

Decolonization at Contemporary Culture (Study of Social Sciences and Humanities)

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Abstract: *Decolonization is an opportunity for countries that have been colonized as well as the state of Indonesia. Colonization, which has been going on in Indonesia for hundreds of years, has bequeathed and transformed ethical values and norms to colonized communities. Colonialism gave birth to nationalism that inspired colonized communities to commit acts of decolonization in an attempt to move on from the various cultures left behind by the colonial. Decolonization was widely done towards the beginning of independence and post-independence of Indonesia. But decolonization after more than 77 years since Indonesia became independent, the spirit slowly disappeared. Global culture has taken over the spirit of decolonization and replaced it with neocolonial culture in the contemporary culture*

Keywords : *Colonization, Decolonization, Neo colonization of contemporary culture*

Introduction

Colonialism is controlling one country over another country with the intention of dominating the colonized country with the desire to exploit both human resources and natural resources (Widya Ningsih Lestari , 2022). By colonizing a country, as a colonial state can freely exploit and explore the wealth that exists in the colonized area (Andi Luhur Prianto dan Abdillah, 2020). Colonization refers to the meaning of an action to establish control over the indigenous population of an area. As was the invasion of Europe and the colonization of the America. The West in the 17th century, is the turning point of the emergence of the practice of capitalism in the form of trade partnerships or compounds that survive until now. Indonesians refer to the Dutch colonial rulers as *kompeni* in interpreting the meaning of *Vereenigde Oostindische Compagnie* (VOC), the only thing that is remembered is the word *Compagnie*. *Compagnie* in the tongue of the archipelago, pronounced with the word *kompeni* or *kumpeni*.

VOC was founded in 1602 which was successful in the 17-18th century. The VOC managed to get rid of the Portuguese from their trading empire in Asia in the span of 1469-1524 (Yuda Prinada, 2021). It was the VOC that gave rise to a capitalist system that was able to change the political structure

in Europe and help financially European countries. For example to Asian and to African countries such as to Indonesia, India, Burma (Myanmar), Sri Lanka, Nepal, Philippines, Sudan, Egypt, Syria, Ethiopia, Vietnam, Yemen etc. When expanding into Indonesia The Dutch at first did not go through the Dutch kingdom but through the Dutch Company, so did the British enter the Philippines. The King of England cooperated with the British Company.

The trade relationship between the Dutch people and Indonesian people developed into a monopoly trade. From this very profitable monopoly, the Dutch wanted to get more profits, by fully controlling or colonizing Indonesian. Colonization emerged because the west had undergone a modernization process. In the 16th century came the renaissance where the thinking of the European community is more open with the spirit of thinking back to the thought of the Greek era. In the renaissance era in the 17th century there was a scientific revolution. In the 18th century, the industrial revolution emerged, especially in Great Britain and then spread to other European countries, France, Germany, Netherlands, etc (Lindblad, J Thomas, 2011).

In the 18th century there was also a revolution of thought from Francis Bacon, England and Rene Descartes, France in the form of the Enlightenment movement in Europe, which contributed to rational and scientific thinking. For them Science is not only for theory, but also for practical benefits that bring humans to a better life, with technology making human life easier, nature must be conquered by technology.

For Descartes the form of reality is physical and spiritual. Nature is physical, devoid of spirit, just as the body is devoid of spirit. The body can be treated whatever the living human wants. This inspired European society to exploit nature which is considered neutral and has no spirit, in contrast to the primitive view which considers nature to have a spirit. Nature is alive with passion, reality for Descartes is physical, mechanical. Nature is only physical and only bodily. So that at that time the beauty of nature was not so appreciated, nature was only considered a source of exploitation for the benefit of humans (Hasan Basri Marwah, 2022). By using reason, science technology, secular thought emerged as a feature of modernity, which led European society to modern life.

Whereas in the 19th century the second revolution was more powerful than the first industrial revolution in the 18th century, because it was supported by new technologies such as the use of telephones, land, sea and air transportation and electrical technology. In the 19th century, science had merged with technology and produced new technologies, which until now have continued to emerge such as computers and the internet, etc.

Internet technology supports the operation of social media as a means of communication. Facebook, whatsapp, email, Instagram, YouTube, tik tok etc have a big influence on local behavior and culture. Today the world is in our hands, information is so easily accessible. With the internet, it is

possible for humans to have the same culture around the world, namely contemporary culture. or pop culture.

