication.

According to research data, the predominant choice among teenagers in Parepare City is smartphones, with a remarkable 93.9% of them utilizing these devices for a wide range of needs such as accessing information, communicating, learning, and engaging with their peers. This implies that technology, particularly smartphones, plays a crucial role as a primary factor in the daily activities of adolescents.

Smartphones, the predominant communication technology among teenagers, constituted 100% of usage. This finding demonstrates how heavily technology influences teens' daily activities as a whole. Smartphones have significantly altered the mode of communication among teenagers, becoming them an essential and irreplaceable requirement in their everyday lives. Not only that, Smartphones have emerged as the predominant technology shaping the communication culture of youth today, with virtually every activity being intertwined with smartphone usage. Furthermore, the influence of media, especially media technology, is significant in shaping and directing the progress of society and culture (Čavoški, 2022). There are three distinct groups of teenagers when it comes to their perspective on technology: Firstly, those who actively use and are exposed to posts on social media. Secondly, those who tend not to care about the news that appears on social media. Thirdly, those who exhibit a critical attitude towards the use of social media (A. S. Rustan, 2020).

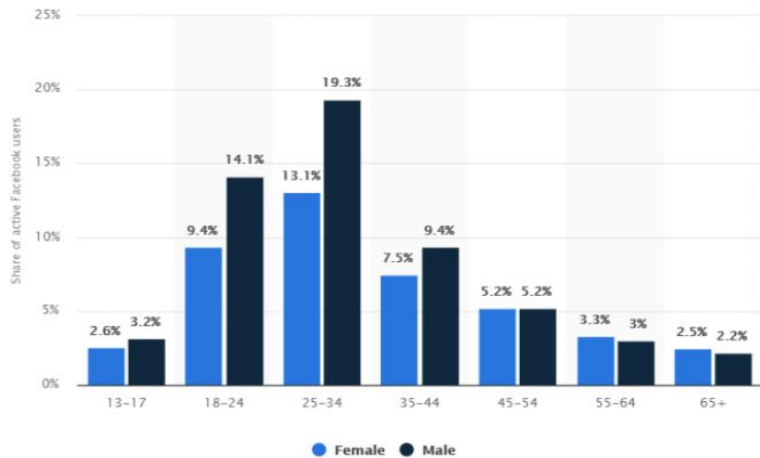
Data from Smart Insights (SI) indicated that Facebook dominates social media usage worldwide, with 2,963 million users (Chaffey, 2023). The percentage of users on each platform can be seen in the following figure:



Source: Dataportal

Figure 1. Data about Internet Users

Facebook users are divided into two distinct gender categories: male and female. According to demographic data published by Smart Insights, Facebook holds a dominant position on a global scale, with the largest demographic group being men aged 25–34. This age range also represents the largest user group for female users. Details of the average age of Facebook users can be seen in the following figure:



Source: Datareportal

Figure 2: Information on the age range of Facebook users

In broad terms, social media exerts a significant impact on individuals' lives. Particularly prevalent on the Facebook platform, its utilization is considered to be essential for a wide range of activities that require information gathering and communication facilitation.

The majority of individuals have information and communication technology devices, with frequent use of (2G) cell phones being particularly prevalent. They access the internet at home through fixed-line hotspots and wireless. Meanwhile, frequently accessed social media include Facebook, Instagram, Google, LinkedIn, Twitter, Path, WhatsApp, BBM, and Youtube. Among all the social media mentioned, WhatsApp is the most dominant instant messaging application used, especially in Parepare City (Trisnani, 2017).

Based on the research, it can be seen that teenagers tend to choose the WhatsApp application as a means of communication. The data displayed that around 87.9% of teenagers, most of whom are school students in Parepare, prefer to use WhatsApp to communicate. One informant stated that:

“Salabsatu aplikasi yang memudahkan kami dalam berkomunikasi sesama teman adalah WhatsApp, sebab dgn aplikasi ini kami bisa berkomunikasi, mengetahui banyak informasi, dan bisa mengirim pesan baik berupa foto, bisa juga dalam bentuk

file/materi belajar”.

“WhatsApp is one application that makes it very easy for us to communicate with friends. Through this application, we can communicate, get various information, and send messages, both in the form of photos and in the form of files or learning materials” (interview, informant).

This statement suggests that the WhatsApp application is a determinant in all activities that represent adolescents, particularly in interacting and communicating with their peers in academic pursuits.

Based on data from the Indonesian Internet Service Providers Association (APJII) survey, social media is the most frequently used internet content among Indonesians, with an approximate usage rate of 89.15% (Ali Mahmudan, 2022).

