



## **CULTURE AND LOCAL WISDOM IN WOMEN COMMUNITY IN DIGITAL ERA**

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**Abstract: Culture and local wisdom in women community in digital era.** The purpose of this article is to find out how the role of culture and local wisdom towards the women's community. This article was written because the involvement of women is still considered lacking in the digital era and also offices. This is caused by lack of competence, time, and access to information and computer technology. The culture of sharing organizations, which is based on local culture and local wisdom, is needed as a counterweight to the women's community in the digital era. This research used a policy research approach which is defined as a type of research that investigate fundamental social problems that occur in society. The COI (Community of Inquiry) formulation is used in this article to overcome social problems in the digital age. From the research results, COI formulation is well implemented to increase empowerment and the role of women in the digital era, including its role in offices and in the family.

Keyword: Women's Community, Local Wisdom, Community of Inquiry

**Abstract: Budaya dan Kearifan Lokal dalam Masyarakat Perempuan di Era Digital.** Tujuan dari artikel ini adalah untuk mengetahui bagaimana peran dari budaya dan kearifan lokal terhadap komunitas perempuan. Artikel ini ditulis karena keterlibatan perempuan dinilai masih kurang di era digital dan juga perkantoran. Hal ini disebabkan oleh kurangnya kompetensi, waktu, dan akses terhadap informasi serta teknologi komputer. Budaya organisasi berbagi yang disadarkan pada budaya lokal dan kearifan lokal dibutuhkan sebagai penyeimbang bagi komunitas perempuan di era digital. Penelitian ini menggunakan pendekatan penelitian kebijakan yang didefinisikan sebagai jenis penelitian yang berupaya menyelidiki masalah sosial mendasar yang terjadi di masyarakat. Formulasi COI (*Community of Enquiry*) digunakan untuk mengatasi permasalahan sosial di era digital. Dari hasil penelitian, diketahui bahwa formulasi COI baik diimplementasikan untuk meningkatkan peran dan pemberdayaan perempuan di era digital, termasuk perannya di perkantoran dan di keluarga.

Kata kunci: Komunitas Perempuan, Kearifan Lokal, Community of Inquiry

## INTRODUCTION

Technology has a significant impact on human life, including on the direction and also the pace of life. In the digital era, human life is easier. On top of that, now human can do anything that seems impossible in the past. Because of the convenience caused by technological developments, human behavior has changed. Nowadays, people are busy with their smart phones because all their activities are assisted by smart phones or gadgets.

Massive economic and technological expansion has a profound effect on intellectual and moral values. Furthermore, they also cause local culture to be forgotten. Developing countries based on local wisdom have popularized various forms of national system formulation that uphold equal dignity and human dignity. But because of the increased use of technology, it makes easy for foreign cultures to penetrate, local cultural values end up experiencing sharp degradation.

Women play a significant role in bridging the family life and economy sector. From the result of the study conducted by Bowen and Miller (2018), they say that women can bring the change to their families, communities, and also their own lives. It is because women can convey things easily and quickly. They also can follow the technological developments quite fast. However, sometimes the role of women is hampered by gender issues (Kohler-Rollefson, 2017).

Global competition in the digital era is getting tighter. The rapid development of technology has affected various aspects of life and created trends, from conventional to digital. Women have an important role in increasing Indonesia's digital economy. They can empower each other and spread the message widely that women can compete and participate in this new era. However, there are still many women in Indonesia who are unfamiliar with the use of mobile digital technology. They do not have the knowledge and understanding of how to use the internet and digital technology that can help improve the quality of their life. This is become an important issue for Indonesia.

All of the countries in the world are focus on enriching more their future generation in term of cognitive, affective, and psychomotor. To support it, digital media can be used as the media to shape the character, way of thinking, and behavior of the next generation that fit with the frame of social, natural, and spiritual. The example of digital media that can be used as a media are posters, cartoons, news, opinions, short stories, videos, films,

biotechnology, and other creative works. Besides to shape the character, the most important thing is to prepare the next generation to face digital-based global era. Thus, leadership that can develop the leadership of women is needed to form competent generation because women are playing an important role related to generation all of the world.

