

Television as a Symbolic Culture: A Study of Media Ethnography in Bogor

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ABSTRACT

Television has become a part of everyday life for people in the world. Television is an electronic mass media that is greatly enjoyed by the public. This media has become part of everyday life for the community, besides that television also has a great influence on attitudes and behavior for its audience, which has positive and negative effects. The program presented by television is a program that can provide quick information for the audience. This journal aims to analyze the meaning of television construction given by the people of Ciluar Village, Bogor. The role of television as a source of information and a means of entertainment has developed into a cultural symbol in a society. Television shifted to become a cultural symbol between a society. This study uses a qualitative approach with ethnographic media. The data collection technique used is observation with three informants involved in this interview, because they meet the criteria (requirements). This study uses selective coding to classify several findings that can describe how the people of Ciluar Village apply television as their symbolic culture. Based on the results of the interview, there are three selective coding, namely interest, watching habit, and television as a symbolic culture. The results show that television has a high influence on measuring the level of equality, especially class and social status, as well as being a source of information and can be a means of entertainment. The people of Ciluar Village, Bogor interpret television according to their socio-cultural context. For those in Ciluar Village, television can be a source of information and as a means of entertainment.

Keywords: television, culture, symbolic, ethnography, village

Televisi Sebagai Budaya Simbolik: Studi Etnografi Media di Bogor

ABSTRAK

Televisi sudah menjadi bagian dari kehidupan sehari-hari bagi masyarakat di dunia. Televisi merupakan media massa elektronik yang sangat dinikmati oleh masyarakat media ini sudah menjadi bagian dari kehidupan sehari-hari bagi masyarakat, selain itu televisi juga mempunyai pengaruh yang besar terhadap sikap dan perilaku bagi audiensnya yang berpengaruh positif dan negatif. Program yang disajikan oleh televisi adalah sebuah program yang dapat memberikan informasi yang cepat bagi khalayak. Jurnal ini bertujuan untuk menganalisis makna konstruksi televisi yang diberikan masyarakat Desa Ciluar, Bogor. Peranan televisi sebagai sumber informasi dan sarana hiburan berkembang menjadi simbol budaya dalam suatu masyarakat. Televisi bergeser menjadi simbol budaya antar suatu masyarakat. Penelitian ini menggunakan pendekatan kualitatif dengan media etnografi. Teknik pengumpulan data yang digunakan adalah observasi dengan tiga orang informan yang terlibat dalam wawancara ini, karena memenuhi kriteria (syarat). Penelitian ini menggunakan selective coding untuk mengklasifikasi

beberapa temuan yang dapat menggambarkan bagaimana masyarakat Desa Ciluar menerapkan televisi sebagai budaya simbolik mereka. Berdasarkan hasil wawancara terdapat tiga selective coding yaitu interest, watching habit, dan televisi sebagai budaya simbolik. Hasilnya menunjukkan televisi mempunyai pengaruh yang tinggi untuk mengukur tingkat kesetaraan terutama kelas dan status sosial serta menjadi sumber informasi dan dapat menjadi sarana hiburan. Masyarakat Desa Ciluar, Bogor menafsirkan televisi sesuai dengan konteks sosial-budaya mereka. Bagi mereka yang ada di Desa Ciluar, televisi dapat menjadi sumber informasi dan sebagai sarana hiburan.

Kata kunci: televisi, budaya, simbolik, etnografi, desa

INTRODUCTION

People living in rural areas consume television as their main source of information. Despite the rapid development of technology in Indonesia, rural communities have limitations in accessing the internet to obtain information. Unlike people who live in urban areas, they no longer use television as the main reference for getting information. The limitations of existing technology in remote areas make television a very important role in shaping attitude patterns in society (Andung et al. 2018).

Television plays a very strategic role in rural communities. Preliminary study results reveal the presence of television in this village, creating a new dependence on it. They watch television like a ritual. This is in line with Gripsrud (2002: 4) which states that many people use television at least as part of a ritual in starting their daily routine. Television is also the main source of audiences to obtain information about the world around them. This causes television as a medium that has a contribution in defining reality to society. Television presents a set of images, ideas, and evaluations for viewers that can be used as a reference for behavior. Because of this, people have become dependent on television as a source of information for knowledge and orientation about what is happening in society (Rozak 2016).

