

Digitizing Cultural Practices: Efforts to Increase Students' Cultural Knowledge and Reading Interest in Bali

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Abstract—The recent digital era has brought a disruptive impact to the conventional cultural practices. This may take the form of printed media-based learning materials that have been widely and recently used by students who are considered the agents of change in the context of cultural preservation. The Balinese cultural preservation, for instance, is carried out in accordance with the vision of the Governor of Bali, namely *Nangun Sat Kerthi Loka Bali*, which is intended to lead to a new era of Bali by organizing fundamentally and comprehensively the development of Bali which includes such three main aspects as nature, people, and culture. The cultural preservation includes the cultural knowledge and cultural experience, language(s) as well as reading interest. However, data from the United Nations Educational, Scientific, and Cultural Organization (UNESCO), suggest that the reading interest of people in Indonesia is significantly low, around 0.01 percent. This means that, out of 10,000 children in Indonesia, only 1 student is quoted as enjoying reading. Therefore, this study aims to describe the increase of both cultural knowledge and cultural experience and students' reading interest in Bali through the digitization of Balinese cultural practices. The digitization of Balinese cultural practices, which applies both virtual reality and ethnographic methods, tends to bring an increase of both cultural knowledge and cultural experience. Once the digitization was applied to students in Bali, their reading interest was ultimately and significantly increased.

Index Terms—digitization, cultural practices, reading interest, cultural knowledge, cultural experience

I. INTRODUCTION

Language and culture are reciprocally interrelated. This relationship can be viewed from two perspectives. The first views language as part of culture. Language is the cultural product of a complex and active society. Language is dynamic and can change according to the cultural development of a society. Language reflects the cultural wealth that exists in a society. The second views language as a means of understanding the culture of a society. Language is influenced by the culture of a society. The relationship between language and culture can be seen in the Balinese language, so that the Balinese language can be considered as a culture-specific language of which Balinese people are rich in such cultures as Balinese cultural practices.

Balinese cultural practices are then preserved, promoted, and ultimately utilized by Balinese people. Efforts towards the promotion and preservation of culture are often done, for example, by incorporating elements of Balinese culture as local content in the curriculum, which purposefully helps students understand Balinese cultural practices. The incorporation may take the form of digitizing cultural practices that has been widely implemented. However, efforts to preserve and promote culture are not easy to do. One of the main factors is the lack of rapid transfer of knowledge to students. The transfer of knowledge is even less sophisticated and does not deal with the digital aspect that the young generation prefers in recent times. This may lead to stagnation of students' cultural knowledge on the one hand. On the other hand, their reading interest is still low. Data from the United Nations Educational, Scientific, and Cultural Organization (UNESCO) shows that Indonesian children's reading interest is only 0.01 percent. It means that out of 10,000 children of the nation, only one person likes to read (Solihin et al., 2019).

Previous researchers have developed studies on digitizing cultures. Baetens et al. (2017) examine the impact of digitization the digital revolution on archives from the perspective of Youri Lotman's cultural semiotics. Social effect of digitization the relationship between the private and public and in the interaction between work and the media are examined. Based on the assumption that the method applied in digitization is not fixed and inhomogeneous, the

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digitization can change meaning dynamic phenomena, practices, developments. In research from Beatens et al. (2007), it was found that: firstly, cultural heritage is the cause and effect of acts of transmission within a culture, in social groups and from one generation to the other. Secondly, it exists only through attempts to make it exist, whether it is preserved in its original form or to change it more radically; thirdly, inheritance is never consensual, unanimous. This has an impact of the formation of human life and human culture both internally and externally. Moreover, the idea of transmission is that which is an action inseparable from the material characteristics of the medium. Furthermore, it is never just solidification, conservation, preservation, i.e., a form of combating the natural erosion of memory caused by continuous events that also seek a place in memory space. This is a form of intervention in the content and form of what is to be transmitted. In the end, transmission is possible only at the expense of change: without permanent adaptation, the mismatch between inheritance and current evolution would be too great. Cultural intervention in this transmission takes various forms: one must sort, correct, (re)write in context, in short, one must allow the object to function as a sign, a living element susceptible to activation by new interpreters and users (Beatens et al., 2007).

Taylor et al. (2017) write about digitisation, digital interaction, and social media: embedded barriers to democratic heritage. The democratization of heritage through digital access is a well-documented aspiration. This includes innovative ways to manage interpretation, express legacy values, and create experiences through legacy decoding. In research from Taylor (2017), the decoding of heritage becomes democratic, more polyvocal than didactic exhibition, and less dependent on experts. However, decisions on digitizing inheritance through coding does not necessarily become part of this democratization. Digitization can amplify official legacy discourse through the three-dimensional lens of Stephen Lukes' (increasingly refined) power: conflict resolution, control of expression, and preference formation. All three dimensions have an impact on how public values are represented in heritage contexts, but the introduction of digitization requires more resources, expertise, and training in established professional discourses. It was further found that social media may have a positive impact on the first two dimensions, but it can strengthen hegemony. The alternative is subject to epistemic populism. The role of digitization and social media in the democratization of heritage needs to be better understood. The nature and processes of digital interaction, in terms of accessible heritage, influence the democratization issues that digitization seems to promote (Taylor et al., 2017).

