

# The Form of Digital Transformation of Music Sector in the City of Lhokseumawe

Awaludin Arifin<sup>1,\*</sup>, Subhani<sup>2</sup>, Mukhlis<sup>3</sup>, Syarifah Khairani<sup>4</sup>, Sheila<sup>5</sup>, Zahara Yanti<sup>6</sup>

<sup>1</sup> *Department of Communication, Universitas Malikussaleh- Lhokseumawe*

<sup>2</sup> *Department of Communication, Universitas Malikussaleh- Lhokseumawe*

<sup>3</sup> *Department of Communication, Universitas Malikussaleh- Lhokseumawe*

<sup>4</sup> *Department of Communication, Universitas Malikussaleh- Lhokseumawe*

<sup>5</sup> *Department of Communication, Universitas Malikussaleh- Lhokseumawe*

<sup>6</sup> *Department of Communication, Universitas Malikussaleh- Lhokseumawe*

\*Corresponding author. Email: awaludin.arifin@unimal.ac.id

## ABSTRACT

The digitalization of the arts has brought two major changes, namely the pattern of art work and the perception of art performers towards art. Before the digital era, art work was done manually with simple equipment. In the context of music art work, in order for music to reach the listeners' ears, musicians need other institutions that work to distribute their works. Because the artwork distribution work is outside rather than the art work itself. While in the digital era musicians can relate directly to audiences without having to use the services of a third party. Musicians take advantage of various freely chosen digital platforms to reach audiences. The most frequently used media is YouTube and relevant social media according to the creator's will. Digitization also changes the way music artists view their work. The market is the main orientation chosen by artists, it is shown by the way they choose songs based on the level of popularity of the song among the audience. These changes occur thanks to the presence of technology which is the epicenter of the change itself as stated by McLuhan in his theory of technological determinism. This research was conducted on music performers in Lhokseumawe City with interviews and direct observations of art performers in Lhokseumawe City.

**Keywords:** 1. Digital transformation, art, and music

**DOI :** 10.29103/icospolhum.v3i.58

## 1. INTRODUCTION

Marshall McLuhan admits that technology has made a major contribution to various changes in human civilization. From the human invention of fire that changed the way humans manage food, the discovery of media to convey ideas in the form of writing, steam engines, printing machines to human inventions of digital. The inventions of these tools changed the way of human life slowly and towards definite changes.

This study aimed to understand how digital is the epicenter of the change in the field of music. Art was previously considered as an exclusive occupation that could only be reached by a limited group of people because it required skills that were not exclusive and limited. As an illustration, to be able to play a certain musical instrument, a person must learn specifically so that he is able to play it plus "talent" as a basis. This study tries to understand how digital is the epicenter of the change in the field of music. Art was previously

considered as an exclusive occupation that could only be reached by a limited group of people because it required skills that were not exclusive and limited. As an illustration, to be able to play a certain musical instrument, a person must learn specifically so that he is able to play it plus "talent" as a basis.

. The work patterns of art workers are also slowly changing along with the birth of the latest technologies. In prehistoric times around 15,000 BC humans would use the walls and sky of the cave as a medium to express their thoughts. By Georges Bataille what the prehistoric man did was the first work of art by Homo sapiens as the successor to Homo erectus[1].

## II. LITERATUR REVIEW DETERMINISM TECHNOLOGY

This theory was first put forward by Marshall McLuhan in 1962 in his writing *The Guttenberg Galaxy: The Making of Typographic Man*. The basic idea of this theory is that changes that occur in various ways of communicating will also shape human existence itself. Technology shapes individuals how to think, behave in society and the technology ultimately directs humans to move from one technology century to another (Nurudin, 2007). McLuhan thinks that our culture is shaped by how we communicate. Changes in communication modes form a culture by going through several stages, namely:

1. Discoveries in communication technology led to cultural change.
2. Changes in the types of communication ultimately shape human life.
3. As McLuhan said that we form the tools to communicate, and ultimately the tools to communicate that we use ultimately shape or influence our own lives..

We learn, feel and think about what we will do because the messages received by communication technology provide for it. That is, communication technologies provide messages and shape our own behavior. Radio provides humans through the sense of hearing (audio), while television provides not only hearing but also sight (audio visual). What is exposed from the two media enters into human feelings and affects our daily lives. Next, we want to use it again and again.