Regarding the role of television as a mass media, Dennis McQuail (2000) mentions that there are six perspectives. First, the media is a window on event and experience that allows the audience to see what is happening in the outside world. Second, the media is a mirror of events in society and the world, implying a faithful reflection that reflects events that exist in society and reflects what it is. Third, the media is a filter or gatekeeper who selects various things to be conveyed to the public by choosing issues that are worthy of being conveyed to the public. Fourth, the media are guides or guides as well as translators for various uncertainties that occur in society. Fifth, the media is a forum to represent various ideas to the public so as to allow for responses and feedback. Sixth, the mass media is an interlocutor that not only functions as a moderator of information, but also a communication partner that enables interactive communication (Mahalli 2016).

In the perspective of media and cultural studies, this reality can be seen as a unifying process. The position of television can no longer be separated from the daily routine of people's lives. Media is an integral part of the community. Therefore, writing this journal aims to analyze the meaning of audience development in Ciluar Village in Bogor regarding the content and

technological aspects of television presence. To help explain this phenomenon, this study uses social action media theory. The media not only influence the culture of society, but also create their own culture, namely the culture of media. That's why some observers refer to it as media globalization, which enters our homes without knocking on doors and without broken windows (Ibrahim, 2007: xviii), which has brought cultural nuances and values that influence people's tastes and lifestyles (Astuti 2003).

According to (Koentjaraningrat, 2000: 181) culture with the basic word culture comes from the Sanskrit "buddhayah", which is the plural form of buddhi which means "mind" or "reason". So the definition of culture as "mindfulness" in the form of creativity, intention and taste, while culture is the result of creativity, initiative, and taste. Koentjaraningrat explained that basically there are many differences between culture and culture, where culture is a pluralistic development of cultivation, which means the power of the mind. Koentjaraningrat distinguishes the existence of three forms of culture, namely: (1) The form of culture as a complex of ideas, ideas, values, norms, rules and so on. (2) The form of culture as a complex of patterned activities and actions of humans in a society. (3) The form of culture as objects made by humans (Juliana 2014).

According to Kellner (2010), media culture cannot be separated from people's lives where society and culture are controlled by the media. The existence of the media dominates the daily life of the audience (Tolić, 2011: 91). Media culture plays a role in the daily life of the public as a topic of conversation and structured activities (Alasutari, 1999: 6). Media culture requires representations and symbols that are disseminated through mass media such as films, television, radio, advertisements, and print media (Arvidsson, 2006: 11). Budianto (2002: 2–3) describes how, in this era of globalization, media culture is very much needed by society. Thus, culture becomes the arena of desires, interests of humans or society to meet their needs, and this underpins the way media culture then joins the community.

Although it is almost impossible, everyday people can be separated from the presence of media culture. Today's life is greatly influenced by factors such as objects produced by certain factory productions (television, radio, computers, etc.), television shows, radio broadcasts, newspapers and magazines. The mass media technology released by the industrial community then creates a separate culture for the people who accept it. When these objects are first seen, when their presence is even considered strange, they then learn how to use them for later pleasure. This situation triggers the development of conditions in which the mass media is positioned as a vehicle to present pleasure, information and certain messages for a cultured society (Rozak 2016).

Media culture has now become the dominant socializing force, with media images and celebrities replacing family, school, values and thoughts. Therefore, media culture produces various models of identification, along with the underlying images of new styles, clothes and behaviors (Kellner, 2010: 22). Media culture objects that are mediated include text (media content), technology, and audiences (Bignell, 2000: 5). As presented by McQuail (2000: 304),

the text or media content in this setting includes not only the physical text of the message itself, but also the voice message and observable images.

In the perspective of media culture, media dominates the daily activities and/or lives of users or audiences where the media 'organize' the audience according to media principles. This is seen in people's habits of spending time with the media (for example, watching television or listening to the radio). Kellner (2010: 3) states that media culture can be identified because people spend so much time listening to the radio, watching television, watching movies, reading magazines and newspapers. These mediated cultural forms then make the audience identify themselves with various ideologies, views, and social and political representations (Mahalli 2016).

