

CHAPTER 1

INTRODUCTION

1.1 Background of The Study

Nowadays, globalization is the consequence of science development around the world. One can connect to another without being bordered or limited, particularly in term of cultural development. Robertson defined globalization as a compression of the world and the intensification of consciousness of the world as a whole (Movius 7). Based on the previous statement, globalization is being shaped by technological change (Pieterse 9). Then, Martin Albrow (1996) argues that globalization results in a world society as all those processes by which the people of the world are incorporated into a single world society, global society. This notion of a single global society implies homogenization (Movius 8). For example, McDonalization is a process of homogenization of the culture, because the McDonald authority systematically controls the regulation and rules around the world.

Referring to the phenomena of globalization, it becomes a challenge for a local culture to keep its locality. The challenge comes from the effect of globalization. Tomlinson said that globalization disturbs the way we conceptualize culture. Besides, culture also has a long connotation that ties to the idea of a fixed locality. The idea of a culture implicitly connects meaning construction with particularity and location (Tomlinson 14). In the term of locality, globalization is a challenge that faced by locality, particularly in the

problem of local culture. To emphasize the importance of culture in term of improving local beings, it should be pay attention to and incorporating unique cultural values, traditions, value systems, and related factors (Brennan, Cantrell and Kumaran 1). In addition, local culture can serve as a basis for development. Such efforts can serve to promote the local identities, regional languages, and minority cultures. Efforts can focus on preservation or promotion of a culture, but they can also use culture to mobilize the local population (Brennan, Cantrell and Kumaran 2). According to the statement above, local culture is a landscape that can promote culture and identity that are being attention in the cultural values or traditions. Actually, local culture is defined as a characteristic of local identity through the past until present by cultural traditions.

In some cases, authenticity in local culture is suitable to be questions, because authenticity in the globalization is diffuse. Barber said that authentic culture is itself a cultural product of earlier cultural interaction, so it's not the fixed item that critics sometimes suggest (Barber 8). For example, the phenomenon of *angkringan* which become the identity and local culture of Jogja has become a debate in the authenticity of *angkringan* in Surabaya. It is supported by some sources of magazine and newspaper. *Angkringan* has been developed in Surabaya, beginning from the concept of luxury, medium, until the same concept with the general *angkringan* in Yogyakarta (Buletin Bulanan Prasetya 30). Jawa Pos media has published about different role of *angkringan* in Jogja. Jawa Pos writes about *angkringan* in Surabaya entitled *Angkringan Rasa Bintang Lima* (Jawa Pos 18). It tells about development of *Angkringan* is not only spread on

roadside, but also spread in Hotel, especially in Bumi Hotel Surabaya. The phenomena of angkringan in Surabaya that have varieties concept become a landscape of questions of authenticity to be discussed. The phenomena of angkringan in Surabaya can be discussed because actually *angkringan* is firstly defined and well known in Jogja. People who knew Jogja, they are surely know about angkringan. It is very famous in Jogja, and it becomes one of the symbol of the city (Jannah 1). Angkringan in this phenomena means that derived from angkring, a long carrying pole with containers of food, drinks, and utensils at both ends. Angkringan is food or drink sold by peddlers in such containers (Jannah 1)

Although the term of angkringan is first defined in Jogja, it means that angkringan is the authentic culture of Jogja. The meaning of authenticity is always to be questioned. Authenticity is being in accordance with fact as being true in substance (Vannini and Williams 2). According to Richard Peterson, authenticity here comes from a social construction of the phenomenon during the role of time and space (Vannini and Williams 2-3). Authenticity is defined as a fact as being true in substance. It means that it can be authentic that is related to the source of fact as consequence of being true in substance in history and originators. Related to the history of angkringan, Mustika Nur Jannah entitled *The Changes of Angkringan* (2006) talks about the changes of the angkringan in Jogja including the effect and impact to the change of the angkringan. Originally, the meaning of angkringan is a simple eating place that sells rice, which is wrapped by banana leaf. Then the word of angkringan itself found in Jogja (Jannah 1). Therefore, we can say that the authenticity of angkringan Jogja is debatable when we relate it

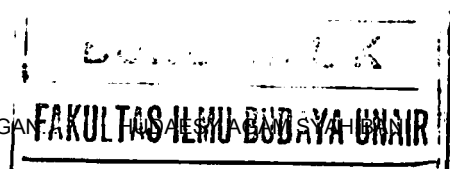
with the phenomena of angkringan Jogja in Surabaya. The elements of angkringan such as traditionally a place for eating together, drinking coffee, social interaction are not a new concept and they may come from different place (Webster 263).