Methodology

The method used in the preparation of this manuscript is the library research method, namely research by reading and studying literature that has to do with the problem under study or a series of activities related to collecting and processing library data (Miftachul Ulum.,2013). Data that has been obtained from various sources of literature then analyzed and described in the form of narrative and descriptive text. In addition, this study uses a philosophical approach, namely an approach used to find out the meaning behind a reality or to think deeply to obtain the essence and wisdom of a certain thing (Miftachul Ulum,2020).

Results and Discussion

Dutch Colonialization in Indonesia

In the early history of the relationship between the Netherlands and Indonesia, the VOC (Trade Kongsu or East India Company) was founded on March 20, 1602, a trade union formed by capitalists to trade with Indonesia (Priyamvada Gopal , 2021). At that time the name Indonesia did not yet exist. Indonesia is just a collection of people who speak different languages and cultures.

At that time the Netherlands had just separated from the Spanish Habsburg dynasty which later established a republic. To strengthen its economy, the VOC, a monopoly company, was formed. Governor General J.P. Coen conquered the Banda Islands in 1621 to control the nutmeg spice trade, which was very valuable at the time. In June 1596 the first Dutch expedition under the leadership of Cornelis de Houtman arrived in Banten, the largest pepper port in West Java (Raditya, Iswara N, 2017).

In Banten the Dutch were involved in conflict, with the Portuguese and the indigenous De Houtman then sailing east along the North Coast of Java. In 1597 de Houtman's expedition returned to Holland with a lot of spices (Stef Scagliola, 2007). Since then, many Dutch people have made illegal voyages in search of spices to the archipelago.

Dutch merchants who were members of companies competed and fought with each other, therefore Johan van Oldenbarneveldt then suggested that the Dutch community create a trading partnership like the one made by France and England. On March 20, 1602 competing companies merged to form the East India Company, which was named VOC (*Vereenigde Oost-Indische Compagnie*), with the aim of avoiding competition among the Dutch trading companies, strengthening themselves in order to compete with the state trading companies. others such as Portuguese and English (EIC) and seeking the maximum profit to finance the war against Spain.

The first VOC Governor-General was based in Ambon, held by Pieter Both, he had an office on a ship anchored in Ambon waters. He first established trading offices in Jakarta and Banten in 1610 and also established the VOC headquarters in Ambon. After the Netherlands was defeated and controlled by France in the first coalition war (1792-1797) the Dutch kingdom was changed to the Dutch Republic (*Republik Bataaf*) by Napoleon Bonaparte, the French leader (Setyawan Doni, 2017).

Napoleon appointed his younger brother Louis Napoleon to lead the Netherlands (*Bataaf Republic*). Because the Netherlands was controlled by France, automatically all Dutch power over the Dutch East Indies territory was held over by the Bataaf Republic on behalf of France. Then on December 31, 1799, the government of the Republic of Bataaf dissolved the VOC due to financial irregularities (*accumulating debts due to rampant corruption*). To manage the Dutch East Indies government, Louis Napoleon appointed Herman Willem Daendels as governor-general of the Dutch East Indies from 1808 to 1811.

France colonized the Dutch East Indies by using the hands of the Dutch people who sided with him. Louis Napoleon's goal of sending Herman Willem Daendels to the Dutch East Indies was to defend the Dutch position on the island of Java from British attacks. In 1811 Louis Napoleon removed Daendels' position because it was considered too harsh, besides that the government was contrary to the orders he received from the Netherlands.

As his successor Louis Napoleon replaced him with General Janssens. Since the formation of the VOC until after the dissolution of the VOC, the colonial government carried out the practice of the forced cultivation system. Worse, after the dissolution of the VOC during the Governor General Johannes van den Bosch (1830-1833) he immediately implemented a forced system to attract as much income as possible from the people.. In practice, the forced cultivation system began in 1830 until 1870. In 1870 the forced cultivation system was replaced by the Agrarian Law (Liberal), the originator of this law was De Waal. At first the Dutch people did not know the impact of the implementation of forced cultivation.

They think the wealth that flows into their country is the result of mutually beneficial economic cooperation. However, in 1850 news broke about the suffering of the people on the island of Java who were experiencing hunger and death. As a result, the abuse and abuse of Dutch East Indies power was met with strong resistance from liberals and humanists such as Douwes Dekker and Baron van Hoevell. Douwes Dekker (1820-1887), expressed his criticism of the Dutch East Indies government through his book entitled *Max Havelaar*. Colonialism created communities tracing their ancestry to both Asia and Europe, with a cultural heritage that drew from multiple traditions (Rosalind Hewett,2015).