This study wants to analyze the meaning of audience development in Ciluar Village, Bogor Regency, West Java Province regarding the content and technological aspects of television presence. To help explain this research, the theory of social action media is used. According to Littlejohn and Foss (2009: 887), in the context of social action media theory, individuals tend to place them in a framework or only individual interaction patterns, therefore, social analysis is ultimately always related to individual action. Social action media theory emphasizes that media users have their own values, ideas and interests with the result that media content is interpreted in the context of the social and cultural values of its audience. Furthermore, the interpretation of media by its audience is influenced by fellow audiences rather than by the media itself (Sangaji 2004).

METHODS

The research method used is an ethnographic method with qualitative research, to understand people's lives in remote areas regarding television as their symbolic culture. The subjects of this study were residents of Ciluar Village, Bogor. Qualitative research is research that is used to examine the condition of natural objects, where the researcher is the key instrument (Sugiyono, 2005). According to Moleong (2005:6), qualitative research is research that intends to understand the phenomena of what is experienced by research subjects such as behavior, perceptions, motivations, actions, etc. holistically, and by means of descriptions in the form of words and language, on a special context that is natural and by utilizing various natural methods. Creswell (in Herdiansyah, 2010: 8), states: "Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of information, and conducts the study in a natural setting".

The purpose of qualitative research according to Kriyantono is to explain a phenomenon as deeply as possible by collecting data as deeply as possible, which shows the importance of depth and detail of the data being studied. In qualitative research, the more in-depth, thorough, and unearthed the data obtained, the better the quality of the research. However, in terms of the number of respondents or research objects, qualitative has fewer objects than quantitative because it prioritizes data depth, not data quantity.

This research method is media ethnography. As a research method, media ethnography according to Ang (in Hartmann, 2006: 255), functions as follows: What is needed by ethnographic work is a form of 'methodological situationalism', underlining ways that are placed in a holistic manner, always bound to the context in which people meet. , use, interpret, enjoy, think and talk about television and other media in everyday life.

In line with Ang, another description of media ethnography as a methodology is given by Murphy (2011: 385) which states that media ethnography is divided into two categories; namely, media ethnography with a focus on audiences, and media ethnography for media production. Media ethnography in relation to the audience (audience ethnography) focuses on media reception (media meaning) and media use. Based on two Murphy categories, the media ethnography method in this study is categorized as audience ethnography. Audience ethnography questions the use of media in everyday life and the meaning of media itself.

By using the ethnographic method, researchers can find the meaning of the object under study, understand the norms that develop in society, strengthen communication of research results more effectively with the audience, identify obstacles to solutions needed by the community. The data collection technique used Observer as participant, observer as participant. The role of the observer in the sense of the observer as a participant means entering the group and openly stating one's identity as an observer. Observer as participant refers to the activity of observing research subjects in a very short period, such as conducting structured interviews. Activities of researchers who tend to observe the object under study without being actively involved in the activities of the group of people being observed. The researcher's involvement in the activities did not determine the group activities observed.

Interview technique is a method used to obtain information through social interaction activities between researchers and those being studied. In this interaction, the researcher tries to reveal the symptoms being studied through question and answer activities (Slamet, 2006: 101). While the observation technique is a non-verbal data collection technique. Observation techniques are used to extract data from data sources in the form of events, places or locations, and recorded images.

The data for this study were collected using in-depth interviews, focus group discussions, and participant observation. Informants in this study were television users aged over 20 years. The informants in this study were 10 people, residents of Ciluar Village, Bogor. Informants were selected randomly. There are several reasons for selecting informants. First, they live in rural areas. Second, these informants consume television more than 4 hours a day (heavy viewers).

Data analysis follows six steps according to Creswell (2013: 276–283). First of all, field data were prepared for analysis. At this stage, all data was recorded and interview transcripts were prepared. Second, all data is read. In this step, the researcher writes general comments by the informants to measure the depth of the information that is already available. The third step is a more detailed analysis involving coding. The coding is based on the research topic. The fourth

is to create a theme based on the results of categorization according to the research objectives. Fifth is to present the report in qualitative description or narrative form. The sixth is interpreting the available data.