The phenomena of angkringan Jogja in Surabaya is the example of cultural interactions from two different places and cultures. In the globalization, cultural flows are the possible consequences of the different culture. Diana Crane said that cultural flows or network model offers an alternative conception of the transmission process, as influences that do not necessarily originate in the same place or flow in the same direction. Receivers may also be originators. In this model, cultural globalization corresponds to a network with no clearly defined center or periphery (Crane, 3). The underlined statement that related to the authenticity is receiver may also be originators, corresponds to a network with no clearly defined center or periphery (Crane 3). Refers to statement above, cultural flows model occurs in position of no center of cultural power. Receiver can be as an originator is the possible implies of cultural flows. Angkringan Jogja is received by Surabaya and then it was reinvented by Surabaya.

As it is mentioned before, the phenomena of angkringan also have some connect to the cultural flows between globalization and local culture that is indicated by globalization. Crane said that globalization is a one way of global genres that adapting for local audiences, so that the global blends with the local (Crane 17). Globalization and cultural flows of angkringan Jogja are becoming cultural mixture in Surabaya. In addition, Pieterse said that globalization can be

defined as globalization if it means the reinforcement of something or goes together with localism, like in think globally, but act locally (Pieterse 70). Related to the statement before, phenomena of angkringan Jogja in Surabaya from Buletin Bulanan Prasetya and Jawa Pos has mentioned above as the related phenomena within cultural flows and glocalization. Therefore, glocalization is the focus of the problem from angkringan Jogja in Surabaya. Specifically, Angkringan Banyu Anget as an object of angkringan in Surabaya that is compared to the angkringan Lek Man in Jogja which becomes pioneer of angkringan in Jogja.

Angkringan Banyu Anget is the first object of the study in Surabaya. As it has already discussed before, angkringan has been spread in Surabaya with different concept in culture of angkringan, particularly in case of angkringan Banyu Anget in Surabaya. Angkringan Banyu Anget in Surabaya has a distinctive concept, especially in organizing the event of art and culture. November 28, 2013, event of Bulan Bahasa Roadshow of Indonesian Literature of Faculty of Humanities, Airlangga University has already held in Angkringan Banyu Anget Surabaya (Bulan 2013). In this event, it showed an art performance that consist of music of poetry, poetry night, band acoustic, until book discussion of "Surabaya Punya Cerita" by his writer Dhahana Adi. Then, angkringan Banyu Anget in Surabaya also can be found in media internet access, particularly in Youtube. Angkringan Banyu Anget was represented by Youtube with the uniquely and differences among angkringan in general. It represented that angkringan Banyu Anget became a product of culture that forms a commodity of global media, particularly in Youtube access. Back to phenomena above, it is indicated that



combination of technology, media, and ideology exist in angkringan Banyu Anget. It is an image that angkringan Banyu Anget is not similar with angkringan in general. In addition, there is a previous study which discussed a similar object that has been conducted by Erika Dwihayuningtyas (2010) with the title “Angkringan Hotspot: Ekspresi Perubahan Sosial Masyarakat Yogyakarta 2010 “. It talks about angkringan hotspot in Jogja, a symbol of the change of angkringan in Jogja. Dwihayuningtyas said that angkringan hotspot which is like cafe makes angkringan as a symbol of modernity. Cultural mixing of cafe and angkringan makes the concept of traditional in angkringan is disappearing. It is similar with the phenomena of angkringan Banyu Anget that is indicated by cultural mixture of global and local.

Angkringan Lek Man in Jogja is the second object of the research that becomes a comparison object of angkringan Banyu Anget in Surabaya. Angkringan Lek Man in Jogja is categorizing of the pioneer of angkringan in Jogja. “Angkringan is start from Wiro Sentono or well known with Mbah Pairo that comes from Klaten. In 1963, he came to Jogja brought his angkring from Klaten to Jogja. In 1969, the angkring was endowed to Siswo Raharjo that known as Lek Man. From 1969 until now, the angkringan is well known as angkringan Lek Man that is placed in Tugu Station particularly in Wongsodirjan Street” (Jannah 4-5). Based on Jannah in her study, angkringan Lek Man became the pioneer of angkringan in Jogja. In addition, Dwihayuningtyas adds that angkringan Lek Man is still as a traditional angkringan in Jogja. Angkringan Lek Man is an angkringan that still uses “gerobag pikul“ which becomes the character

of angkringan. Besides, there is still a traditional item that is being used in angkringan Lek Man” (Dwihayungtyas 39).