McLuhan also mentions that the mass media is an extension or extension of the human senses (extension of man). Media not only extends our reach of places, events, information, but also makes our lives more efficient. More than that, the media also helps us in interpreting our lives. Even McLuhan came to the conclusion that the media is the message itself (the medium is the message). Media is nothing but a tool to strengthen, amplify, and expand human functions and feelings. Furthermore, there

have been several major changes which are divided into four periods/eras, namely:

1. The tribal age. In this period, humans only rely on the sense of hearing in communicating. Saying orally in the form of fairy tales, stories, and the like.
2. The era of writing (the age of literacy). Humans have discovered the alphabet or letters so that they no longer rely on oral, but rely on writing.
3. The print age. There is still continuity with the alphabet, but its benefits are more widespread because the printing press has been invented.
4. he electronic age. Examples of communication technology are telephone, radio, telegram, film, television, computers, and the internet so that humans are like living in a global village.

In essence, there is no human group on earth that can be separated from technology, whatever its form. Technology is the work of humans in overcoming their limitations in nature. What needs serious attention at this time is the issue of how third world societies are able to build technology that is in accordance with their social system and cultural values, not by changing their social system and cultural values. In order for the culture formed in this electronic era to remain in a positive direction, this progress must also be accompanied by mental and spiritual development. So that the information obtained by someone is not swallowed raw but can be processed by a clear mind so as to create humanist cultures.

## 3. RESEARCH METHODE

This research uses descriptive qualitative research. To find data, the researchers conducted in-depth interviews with various musical performers in the City of Lhokseumawe, the Aceh Arts Council, and the Head of the Cultural Division of Lhokseumawe City. In addition, researchers also observed musical arts activities that appeared in virtual spaces by observing digital content, they were also directly involved when they appeared in various cafes and coffee shops.

## 4. RESULT AND DISCUSSION LHOKSEUMAWE SEBAGAI KOTA SENI

Post-industrial, the city of Lhokseumawe is looking for new ways to grow and develop into a civilized city. The city began to improve by involving various arts communities to fill various public spaces that were previously rare when industry was still alive and became an important sector of the local economy. However, when industry ends and the city is headed for an era of deindustrialization which means they have to find new ways to develop sustainably.

The development of art in Lhokseumawe City cannot be separated from the influx of people in it which allows for exchange and transfer of knowledge. The local community then learns about many things from the presence of the outside community, while the immigrant community feels it is important to maintain the original identity that they brought from outside and is resistant to various influences in their new environment. This desire to learn from each other then becomes a big capital for the growth and development of art in society. Communities that are easy to accept change will automatically see themselves as a unit from other communities that lead to influence.

### The Digital Transformation of the Arts Field

Transformation can be understood as change, changing from a previous state to a completely new state. Digital Transformation is the process of using information and communication technology to make changes to the process of community, business, and government activities in conducting business processes, so that they can meet needs more quickly, easily, and practically. Because digital is a new thing in human life. A lot of disruption was born because of it.

Judging from the devices used, it can be interpreted as a process of utilizing existing digital technologies such as virtualization technology, mobile computing (mobile computing), cloud computing (cloud computing), integration of all existing systems in the organization and so on [2]. Transformation in this context provides fundamental changes to digital, including in the form of data storage. The work process analogous to storing data in software is slowly being abandoned and moving into the form of invisible storage (cloud). Metode penyimpanan data seperti ini sempat mendapatkan berbagai kritikan terutama terkait dengan keamanan data (data security).

If in the analog work process, the data owner has the authority over the data it has because it is stored in the hardware. Whereas in the concept of cloud data, data is stored in a place that can be accessed not only by the data owner, but also by digital institutions as a data storage container.

There are also those who interpret it as the impact obtained from the use of a combination of digital innovations that are produced so that it causes changes to the structure, values, processes, positions or ecosystems within the organization and the environment outside the organization [3]. The digital transformation in the context of this study is the change in the music arts ecosystem driven by the widespread use of digital. This fundamental system change is most evident in the rich distribution of music.