RESULT AND DISCUSSION

In qualitative research, data analysis is a useful stage to examine the data that has been obtained from several informants who have been selected during the research. In addition, it is also useful for explaining and ensuring the truth of research findings. This data analysis has been carried out since the beginning and in conjunction with the data collection process in the field. As for the research that has been done, the researchers got several findings that can describe how the people of Ciluar Village, Bogor apply television as their symbolic culture. From the results of interviews and observations, researchers conducted interviews with 3 informants who were residents of Ciluar Village, Bogor who watched television as heavy viewers, namely watching television shows four hours or more per day (Infant, et.al, 1990, 1993). The interview technique was carried out for approximately 5-10 minutes. Technically, the people of Ciluar Village, Bogor apply television as their symbolic culture. With this, the results of data collection from interviews and observations have been processed into the form of interview transcripts and in the form of qualitative coding in accordance with the previously written literature review. Based on the research that has been done, the findings are that there are 3 selective coding, namely; interest, watching habit, and television as a symbolic culture.

Interest

In this selective coding, there are 3 axial, namely the use of television, the reason for watching television, and the impressions watched.

1. Television Use

All informants stated that they watched television as a source of information and entertainment. Unlike the urban community in general, the limited internet network, which enters Ciluar Village makes residents still rely on television as their source of information. Not only that, this researcher also found that many people in Ciluar Village do not have a television at home. Even so, the caring attitude of the people of Ciluar Village shows to embrace each other. The informant stated that residents who do not have televisions will ride with neighbors who have televisions to watch together. This was confirmed by an informant (YS) who stated: "Rarely, those who have a lot of money have television. Rich people are Sonomah who owns a TV, we can just watch it" (YS Informant; May 27, 2019).

2. Reasons for Watching Television

Based on the available interview data, it can be shown that all informants stated that the reason the people of Ciluar Village, Bogor watch television is as a source of information and entertainment. This was confirmed by the informant (YS) who stated: "because in our village only television can be used as entertainment and a source of information" (Informant I; 27 May 2019). The informant said that television can be used as entertainment when bored, "if I just make daily entertainment, yes, watching TV keeps getting rich and bored watching TV"

(Informant M; May 27, 2019). Although television is used as the main source of information and entertainment, television channels are still difficult to obtain. This was confirmed by an informant (YS) who stated: "Yes, that's just the entertainment, the others don't exist yet. TV is very difficult to get the channel." (YS informant; 27 May 2019).

3. Shows Watched

Based on data from field observations, it shows that all residents of Ciluar Village, Bogor choose soap operas to watch. This was confirmed by the informant (YS) who stated: "Soap operas, it's SCTV SCTV soap operas, you often watch soap operas where the third person is holy love which is late at night, it's rare for people to buy TV at night, so the soap operas are supposed to be late at night." (YS informant; 27 May 2019). In addition, another informant also said that sinetron shows can be entertainment.

The informant also stated that doing activities or doing household chores while watching soap operas would be more exciting. This was confirmed by the informant (M) who stated "Eee, if my name is Mrs. Mother, I watch soap operas. Watching soap operas at night again while rubbing my clothes, usually while watching soap operas is really fun" (Informant M; May 27, 2019)

Watching Habit

In this selective coding, there are 3 axial, namely watching time, friends watching, and where to watch.

1. Watching Time

The habit of watching television in the long term (heavy viewer) can affect habits and cause "mean world syndrome". Nancy Signorielli (in Littlejohn, 2005: 289) reports a study of the world of meaning syndrome in which violent viewing in television programs for children is analyzed. More than 2000 programs in prime time and week ends from 1967 to 1985 were analyzed with interesting results. Approximately 71 percent of prime time programs and 94 percent of week end programs have violence. (Hadi 2007) For viewers who are heavy television addicts (heavy viewers) for a long time, it turns out that this gives confidence that no one can be trusted for what appears in the world of violence. These findings indicate that heavy television addicts tend to see this world as dark/terrible and distrust people. What happens on television is the real world. Television becomes a real portrait of the real world (Saefudin and Venus 2005).

