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RECONSTRUCTION OF COMMUNICATIVE RATIONALITY: A STUDY ON THE DIGITAL MASS MEDIA SOCIETY IN INDONESIA

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ABSTRACT

Purpose: This study looked at the cognitive response of Indonesian society (i.e. people using digital media) to narratives constructed by digital media.

Theoretical framework: It is necessary to establish an argumentative relationship of "communication" between digital media and society, since the narratives constructed by digital media are particular interests.

Method: This study used a qualitative approach, conducting a sociological analysis of narratives in the community of digital mass media users, especially mass resources for convergence (kompas.com, tempo.co and tribunnews.com). The technique of triangulation of technical sources and theories to demonstrate the validity of narrative data of people using digital media.

Results and Conclusions: The digital society can create and create imaginary spaces based on its law and culture. Therefore, a word of "communication" between the two is needed to come to terms with rational language. This relationship is a communication society based on the value of emancipatory critical rationality to achieve "consensus". Therefore, the problem posed in this study is: "how is the cognitive response and shape of the digital society in Indonesia, within the age of digital media?".

Research Implications: Knowing the digital narrative of the media is solid and changes its passive role to be "interactive" (in itself as a subject) with the media. Right now, the community doesn't have much resilience.

Originality/value: Meanwhile, the relationship between digital society and communication technology has three options, namely, *first*, digital society positions itself as technology; *second*, humanize technology as itself; and *third*, dialectically compromising the potential of humanity and technology.

Keywords: communicative rationality, digital mass media, digital society, narratives.

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RECONSTRUÇÃO DA RACIONALIDADE COMUNICATIVA: UM ESTUDO SOBRE A SOCIEDADE DE MÍDIA DE MASSA DIGITAL NA INDONÉSIA

RESUMO

Propósito: Este estudo analisou a resposta cognitiva da sociedade indonésia (ou seja, pessoas usando mídia digital) às narrativas construídas pela mídia digital.

Estrutura teórica: É necessário estabelecer uma relação argumentativa de "comunicação" entre os meios digitais e a sociedade, uma vez que as narrativas construídas pelos meios digitais são interesses particulares.

Método: Este estudo utilizou uma abordagem qualitativa, realizando uma análise sociológica das narrativas na comunidade de usuários de mídia digital de massa, especialmente recursos de massa para convergência (kompas.com, tempo.co e tribunnews.com). A técnica de triangulação de fontes técnicas e teorias para demonstrar a validade dos dados narrativos de pessoas usando mídia digital.

Resultados e Conclusões: A sociedade digital pode criar e criar espaços imaginários baseados em sua lei e cultura. Portanto, uma palavra de "comunicação" entre os dois é necessária para chegar a termos com a linguagem racional. Esta relação é uma sociedade de comunicação baseada no valor da racionalidade crítica emancipatória para alcançar o "consenso". Portanto, o problema colocado neste estudo é: "como é a resposta cognitiva e forma da sociedade digital na Indonésia, na idade da mídia digital?".

Implicações da pesquisa: Conhecer a narrativa digital da mídia é sólido e muda seu papel passivo para ser "interativo" (em si mesmo como sujeito) com a mídia. Neste momento, a comunidade não tem muita resiliência.

Originalidade/valor: Enquanto isso, a relação entre a sociedade digital e a tecnologia de comunicação tem três opções, a saber, primeiro, a sociedade digital se posiciona como tecnologia; segundo, humanizar a tecnologia como ela mesma; e terceiro, dialeticamente comprometendo o potencial da humanidade e da tecnologia.

Palavras-chave: racionalidade comunicativa, mídia digital de massa, sociedade digital, narrativas.

1 INTRODUCTION

This study examined the phenomenon of graphic growth of digital mass media users in Indonesian society; especially the cognitive response of Indonesian society to the narratives built by digital mass media. This is because today's digital mass media “contents” have become mainstream news in the public sphere, and the credibility of their audience is based on the implicit awareness of the media platforms (Salaudeen & Onyechi, 2020). Moreover, in Indonesia, they are considered capable of forming dialogic communication between media organizations and society (Kencana & Meisyanti, 2020). Although on the one hand, the personalization of digital mass media actually opens a gap for managers to realize their "profit interests" through the fulfillment of user preferences

(Loebbecke & et al., 2021). This means that digital mass media have multiple accesses in accordance with the construction of interests in the background.