In this book, he uses the pseudonym *Multatuli*, which means I suffer. Douwes Dekker openly exposed the irregularities of the forced cultivation system and the suffering of the people of Lebak (Banten) due to the oppression of the forced cultivation officers. Baron van Hoevell (1812-1879)

returned to his country as a member of parliament with his group trying to fight for the fate of the suffering colonized people. He demanded that the central government and the governor general pay attention to the fate and interests of the people.

Colonialism continued until Indonesia finally declared its independence on August 17, 1945 after being freed from the shackles of Japanese occupation from 1942-1945. As soon as Japan surrendered to the Dutch allies, they wanted to re-colonize Indonesia (Keetie Sluyterman, 2020), and there was a lot of negotiation and resistance with weapons. Armed resistance occurred because the Dutch forced their desire to re-colonize Indonesia with aggression I on July 21, 1947 which began with the Dutch rejection of the results of the Linggajati negotiations on March 25, 1947 and aggression II on December 19, 1948. The Netherlands only recognized Indonesia's independence on December 27, 1949 Kartasasmita, Ginanjar.(1950).

Cultural Decolonialization

After being colonized for so long, a sense of nationalism emerged. Nationalism is the self-determination of a nation to determine its own destiny and fight for the life it aspires to. Nationalism encourages the movement of the nation to break away from the shackles of colonialism in order to manage its sovereignty and determine its future. This movement to raise awareness of the meaning of nationalism was pioneered by national heroes such as Soekarno, Sutan Syahrir, Moh Hatta, Haji Agus Salim etc.

In international relations, nationalism acts as a national identity that must be firmly held in order to maintain identity. By holding nationalism as an identity, the state will not lose its noble values so that its existence in the eyes of the world can be maintained and it is not easily dragged down by external cultural influences, the influence of the strong current of globalization and the cultural domination of colonialist-capitalist countries.

Nationalism, gave rise to the idea of decolonization. Decolonialization is an effort of how a nation can escape the shadow of the colonial state's culture and be able to stand on its own with its own character and culture. This spirit of decolonization continues to be tested both from within the country in the form of various forms of rebellion and efforts to establish their own state separate from Indonesia as well as interference from abroad in the form of first and second aggression by the Dutch colonial (Najla Maitsa, 2021). What happened in the decolonialization process in 1945-1949 was a struggle to be free from Dutch colonialism. establishing their own state separate from Indonesia as well as interference from abroad in the form of first and second aggression by the Dutch colonialists. What happened in the decolonialization process in 1945-1949 was a struggle to be free from Dutch colonialism.

Decolonialization of the cultural field is dealing with western/colonialist-capitalist culture in a global cultural frame. In daily reality, Indonesian people are more comfortable living with western culture. From thinking to life style, this has the potential to damage the principles, characteristics and personality of the nation. The promotion of western culture on the pretext of global culture is a regression or setback.

Global culture is sponsored and spearheaded by many western capitalist countries that allow exploitation of human and natural resources. Even human relations, including norms and values, belief systems and traditions, are interpreted as 'commodities' that can bring benefits. To realize decolonization in an interdependent world is not an easy endeavor. Moreover, there was a letter from Ambassador Thompson to Secretary McNamara, dated October 19, 1966, which recommended grant assistance of \$6 million or Rp. 85.8 trillion at an exchange rate of 16,000 rupiah per dollar. Such assistance was provided to the Indonesian armed forces to support the military's ongoing program for civilian reconstruction. This policy of the American government, of course, hinders and even hinders the ongoing decolonization process in Indonesia.

Previously, Indonesia had always tried to be independent in dealing with internal problems, in the end, with this provision, America interfered in determining government policies. There is a saying, "*No free lunch*". This, of course, disrupted the ongoing decolonization process. With this gift, the colonialist-capitalist state tried to regain control of Indonesia, although indirectly. Even 8 November 2017 event which was originally aimed at improving the political system, but because of the colonialist agenda and paradigm, in the end the reform did not benefit the people, and on the contrary it undermined the people's rights.

Political rights may be obtained but economic, social and cultural rights are lost. The whole system is managed capitalistically. Finally, the state cannot maximize the welfare of its people. The people no longer have sovereignty as they originally aspired to. In fact, many state policies are detrimental to the interests of the people and greatly benefit the capital. For example, with massive licensing of mini market establishments to the sub-district level, forest clearing for oil palm or rubber plantations carried out by capitalists, etc.