Even though they have busy schedules and activities, this does not make the residents of Ciluar Village forget to watch television, in other words they set aside time in the midst of their busy lives to still be able to watch television. This was confirmed by the informant (YS) who stated "It's uncertain, it can't be determined. When it's busy, you don't even have to watch the tv in the shop, when it's quiet, the buyers can watch TV for a long time while watching TV entertainment." (YS Informant; May 27, 2019)

Based on data collected by residents of Ciluar Village, Bogor, the dominant watching television is more than 4 hours every day. This was confirmed by the informant who stated "Emm, every day huh? Erm, yes, about four hours" (Informant I; May 27, 2019), "Yes, four hours, if you count the total from noon to night" (Informant M; May 27, 2019) Another informant also stated that he is accustomed to watching television for 5-6 hours every day. the next day, this was confirmed by an informant (YS) who stated "Oh, maybe five to six hours a day" (YS informant; 27 May 2019).

2. Friends Watching

The presence of television in the family room, being in the house, is a sign that there has been a change in family life. When the television set is turned on, it cannot be simply ignored, so that watching television becomes a kind of collective family experience. In it family relationships can shift, it is not even possible that potential conflicts arise between family members about what to watch, when to watch it, and who is watching. Television is not only a material object, as a commodity or an object of consumption, or an object of spectacle, which includes a cluster of icons and symbols, meaningful audiovisual images, but as a separate entity that acts as a social institution, which is placed and experienced in rhythm and daily routine of domestic life (Triwardani n.d.).

In addition to watching time, watching friends also play an important role in influencing the application of television shows in daily life. Based on the observations of late interviews, it can be shown that all residents of Ciluar Village watch television with close relatives such as friends, family, relatives, neighbors, and children. This was confirmed by the informant who stated "I'm just like aunt at the shop" (YS informant; May 27, 2019) "In the afternoon while taking care of my child, I turn on the TV watching cartoons with my child, at night I want to sleep with my husband, watching TV too" (Informant M; 27 May 2019)

3. Place to Watch

The limited ownership of television in Ciluar Village, Bogor makes villagers who do not have televisions have to go to a neighbor's house who has a television. However, villagers who already have televisions are accustomed to watching television in their respective homes. That there is an informant who watches tv in the living room, in a private room this is confirmed by the informant who stated "It's at the shop, while guarding the shop if you are tired while watching tv" (Informant YS; 27 May 2019) Another informant said that they watched television in the living room and private rooms "Yes, at home, most of them are with family, with children" (Informant I; May 27, 2019) "I do watch TV in the living room, yes, there is a TV in the room, usually it's there" (Informant M; May 27 2019)

Television as a Symbolic Culture

In this selective coding, there are 4 axials, namely television as social class, television as entertainment, television as a source of information, television as social status

1. Television as a Social Class

Owning a television has a unique meaning for the people of Ciluar. The informants admit that watching TV is a form of escape that allows them to forget their problems at home. According to the informants, watching television made them feel less stressed while helping them to relax and distracting them from their problems. Television is considered to have a very important role as a source of information and a means of entertainment. In addition, the limitations of village residents to have television make television a determinant of social class (Wati 2018), where someone who owns a television is considered a wealthy person or a rich person and has a higher social class (A 1993). This was confirmed by an informant (YS) who stated "Rarely, those who have a lot of money have television. Sonomah, rich people, has a TV, so we can watch it later" (YS Informant; 27 May 2019) Interview results prove that television ownership in Ciluar Village, Bogor is still limited. This was confirmed by the informant (YS) who stated "Yes, now my aunt has a TV, before my parents didn't have one" (YS informant; 27 May 2019)

3. Television as Entertainment

Television in the perspective of the Ciluar community is the only source of entertainment. This is because the village is located far from the district capital. Economically, most of the villagers rely on traditional agriculture. Therefore, television programming is considered the main entertainment in the home. Residents of Ciluar Village stated that the role of television is very important as entertainment, the limitations of existing technology make television play an important role in the village as a source of community entertainment "Because in our village, only television can be used as entertainment, a source of information" (Informant YS; 27 May 2019) "Important, entertainment if you are tired of trading, bored and bored, you can watch TV, watch soap operas, watch TV shows that sing" (YS Informant; 27 May 2019) "In my opinion, it is important, because in our village there is little entertainment. , so TV is the only one, so I think it's important" (Informant I; May 27, 2019)