In maintaining the sustainable development of the next generation, women's leadership and the role of women themselves are needed. It is because women are considered to be the main gate of education for the next generation (Llyod and Young, 2009). The obstacles to women's leaders in this context, however, have changed. From a practical perspective, the study of important movements and women's movements to confront hierarchical domination and promotion and, importantly, not only change structures but also perceptions (Shinbrot, Wilkins, Gretzel, & Bowser, 2019).

Gender equality in the world of work or office, particularly in the developing countries, can be realized by 2040. It is reflected in multinational companies engaged in management consulting, technology services, and outsourcing that have increased women's involvement in the digital fluency sector. Not only multinational companies, the government has also supported women by facilitating women's involvement in the digital fluency sector. The form of government support for women's involvement in the digital era can be realized by providing various programs and activities needed by women. In addition, the government must also encourage women to participate in IT-based education, thus skills to work for women will also increase. In other word, the policies that encourage the public, including women, to be well educated are needed. The goal is that they can face challenges well and maximize the potential of the digital world.

As mentioned before, women play an important role for the next generation. Not only because they give birth and be the first teacher for their children, they also responsible for shaping the next generation who is aware of the civilization. Furthermore, women also have a responsibility in building the role of culture and local wisdom as a foundation for women's communities. This is reflected in Maasai's ethnic identity in Tanzania as a community that carries out social, cultural and political transformations triggered by urbanization and market liberalization (Allegretti, 2018).

Cultural collaboration between the community and local wisdom is a form of collaboration needed in carrying out all education in the women community. The theoretical framework of this idea is centered on the Community of Inquiry (CoI) model which involves

online education with limited users, selective users, and broad users. According to Garrison et al (1999), CoI is a learning design that is used for e-learning and aim to provide a framework in order to make CMC (Computer-mediated Communication) be an educational supporter. The strategies adopted differ significantly from others in terms of the tools and resources available to students (Kovanović, et al., 2018).

Inquiry education in an online learning environment for future generations and women community in the digital age is considered necessary. It is because inquiry education involves dimension of social and cognitive presence. Those dimensions provide additional support for the validity of CoI as a framework for building effective online learning environments (Akyol, et al., 2010). According to Garrison et al (2010), cognitive presence makes critical and higher-order thinking develop. There are four phases of cognitive presences in inquiry education, they are problem conceptualization, generation of idea, knowledge synthesis, and knowledge implementation and evaluation. However, social presence focuses on social interaction within learning group in a dynamic social climate (Rourke et al., 1999). Social presence consists of open communication, affective expression, and group cohesion.

#### **Sharing culture as a local wisdom-based organizational culture in the digital era**

All activities of life should not only be understood as a part of the norm and value activities. They should also be understood as a reflection of theological norms and cultural values that often go hand in hand. Education can be a solution to make it happens. It is because education is the key to improve quality of life. However, implementing the aforesaid view in school is a significant challenge (Bowen & Miller, 2018).

Organizational culture of sharing is an essential characteristic of organizational culture of Indonesia. It can be formed through the collaboration of the community culture and traditional culture. In addition, local wisdom also has a role in building organizational culture of sharing. This culture can be considered as a model of collaborative management between technological innovation, and a local value which can build competitive human resource in the digital era (Mulyaningsih, 2018).

Culture is a pattern of human activity that is systematically passed down from generation to generation through a learning process to create a particular way of life that best fits the environment (Wibowo, 2016: 14). According to Wijayanti (2015), each organization or company has its own culture. Organizational culture can be interpreted as the values, norms,

policies, or procedures that are used as the basis for behavior in the organization. Organizational culture contributes greatly to the community compared to bureaucratic behavior (Mulyaningsih, 2010). Meanwhile, sharing is a characteristic of organizational culture in Indonesia that is developed from the local culture and can be used as guidance by the community in running various activities. This culture is also able to strengthen national resilience.