Interestingly, the mass media narratives greatly affect the cognitive construction of society, as during the COVID-19 pandemic (Ahmad & Murad, 2020). Similarly, a study conducted by Liu also provides a similar conclusion that digital mass media encourage people to behave preventively against the spread of COVID-19 (Liu, 2020). Therefore, one study conducted by Ducan states that the credibility label needs to be used as a news literacy tool (Duncan, 2022). Through this label, the growth of critical awareness of digital mass media narratives is encouraged so there will be a balance between digital mass media narratives and the cognitive response of society. In fact, the narratives built by the mass media are able to form personal and community – read, society – stereotypes. This is in line with a study conducted by Baugut that personal reflection on individual media and its influence on society can be interpreted as a consequence of the threat of social identity (Baugut, 2022).

Based on this rationality, it shows that digital mass media narratives can form an image in society, and even their influence can also take the form of a threat to social identity. This power is also very visible in various fields of society's lives today, including fake news that is capable of transforming society, public opinion, and critical topics (Olan, Jayawickrama, Arakpogun, Suklan, & Liu, 2022). This condition "seems to" confirm the findings in a study conducted by Miranda, et al., that (digital) mass media have a detrimental effect on public discourse (Miranda & et al., 2016). Therefore, digital mass media can be used as active media to provide or influence society paradigms. Entnam & Usher firmly state that the digital mass media need to be evaluated for its existence and role in democratizing the hierarchy of information control and power, or indeed it only reinforces the dominating structure (Entman & Usher, 2018).

This condition of digital mass media closes the gap in the formation of dialogical communication with society, so a liberative emancipatory dialogical relationship will be difficult to realize. This means that there is a dominant tendency towards the rationality of society that appears in every digital mass media narrative.

2 THEORETICAL FRAMEWORK

The implication is that society's knowledge tends to be subordinate without having the ability to think logically and critically. One example is the hegemony of radicalism

narratives constructed by online media –namely nahimunkar.com- instead "kills" the communicative rationality of society (Mustafa, 2019); Even hegemony can produce the values and norms of a culture (Andrews, 2017). In this context, it is very difficult to develop society's understanding of the narrative that is born from their critical rationality. Rationality itself is an expression that arises from the reliability of knowledge (Habermas, 1984a); thus knowledge that does not have reliability can be criticized. In order to achieve truth claims between digital mass media and society, it is necessary to agree on the natural (reality) and objective world. (Siswadi et al., 2023).

Therefore, between the two there needs to be an argumentative "communication" to reach consensus through the expression of rational language. Thus, the formation of a sociologically communicative society cannot be separated from emancipatory critical rationality to achieve "consensus". Based on this premise, the problem posed in this study, 'How is the cognitive response and form of digital society in Indonesia within the scope of the digital mass media era?' The problem of this study was answered empirically using Jurgen Habermas' perspective on communicative rationality. This concept is functioned as a reconstructive effort as well as a form of criticism of the sociological problems of digital mass media in Indonesian society.

3 METHODOLOGY

This study aimed to understand and interpret the phenomenon of the cognitive response of Indonesian society to digital mass media narratives. Therefore, this study tends to emphasize the sociological aspect to achieve this goal by using a qualitative approach. This research is expected to focus on understanding cyber communities – namely, people who use digital mass media, such as entrepreneurs, education practitioners (teachers, lecturers, or students), and politicians– including individual interactions with others. Besides, they can form their own culture and social system. Therefore, the data of this research is in the form of narratives or written and verbal responses from research subjects, namely users of digital mass media such as entrepreneurs, academics or education practitioners (teachers, lecturers, or students), and politicians.

This research is a narrative-oriented study in the form of written and verbal texts (discourse and content analysis) with discursive interpretations of digital mass media narratives. Thus, this research focuses on cognitive responses in digital communities -

read: virtual communities- specific to politicians, academics, and entrepreneurs with their characteristics. Of course, this research conducts collaborative or combinative studies between ethnographic and netnographic research patterns. Besides, this study has written data mediated by internet networks -including archival data that has been constructed by other researchers- and verbal data -which form elicitation data- to become one unified data source of this research.