4. Television as a Source of Information

Television as the most popular mass media, is present as a form of fulfilling the needs of the people who are full of information, with various broadcasts that have continued until now. The events are presented in various forms, ranging from soap operas, films, comedy, talk shows, news, realty shows to advertisements (Lathifah 2016). The role of television in Ciluar Village also plays an important role as a source of information for the residents of Ciluar Village. This was confirmed by the informant who stated "Oh, it's important, right, if we know the latest information, then what's new is all on TV" (Informant M; 27 May 2019) "Because in our village, only television can be used. be entertainment, a source of information" (Informant I; May 27, 2019)

5. Television as a Social Status

Another meaning of the presence of television for Ciluar Village is that the content is used as a reference in everyday life. This is seen especially in the category of entertainment programs, especially soap operas and films. For the audience in Ciluar Village, watching soap operas and films is not only considered as entertainment but also as an example of how to behave in real life. Film. The results of interviews with residents of Ciluar Village stated that television was

also considered a community trend to follow the style of dressing, speaking, applying makeup and so on (Ibrahim 2011).

Most of the residents of Ciluar Village imitate the style of the artist on television "Yes, sometimes you watch the news too, then watch the soap operas, you can also see the style of clothing, the way you talk, you know, most of the rich soap operas in Jakarta, You know what life is like in Jakarta, so we look at it a little bit like that" (YS Informant; 27 May 2019) soap operas or tv are not only entertainment and information but have an influence on becoming a trend, especially in fashion. Every day, you keep wearing it, for example, like your hair is cut, following the rich in the soap opera star, make it good, this is where mothers like to watch soap operas, you know, your hair style is similar to this soap opera, so it's known, eeee, his hair looks like a soap star" (Informant I; May 27, 2019) In addition, television shows have also become the subject of discussion for villagers to retell with their relatives. My husband also sometimes goes to the movies so we both know the storyline so we can talk together" (Informant I; 27 May 2019).

The findings of the Meaning of Television Construction by the Ciluar Silverstone Village community (in Evans, 2011: 4) confirms that talking about television is not only limited to content but also includes technology. Evans mentions that television is a dual articulation model. Television is not just a medium or window to the world but also a physical object that has cultural value. Therefore, the discussion of the meaning of television in this study includes content and technology (physical aspects).

Based on existing data, it is stated that the role of television as a social status is where the people of Ciluar Village consider that the role of television can affect close relationships with relatives, friends, and family. This is also confirmed in previous research in Tulloch (2002: 18) David Morley views telecommunications as a domestic medium. Morley believes that television media has a close relationship with the household or family. Television is an integral part that cannot be separated from the household. Rivers et al. (2008: 37) states that such media are similar to the connections that humans have with other commodities such as cars, clothes, watches, and various other everyday objects that are now an integral part of human life. Television also has a complex economic meaning. Buying and using television, like any other technology, changes a person's status in everyday life from being a commodity to an object of consumption (Morley and Silverstone, 2005: 199).

In addition, the data found also stated that the role of television as a social class where the limitations of television owners in a society made television owners considered capable people. This is also confirmed in previous studies. According to Vivian (2014: 224), because of the large number of viewers, television has become the form of media with the greatest effect on people, culture and other types of media. In fact, television is currently the dominant mass media for the entertainment and news categories. Television in the community is the main and preferred medium of entertainment. Therefore, having a television is a matter of pride for the people of Ciluar village. Being able to afford a television is also a matter of convenience

because in years past people generally had to watch TV at their neighbors' houses, with the children going out at night to watch TV.