The data indicated that youngsters are more interested in the content on TikTok and Instagram, with a majority of teenagers, specifically 48.5%, preferring to consume content on TikTok, while 33.3% choose Instagram. One informant stated:

“Dengan Tiktok kita bisa terhibur, belajar, bisa belanja, bisa membuat video-video kita sendiri, dan bahkan bisa menjual, Tiktok bisa dimanfaatkan untuk mencari penghasilan”.

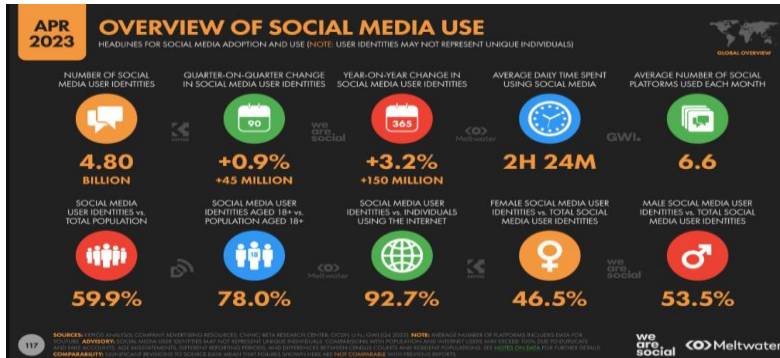
“With Tiktok, we can be entertained, learn, shop, make our own videos, and even make money” (Interview, Informant)

The content of communication media plays a major role in shaping and directing experiences and connecting with culture through the presentation of content that reflects current cultural values, ideologies, and norms. Nevertheless, Islamic content remains secondary in message, highlighting a current obstacle for Islamic media (Taufik et al., 2023).

Communication technology mainly serves to promote efficient communication, enabling adolescents to interact effectively based on their circumstances and place. Nevertheless, the Indonesian Ulema Council (MUI) has established regulations for the utilization of social media, including refraining from engaging in defamation, backbiting, and idle talk (Shuhufi et al., 2022). Technology enables adolescents to easily obtain essential information. Beyond that, social media serves as a platform for the expression of ideas, thoughts, and emotions, including the dissemination of hate speech (Sazali et al., 2022).

Engagement with social media has become a highly popular online activity in the 21st century (Petrova and Pervukhina, 2022). Social media refers to platforms and applications on the internet that allow users to interact, share content, and connect with others online. Currently, around 4.8 billion individuals around the world actively use various social media platforms. This figure

demonstrates the immense global appeal of numerous social media platforms. Furthermore, the influx of new users surged to 150 million over the course of the last 12 months, indicating the ongoing evolution and growing allure of social media. Added to that, social media users spend an average of 2 hours and 24 minutes on the platform each day (Chaffey, 2023). The following figure is related to social media users around the world (Simon Kemp, 2023):



Source: Datareportal

Figure 3. Information about Social Media Users

In addition, based on a report from the British company Hootsuite entitled "Digital 2021: The Latest Insights Into The State of Digital," published on February 11, 2021, the average Indonesian spends approximately 3 hours and 14 minutes accessing social media and around 8 hours and 52 minutes accessing the internet. The report's data indicates that individuals' dependence on media technology is pervasive. This state of dependency is considered a common symptom and a condition influenced by external factors (Bakri, 2022).

Among youths in Parepare City, 57.6% admitted to using media technology for more than 12 hours, while 33.3% revealed using it for exactly 12 hours, and 9.1% claimed using it for 6 hours. Adolescents dedicate a total of six hours each day to utilizing social media platforms. Based on this behavior, it can be concluded that the majority of teenagers devote a significant portion of their time to engaging with online social media in the virtual realm rather than engaging in direct interactions in the physical world. In his book "*Communicating Ala Net Generation*," Budiarto asserted that the advancement of technology, particularly computer-mediated communication, has fundamentally altered the physical and psychological dynamics of interpersonal encounters, whether they occur in person or in virtual settings. This finding aligns with research findings indicating that the digital generation conducts face-to-face communication only when necessary (Fauzi, 2017).

The utilization of communication technology, particularly smartphones and

programs like TikTok and Instagram, instigates changes in the communication culture of youngsters. Based on the findings, 51.5% of youngsters have a preference for socialism, 27.3% lean towards openness, and 18.2% display individualist tendencies. Based on the data above, it can be seen that the influence of technology on teenagers can be either beneficial or detrimental, depending on how they use it. This opinion aligns with the perspectives of the informant mentioned below, who expressed:

“Saya menggunakan smartphone untuk menambah pengatabuan, selain di sekolah, banyak informasi bisa di dapatkan, banyak perubahan-perubahan yang terjadi misalnya banyak teman, banyak kenalan, selalu komunikasi, intinya handphone banyak manfaatnya”.