Sharing, which is a characteristic of organizational culture in Indonesia, is used as a basis for action and behavior. This is used in dealing with the nation's problems and doing business with other countries. This culture developed from the collaboration of Pancasila philosophy and local culture. Therefore, if public services are carried out with bureaucracy and based on local cultural characteristics it can affect good thinking patterns, actions based on friendliness, and professionalism. This is the impetus to realign the organizational culture by incorporating a culture of sharing. This alignment is carried out to collaborate the understanding of local culture as an internal culture with external culture as a result of globalization. Cultural harmonization is carried out because sometimes external culture, as a result of globalization, does not support organizational culture in Indonesia.

The application of the organizational culture of sharing in a community can be carried out well if there is a collaboration of values and norms between the two sides as described the following figure:

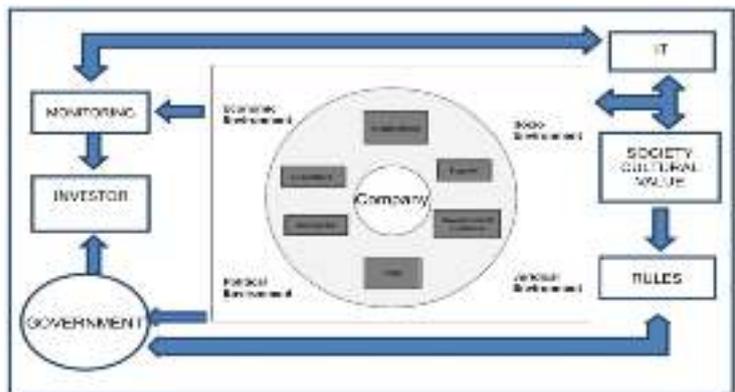


Figure 1. IT collaboration with cultural transparency as a fundamental human resource mindset in the 4.0 era of the revolution industry

The model represented in Figure 1 above, can be applied in the business world. In the business world, this model will be suitable for MSME (Micro, Small, and Medium Enterprise) in Indonesia to participate at the international level. It is because the model that combines local wisdom and IT-based culture allows MSME actors to be the best, both at national and international levels. In addition, this model can also be adopted by the women's Culture and Local Wisdom in Women Community in Digital Era (Mulyaningsih)

community. This model can increase women's empowerment. The women's community can have greater opportunities to participate maximally in the digital age.

Local wisdom consists of two words, they are wisdom and local. So, the meaning of local wisdom can simply be understood as a local idea that is wise, full of wisdom, good value, embedded and followed by members of the community. Local wisdom is part of the culture of a society that cannot be separated from the community itself. Local wisdom is usually passed down from one generation to the next through word of mouth. Local wisdom is in folklore, proverbs, songs, and folk games. Local wisdom can also be divided into two. First, local wisdom are values, concepts, and technologies that have been held before being influenced by foreigners. Second, local wisdom can be defined as the power possessed by a nation to absorb, interpret, change and create as long as there is a foreign influence.

Local wisdom as a knowledge that is found by certain local people through a collection of experiences, and integrated with an understanding of the culture and natural conditions of a place. Thus, the local wisdom that is taught by a mother can bring a new culture for the nation's generation. A good woman will give birth to a generation of people with good character. A woman who can adjust quickly in the digital era will bring a good generation. The synergy of the women community and digital media is considered as an effort to design the next generations who can utilize digital media to realize their dreams and goals in life. It is also maintaining the sustainability of their identity as Indonesian.

The globalization which moves rapidly and without limits makes Indonesian tend to be consumptive and always look for an easy way out. Such conditions often result in low outcomes and uncompetitive performance. To overcome the bad effect of globalization, organizational culture of sharing is needed. Organizational culture of sharing in Indonesia can be used as a basis for behaving, dealing with national issues and doing business with other countries in the world (Su, Liu, & Mcleod, 2018). The implementation of the organizational culture of sharing in the women community which is in a form of CoI requires guidance and control from the government so that the women can do their roles effectively. There are several studies on organizational culture of sharing which has an aspect of technology-based local wisdom that can influence people's attitude and behavior. Those studies can be seen in the Table 1 down below.