Salazar (2005) writes about digitizing knowledge: anthropology and new practices of digitextuality. In research from Salazar (2005) it was found that the subject of digitizing cultural knowledge in relation to new intertextual possibilities in visual anthropology made possible by digital media. New media present several challenges as well as opportunities to decolonize anthropological research through a process of documentation, visualization, and collaboration. These aspects are examined by concentrating on collaborative video documentaries produced with the participation of native Mapuche media makers in Chile. The final product—a 48-minute documentary—is in part an attempt to test how visual sampling and remixing of written footage can be understood as a new form of collaborative storytelling in practice-based research (Salazar, 2005).

Revianur (2020) writes about the digitization of cultural heritage in Indonesia: a new perspective on preserving cultural heritage during the Hindu-Buddhist period in Semarang regency. In research from Revianur (2020), technology with all its forms of progress provides alternative ideas for preserving cultural heritage. This cultural heritage is lost due to rapid modernization. The concern that is highlighted for preserving cultural heritage is done by digitizing the cultural heritage. This means that digitization is carried out only to prevent further damage and at the same time encourage the importance of cultural heritage sites to the public through digital media. Digitization is done by creating an interactive system database on cultural heritage in Semarang. Three main perspectives were carried out to develop the project, namely content information based on archaeological surveys, website design construction, and evaluation. The first perspective is used to collect information about the archaeological aspects of cultural heritage in Semarang. The second perspective is carried out to develop a website prototype based on data from previous research. The third perspective is to evaluate and improve the website prototype. The results show that digitizing cultural heritage is not only useful for preservation, but also for public engagement and facilitating cultural learning (Revianur, 2020).

Following the digitization works of previous researchers, this article is designed to prove that cultural digitization can increase both students' cultural knowledge and reading interest in Bali. Digitization is an effective and efficient access regarding the conversion process from analogue to digital, from using paper to digital. Meanwhile, cultural digitization is an activity of transferring media of cultural products. Digitization involves the process of converting paper media into digital media using digital technology, so that it has a significant impact on its users. For this reason, however, none of them have developed their studies towards increasing children's interest in reading. Therefore, this study tries to develop a study on the digitization of Balinese cultural practices that affect both cultural knowledge and the reading interest. This study, more significantly, is beneficial for cultural preservation. More specifically, this study is useful for increasing the cultural understanding and cultural experience of students as well as increasing their reading interest in terms of Balinese cultural practices.

II. METHODS

Three different methods are applied according to the problems formulated above. The three methods are (1) virtual reality method, (2) virtual ethnography method, and (3) qualitative descriptive method. The virtual reality method was used for the development of digitizing cultural practices. Virtual ethnography method was used to assess cultural

knowledge and cultural experience. Qualitative descriptive method was used to see the impact of cultural digitization on increasing both students' cultural knowledge and reading interest.

Virtual reality is a method applied to develop the digitization of cultural practices with steps such as data base documentaries, visualization, and data design, and the animated achieve. First, Balinese cultural practices are well documented, and classified based on cultural realities and cultural activities. Second, contents are designed in three languages: Indonesian as the default and Balinese and English as the development. Third, visualizations are designed in static and dynamic forms. Static visualization is designed for cultural reality using cut-to-cut techniques or like video slides, while dynamic visualization is designed for cultural activities using animated video techniques. Finally, combine all the parts are combined and edited in such a way before coding and saving.

The virtual ethnography method is developed for improving cultural knowledge and cultural experience. Elements of technology and digital bring various changes to other cultural elements. Cultural knowledge and cultural experience as elements of culture seems to have undergone very significant changes. The interaction between virtual information technology and the real practice of cultural practices has an influence on changes in people's habits or customs. This interaction and growth of virtual technology gives birth to a new generation of habitus. This change gives birth to a new paradigm in viewing or analyzing the virtualization phenomenon in human cultural life.

The descriptive-qualitative method was used to describe the impact of digitizing multimedia-based products on school-age children in terms of increasing interest in reading. In this case the instrument used is a questionnaire that is made openly. Representatives of elementary, middle, and high school children are used as respondents to provide answers to the questionnaire. A total of 306 respondents were given, after which respondents' answers were grouped and then analyzed and commented on qualitatively, especially related to increasing cultural knowledge, cultural experience, and the impact of cultural digitization for increasing interest in reading for school-age children in Bali.