To meet the audience, music artists no longer need an institution as a liaison between artists and audiences. They simply take advantage of various available digital platforms such as Youtube, instagram, TikTok, official websites and so on. Among several digital platforms, Youtube is the main choice. Because it is more practical, easy and popular among the local community (Lhokseumawe City) as well as the global community. As Maharani expressed in the following interview excerpt

“There are of course many choices to which media we upload our work. But the most popular one is YouTube.

Because he is easy, not complicated, liked by many people and can also earn money”

Maharani one of the creators is also a music artist who performs at several cafes in the local city. He and other artists have the opportunity to appear regularly at several local entertainment venues as well as at wedding celebrations. Generally, they are creative young people who are currently studying at several universities in Lhokseumawe City and North Aceh District

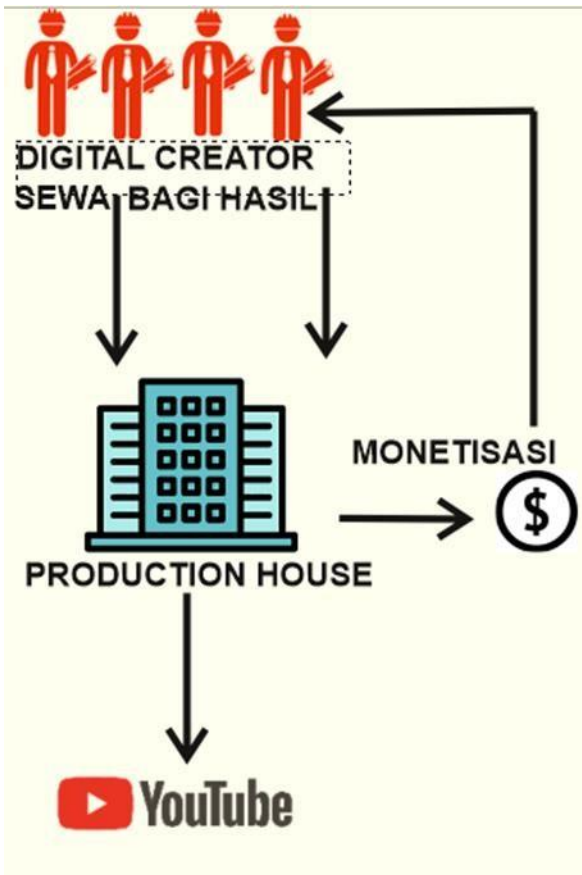
The pattern of social media selection is usually determined based on the goals the creator wants to achieve. Youtube media selection to provide a complete image of the work. This platform provides unlimited time duration space that makes creators do not need to cut and modify to suit their work distribution platform. The audience also uses this platform as a reference to get the pure work of creators. In addition, Youtube gives appreciation to its creators fairly which is rarely found on other platforms. so many artists live by relying on income from this platform. only this study does not get a complete picture of how much income is earned by creators.

In addition, Instagram is also a very popular social media as a place for distribution of works. Just like Youtube, Instagram also gives appreciation to creators who have met the requirements to be given. Through Instagram creators are more free in choosing relevant themes to convey their ideas and ideas to the public. It's just that the media has a limited duration unlike on previous platforms.

In addition to artists who have the freedom to determine the distribution platform for their works, there are also some artists who continue to use the services of digitalbased work distributors. Usually, creators with this pattern are based on demands to have a better quality of work.

The pattern of relations between art creators and work distribution institutions can be illustrated in the following figure:

**Figure 1. The pattern of relations between digital creators and distribution institutions.**



Sumber, interpretasi penulis, 2022

The flow above shows the relationship between the roles of the content creator (music) industry. In the mechanism of art work, what digital artists (music artists) do are not much different from conventional art work, where artists do not have complete freedom over what they create..

### Transformation Factors.

As stated earlier, the need to change the old way of working towards a new pattern of work requires effort that is not easy for the artist. Especially those new to it with limited resources. those who succeed with limited resources have the ability to utilize technology and maximize their own abilities in a sustainable manner.