The digital mass media used as study sites were convergence mass media which display their narratives without any age segmentation, such as kompas.com, tempo.co, and tribunnews.com. Therefore, data in this study were collected through documentation techniques for the narratives that appeared in various digital mass media. The collected data was analyzed using discourse and content analysis so that this study will continue to carry out a dialectical process between collecting and analyzing data. The validity test of the data used in this research is the triangulation of sources and theory while remaining grounded in the basic framework of communicative rationality. Triangulation technique of sources based on the validity of the data collection results that were consulted with the subject of this research such as academics or educational practitioners, entrepreneurs, or politicians. Researchers carried out theoretical triangulation by comparing the conclusions of this research with those of other research, such as Saiful Mustofa's reseacrh "The Death of Radical Online Media Communicative Rationality in Indonesia".

4 RESULTS AND DISCUSSION

4.1 COMMUNICATIVE RATIONALITY AND DIGITAL MASS MEDIA

Interpreting is a human action and life activity that cannot be separated from the social dimension. One example, the interactive conversation of social subjects sociologically is a continuous act of interpretation. That is, the interpretation of these subjects is human which is strongly attached to each of their activities. When society interacts –read, they converse or read the mass media narratives– essentially, it carries out the process of interpreting reality. This activity will be revealed in the form of spoken and written language; conversation or narratives. In this context, Antoncich firmly states that if individuals engage in an interaction activity –read, conversation, or narratives-, they are objectifying their own experience in a medium in the form of a set of words. Therefore, they will be able to describe or tell all of their activities (Antoncich, 1991a).

The result of that interpretation is in the form of understanding (knowledge) that is closely tied to language that is dialogical and interpersonal. Individuals confirm their existence based on sociologically coordinated actions in the midst of society. This coordinating action is constructed on the basis of communication in order to realize understanding (knowledge). The understanding itself is sociological which appears personally or communally, but it is closely tied to rationality. That is, there is a reconstruction of the ratio in generating (or giving birth to) understanding when interpreting conversation or mass media narratives (both digital and conventional).

On the one hand, this understanding includes two important dimensions, namely, theoretical and practical dimensions. In the first dimension, there is a construction of understanding that explains the intersubjective nature of society. When individuals carry out the process of understanding and interpreting, they will situation their own existence in reality and they have awareness of that reality. Likewise, when understanding and interpreting mass media narratives (conventional or digital), individuals try to enter the narrative world and present themselves in that reality. The narratives in kompas.com, tempo.co, and tribunnews.com are closely tied to the roots of reality. The implication is that society's rationality reads and interprets these narratives based on their capacity and tries to present that reality according to their own interpretation.

Meanwhile, the second dimension, namely the practical dimension includes language grammar which is used as a medium to reconstruct understanding. Therefore, language and conversation represent knowledge of reality and also describe experiences as experienced by individuals. In fact, both are correlative entities with a spontaneous desire spirit of individuals (Antoncich, 1991b). This means that conversation –read, a communication– is a place to represent their own experiences that can be practiced again when they are in the midst of reality. Thus, it is very clear that the position of society's understanding of narratives reading, so neutrality will have a strong influence in constructing society's experience.

Based on these two dimensions, in the context of digital mass media, it can describe the relationship between rationality and understanding (knowledge). On the other hand, experience (knowledge) can encourage forming individual or community rationality structures. Thus, individuals or communities can discuss and describe the atmosphere of reality and narrate it autonomously. In this context, the construction is the basis of communicative rationality. However, on the one hand, the description and

narrative of reality are not neutral and depend on the subject of the designer. If this neutrality does not materialize, the report has a dominant dimension of "interest." Like the media conglomerate (Khumairoh, 2021), the strength of economic interests and political power that drives the mass media is not neutral and objective (Muzairi, 2014). The implication is that the narrative built by the mass media is no longer a manifestation of the ultimate reality but a representation of the hegemony of interests.