III. FINDINGS AND DISCUSSION

Some of the information obtained from respondents was in the form of their perceptions of several items, such as the existence of current reading materials and the digitization of these cultural reading materials. After that, the increase of cultural knowledge and reading interest of students in Bali are described accordingly. This is illustrated in Figure 1.

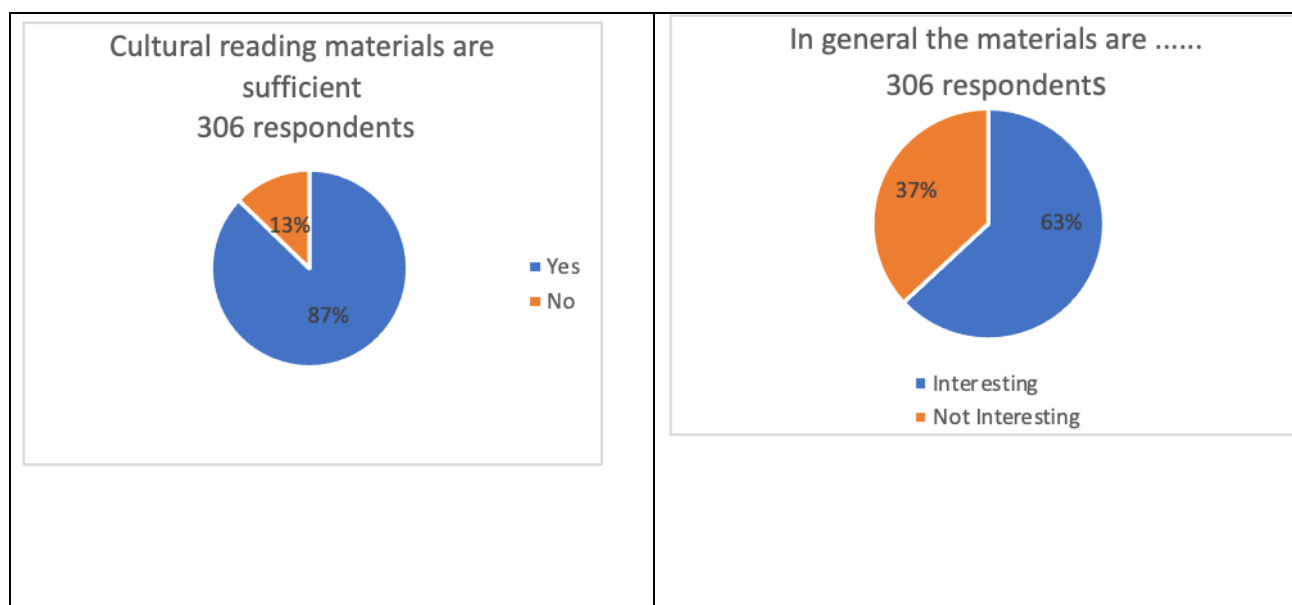


Figure 1. The Availability of Cultural Reading Materials

Figure 1 shows that cultural reading materials are still stored conventionally, in the form of printed media. Around 87% of respondents said their existence was still adequate. The existence of conventional reading materials during the digital era which is considered interesting to read is around 63%.

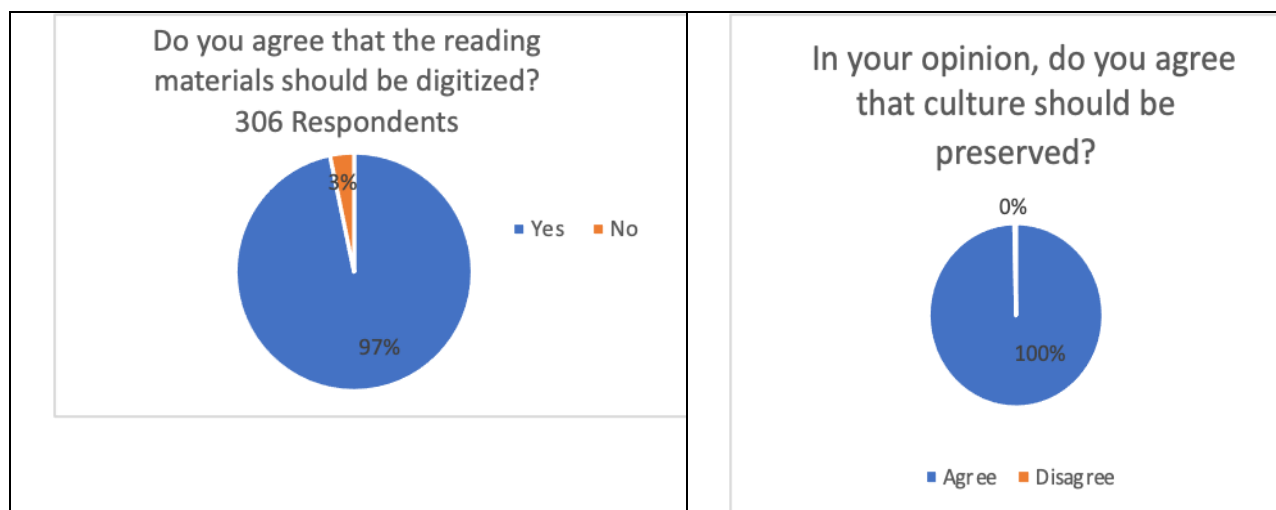


Figure 2. Digitization of Cultural Reading Materials

Figure 2 shows that about 97% of respondents said that cultural reading materials need to be digitized so that culture needs to be preserved.