In the past, the state could support the people through pro-people policies, 50 rupiah per person subsidies in the 1970s (O.g.roeder, 1976). Currently, the state tends to be a tool of capital to exploit the people, for example by granting permits for the establishment of factories, with a system of contract employees, etc. All prices for basic necessities are high, even rare, as is the case with the current scarcity of cooking oil, which has taken a toll due to the long queues. Indonesia is the number one palm oil producer in the world. Palm oil as raw material for cooking oil with the availability of oil palm plantation area of 16,381 million hectares. However, there is a shortage of cooking oil. This happens because of

the speculators-capitalist who hoard cooking oil amid the scarcity of cooking oil in the market. Likewise with the cost of education. as well as health with various cases which essentially all refer to capital.

When consciousness and mind have been colonized, the student elite and society will accept it as it is, as if nothing had happened and everything is fine. In fact, not at all. So much inequality and injustice in society. This is exactly the same as when the Dutch colonialists used to be, which was also accepted with fairness, before movement activists realized that Indonesia was being colonized. Steps towards real cultural decolonization, namely the need for a self-help movement as happened during the Japanese occupation.

Because currently everything depends on the government, the people and mass organizations including universities, no one lives independently, all depend on financial support from the government whose funds come from foreign institutions. Mental dependence can be overcome by empowering, empowering and self-help movements, so that people are able to think independently and act creatively, boldly based on the principles of truth and justice.

Colonialization of Culture

Cultural colonization is an attempt to colonize in terms of culture. Colonization in terms of culture that had been carried out by the Dutch was actually too late, because it was carried out after experiencing heavy losses and losses during the Java war in 1830, and even then because he got inspiration from the previous invaders, namely Raffles from England. In this effort to decolonize culture, the Dutch investigated the sources of culture in the kingdom as well as the pesantren. The Islamic boarding school was a source of strength for the resistance against the Dutch led by Diponegoro. Periodically, scholars are sent to Islamic boarding schools and study various existing literary, historical and chronicle works.

Because that's where the treasures of thought are stored which are the storehouse of gunpowder for the spirit of the Indonesian nation's movement. The case of the attack on Puri Cakranegara in Lombok 1894, which was followed by scholars, had confiscated various heritage manuscripts containing the *Negarakertagama* book, then translated, reinterpreted based on Dutch reason and interests. Previously, during the Raffles era, the hunt for Nusantara manuscripts was also carried out very intensively.

The nation's best creative works were lost, at that time there was no mass printing, so one manuscript was taken, it disappeared from circulation. There are also many heirloom owners of clergy and poets. By using the work of ancestral heritage as a study material as well as a reference source for thinking and a way of life, they are forced to hand it over to them. The manuscript was not only used as a means of political hegemony, but also used as exotic merchandise which was very expensive in Europe, which was in the Enlightenment fever.

Decolonization efforts in the legal field are carried out by examining customary law, which contains governance, criminal, civil including containing various social norms. Customary law is not written, only in the form of conventions. At the time of the arrival of the Netherlands, customary law began to be written. Various manipulations that occurred in the colonial agenda were included in customary law. Customary laws that hindered colonial ambitions were abolished, and then various colonial articles were added.

In the end, various conflicts emerged, the fighting spirit was weakened, laziness and resignation were fostered. Colonized people should not have identity, integrity and creativity, so the source of creativity and identity is cut off by cutting off its historical roots. The move worked. Colonial education which was initiated in 1900 under the name of ethical politics. But only teaching Dutch history in schools, Indonesian history was changed to European history. The nation's educated elite began to be duped, uprooted from its historical roots.

The education system of the archipelago, which has succeeded in producing warriors, kings, poets and great clergy, is prohibited and even insulted as *wilde scholen* (wild education). There are even historians who think that people whose culture is not based on European enlightenment values are considered cultural traffickers, who are considered brave to precede colonial steps. Colonized nations may not have their own culture, even if they want to develop culture, it must be based on European principles, therefore culturalists and *kiai* only accept the status of cultural brokers, while the port is the Netherlands.

Nusantara acts as a cultural setter (cultural designer), because the Indonesian people themselves know best the source of problems, the basis and purpose of life for themselves, while culture is an expression of the overall meaning and purpose of life. Colonial education as ethical politics or the politics of reciprocation was practiced not for the people of the archipelago but rather for their own colonial interests to obtain indigenous workers who later could become *ambtenaren* loyal to the colonial and could be paid cheaply.