In one of the research findings, it is stated that the mass media have a tremendous opportunity to influence the meanings and images that result from the reality they construct (Musfialdy, 2019). It is even said that the mass media can manipulate reality by eliminating certain elements (Krisdinanto, 2017). Therefore, the mass media narrative is very open to criticism due to the performance of people's rationality. From this framework, Habermas emphasizes that rationality and knowledge –read, also understanding– have a close relationship. If rationality is an expression, then it depends on the reliability of knowledge. Therefore, communicative rationality is conceptualized by Habermas as a form of experience-based understanding. It is free from domination (autonomous), integrative, argumentative, and brings together agreements (Habermas, 1984b). The basis of this framework finally emphasizes the relationship between digital mass media and society framed by intersubjective dialectical communication relations, namely the subject-subject relationship (Hutabarat et al., 2023).

Based on this communication relationship, digital mass media and society interact not only based on specific goals. However, they relate in terms of helping each other understand each other; and eliminating egocentrism. However, the concept of the communicative rationale was criticized by Blau because it was considered to overlap with the individual's ability to choose the means to achieve goals (Blau, 2022). However, in this concept, it is believed that there is an interest in power in people's lives. There is a tendency to distribute power in society, but on the one hand, the community is interested in breaking the hegemony of power.

In fact, power emerges as a form of communication distortion, so that awareness of authority will encourage self-empowerment –read, the community– to escape from this domination. The mass media narrative that contains these interests will be criticized by the public, which is oriented toward the balance of communication relations. Public criticism of the interests of power (mass media) does lead to "emancipatory" interests. It is, namely, intersubjective dialectical communicative relations that generate consensus.

In this context, communicative rationality can be interpreted as an argumentative intersubjective communicative effort to build a consensus. Of course, the agreement can resolve these conflicts of interest through argumentative communication without dominating each other.

The main requirement for establishing intersubjective communication between the mass media (digital) and the community lies in a relationship oriented toward mutual understanding. In this realm, according to Habermas, there are three main requirements to build effective intersubjective communication, namely: *first*, in describing reality, it must be following the truth; *second*, when unraveling the truth, it remains based on the principle of justice; and *third*, there is sincerity when establishing communication relations, even with rivals (Ansori, 2009). From this requirement, it can be interpreted if, in communication, there is a pattern of guidance to self-reflection that encourages discursive human interaction. Mass media (digital) communication and the public will eventually reveal hidden dimensions, and touch will be more humane. Because between the two positionings and placing themselves as a means of intersubjectivity (i.e., the level of involvement of subjects assessing themselves in excellent communication). White's research found that these intersubjective orientations and communication strategies can be integrated into the interaction context (White, 2012).

The ideal relation construction will not emerge from the mass media (digital), which is oriented towards technical-instrumental. This orientation prioritizes dominant narratives towards the community to realize interests so that the mass media (digital) tends to prioritize the goods that are achieved optimally. The implication is that between them, there is an "epistemological distance" that makes people alienated from their reality. The mass media (digital) treats people as "dead objects" that only lead to achieving their goals. With this ethical framework, rationality aims to create an order of situations and conditions for emancipatory community action.

When digital mass media and society have a dominating relationship, the development narrative does not contain reliability values. Moreover, the digital public space is now a free stage to spread hate narratives and seize dominance from each other, so consensus in a digital society is difficult to materialize (Mustofa, 2019). This condition explains that communicative rationality is correlated with achieving de-dominant agreement in a discursive community. Within the scope of mass media narratives, digital mass media and the public are trying to understand each other's intentions –read each

