

## ***Abdi Dalem Keraton Yogyakarta in the perception of Generation Z***

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### **ABSTRACT**

**Background:** The Abdi Dalem Keraton Yogyakarta is a state apparatus that has dedicated his life to the Palace and has a role as an agent for preserving culture, especially Javanese culture. This is manifested in the way they communicate and also the way the Abdi Dalem dress. The actions taken by the Abdi Dalem reflect that they are living examples of Javanese culture, and it is their duty as agents to preserve it. Abdi Dalem is often perceived as being attached to something traditional or old-fashioned. **Purpose:** The research was conducted to analyze and describe the perceptions of Generation Z about the Royal Palace Servants of Yogyakarta. Generation Z was chosen because this generation is known as the digital generation and has main characteristics in terms of mastery over technology and information, making this generation very close to the digital world, and then how the digital generation perceives or sees Abdi Dalem, who are traditional and far from digitalism. **Methods:** This study uses a quantitative approach and survey methods. Data was collected using a questionnaire, with the response being Generation Z, who live in the Yogyakarta area. **Conclusion:** Based on the stages of forming perceptions starting from stimulation, organizing, interpreting-evaluating, storing, and recalling. The results of the study show that the formation of Generation Z's perception of Abdi Dalem is limited to people who work at the Palace, the Yogyakarta Palace reminds Generation Z of Abdi Dalem but not Javanese culture. The language and clothing of the Abdi Dalem also do not stimulate the perceptions of Generation Z, nor do the media stimulate the formation of Generation Z's perceptions. **Implication:** Generation Z's perception of Abdi Dalem is minimal because the topic of Abdi Dalem is not the main topic, especially in their information search system on social media. This condition limits the actions and ways of communicating from Generation Z regarding Abdi Dalem.culture, and c) and to inform the young generation about local customs and culture.

**Keywords:** Z Generation; *Abdi Dalem*; Perception; messages; communication decision

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## INTRODUCTION

*Abdi Dalem* is a state apparatus in the Keraton Ngayogyakarta Hadiningrat, which also functions as a cultural preservation agent, namely Javanese culture. *Abdi Dalem Keraton Yogyakarta* is divided into two kinds, namely: *Punakawan* and *Kaprajan*. *Abdi Dalem Punakawan* comes from the general public who are assisted in the Keraton for auxiliary staff who handle daily activities in the Keraton. *Abdi Dalem Punakawan* has then divided again into two groups: *Punakawan Tepas* and *Punakawan Caos*. The difference lies in the working time, where *Tepas* has working hours like employees in general, while *Caos* only comes to the Keraton every ten days. *Abdi Dalem Keprajan* comes from certain groups, for example, individuals who have ranks in military institutions, police, and other government agencies, who are accepted and appointed as *Abdi Dalem* (Sudaryanto, 2018; *kratonjogja.id*, 2016)

The process of appointing someone to become an *Abdi Dalem* must go through a procession known as the *Abdi Dalem* graduation. Each individual must first participate in an apprenticeship process for two years, and only then can they be officially appointed as *Abdi Dalem*. During this apprenticeship period, each individual will be given an assessment starting from the time of attendance at the Keraton, firmness to serve, ability, and level of education. The graduation procession itself is held twice a year, namely in the months of *Bakda Mulud* and *Syawal* (Sabandar, 2016; Sudaryanto, 2018; *kratonjogja.id*, 2016)

*Abdi Dalem* understands Javanese culture at the knowledge level and applies it in their daily lives. For example, the *Abdi Dalem* speak the Javanese and *Bagongan* languages and wear traditional Javanese clothing known as the *baju Peranakan*. The actions of the *Abdi Dalem* made them living examples of Javanese culture, guardians of Javanese culture. (Retnaningtyas et al., 2019; Sudaryanto, 2018; *kratonjogja.id*, 2016; Yuwanto, 2013).

The teaching of Javanese cultural values by *Abdi Dalem* is part of hereditary learning because Javanese culture is passed on from generation to generation. This is one of the reasons *Abdi Dalem* has a role in preserving Javanese culture. The learning and preservation

of Javanese culture are included in the elements of a culture, namely history. Historical elements in culture serve as guidelines for how to live according to culture, and these guidelines are also passed down from generation to generation (Dervin, 2012; Martin & Nakayama, 2011; Samovar et al., 2010).

Learning Javanese culture from generation to generation shows the interaction process. The spread of culture from one generation to another shows interaction, where one of the conditions for interaction to occur is communication and contact. Communication occurs through the process of transmitting messages, the process of transmitting culture from generation to generation, and therefore contact occurs between individuals in society in the process of transmitting the message. Many factors influence this continuous interaction process, such as time, technological developments, cultural changes, etc. (Felli, 2014; Soekanto, 2012)

The existence of factors that can impact the interaction process within a community group is the basis for researchers to conduct this research. Technological developments and the times have given rise to the perception that *Abdi Dalem* is synonymous with something traditional and ancient (W. P. Sari & Sukendro, 2019; Sulistyowati, 2013; Yuwanto, 2013). This research focused on Generation Z's perceptions of the *Abdi Dalem Keraton Yogyakarta*, who are also agents of preserving Javanese culture. Generation Z or also called the digital native or generation, is a generation that is attached to technology and has a year of birth from 1995 – 2010 (Irena. Lydia & Sari, 2020; Putra, 2016).