So it was not the Dutch who returned the favor, but the natives who had to return the favor because they were educated by the Dutch, so they became the most effective colonial apparatus. And since that ethical policy, the volume of colonialism since 1911 has reached the entire archipelago, with the help of *ambtenar* and native aristocrats who were previously educated.

There is a satire written by Kihajar Dewantara under the title *Als ik een Nederlander was* (If I were a Dutch) (Soewardi Soerjaningrat , 2011) describes how the Indonesian nation, which had been in the Netherlands, excitedly celebrated the independence of the Netherlands 100 years after the French colonization, even though at the same time this nation was still under Dutch colonial rule. This is also an example of real cultural colonization.

The satire writing that tried to awaken the people made the Dutch offended, in the end Ki Hajar Dewantara was exiled and exiled to the Netherlands for 6 years, 1913-1919. So as not to arouse resistance against the colonialists. It is feared that awareness will emerge as a nation that is still primitive, a nation that does not know discipline, does not have a legal system and a constitutional system. In the end, this nation became inferior and even then condemned its own culture which had supported the colonizers for centuries, then learned the Dutch culture as a small nation as a civilized nation.

Ki Hadjar Dewantara in *Wasita* magazine 1936 (Raditya Iswara N., 2017), wrote that the Dutch had looted thousands of Indonesian manuscripts but then drowned in the waves of the ocean as an attempt by the Dutch to break the history of Indonesia (but there are many others, thousands of manuscripts are stored in Dutch museums today). The Netherlands wants to change awareness of the history of the archipelago, it is hoped that later the history of the archipelago will only be known from the kingdom, pesantren, hermitage and from local cultural groups, which are transmitted from generation to generation orally and in writing. As a result, the educated were divided into the Dutch group with their European reasoning and the local educated group with their eastern reasoning. The cultural polemic of 1934-1935 was the culmination of the struggle between the two powers of reason (Mark T. Berger, 2002).

After the colonial period was over, the problem that was no less important was the problem of cultural colonization. Because there are still dependencies between former colonies and ex-colonial countries. The phenomenon of cultural colonization emerged because there were still many countries that were 'colonized' through dependencies formed by the influence of developed countries. Almost all ex-colonial countries are developing countries that are rich in resources but do not have the ability to process these resources properly.

While the colonial-capitalist western countries are developed countries that have long had advanced manufacturing capabilities. Developed countries not only provide means of production and capital for various fields of business in developing countries. Meanwhile, developing countries still export raw materials and existing labor for further production of more valuable products. Their products are not only marketed in developed countries but also in developing countries.

This production model that has been formed makes the former colony countries continue to depend, receive incentives and follow the rules set by the colonialist western countries. Progressive development has removed the big agenda of cultural decolonization, as national independence is considered an introverted behavior, replaced by a cooperative extrovert ideology which is actually only to create dependence on thought and funding.

When investment comes in, it is often accompanied by a political system that supports funds and technology to carry out industrialization. So it is unavoidable the presence of consultants and experts

from outside as experts. The development framework is finally implemented based on modernization theory with a capitalistic spirit, because the main goal in development is not to increase human dignity and people's welfare, but rather to material income.

So what is built is not mental but material. So that the measure of a person's success is no longer due to academic, mental and spiritual achievement, but from success in increasing income. As what is happening in Indonesia today, the Indonesian people are no longer seen as a dignified nation but as a market share nothing more.

That's why his appetite must be grown so that his needs increase, so that the process of mass production produced by the capitalist system runs. Awareness of materialistic culture is not only taught in schools to universities, wrapped in various complex philosophical theories and intensively disseminated by various social media. The reduction of history lessons, as well as the less intensive learning of earth science, will automatically erode the attachment of this nation to history and its homeland and then enter the global region.

What happened then was that the country itself became the plunder of other nations, under the pretext that now there is no longer colonialism, nationalism has faded, attachment to culture has faded, attachment to local norms has also disappeared. In this way, the collective consciousness of the community has been controlled again by the system. capital and global imperialism.

Cultural colonization is a form of imperialism against the way of thinking, acting and acting that takes place en masse in global cultural hegemony. So now people will think and act in colonial ways. The strength of Indonesia in the 1960s in terms of ideology, character and system towards cultural decolonization was extraordinary (Tommaso Rossott. 2019), until it became a dead end for the colonials to dominate Indonesia.

Colonialization of Contemporary Culture

Colonialization is the control of a country over other countries, while culture is the result of the creation of human reason such as beliefs, arts, and customs, while contemporary means the present. So that contemporary is contemporary or reflects the current situation of the time being passed.