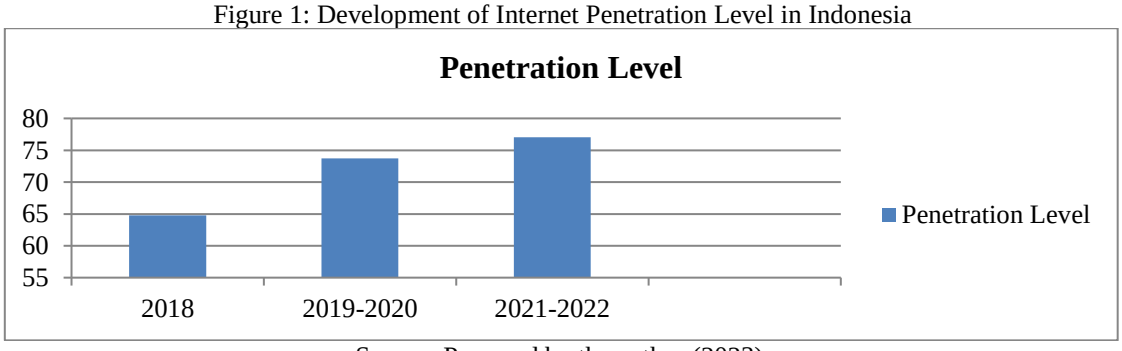
other's interests. They want to realize that what Habermas says is a "legitimacy claim." There are four kinds of claims, namely: truth claims, namely agreements about reality and objectivity; claims of rightness, namely agreement on the implementation of norms in fact; the claim of honesty (*sincerity*), namely the understanding of the suitability of the expression with the inner mood; and claims of comprehensibility, namely the agreement about those agreements that are explained (Habermas, 1984c).

Based on the claim of validity between the mass media (digital) and the public, the mass media narrative will be able to provide understanding (knowledge) with high reliability. The argumentation can build the social order (i.e., discourse and criticism) to reach a rational consensus. Therefore, digital mass media need to make efforts to reconstruct the neutrality of the narrative. Meanwhile, society remains based on the objectivity of reading the narrative of digital mass media. Thus, the two created intersubjective communication relations that want to reach a consensus.

4.2 DIGITAL MASS MEDIA IN THE PERSPECTIVE OF DIGITAL SOCIETY

The digital society referred to in this study is Indonesian society subjects included in the category of internet penetration. Using data from the Indonesian Internet Service Providers Association (APJII), with a population of 272.6 million in 2021 and 7,568 respondents, the internet penetration rate is 77.02% (2021-2022); 73.70% (2019-2020); and 64.80% (2018) (APJII, 2022). The percentage scale illustratively looks as follows:

Figure 1: Development of Internet Penetration Level in Indonesia



Source: Prepared by the author (2023).

Seeing the graph, the internet penetration of the Indonesian people continues to increase. Based on gender, internet penetration is 77.55% (male with 3,468) and 76.48% (female with 4,099 respondents); when the percentage figures are compared, it turns out to be almost equal between men and women. Based on the economic level, it can be read as the following table:

Table 1. Table of Internet Penetration Distribution by Economic Level

No.	Economic Level	Percentage	Respondents
1.	Under Rp. 1.000.000,-	67,46%	822
2.	Rp. 1.000.000,- up to Rp. 5.000.000,-	88,07%	5.833
3.	Rp. 5.000.000,- up to Rp. 15.000.000,-	96,83%	892
4.	Above Rp. 15.000.000,-	88,53%	20

Source: Prepared by the author (2023).

The data is interesting when it is analyzed that people with income levels above Rp. 1.000.000,- tends to have very high internet penetration. This result means they are active in surfing to be part of the digital society. If viewed by age group, the distribution can be seen as shown in the following table:

Table 2. Table of Internet Penetration Distribution by Age Group

No.	Age Group	Percentage	Respondents
1	5 – 12 Years	62,43%	-
2	13 - 18 Years	99,16%	905
3	19 - 34 Years	98,64%	3.012
4	35 – 54 Years	87,30%	3.009
5	> 55 Years	51,73%	641

Source: Prepared by the author (2023).

Thus, those in the group of 13-18 years, 19-34 years, and 35-54 years old can be said to be an active age group in a digital society. At this productive age, there is a tendency for Indonesian people to have high internet needs, especially for those who are students, careers, or even housewives.

Interestingly, based on the survey conducted by APJII, it can see that the average length of internet users is in the range of 1 hour to 10 hours per day. The length of time they need is because they need to get data that supports their work; or understand the narratives that develop in the digital society itself. This argument implies that people are familiar with digital mass media as a source of supporting work and other tasks. The high internet penetration of the Indonesian people is directly proportional to the public's need for digital mass media narratives. The basis is in the community's interests, such as the economy, politics, religion, education, etc.