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According to Joseph Straubhaar & Robert La Rose in Tine Silvana R (2002) the average person spends 2600 hours each year watching television or listening to the radio. For 325 hours done simultaneously with doing a job. Over 900 hours are allocated to other media including newspapers, magazines, books, music, video games and the internet. Through cultivation analysis theory, as quoted by Hadi (2007), Gerbner stated that for heavy television addicts (heavy viewers), this world tends to be believed to be a bad place than those who are not heavy addicts (light viewers). Heavy viewers have a great influence on people's lives because they present a picture of our society, by observing, listening and reading. Television encourages us to study and act to find out what values are important. Several cases show that television is like trying to impose the values and behavior patterns of society. This can be seen in popular shows, namely soap operas. When soap operas are present in our daily activities, unconsciously certain values have been socialized.

Viewers in border areas have their own reference when dealing with such media. People's interpretation of the existence of television media because technology and content are influenced by their environment. The social and cultural context of audiences is a major determinant of the meaning they give to television. Viewers are creators of meaning and therefore they will continue to strive to make television content 'meaningful' by connecting it to their own lives and needs (Grossberg in Whitehouse-Hart, 2014: 29).

Audiences tend to share the meaning they get from watching television and discussing it with their friends is a form of sharing pleasure (Buckingham in Tulloch, 2000: 58). Moreover, the television program chosen by the audience is closely related to their daily activities (Elsaesser in Gorton, 2009: 39). For the audience, the existence of television has a meaningful value in their daily life. As explained, audiences in Indonesian villages interpreted television ownership as a symbol of convenience.

Based on the data we have found, it can be said that television has an important role in establishing close relationships within the family. Previous research says in Tulloch (2002: 18) David Morley views telecommunications as a domestic medium. Morley believes that television media has a close relationship with the household or family. Television is an integral part that cannot be separated from the household. Rivers et al (2008: 37) state that such media are similar to the connections that humans have with other commodities such as cars, clothes, watches, and various other everyday objects that are now an integral part of human life. For

this reason, the people of Ciluar believe that only people who can economically afford television can buy television. Owning a television portends economic success in society. Audiences in border areas have their own references when dealing with the media. People's interpretation of the existence of television media because technology and content are influenced by their environment.

The social and cultural context of audiences is a major determinant of the meaning they give to television. From the perspective of social media action theory introduced by Gerard Schoening and James Anderson, audiences create their own texts and meanings from television content sequentially to achieve their various goals (Littlejohn and Foss, 2009: 888). In the context of media culture, television is present as an integral part of society. Television and society have experienced a process of unification. Television has become a technology that is always present in the daily life cycle of people. Its presence affects the routines of people's lives. Media culture can be seen from the media ecology theory introduced by Marshall McLuhan to understand how the media shape and regulate a culture. He said that the mainstream electronic media (including television) had changed society tremendously. Society becomes very dependent on the existence of media technology and the social fabric of society based on its ability to deal with technology (West and Turner, 2008: 139).

CONCLUSION

Based on the above research entitled Television as a symbolic culture; The study of media ethnography in Bogor is, first, television in the perspective of media ethnography has become an inseparable part of the daily routine of the audience under study. With various material limitations because their livelihood is only able to meet food needs, rural communities often force their will to be able to imitate the appearance and lifestyle of actors on television as shown.

Data collection techniques using in-depth interviews, 3 informants with established criteria, namely; is a permanent resident of Ciluar Bogor village, is a heavy viewer, and is over 20 years old. Television is a mass media that is used as a source of information and entertainment. Television viewers in Ciluar Village also generally interpret television as a symbol of comfort and entertainment and as a way to overcome boredom at home. In addition, the meaning of television for the people of Ciluar Village has developed into a symbolic culture, the meaning of television is also interpreted as a tool to strengthen social relations with family. Television recognizes social unity with the audience. The limitations of ownership in Ciluar Village make television a social class where television owners are considered to be people who are located, television ownership is similar to ownership of other objects such as vehicles or other useful objects. Second, the audience in Ciluar Village is an active community. They interpret technology and television viewing as social status. They make television a role model for dressing style, applying makeup, and so on. With various educational backgrounds, the social environment also determines the construction of meaning they associate with the presence of television. Third, the identity of the people of Ciluar Village also influences the meaning they

give to television. Even though each community uses the same television station to watch relatively the same programs, there are differences in the way they apply the television broadcasts.

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