Table 1. The influence of the organizational culture of sharing on the young generation

<b>Fields</b>	<b>Dimensions</b>	<b>Activities</b>	<b>Values</b>	<b>Media</b>
<b>Economy</b>	Committed	works according to their duties	Sharing chores among siblings	YouTube
<b>Culture</b>	High morale	Organizational culture with involvement dimension	Resilient and persistent in learning	Film
<b>Social</b>	1. Mutual cooperation 2. Resilient	1. adaptability 2. Ability to adjust to the given tasks or programs	1. Work together in gardening 2. Educational background of the family members	1. Role playing 2. (recreation practice) or film 3. Documentary film
<b>Politic</b>	Harmony and mutual cooperation	The leaders' attitude is expected to minimize the gap	Democratic and honest attitude	Film
<b>Education</b>	Committed, cooperative and persistent	The implementation of strategic business that relates to strategic planning in utilizing some resources	Committed to the vision and mission of the family	Youtube and Movies

### Women Community

One of the roles of women is to give birth and educate the next generation. In carrying out this role, women are required to be able to improve their quality, thus future generation becomes a superior generation. Technology influences human behavior. It makes the role of women as an educator is influenced by technology. Besides facilitating human activities, technology gives an effect on human's mindset. It makes human become personal centric. On the macro scale, personalization can lead to antisocial behavior, thus new socialite communities such as women's (mothers) are formed.

The non-optimize participation of women in digital era occurred both at national and international scale. It can be considered a form of gender inequality. Thus, non-optimize participation of women in digital era becomes a problem. Gaps in access to information and computer technology (ICT) for women are seen as a barrier to women's participation in the

world of work. Furthermore, this gap is interpreted further as an imbalance in competence, time, finance, and several other ideal concepts.

To overcome the disparity in women's participation and imbalance in women's roles, a change is needed. The first step for the changes is easy access for women to obtain information and use computer technology. In addition, empowerment of women also needs to be done. This can be realized by providing opportunities to women in the labor market. Providing employment opportunities to women can be seen through social media such as Facebook, Instagram, and others social media. This can indirectly form a symbol of behavior and personality of a nation that upholds justice. Furthermore, social media can be used as a tool for women to spread information to another parties, including other women. In essence, empowerment needs to be done in all fields including social, economic, psychological, and political. The aim is to increase social inclusion and access to justice through empowering women.

Easy access is needed by women because women play an important role as the first gate of education for future generations. They also play an important role in various business sectors and countries. Woman as mother have the ability and obligation in this digital era to deliver the next generation to find identity and acquire competitive skills. In other words, the women community plays an important role in developing a civilization that upholds sharing culture based on local wisdom.

## **METHOD**

The study intends to describe the role of local wisdom in the internal and external environment. To achieve the aim, the study undertook the following steps:

- a. The study utilized policy research in analyzing the basic social problems so that the findings can be recommended to decision-makers to act practically in solving the problems.
- b. The main objective of this study is to conduct action research in an attempt to change the situation, behavior, organization, structure of work mechanisms, work climate and even the institutions.
- c. The data analysis of this research is focused on solving the problems that are faced in the current era.

- d. Research results and study data are collected, compiled, explained and analyzed from the results of research and studies that have been disseminated domestically and internationally.
- e. The scope of the study includes the cultural values of the organization, the effectiveness, and the satisfaction of organizational members. Qualitative research departs from looking at the world (phenomena) that has multiple dimensions. It is interactive and require interpretation based on social experience. To see reality as a social construction, individual or group, attract or give meaning to reality by constructing it induction, concluding one or more facts or pieces of certain evidence, and constructing a construct.
- f. Construction is a shadow or thought specifically created for research and/or for building theory. The next step is to create a model that is based on several theoretical studies or the results of previous research and literature studies. The results of the study can be used in solving problems with descriptive explanations through formulated models. It is intended as a reflection of a system created to study one aspect of the system as part of the whole object.

## **RESULT AND DISCUSSION**

### **Women Community in the Digital Age**

Industrial revolution 4.0 is the beginning of digital era. It affects all aspects of human life, including the role of women in the digital era. The main role of women in digital era is become the first educator for their children. Moreover, industrial revolution 4.0 also encourages women to participate in various sectors such as economic, social and political positions as breadwinners, policymakers, and agents of change. Therefore, the role of the women community is very important in both of national and international scale.