Even the narrative built by kompas.com also shows the same thing. The narrative developed describes that:

"In early 2021, internet users in Indonesia reached 202.6 million people. This number increased by 15.5 percent or 27 million people when compared to last January 2020. The total population of Indonesia itself is currently 274.9 million people. This data means that internet penetration in Indonesia in early 2021 reached 73.7 percent. This

result was contained in a recent report released by content management service HootSuite and social media marketing agency We Are Social in a report entitled "Digital 2021"" (Riyanto, 2021).

Even in the narrative that was spread by tempo.co there was also a perspective on the growth of community users which stated that:

"In 2022, it shows that the internet in Indonesia will continue to increase from 175 million users to 220 million, driven by the need for communication during the coronavirus pandemic in the last two years" (Antara, 2022).

Narratives in this context are stories reconstructed by digital mass media to talk about reality. Interestingly, the transformation of mass media transactional patterns into an interaction framework encourages the optimization of society activities –read, readers– to be involved in producing narratives. On the other hand, mass media also optimizes the use of digital technology to support narrative production. That is, there has been an active interaction between the mass media and society through digital technology development platforms such as what has been done by kompas.com, tempo.co, and tribunnews.com. However, a study conducted by Haili states that the intensive interaction process, especially between social media and social development, actually reinforces the existence of traditional discursive (Haili, 2022).

This indicates that the forms of social transactions –read, conventional mass media– are transformational, but the basic reality of communication in society remains the same. Therefore, kompas.com, tempo.co, and tribunnews.com continue to prioritize neutrality, objectivity, and reliability in each narrative, so that between digital mass media and society there is still a critical and analytical discursive relationship. Society tends to position itself as an active partner who is critical of every narrative that is raised by the media. It is the basis of this relationship that is believed by Habermas to give birth to modernity; or even to describe other cases, such as de-modernization. Even interestingly, society is not only a passive object who accepts the narrative conveyed by the media, but also a subject who plays an active role in understanding and giving critical feedback to the media. This pattern indicates conformity with the findings of a study conducted by Kernstock & Brexendorf that the validity of communicative actions is tied to cognitive, moral-expressive, and aesthetic-expressive knowledge (Kernstock & Brexendorf, 2009).

That is, the dialectical space of digital mass media with society has an implicit value as a logical consequence. When facing these implications at this time, the

community does not have a strong resilience ability. It is common for them – read, the Indonesian people – to be confused about which narratives have high reliability or are hoax narrations, even easily influenced by hateful or provocative narratives. On the one hand, the descriptions on kompas.com, tempo.co, and tribunnews.com can encourage people to carry out personal and communal transformations. Karaatmaca et al., In their research findings, stated that training sensitivity in technology and communication is necessary to encourage people to have a critical rationale (Karaatmaca & et. al., 2021).

The dialectical space also opens up opportunities for the public to be able to criticize the narrative that has been built. The public can continue the description without modifying it or even modifying the explanation for its own sake. Therefore, the dispersal dimension of digital mass media directs people to produce and distribute narratives that are in their midst. This dimension essentially centered on the activeness of the community as both the subject and object of digital mass media, so the neutrality of the narrative is highly dependent on the producer. Finally, the public cannot deny that moral values need to be integrated with narrative construction efforts created by digital mass media.

Today's society is aware that digital mass media such as kompas.com, tempo.co, and tribunnews.com are convergent mass media based on the freedom to use technology. It is as if this media determines the nature and characteristics of the narratives he produces because the new media (kompas.com, tempo.co, and tribunnews.com) are complex by glorifying contemporary society's context and primary culture. On the other hand, the complex roles and functions of digital mass media have created a converged mass media space that allows people to have an area of freedom. Freedom means that people can access other narratives without being bound by space and time; without being constrained by external dimensions outside of themselves. This condition of society has received attention, and it is anticipated that the mass media narrative (digital) will still have reliability. One of them is to understand the meaning of narrative through critical reading of the culture and social background of the narrative producer (Prisgunanto, 2019).