“I use my smartphone to expand my knowledge. Apart from school, I can access a lot of useful information. The device has also brought about changes in my daily life, such as an increase in the number of friends and acquaintances, as well as enabling more intense communication. Overall, smartphones provide many benefits to me” (Interview, Informant)

The utilization of cellphones among adolescents in Parepare City yields beneficial outcomes, as it allows them to easily find material pertinent to academic tasks and engage in communication with teachers and classmates (Putri et al., 2022). On the contrary, the use of the internet and social media can potentially result in individualistic and non-adaptive behaviors, such as the inability to adapt to a social environment and antisocial behavior (Jr et al., 2023).

According to the theory of technological determinism, media influence, which has a significant impact on shaping and directing development and change, is what drives changes in communication. Media technology is believed to have the ability to exert influence over societies and cultures. The study findings suggest that communication technologies have served as a catalyst for a transformation in the cultural norms around teenage communication. The increase in change included 60.6% of adolescents who experienced changes in their communication patterns. One informant stated:

“Semenjak saya menggunakan smartphone, banyak perubahan yang terjadi dalam berbicara/berkomunikasi khususnya cara berbicara dengan teman, beda kelo berbicara dengan orang tua”.

“Since I started using my smartphone, there has been a significant transformation in the way I communicate, particularly in terms of interacting with friends, which differs from how I communicate with my parents”. (Interview, Informant)

Teenagers in Parepare City have changed the way they live because of what they see in the media. This kind of content can change experiences, limit interactions, and show beliefs, values, and societal norms. In addition, the media can change how people think about and understand culture. It can also change people's thoughts, actions, beliefs, and how they connect with others. According to research, 33.3% of teens in Parepare City make changes to their lives. Hence, it is clear that there are changes in culture, such as in how teens talk to each other and how they live their lives, with each having a large share.

Communication technology media has a significant impact on shaping adolescent self-identity, self-concept, self-respect, and self-image, which in turn can lead to the degradation or even disappearance of Siri culture. According to Marshal McLuhan in "Understanding Media" (Konferensi Nasional, 2013), technology media creates the world as a global village without intermediaries and territorial boundaries. It enables the values of the global community to enter into Indonesian cultural values, notably the culture of Siri.

Siri' signifies an understanding of the Bugis-Makassar people's way of life and cultural values, which have profound significance for daily life. Siri's is described as self-esteem maintenance or shyness. Within the cultural framework of Siri, there is a feeling of shame when committing a disgraceful act or trying to maintain self-esteem against insults from others. This is also used as an effort to achieve a better life. In addition, from an Islamic perspective, siri' refers to feelings of shame when doing something despicable (Darwis, Rizal, Dilo, 2012). However, the presence of technology, especially social media, has become a place where people display *aurat* (body parts required to conceal or be protected from the sight of non-mahram), spread gossip and fake news, and engage in other negative activities. This phenomenon implies that the impact of technology and social media has seemingly eradicated shyness from the social domain.

Individuals, particularly adolescents, engage in the daily conduct of consuming, receiving, and analyzing messages from numerous sources of information. The capacity of each adolescent to comprehend communications differs based on their degree of literacy. Besides, the quality of information is crucial for effectively receiving it. Furthermore, the factors of information quality encompass accuracy, timeliness, relevance, completeness, and cost comparison (Kroenke, D., & Boyle, 2017).

The Impact of Technology Presence on Society

Technology brings about positive and negative impacts on society. Some negative impacts of technology are dependency, violence on games, pornography, and antisocial behavior. From the education aspect, the impacts are a higher level of laziness to study. Also, people more likely write using technology (Setiawan, 2017).

Those phenomena impress culture loss, such as, the loss of *mappatabe* culture because teenagers lost social sensitivity and have a promiscuity lifestyle. Culture is now no more a valuable matter in an interaction. Moreover, the presence of communication technology affects people's way of communication.

Data shows that 45.5% from the samples believe that communication technology influences the local culture preservation, and the other 30.3% believe that it influences the changing of communication style. This result shows that technology gives positive impacts towards teenagers in Parepare. By comparison, research finding shows that 48.4% people partially agree, 32.3% agree, and 19.4% disagree. Communication technology brings impacts on the changing of Siri' culture.

Self-concept is one of some indicators of Siri' culture's in teenagers. The survey found that 90.3% teenagers in Parepare can solve problems. On the other hand, 9.7% believe that they do not have problem solving skills.