In this digital era, women have promising prospects of having various positions with various statuses. This statement is supported by the Minister of Women's Empowerment and Children Protection in a national seminar. He said that women should be able to maximize and take advantage of the presence of the Industrial Revolution 4.0. This era has promising prospects for women to share position in developing world civilization. Besides being wives and mother, the role of women in this digital era are to fill opportunities to compete not only with women but also men.

However, some people argue that women's position can lead to a dilemma if they are dragged into the public sector. The family may be neglected. Women are empowered to

achieve high economic growth. Women are "forced" to work under the name of gender equality that has been campaigned globally. All life activities of the women's community should not only be viewed as a part of norm and value practices but also as a reflection of the theological norms and the cultural values. The existence of these norms and values are now threatened by globalization and digital visuality. Therefore, the act of preserving and maintaining these norms and values should always be the top priority in the learning process.

The existence of sharing culture based on local wisdom in the community of women is very helpful in balancing the challenges of digital technology. In addition, it also helps the role of women – in the family. The formation of the nation's next-generation certainly requires competent agents that can play a direct role in interpreting norms and values in an empathetic way to achieve the ultimate goal of life. A digital era is a perfect place for expressing their roles in interpreting and actualizing human nature as a creature who serves God.

At a time when the digital paradigm of society has not yet been developed, most internet users still focus on the use of social media. The view that the digital world can be optimized more optimally, not only to communicate in the capacity of association and friendship but also to share knowledge, self-actualization, business, and economic motives. The paradigm is increasingly shifting. At present, the discourse is developing towards the 'economic empowerment of women' which has a tendency towards the strength of married women in economic independence over the domination of men.

### **The Model of Women Community in the digital era**

In this digital era, it is important to establish a social community that upholds sharing culture, and to create a safe environment for the family to bear a strong and competitive generation. The existence of a community that can share how to educate and shares insights among women helps the implementation of values, norms, and local wisdom in the public sector and the family environment. This is supported by some experts' opinions. Collaborative learning involves sharing of thoughts, materials, critical thinking, positive attitudes, group cohesion, and social relationships. The concept of collaborative learning is that a person should have a partner or friend to learn (Respati, 2018). In addition, Respati (2018) stated that collaborative learning is a learning method that allows students to interact and communicate with friends to help in understanding a topic. In other words, collaboration involves social interactions (Eze, 2014). There is no collaboration without social interaction (Garrison et al., 1999). In addition, online collaborative teaching and learning activity

requires effective teacher supervision (Koh et al., 2010). Grouping students without proper instruction does not guarantee collaboration (Palloff & Pratt, 2010). For this reason, the presence of the teacher is important in online teaching and learning activities. In a collaborative learning environment, the teacher is the facilitator, while teaching and learning activities are shared experiences (Anderson et al., 2001). Garrison et al. (1999) have suggested an online learning model that encourages interaction between teachers and students with the aim of building, facilitating and validating understanding between student-students and teacher-students.

Community of Inquiry (CoI) is a learning model that incorporates various elements of activity. It is an online learning system that collaborates various elements, such as: mind, material, critical thinking, positive attitude, social and group cohesion in teaching activities (Coun, Peters, & Blomme, 2018; Defosset, Gase, Lu, Bell, & Kuo, 2018). Certainly, Community of Inquiry has to be controlled by the government (Koiranen, Koivula, Keipi, & Saarinen, 2018). In this case, the government of the Republic of Indonesia can control the community in finding the accurate data or material in accordance with the content of the law, the nation philosophy, and the character of the Indonesian based on local wisdom. It is intended to get students away from social and cultural deviations.

The Community of Inquiry (CoI) model can also be applied to the women community. It becomes one way to increase women's participation in digital era. Through this model, the community can teach the organizational culture of sharing based on local wisdom to the next generation. Thus, Indonesia can have a lot of human resources who can participate in many sectors such as economic and politic.