Society is used to the unlimited freedom of digital mass media and tends to exploit narratives based on its interests. In this phase, the researcher assumes that society is free to exploit the narrative in the public sphere due to two main factors. *First*, the socio-political transformation factor, namely the narratives obtained by society at this time – read, post-reformation– tend to be free; there are relatively no policies to filter the narratives in the midst of society. This is in contrast to the New Order era (from 1966 to

1998) when society did not have the freedom to access various narratives. Even the narratives that appear and develop in society are dominative-filterative narratives containing content of interest. *Second,* the technological transformation factor, namely the flow of scientific developments that have implications for technological sophistication, especially mass media technology. The more sophisticated information technology the more increase the literacy awareness of society and the higher the effectiveness of narrative dissemination.

The transformation of society's typology also indicates the rate of development of society's lives which is influenced by the opening of various narratives. Or it could be the other way around, as shown in a study conducted by Aoyama & Castells that the era of the information society influences the conceptual construction of media and drives the massification of narratives (Aoyama & Castells, 2002). Society is increasingly convinced that if it continues to adopt technology and infrastructure, new mass media such as convergence mass media (such as kompas.com, tempo.co, and tribunnews.com) will be created. Such conditions will actually design an integrated society life with the massive flow of digital mass media narratives. However, society makes efforts to increase its rationality capacity which forces itself to be more critical, selective, and adaptive in choosing digital mass media.

This reflection of society is an indicator of a digital society in which the subjects in it –read, personnel– are highly dependent on the complexity of the narrative. They prioritize the existence of digital mass media in every activity of their lives. They are also able to create and produce a basic imaginative space for a digital society with its own laws and culture. Their awareness of the digital mass media narrative is solid and shifts their passive role to be interactive with the mass media. It is reasonable that there are researchers who believe that digital mass media may be a trigger for social movements to realize societal goals in their study findings (Howard & Hussain, 2011).

Nevertheless, Indonesia's digital society is relatively a transitional society from a dominative-filterative conventional mass media society to a discursive-intersubjective convergence mass media society. This model society is often used for ideo-political purposes (Nuryanti, 2018); and is easily infiltrated by radical religiousism (Hoskins & et. al., 2011). Relatively when framing a phenomenon there tends to be a sadistic, provocative, and unconfirmed framing (Zamroni & et. al., 2021). In this aspect, it is very logical and agrees with a statement proposed by Wazis that the mass media as a means of

conveying information is closely related to management and is currently very free with no boundaries of norms and ethics. In fact, the narrative that they build will affect society's perceptions and behavior (Wazis, 2012). This condition can be generally exemplified in building perceptions and preferences using a combination of narratives from various media, as analyzed in Kleinnijenhuis et al (Kleinnijenhuis, Van Hoof, & Van Atteveldt, 2019).

4.3 COGNITION OF DIGITAL SOCIETY BASED ON COMMUNICATIVE RATIONALITY

The discursive digital society does have a relatively critical and selective cognitive capacity in understanding digital mass media narratives. The society has the potential to encourage the formation of dialectical communicative interactions based on the intersubjective principle. This society construction will encourage humanist, broad, and transparent relations. However, the quality of society's lives as well as the social transformations involved are highly dependent on the utilization of technological sophistication and the speed of communication networks. Society subjects interact not only in the form of human relations, but also in the form of information seekers and processors.

The form of interaction in digital society cannot be separated from its openness and accommodative attitude towards its social transformation. Of course, the main digital capital in order to be able to rationalize social reality is its cognitive potential. Between the dimensions of rationality and knowledge are harmoniously intertwined the rhythm following the socio-societal development. Above the line of society's lives, the axiological values of digital society appear, adjusting to the basic ideals of society and its philosophy of life. Although on the one hand, there is an essential entity that influences various fields of life (such as economics, education, politics, etc.), namely the mass media narratives.

Research conducted by Arisukwu et al. found that most students highly depend on internet content –read, mass media– for their academic work. Even educational institutions and academics have familiarized themselves with technological changes, developing policies that impact student access and use of mass media because it has affected their academic life (Arisukwu et al., 2022). Or Kong's research which analyzes the impact of mass media (digital) on music communication and the path of mass media

in the dissemination of music (Kong, 2020); as well as the research of Lin et al., which describes the influence of the Covid-19 pandemic narrative in mass media (digital) on people's psycho-behavior (Lin, Hu, Alias, & Wong, 2020).