The digitization of cultural practices has then been done in the form of an innovative digital product regarding simple Balinese cultural practices that is interactively presented so that it is easy to learn and understand, especially for students in Bali. This coincides with the Governor of Bali Regulation No. 80 of 2018 concerning the Protection and Use of Balinese Language, Script, and Literature and the Implementation of the Bali Language Month. This product teaches how to make Balinese cultural practice tools. Figure 3 illustrates the interface of the digital product of Balinese cultural practices.



Figure 3. Interface of Digital Product of Balinese Cultural Practices

Figure 3 shows that digital products about Balinese cultural practices are applied for students in Bali. This digital product is presented in an interactive way. Students are required to operate this digital product themselves. All menus have been provided in the digital product. They only play the menu that is available according to the instructions for use. Most of them think that this is fun to learn. They can play this digital product anytime and anywhere.

A. Increase of Students' Cultural Knowledge and Cultural Experience

Culture has three forms, namely: (1) an idea which is abstract which cannot be touched, held, or photographed, and which is reflected in the human mind. This kind of culture functions to regulate, control, and direct to human behavior and actions in society. It is referred to as custom, (2) an activity which is referred to in a social system. It involves patterned action and the behavior of the human. This kind of culture can be observed, photographed, and documented in society. It is concrete in the form of behavior and language, as well, (3) Artifact which is referred to physical culture, which is in the form of physical product. It is the most concrete in nature and can be touched, seen, and documented.

Culture is a system of understanding, a system of knowledge, beliefs, morals, laws, customs. It is obtained because of the human interaction. It can be seen as several experiences and knowledge produced. Cultural knowledge can be increased through the digitization of culture. Digital products are then significantly given to students in Bali aimed at transferring Balinese cultural knowledge on the one hand. On the other hand, digital cultural products are applied to increase cultural knowledge of students in Bali in which it can be in the forms of several elements. There are five elements of Balinese cultural knowledge, such as (1) people's understanding and interpretation of culture, (2) familiarization with selected cultural characteristics, history, values, belief systems, and behaviors of the members of

ethnic group, (3) the mental parts of culture, such as beliefs, rules, and attitudes, (4) information of cultural reality and cultural activities of community or group of people, and (5) how people process the content in other cultures, such as understanding strategies to express disagreement and provide feedback based on cultural background.

The digitization of Balinese cultural practices is done for the sake of maintaining the contents of each item of Balinese cultural practice. This digital product contains elements of static and dynamic digitization. The static digital element presents the definition of each item of cultural practices and their uses. Meanwhile, dynamic digital elements present the way how to make them. After this product is socialized and given to users, the understanding and interpretation of culture of the students in Bali increases. In addition, they have understanding and familiarity with certain cultural characteristics and the manufacturing process, as well. In short, it can be said that they understand cultural reality and cultural activity. Furthermore, they also understand cultural elements such as: norms, values, symbols, constructions of reality, and worldviews.

In research from Anthropology 4U (2021), it is stated that norms are rules about how everyone in a certain culture should behave. Norms tell people which behavior is considered appropriate and normal in society. These rules are understood and agreed on by people in culture, if people do not act the right way, there is negative reaction from others. In addition, norms are literally guidelines for life. The types of norms in society, goals, and examples need to be known due to human rules in life. Therefore, norms play an important role in creating social harmony and order. The rules that govern people are formed because of the diverse behavior of individuals. Norms are considered as a fundamental element but have a strong influence in determining a person's behavior. Norms are sourced from the way of life or culture in the form of people's habits in regulating group life. The norms include a matter of how, for example, to make a particular cultural item or cultural reality. There are several reasons of applying norms in society, such as (1) to be accepted in society, (2) too be able to respect older people, (3) to behave according to the rules of society, (4) to better understand the nature of humanity and social ethics, and (5) to be able to socialize well with other people.