Tools aren't the only thing that requires creators to innovate. The case faced by Daniel is for example by utilizing smartphones and other supporting equipment to be able to produce content in a sustainable manner. As expressed in the following interview excerpt; "I do not argue that all equipment is important and even very important from others, but if there is not what? Should I stop. If you rent, you need more capital" (22

September 2022)

The findings of this study show several things that encourage digital transformation in the arts in Lhokseumawe City, namely; Change

1. Changes in the competitive landscape; in the era before digital technology developed as it is today. Art contests only occur in real spaces to fight over limited local resources. Music artists only appear in a few limited spaces (celebrations, cafes, official state and corporate events, events and so on) while the relatively large number of music artists grow and develop independently and from art communities (studios) in Lhokseumawe City.
2. Availability of digital platform; there are three characteristics of digital platforms that are commonly used; First, social media such as Facebook, Instagram, Tik Tok, and Twitter. This pattern of use of social media is unique in that social media is a space for interaction, but for many artists it is used as a space for expression and exhibition of works. The musician does not create another account and uses an existing account for two purposes at once. As a space of interaction as well as a space of expression. Second, Youtube based on its function Youtube is often equated with social media, but in this context Youtube is a channel that functions to distribute the works that have been produced. Interaction in the media is relatively limited unlike in other social media. the form of interaction between creators and audiences only occurs in the comments room, so far dyadic conversations conducted in the form of streaming have never been carried out. Third, the official website. So far, no music artist in Lhokseumawe City has an individual web account dedicated to the distribution of works. Some of the information given by the informant stated that the way websites and blocks work is considered complicated and requires special skills and is much different from the way social media works.
3. Changes in audience behavior; changes in audience behavior in the way they accept the work and how they appreciate it. Popular culture quite influences the taste of music audiences in Aceh, therefore the music presented is popular works that are often heard.
4. Digital skills; some informants' confessions show that there are efforts to direct their digital use to the productive sector. They realize that a lot of time is wasted when they surf in the digital world, many opportunities are missed that are not utilized properly. With this awareness and driven by good digital skills, artists then take advantage of digital space as a place to be creative. It's just that productivity is seen in a very pragmatic perspective, so that

- productivity sometimes stops when expectations are not achieved
5. Desire to innovate; working in the digital space is seen as a new breakthrough in the art world. This is also a sign of a change in the classical paradigm that places art as an exclusive activity and is not affordable by technology
  6. Adequate infrastructure; This study demonstrates a unique reality and at the same time answers a fundamental question. How can digital arts only grow and develop significantly in urban areas? Whereas pragmatic urban life often ignores the values of art in life. Internet access in many villages in Aceh, especially in remote areas, is still very limited, while for urban areas internet coverage is more evenly distributed. Some music artists who previously lived in rural areas chose to temporarily reside in urban areas so that they could easily access the internet.

In addition to the landscape factors of digital users in Indonesia, it also basically contains various other problems, namely digital freedom which is not accompanied by digital literacy. As stated by Awaludin Arifin, "The various facilities that are presented often lead users into the flow of civilization that goes back thousands of years, the abundance of information is sometimes not in line with the literacy attitude that grows in society. Society is increasingly inclusive; confined to a small and limited group, only justifying ideas and ideas that are considered correct by himself and the group he belongs to"[4]

## KESIMPULAN

Digital became the epicenter of the various changes that occurred, not least in the field of music. This change is not only limited to how the music develops, but also how the performers adapt to new work patterns. This adaptation is a strategic opportunity to make it easier for them to have direct contact with the audience at once. The available digital platforms also provide a space for appreciation to creators in the form of direct responses. Feedback from the audience is often in the form of criticism, input can also be in the form of appreciation in the form of material

## REFERENCES

- [1] M. Suryajaya, *Sejarah Estetika: Era Klasik Sampai Kontemporer*. Jakarta Barat: Gang Kabel dan Indie Book Corner, 2016.
- [2] and G. P. J. Loonam, S. Eaves, V. Kumar, "Towards digital transformation: Lessons learned from traditional organizations,"

*Strateg. Chang*, vol. 27, no. 2, pp. 101–109, 2018.

- [3] P. Studi, S. Informasi, F. T. Informasi, and U. Stikubank, "MENYONGSONG TRANSFORMASI DIGITAL," pp. 978–979, 2020.
- [4] A. Arifin, "PARADOKS FREE ONLINE CULTURE: TANTANGAN JURNALISME DI ERA DIGITAL," in *Etika dan Bisnis Dalam Jurnalisme*, Aceh: Unsiyah Press, 2020, pp. 214–215.