This influence does not occur suddenly without a rationalization process for digital mass media narratives through understanding. Of course, the performance of this ratio becomes a stimulus to the social behavior of the digital community, such as the pattern of integration of economic behavior with communication media infrastructure (or mass media). This community cognition plays an essential role in people's lives (digital and conventional) through the (re)production of social devices such as values, norms, etc. The concept of cognition can be used in several social contexts, especially when constructing subject actions (personal or communal). Therefore, this cognition can be a unique characteristic of the subject (personal) self or society at a macro level in the form of a set of behaviors.

As a particular characteristic of the subject's behavior, cognition is oriented to the calculation of rationality to realize the interests of the individual (or society). Of course, the decisions are still based on rational alternatives and considered effective means. On the one hand, it will also refer to the formulation of the highest value (religion or social norms) as the ontological basis of action. This cognitive awareness in a digital society is relatively developed and permeated strongly into the subject's self until it is represented in his social behavior. Therefore, rationality and knowledge (understanding) are inseparable and positioned above the social behavior of digital society.

In addition to these aspects, digital society has an integrative tool in the form of self-intensity towards social media narratives so that the supporting component in the form of devices becomes their life value system. Therefore, the relationship between digital society and communication tools - read, technology- has implications for three choices: *first*, digital culture positions itself as technology so that the full human potential of humanity is only more like artificial intelligence (robots). *Second*, they chose to humanize technology like himself; because the entire life of the digital community will not be separated from technological devices or even depend on the existence of technology. And the *third* compromise the potential of humanity and technology rationally, where the possibility of society becomes the spirit of the development of people's lives supported by technological advances.

McQuail states that there is a social transformation as an indicator of the presence of new media –read, information technology– namely digitization and convergence that facilitate interaction and network connectivity as well as the emergence of new media (message senders) (McQuail, 2006). This actually positions the subject of digital society to further strengthen the potential of humanity as an essential spirit to understand digital mass media narratives in more detail and comprehensive manner. The existence of rationality is increasingly confirmed in the process of understanding the narratives without breaking away from the axiological values of humanity, so self-perception of the narratives is based on the position of the objects as well as the subjects of digital mass media. That is, the cognitive of the digital community is actively building intersubjective communicative relationships when dealing with digital mass media narratives.

The rationality developed by the digital society is indeed dynamic and comprehensive. It takes the form of discursive efforts in discussing narratives in an argumentative manner that is oriented to produce an objective consensus. Of course, this achievement encourages digital mass media and society as a whole to measure the degree of reliability of mass media narratives. Thus, the reduction in digital society's understanding of reality indicates an interest in the process of developing a narrative worldview. The result of the rationalization of the digital mass media narratives directs the behavior of those who are active in their environment (either in digital or conventional spaces).

However, every subject of digital society remains subject to values and norms in situations and conditions. This submissive attitude signifies the approval of the society subject to the social order of society. Based on this cognitive dimension, digital society is more critical, analytical, and discursive in terms of the agreement on understanding narratives. Thus, the society subject seeks to fulfill general expectations which are represented in the form of behavior that has axiological values in the form of ethics and aesthetics. The researcher in this context tends to read that the construction of a digital society in Indonesia currently emphasizes critical and analytical rationality based on axiological values to understand the digital mass media narratives. This is what is called the reconstruction of communicative rationality in a digital society.

5 CONCLUSION AND SUGGESTION

Describing and understanding the cognitive aspects of digital society in the context of reading narratives in (convergence) digital mass media such as kompas.com, tempo.co, and tribunnews.com are common practices for the society (academics or non-academics) because the presence of digital mass media is a conditio sine qua non, or a situation and condition that is very difficult for society to avoid. The digital society's cognitive response to the existing narrative actually emerges from its own efforts based on intersubjective dialectical communicative relations that generate consensus. Therefore, it tries to play and take an active role in developing mass media values and norms.

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