Values are ideas about how people want to live, and the lifestyle they want to have. Values are the culture's beliefs about what makes a good life (Anthropology 4U, 2021). Values are something good that are always desired, aspired and considered important by all humans as members of society. Therefore, something is said to have value if it is useful and valuable, true value, aesthetic value, both moral, religious, and religious values. Values are the quality of meaningful provisions for individual human life, society, nation, and state. The presence of values in human life can cause actions and reactions, so that humans will accept or reject their presence. Consequently, values may become life goals to be realized in the reality of everyday life (Lukman et al., 2022). The concept of values when connected with logic becomes right and wrong. When they are associated with aesthetics, beauty, and ethics, they become good and bad. However, the most important thing is that values express quality of life. Values can be then used to cultivate and develop in a person or as an aid to students to realize and experience values and to place them integrally in their entire life. Values arise from problems that exist in the environment, community, and school where education is given to equip students so that later they can face complexities in society that often develop unexpectedly. Then a problem arises that speaks of the value of a person's good or bad in dealing with someone's views of others.

Symbols are something that represents something else. Cultures involve a lot of symbolism. Everyone in a culture is expected to understand what the symbols mean in their culture (Anthropology 4U, 2021). Symbols have an important role in the occurrence of communication. In the study of symbolic interactionism, symbols themselves are created and manipulated by the individuals concerned to gain their understanding, both about themselves and about society. Basically, symbols can be interpreted both in the form of verbal language and non-verbal language in their meaning and the real form of symbol interaction occurs in communication activities. Thus, symbols can be used to convey message. As for symbols here, it concerns verbal symbols that are conveyed using language and symbols are shown through objects, colors, and other supporting things. Symbols are object, events, speech sounds or written forms that are given meaning by humans. The primary form of symbolization by humans is through language. Humans can give meaning to every event, action, or object related to thought, ideas, and emotions. The perception of the use of symbols as one of the significant characteristics of humans has become an important object to study.

The construction of reality is referred to as a social construction. It can be easily interpreted as a collective understanding of a concept that is formed in the social order. Many things that are considered commonplace and reasonable today are actually formed, constructed, and agreed upon in the social sphere at a certain time, such as the concepts of money, citizenship, or art. The main focus of social construction is to explore and examine the ways in which individuals and certain community groups participate in creating knowledge and social reality around them. Social construction believes that humans make sense of the world around them through a social process, through their interactions with other people in social groups. This means that there is no single and objective truth. In research from Anthropology 4U (2021), people make mental maps of things and divide everything into different categories. This is called the cultural construction of reality. For example, people are divided into categories like family, friends, and strangers. As another example, some things are divided into food and not food categories. Another example could be dividing animals into pets and not pet categories. Each culture has a different construction of reality, meaning they divide the world into categories in a different way than other cultures.

Worldview is the way people interpret reality and see themselves and the world around them. For example, some cultures see themselves as conquering nature, while other cultures try to live in harmony with nature. Worldview can also include what a culture thinks is the meaning of human existence (Anthropology 4U, 2021).

Based on an explanation of culture and the elements contained in culture, for the purpose of maintaining and preserving culture, this culture then needs to be transferred to students, for example. This cultural transfer is perceived to be able to increase cultural knowledge. the conception of cultural knowledge might be included in cultural digitization. Therefore, this is in line with students' perceptions of knowledge transfer and increasing cultural knowledge, as shown in the following figure:

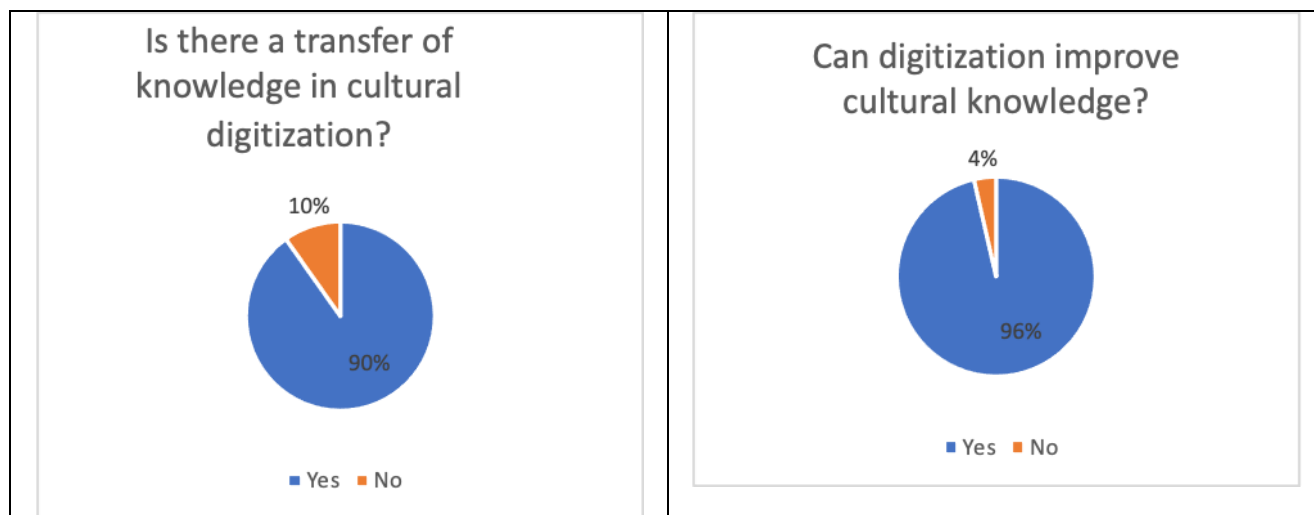


Figure 4. Transfer of Knowledge and the Increase of Cultural Knowledge

The digitization of Balinese cultural practices is directed at preserving Balinese culture. In this context, digital cultural practices are made up to younger generation, students, considering that they might be agents of change. This might trigger the students understand and have a cultural knowledge accordingly. They are supposed to have increased both cultural and cultural experience. In research from Mayasari et al. (2021), cultural knowledge is defined as the preservation of culture by making up cultural information as a reference for students to call and meet up with such cultural practices. This kind of method can be a means of education for students so that it can ease to get information by inside and outside supporters. They then may be considered educated in culture. In the meantime, cultural experience is defined as the preservation of culture that is directly involved in the society, for example. The community is encouraged to study regional dances well so that every year this dance can be displayed and introduced to the audience so that, our culture can be introduced to many people, in addition to preserving our culture. Therefore, culture can be preserved in ways such as (1) improving the quality of human resources in promoting local culture, (2) encouraging us to maximize the potential of local culture and its empowerment and preservation, (3) trying to revive the spirit of tolerance of family friendliness, hospitality, and high solidarity, (4) always maintaining the culture so it is not extinct, (5) making sure everyone is able to manage the diversity of local culture. Therefore, citizens should be proud of the millions of natural wonders and cultural diversity that exist in Bali. It is fitting for us to preserve this culture so that it can continue to grow and be introduced to the entire world so that there is no claim from foreign countries that recognize our own culture (Mayasari et al., 2021).

The digitization of Balinese cultural practices is carried out as a substitute for conventional reading materials. This digitalization is an effort of developing Balinese cultural socialization by considering elements such as norms, values, symbols, construction of reality and activities, and worldview. Thus, the empowerment of these elements into the digitization of Balinese cultural practices can increase cultural knowledge and cultural experience.

Cultural experience could include an integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning. Cultural experience is the exploration of cultural practices through a variety of authentic experiences. In terms of culture, the mapping of Balinese cultural practices is made to facilitate cultural preservation through the creation of animated digital visualizations. Based on the form of culture it can be said that each Balinese cultural practice has ideas, artifacts, and cultural activities. Cultural artifacts are in the forms of photographs that refer to the physical existence of Balinese cultural practices. While cultural activities contain the processes, mechanisms, and ways of making them.

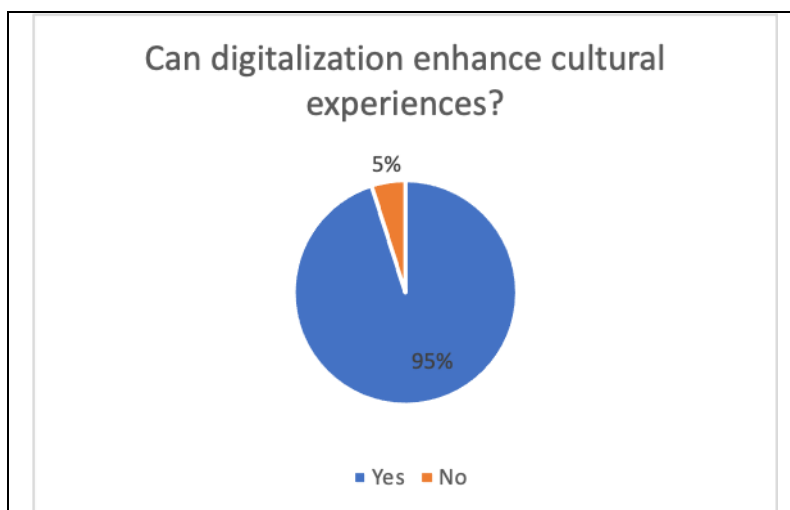


Figure 5. Cultural Experience

Cultural experience is (1) the set of shared attitudes, values, goals, and practices that characterize an institution, organization, or group or country, (2) activities or environments where individuals interact with individuals from different cultures in various settings to describe an understanding of the basic principles and concepts that underlie theoretical views on culture. There is diversity in theoretical views of culture that determine how the concept of culture is defined, why it varies. Experience regarding culture which is seen as: (1) system adaptation to the environment, (2) as a sign system, (3) as a text, both those who understand the patterns of cultural behavior in an analogy to textual discourse, as well as those that examine the results of the process of interpreting texts as cultural products, (4) as a phenomenon that has structure and function, and (5) according to philosophy.