In the contemporary era there is no longer a single authority that gives the rules so that now the dominant role is the logic of the masses which tends to keep changing. One thing that is known and acknowledged by the masses is what is today's culture. So what is popular today is the culture. So contemporary culture is closely related to popular culture or pop culture. This contemporary culture is often also referred to as a hyperreality culture. According to Baudrilard. First, the image/simulacra/imitation/reproduction is a representation of reality. Second, the image masks reality. Third, image replaces reality that has disappeared, becoming pure simulacrum. At sign as sign,

symbolism appears in the form of irruption. Baudrillard then added a fourth stage called fractal or viral. Now we are at the fractal stage, a stage of trans everything that radically changes the way we view the world.

Contemporary culture emerged after technology began to develop rapidly. Developments in the field of technology give rise to symptoms of hyperreality, where fact and fiction or engineering have mingled. However, it is not only fact and fiction that mingle, but also a condition, in which falsehood mingles with authenticity, past mingles with present, and lies mingle with truth. According to Martin Heidegger and Jean Baudrillard, contemporary culture today arises because of great developments in the field of information technology, such as television, telephone, and internet which shift the conception of space and time that should be simultaneously becomes no longer systematic.

Something that is contemporary is not permanent and tends to constantly change. However, contemporary itself cannot be separated from what has passed, because something that exists today is also influenced by what has passed. Contemporary culture is everything that is produced by humans that comes from the ability of reason, ideas or ideas in the present.

Contemporary culture is often referred to as global culture. Contemporary culture is a collective consciousness, which includes a way of thinking, it can also be said that contemporary culture is a series of manifestations, thoughts, ideals, and daily habits that are owned by a group of individuals. It is transmitted through communication, which at the same time forms the society in which this manifestation develops, as well as becomes a tradition.

Culture as a strategic sector is controlled to be controlled, thus it is hoped that it will be able to create an effective colonial system used to control the way of thinking and behaving of the people who were once colonized. At that level, it is not only the people's movement that can be controlled, but more deeply, their consciousness can also be controlled. The new colonial goals seemed legitimate because they argued that enlightening, the main goal was to remain conquistador (conquest), by breaking the historical chain and diverting the direction of a culture that was considered dynamic, by strongly condemning militancy, willingness to sacrifice and the courage to take the risks.

Seriously expose local values that are considered beneficial such as harmony, tolerance and so on. Their spirit of resistance was quelled through new meanings for every expression of the archipelago's culture. With a political model of culture like this, cultural colonization can last a long time. A small country with a sparse population like the Netherlands can rule a country so vast, so many people. All of this can happen because of ignorance of the awareness of the people who have been colonized, the most effective of which is through reinterpreting the culture in the archipelago and spreading colonial education, which then throws out the traditional education system, such as dormitories, boarding schools, hermitages and so on.

Actually, since the beginning, our founding fathers were aware of the process of cultural colonization, therefore they were very persistent in carrying out the decolonialization process both politically and culturally. As was done by Soekarno, Ki Hajar Dewantara, Muh Yamin and others. For them, it is impossible for this nation to be politically independent but still culturally colonized.

In contemporary life, after 77 years of independence, it is not the noble culture of the nation that has developed, but contemporary culture is growing very rapidly, transcending the barriers of economic strata, position, education and even age. This contemporary culture is supported by the massive ownership of mobile phones that are able to access the internet which contains various information content, such as TV, YouTube, news which greatly influences the social and moral behavior of users (Mudzakkir, Amin ,2012).

The ownership of a mobile phone is private so the owner has flexibility and freedom that cannot be controlled anymore by others. So that the benchmark of social norms, customary culture no longer has the power to control behavior patterns. Humans have the freedom to create works of art and develop them.

Conclusion

The spirit of nationalism was very instrumental in the effort to expel the invaders. Nationalism gave birth to the spirit of decolonization which was driven by the desire to be able to leave various cultures inherited by the colonizers. However, along the way, the spirit of decolonialization was faced with the strong currents of cultural neo-colonialization. Neocolonialization of culture greatly benefits from the emergence of a global culture that is dominated by western countries or capitalist colonialist countries.

The emergence of contemporary cultural phenomena that are fostered by massive ownership of mobile phones as an instrument to access various internet information that provides various information content, such as TV, YouTube, news, etc. This is certainly very influential on the social moral behavior of its users. With a one-man-one-phone ownership pattern, it allows the owner to have broad freedom to use it as he wishes without anyone being able to influence it.

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