Siri' culture has a strong influence on people's social lives. People with strong and positive self-concepts might be more empathetic towards others and appreciating teamwork. In contrast, people with weak and negative self-concepts might be more selfish or careless to others.

Charles Horton Cooley is an American sociologist known for the concept of the "looking glass self", which is first introduced in his book "Human Nature and the Social Order" published in 1902. Cooley's self-concept in the book is known as the "Looking Glass Self" (Setiawan and Nabila, 2022), which depicts how individuals form their self-concepts through social interaction with others. (Cooley, C. H. (1902). Human Nature and the Social Order Charles Scribner's Sons). Interview result shows:

"Proses komunikasi menyebabkan seseorang dapat membangun konsep diri yang mampu mengenali dirinya sendiri dan mampu mengembangkan dirinya. Mengenali diri sendiri disini kita artikan sebagai pengetahuan individu tentang dirinya yang bisa diperoleh lewat informasi yang diberikan orang lain pada diri individu."

"The communication process causes individuals to build a self-concept to recognize and improve themselves. Self-recognition means individuals' knowledge about themselves through information given by others."

(Interview, informant)

Self-concept can be formed through interactions, experiences, and information obtained from others. These would shape our perception of ourselves. For example, a teenager can view himself positively or negatively depending on the interaction process. A good self-concept can be seen from how a teenager is able to overcome problems.

A positive self-concept according to Sulawesi culture is when a teenager views himself as *warani*, *lempu*, *macca*, and *getting*. *Warani* means a person that is

brave in taking risks and decisions. *Lempu* means a person who is honest in every trust given. Meanwhile, *macca* means a smart teenager who can do all kinds of work. Lastly, *getting* refers to a person that has consistency in words and behavior. Furthermore, in Sulawesi culture A positive self-concept also refers to *sipakatau*, *sipakainge*, and *sipakalebbi*, which mean that a teenager should hold tightly these principles when interacting with other teenagers and people who are older or younger.

Data shows that 90.3% teenagers have positive self-concept, but 9.7% do not. According to the interview, some teenagers believe that self concept is only the way how people imagine themselves, as the interview result:

"Menurut saya tidak berhubungan, karena konsep diri menyangkut bagaimana kita melihat diri kita sendiri sedangkan budaya siri lebih menekankan kepada budaya"

"I think it is not related since self-concept is about how we see ourselves while Siri' talks about culture" (Interview, Informant)

Self-concept is not only looking at ourselves, but how other people see us and how we evaluate ourselves based on other people's views. According to one informant:

"Melakukan evaluasi diri akan menemukan kekuatan dan kelemahan dalam diri kita sehingga kita bisa memperbaiki apa yang kurang dan meningkatkan apa yang ada dalam diri" (Wawancara, Informan)

"Doing a self-evaluation will help finding our strengths and weaknesses, so we can improve what is lacking and improve what is within us" (Interview, Informant)

Self-esteem is an individual's personal assessment. It includes how a person feels about themselves involving how they feel worthy, competent, and capable. Self-esteem is a psychological concept that reflects an individual's level of confidence and appreciation for themselves.

Data shows that around 22.6% of technology builds positive perceptions in teenagers, and around 38.7% of technology changes teenagers' attitudes and behavior. It does not only change attitudes and behavior but also 22.6% causes dependency, anxiety, and low self-esteem.

Self-image refers to the mental image or perception that individuals have of themselves including how a person sees and depicts physical characteristics, emotion, personality, and achievement. Self-image is an integral part of a person's self-concept influencing their behavior, decisions and social interactions. Self-concept is formed as a result of the communication experiences including how individuals see themselves, past experiences, and the way they live their lives to determine their future (Tayo et al., 2022).

Furthermore, teenagers play a significant role in establishing their self-image

on social media and their surroundings. Teenagers tend to use social media platforms for communicating messages about themselves. They try to build a positive self-image on social media, to not fake information about themselves, to reflect their desire to be respected and accepted by their friends, to hide messages that have conflict potential, to maintain a positive atmosphere on their social media and avoid confrontation (Nurdin & Labib, 2021).

Data shows that 35.5% of teenagers in Parepare understand that self-image is recognition, assessment, assumptions, and opinions of society about teenagers. 25.8% of teenagers think that self-image is a reflection of a person's behavior in the eyes of society. The rest of them think that self-image is both other people's view and their personal view about themselves.

The presence of technology in family life has an impact on how to communicate. The use of technology often becomes a problem due to age differences, which today's teenagers, digital natives, and digital immigrants have different ways of communicating and perceptions of messages in the media (Qonitatin et al., 2020).