B. The Increase of the Students' Reading Interest

Digitization of Balinese cultural practice is one of the concrete manifestations of the preservation of Balinese culture. This is one way of preserving Balinese culture, involving cultural knowledge and cultural experience. Digital humanities is a science that combines language and technology that may serve as a tool to preserve Balinese culture. This means that the more innovative products are made, the more cultural realities and cultural activities people understand and experience with. With increasing understanding of cultural reality, it is believed that the community may maintain and practice it. Moreover, it is coupled with cultural activities in the form of the process of making cultural reality.

This effort can be believed to be part of the nation's character education. As a matter of fact, the target of this visualization is the students who are expected to be the nation's successors. At the same time, they learn the culture itself substantially or they can directly learn the practice of Balinese culture. The digital culture they have understood and experienced leads to a cultural sensitivity. They will enter cultural experience and cultural knowledge. In addition, they may learn about the use of language, namely Indonesian, Balinese, and English. They can realize that with English or other languages they have done to spread the culture with elements of technology and language.

Culture inherits equipment that is adapted into a particular environment, and behind each device is a thought that has been developed over several generations. Therefore, innovating in introducing culture to the younger generation is a way to preserve culture itself. In interactively animated digital visualization made from Balinese cultural practices there are cultural knowledge that needs to be visualized as one of the ways of preserving Balinese culture, such as cultural reality and cultural activity.

Changes in the communication media used by the Indonesian people are inseparable from changes in existing communication technology. When communication media is moving rapidly towards being more digital, our cultural practices will inevitably change. In fact, mass media and culture are inseparable. They influence each other. In the modules in this chapter, we will explore how digital culture is changing the way we understand the past, experience the present, and anticipate the future. The digital culture that we will study together will provide critical insight into the social, political, and economic challenges and opportunities posed by digital technology itself.

A culture gives its people ideas on how to approach life decisions, from waking to sleeping. At the same time, it gives an idea of all the acceptable life lessons. Through the media, including digital media, people's ideas about life are conveyed to the wider community.

Culture is the ideas and feelings, actions and works produced by humans in the life of society. Culture is also a creation, work, and human initiative. In general, mass media present cultural ideas in three related ways. First, the media help us to identify and discuss acceptable codes of behavior in society. Second, the media study what and who counts in our world, and why they are so important. Third, the media determine what other people think of us, and what people "like us" think of other people.

Cultural forms consist of practices, products, and perspectives. Practice means patterns of social interaction, or behavior. Practice involves using the product. Practice represents knowledge of “what to do when and where,” and how to interact in each culture. Meanwhile, products are tangible or intangible creations of a particular culture. The product reflects a cultural perspective. Examples of tangible products are paintings, sculptures, carvings, literary works, and others. Meanwhile, intangible products consist of oral tales, dances, sacred rituals, educational systems, laws, and much more. The perspective itself is more inclined to philosophical matters, namely the meanings, attitudes, values, beliefs, ideas that underlie cultural practices and cultural products of the community. The cultural perspective represents a society's view of the world.

Seeing the full range of practices, products, and cultural perspectives is a prerequisite for carrying out digital literacy activities in the cultural space. To make it easier, the implementation is assisted through the stages of digital literacy competence that have been formulated by the Network of Digital Literacy Activists. However, before we get there, let's first live our cultural richness which is reflected in the diversity of Indonesia. To increase the students' reading interest, especially cultural reading material, it is necessary to first look at the factors that cause their low interest in reading. There are many factors that cause low reading interest, namely factors pertaining to teachers and parents, students, and the presence of reading material. First, children's poor reading interest is caused by the low support from teachers and parents. The poor reading interest is caused by a factor in which the teacher does not play a good role in influencing students' reading interest. The same applies to parents. Parents are more concerned with buying toys for their children than buying books. From the reading material perspective, it can be explained that the existence of cultural reading materials is felt to be less attractive because it is still conventional, lacking illustrations, lacking in color so that it makes them less interesting to read, so they feel that their reading interest is poor.

Fostering children's reading interest in accordance with the AIDA framework, namely attention, interest, direction, and action. Curiosity or attention to reading texts must remain and be maintained by students because from this attention they will feel interested in reading, from this interest it causes students' willingness or desire to read. If attention, interest, and desire have been formed in students, they can automatically act in the form of reading the reading text. Based on this, some efforts can be made on how to increase their reading interest. There are several efforts that can be made when referring to the causes of low children's interest in reading. This effort can start from the existence of reading material first and then increase the encouragement and support of teachers and parents. In terms of the existence of reading material, the effort made is to change the reading media from paper media to digital media. The interactive Bali BUDIG product, for example, is the only product that uses digital media that can replace conventional reading material. Furthermore, it can be said that this digital product can be positively correlated to the AIDA mentioned above. It is true that interactive applications and the language used to present these digital products can pump their attention, interest, and desire to read. Furthermore, this product can be used by parents to foster their reading interest at home and teachers can also use this product to encourage students to read at school.