The organizational culture of sharing is an organizational culture based on Indonesian local wisdom which is capable of balancing the role of the women's community in the digital era. This culture, which is transformed in the form of CoI, should be implemented in the educational institution and public sphere in order to avoid future dilemmas and improve family resilience. Moreover, upholding CoI, which promotes equal human dignity and values, may open various doors for the growth of intellectual and moral value harmony in the digital era. The CoI model applied to the community of women certainly allows women to be reliable in the family and also be able to take part in the public sector. Having this culture as the norms that govern their behaviors may allow the women to be influential not only in their community but also in the global community. Therefore, the government

through its policies should be able to encourage women to implement this organizational culture of sharing based on local wisdom to their life. The form of CoI based on organizational culture of sharing in the Indonesian women's community is illustrated in the following diagram:

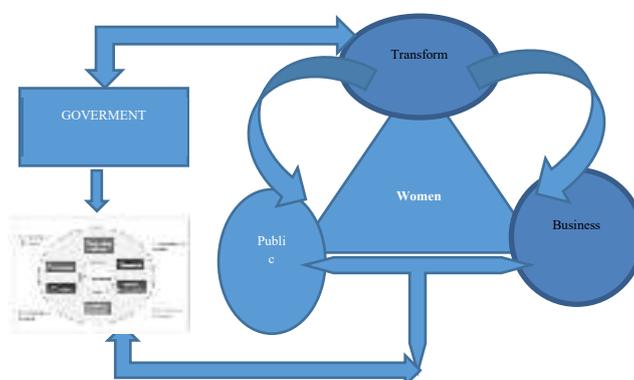


Figure 2. The community of Inquiry-based on sharing culture in the women community in Indonesian

This framework is a valid, reliable, and efficient measure of social existence and cognitive presence. Thus, it provides additional support for the validity of CoI as a framework for building an effective online learning environment. This instrument is a measure of the dimensions of social presence and cognitive presence that is valid, reliable, and efficient. Thus, providing additional support for the validity of CoI as a framework for building an effective online learning environment. The aforementioned model is the form of the Community of Inquiry that combines the organizational culture of “sharing” with the institutional environment, including political, economic, social, and legal environment. The combination is expected to be able to control and recover the socio-cultural imbalances caused by globalization in the digital era. The object of the CoI model is the behavior of society based on the wisdom of the local culture as fundamental values, norms, and customs of the Indonesian’s life at the ideological, political, economic, social and cultural levels (Leung, Xue, & Wen, 2019).

The CoI model is a learning model that combines several methods and materials. The CoI model can be done face-to-face or with an online learning system using technological devices. Learning the CoI model can be applied to women's communities in supporting the role of women giving birth to a strong next generation. For this purpose, a combination of sharing cultural material and local wisdom can be done through online information dissemination. Disseminating information online that contains cultural values and local

wisdom is an effective way to ward off external cultures that are not by national cultural values.

The examples of CoI models in women's daily lives can be seen from the use of social media. Through Facebook, Instagram and other social media, women can share information on many things, such as overcoming the danger of stunting in children, preventing infectious diseases, or information about how to recycle waste into goods of economic value. In addition, as a means of disseminating information as well as an educational tool in the context of the CoI learning model, the use of social media supports women in improving the family's economic standard of living. It can be done through short courses in making handicrafts online to conducting business transactions, such as online shops which are mostly done this time

## **CONCLUSION**

Sharing culture is an organizational culture based on Indonesian local wisdom that is capable of being a counterweight. In the context of the role of the women's community in the digital age, the culture of sharing is expected to be a counterweight to the role of women both as generation educators, and as citizens who participate in the public sphere. The role of a generation of educators aims to produce a strong next generation, while the role of citizens who participate in the public sphere is manifested by the role of women as workers. The culture of sharing is expected to minimize the occurrence of the dilemma of the problem of women as the printers of the next generation and the problem of weak family security. The model that represents the culture of sharing in this community of women is the COI (Comunity of Inquiry). CoI is a learning model that combines several types of activities and can be done in combination with face-to-face and online. Through the CoI model, women can learn to use digital technology, so that the limitations of space and time can be overcome. The sharing culture developed through the CoI model is expected to form women who uphold human dignity and dignity so that harmony and intellectual values or female human values grow, and ultimately can make women as educators of the next generation as well as take part in development.

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