In the previous studies about angkringan, researcher conducted a study that focuses in phenomena of angkringan Jogja. First, entitled *Angkringan Hotspot: Perubahan Sosial Masyarakat Yogyakarta 2010* written by Erika Dwihayuningtyas (2010). Her thesis tells about relationship between the presences of angkringan with hotspot for internet connection facility and social changes. The technology effect by globalization is a similarity phenomena that related to this research, especially the things which are related to the internet connections. Dwihayuningtyas makes the idea of Hotspot that is categorized by as modern. The differences are the focus of the research. Dwihayuningtyas research tells about the discovered meaning of social development in angkringan hotspot, whereas my research focuses on how glocalization occurs in angkringan. The second entitled *Pembentukan Ruang Kolektif Oleh Masyarakat Studi Kasus: Angkringan Tugu* written by Klara Puspa Indrawati (2012). Actually, her thesis is talk about space of public in term of architecture, but the similar object toward this research is angkringan. The similarity of her thesis with my research is the object of angkringan. In addition, case studies become our strategy of qualitative research. Then, the differences are the focus of the research and point of view’s research. Her focus and point of view toward angkringan are that the space of public that are benefit to make a culture and social interaction of angkringan Tugu can be used as a building in night namely “Lesehan”. Her thesis can help the researcher

in the references of cultural norm, social interaction of “Lesehan”, and history of angkringan Tugu in Jogja.

For the last, *Globalization and Singaporean Festivals* by Malcom Foley, Galey McPherson, and Cathy Matheson (2006) are becoming previous studies of this research that had related to the aspect of cultural globalization. Their journal discusses about Singapore’s tourism and event policy in relation to the impact of globalizing influences upon its cultural events, and to elaborate upon both the development of events and festivals within Singapore and the workings of the glocalization process. The process of globalization has similarity focus that was related to this research. In addition, their journal also has qualitative method that related to this research. But the cultural phenomena that will be discussed are becoming different with this research because it is focus to the phenomena of events and festivals of Singapore. So that, the phenomena of cultural flows and cultural mixture that was indicated by globalization of Angkringan Banyu Anget in Surabaya become the focus of this research.

1.1 Statement of the Problem

1. How does glocalization occur in angkringan Banyu Anget in Surabaya?

1.2 Objective of The Research

Based on the explanation above, the objective of this research is to solve the statement of the problem of this research that can be approached by analyzing the cultural flows and cultural mixture of angkringan Banyu Anget in Surabaya through angkringan Lek Man in Jogja that becomes the comparison and source of

pioneer's angkringan in Jogja. By analyzing this phenomenon, it is hoped that it will answer how glocalization of angkringan Banyu Anget in Surabaya occurs

1.3 Significance of The Research

The significance of this research is to look for information, knowledge, and explanation between angkringan Banyu Anget in Surabaya and angkringan Lek Man in Jogja in the process of glocalization. Glocalization is the useful study of cultural studies major that help cultural adaptation of the cultural product in the globalization. This research aims to make the readers realize and to give a clear description to the readers by providing an understanding of how glocalization of angkringan Banyu Anget in Surabaya become a strategy of local culture toward globalization without disappearing tradition and distinctive feature of angkringan Jogja.

In addition, researcher hopes can give some advantages to everyone that are divided into three reasons. First, the researcher hopes that this research as the first research in Surabaya, particularly in term of glocalization of angkringan Jogja. Researcher hopes that this research will become an inspiration to the others for doing the research that have relationship with this research. Second, the researcher hopes that this research can contribute more in Cultural Studies, English Department, Universitas Airlangga as the advance review, especially for those who want analyze in cultural flows, and glocalization process of angkringan Jogja. Third, researcher hopes that this research is not only as the related studies

in Surabaya, but also this research is used by students or people in Jogja, a city of culture where the beginning of angkringan born in the history.

1.4 Definition of Key Terms

Angkringan : The word of angkringan is derived from angkring, a long carrying pole with containers of food, drinks, and utensils at both ends. Angkringan is food or drink sold by peddlers in such containers (Jannah .4)

Cultural Flows : An alternative conception of the transmission process, as influences that do not necessarily originate in the same place or flow in the same direction (Crane 3)

Cultural Globalization : The emergence of a specific set of values and beliefs that are largely shared around the planet” (Castells 117)

Globalization : Globalization as the spread of modernity and discusses time space distanciation, referring to the way in which instantaneous electronic communication erodes the constraints of distance and time on social organization and interaction (Giddens 64)

Glocalization : A way of global genres that adapted for local audiences, so that the global blends with the local
(Crane 17)

CHAPTER 2

LITERATURE REVIEW