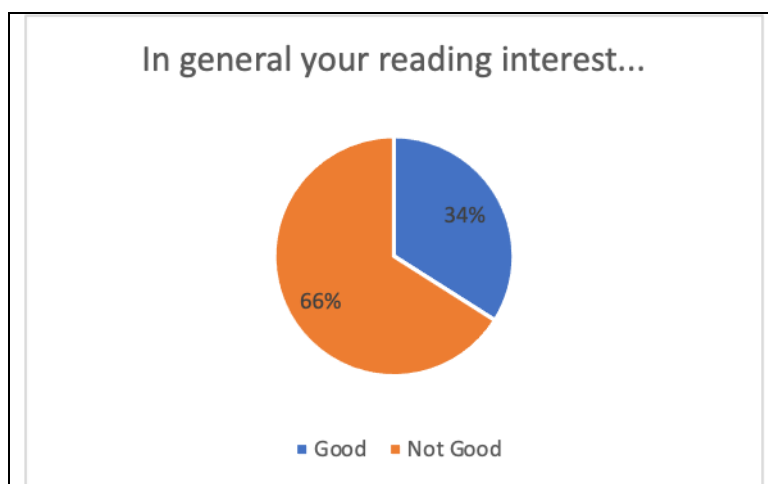


Figure 6: Students' Reading Interest

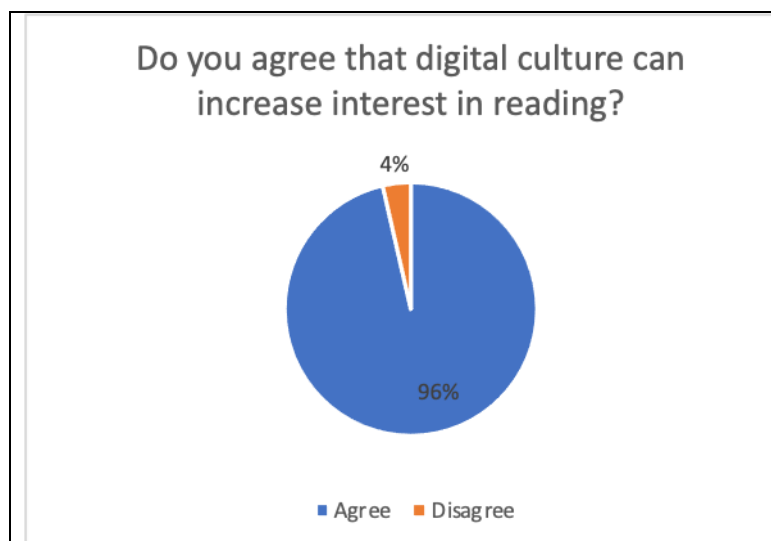


Figure 7. The Increase of Reading Interest

Reading interest is a strong desire that is accomplished with a person's effort to read. People who have a great interest are willing to get the reading material and then read it at witness where off. People who are interested in reading will make reading a habit as well as a need. Reading interest is a mental tendency that moves a person to read. Reading interest grows from within the individual, so awareness is needed to increase reading interest for everyone. The progress of a country is strongly influenced by the reading interest of its people. Through reading, students can recognize and distinguish the types of media that are read and can connect the materials they read with their experiences. Students' reading interest in understanding the contents of materials is strongly influenced by the poor or high interest in reading. Reading interest cannot grow alone but requires guidance from parents and teachers to grow it in accordance with student development.

Students' poor reading interest can be caused by both internal and external factors. Internal factors that cause students' low interest in reading are the lack of students' abilities and poor reading habits of students. Meanwhile, the external factors are the school and family environment that is less supportive in developing students' reading skills, as well as the influence of increasingly advanced technology. The rapid development of technology has shifted people's interest in reading books. This is very concerning because if this poor interest in reading occurs to the younger generation who are the nation's successors, it can make it difficult to compete with other countries that have more qualified human resources with the ability to read in increasing knowledge. Therefore, students' reading interest needs to be fostered, directed, fostered, guided, and developed from an early age so that students are able to become students who have good reading skills

IV. CONCLUSION

Digitization of Balinese cultural practices as a substitute for conventional reading materials is statically and dynamically presented. Statically, digitalization displays the definitions and uses of items of Balinese cultural practices. Dynamically, digitalization targets the way or mechanism of making items of Balinese cultural practices. The digitalization of Balinese cultural practices has a disruptive impact on conventionally printed Balinese cultural practices. The digitalization of Balinese cultural practices is done with the aim of (1) increasing the students' cultural knowledge and cultural experience, so that Balinese culture can be comprehensively and sustainably utilized, promoted, and preserved; (2) improving the students' reading interest in the context of understanding Balinese culture because students are agents of change towards preserving Balinese culture.

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