The basic principles of communication ethics are the principles of communication ethics in a general context, as might be discussed in Deddy Mulyana's book or in the communication science discipline. It could involve not only talking about non-verbal communication, but also language can also be considered as a verbal code system (Tuty Mutiah, Ilham Albar, Fitriyanto, 2019).

Communication principles are a framework or guide organizing how communication should take place. According to Harjani Hefni, the communication principles are: *Prinsip ikhlas* (sincerity principle), *prinsip pahala dan dosa* (reward and sin principle), *prinsip kejujuran* (honesty principle), *prinsip positif* (positive principle), *prinsip paket* (complete principle), *prinsip dua telinga satu mulut* (two ears one mouth principle), *prinsip pengawasan* (supervision) (Harjani Hefni, 2017). Based on the research results, general communication principles and communication principles from Bugis and Makassar both from religious and from cultural perspectives have similar substance.

A social phenomenon that is often found in the technological era is cyberbullying either verbal or non-verbal. Verbal cyberbullying is more rude, cruel and sadistic than non-verbal, images, or symbols-bullying (Winoto, Yunus, Sopian, 2019). It is often found on social media that jokes are made using verbal and nonverbal forms of communication. Moreover, on social media we have the freedom to express opinions, which sometimes means that communication ethics are no longer considered. This would end up damaging the image of other people (Nurhadi, 2017). The presence of technology has an impact on cultural diversity among teenagers, which affect on differences in interpretation of the meaning of verbal and nonverbal communication (Indriani & Mulyana, 2021).

The research results state that a lack of knowledge and understanding of

religion can cause poor or negative communication between teenagers. Religion and knowledge play an important role in shaping teenagers' morals in communicating. The book "*Adab al-Lisan*" or "Speech Ethics" is one of the works in the Islamic tradition that outlines the principles of communication ethics. This work includes advice and guidance on how to speak and communicate with kindness and dignity. Several principles of speaking ethics in the Islamic tradition may be contained in the "*Adab al-Lisan*" of Abu Hamid al-Ghazali, an Islamic intellectual who lived in the 11th century who had deep views on ethics, including speech ethics.

In his works, especially in his famous book "*Ihya Ulum al-Din*" (The Revival of Religious Sciences), Al-Ghazali outlined various aspects of speaking ethics. There are several main points and views regarding speaking ethics. The first one is honesty (*Sidq*). Al-Ghazali emphasized the importance of honesty. In Bugis and Makassar culture, people who are trustworthy, responsible, and polite are called *Tau Tojeng*. The second point is openness (*Isyarah*). Al-Ghazali encourages openness, respect and politeness (*adab*) in communication. Bugis culture in Makassar highly values politeness and respect for others. For instance, in a history, when a king says something, and the representatives of the people are not given the opportunity to speak, they would rather pull their *badik* string then leave the forum to indicate that they do not agree. This history conveys the message that no matter how infuriated we are to people, we have to still be polite. In Makassar Bugis language, politeness is called *sipanggaliki* (respect each other). This teaching is a manifestation of what they call *sipakatau* (considering each other as human). In Makassar Bugis culture, if you want to be respected, respect other people (Sugira, 2007). The third point is avoiding *ghibab* (Backbiting). Al-Ghazali prohibited backbiting and highlighted to avoid it. The last point is anger control (*Taballum al-Ghadab*). Al-Ghazali encouraged controlling emotions and speaking calmly and thinking first before speaking.

CONCLUSION

Siri' is a regional philosophy interpreted as a sense of shyness in lifestyle, verbal and non-verbal communication, and daily behavior. It is a local culture that has been preserved through generations, passed down by messages or parental instructions to their children. However, it has been distorted by media technology (Facebook, Instagram, Tik Tok) with its diverse contents. It brings about changes in adolescent behavior for its variety of negative content, such as narcissistic posts with suggestive movements revealing *aurat*, behaviors promoting lust, inappropriate song lyrics, content depicting infidelity, bullying, violence, and showcasing physical flaws to gain followers. The massive transformation can shape a negative self-concept for teenagers, which may lead to the loss of shyness,

respect, appreciation for others, honesty, and empathy. However, technology media can also shape positive self-concepts. The positive or negative changes depend on technological literacy competence. Some teenagers make innovation with technology. According to the Bugis-Makassar culture, positive self-concepts include *macca*, *malempu*, *warani*, *getteng*, *sipakatu*, *sipakainge*, *sipakalebbi*, and *sipanggaliki*. Thus, the concept of siri' aligns with self-concept and communication ethics in the general and Islamic communication perspectives.

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