This perception of Generation Z is important because, based on data obtained through the 2020 population census yesterday, generation Z has the most dominating numbers in Indonesia, followed by the millennial generation. Shows that Indonesia is in a condition of getting a demographic bonus where there are more productive ages than those who are not productive (*Angkatan Kerja Produktif Melimpah*, 2021; Idris, 2021). The existence of a demographic bonus opens up many opportunities for development in various fields, including in the preservation of local culture, so it is necessary to conduct a study

that examines the perceptions of Generation Z regarding the existence of Abdi Dalem, who are agents of preserving Javanese culture. Generation Z's perception determines the actions and communications they take. This research provided benefits and input to form the basis for developing strategies for preserving local culture, especially Javanese culture among Generation Z.

Researchers have also studied several previous studies to deepen the discussion in this study, one of which is research on Generation Z and organizational communication, such as transformational leadership styles and how they adapt in the workplace (Berisha, 2020; Irena & Rusfian, 2019; Lancaster & Stillman, 2009). Research on Generation Z is also often associated with creativity, politics, and social media, which are characteristic of this generation (Callahan et al., 2018; Irena. Lydia & Sari, 2020; Juditha & Darmawan, 2018; Qurniawati & Nurohman, 2018).

Meanwhile, research on perception has been carried out using qualitative and quantitative approaches. Qualitative refers to the process of forming perceptions and interpersonal communication. In the quantitative approach, research on perceptions is associated with news coverage in print media, where news coverage in print media influences people's perceptions of an issue. (Chopik et al., 2014; Desvianto, 2013; Fajar & Restivia, 2011).

A review of previous research found that studies on perceptions and Generation Z have been carried out from various perspectives. The advantage of this research lies in the study of the perceptions of Generation Z regarding the Abdi Dalem Keraton Yogyakarta, something that is synonymous with the traditional concept of being brought together with the digital native generation who are attached to technology and the internet. The purpose of this study is to obtain an analysis and description of the perceptions of Generation Z on the Abdi Dalem Keraton Yogyakarta.

The choice of Generation Z is because Generation Z is the generation closest to technology and the digital world. Generation Z was born between 1995 and 2010 and is known as the Internet Generation or Digital Natives. Multitasking is a vital feature of this

generation, for example, accessing social media, websurf, and listening to music simultaneously. Generation Z's closeness to technology and the digital world has an indirect effect on the formation of their personality. (Lancaster & Stillman, 2009; Putra, 2016; Putranto, 2018; Wiedmer, 2013).

Generation Z has several characteristics that are different from previous generations. Millennials, the closest generation to Generation Z, are proven to be very different from Generation Z (Andrea et al., 2016; Stillman & Stillman, 2017). Generation Z also likes to work in a way of collaboration and flexibility (Ferri-Reed, 2010; Renfro, 2012). They are responsive to challenges, motivated by success, and love to find new ways to solve problems. Data shows that 72% of high school students want to have their own business, and 76% want to make their hobby their primary job. (Grafton, 2011; Wiedmer, 2013)

Generation Z has an advantage in accessing information quickly, even though they are still relatively young. Generation Z likes to interact with many people, primarily through social media, like Facebook, Twitter, and Messenger. They can do several jobs at the same time. Generation Z spends their free time surfing the web, preferring to stay indoors and play online rather than go outside and play outdoors (Putranto, 2018; Qurniawati & Nurohman, 2018; Shabir et al., 2014).

Meanwhile, in terms of communicating, generation Z was found to be more proud to use English than the local language in their daily lives. Nevertheless, apart from this sense of pride, they still have difficulties and rarely communicate using local languages, especially Javanese. This is due, in part, to the fact that parents do not teach Indonesian or regional languages at home. However, they retained an interest in learning Javanese (Jaya, 2012; Pattinasarany, 2012; Setyawan, 2019).

Overall, Generation Z can be said to have the following characteristics, namely: (1) related to perception, Generation Z has no sense or desire to commit; they are happy with what they have and live only for the present; (2) regarding relationships, generation Z is virtual and superficial; (3) goals are short term, only for the present; (4) generation Z lacks self-

awareness; (5) intuitive; (6) has a value of only living for the present, has a quick reaction to everything, courage, speed of seeking access to information. (Putra, 2016; Renfro, 2012; Wiedmer, 2013)

The link between perception and communication lies in the role that perception has in determining the decisions a person makes in interacting and communicating with other individuals. Through perception, individuals become aware of an object, event, and especially others through their five senses. Perception is an active process that results from what is in the outside world and individual experiences, desires, needs, and desires. Perception is one of the essential reasons in interpersonal communication that influences communication decisions, messages sent and listened to will depend on how individuals perceive the world, which is referred to as interpersonal perception. (Callahan et al., 2018; Devito, 2019; Griffin, 2012)

The relationship between perception and interpersonal communication determines how an individual decides an action on something. A study that has been conducted shows that perceptions influence interpersonal communication on a scale between groups that prevent stereotypes and conflicts from occurring (Kadri, 2020). The research shows that interpersonal perceptions on a large scale can have an impact on interaction and communication between groups. The formation of perceptions about interpersonal communication is divided into five stages.

This interpersonal perception includes five stages: stimulation; organizing; interpretation-evaluation; storage; and recalls. In the first stage – stimulation, the five senses begin to be stimulated. The individual does not feel anything but is involved in selective perception, including selective attention and exposure. At this stage, the individual pays attention to events or stimuli, where people are highly aware of stimuli that suit their needs and interests. They then expose themselves to people or messages that will confirm their beliefs.

The second stage - is organizing/grouping; at this stage, the individual organizes the information received. Individuals use three ways to organize their perceptions: rules,

schemes, and scripts. Based on the rules, three ways are commonly used: proximity or physical proximity; second, resemblance; third, contrast. Something that is physically close together forms a unit and becomes a unit. Next is schematic, creating a template or mental structure based on personal experience to manage the amount of information received daily. While in the form of a script, a script is a series of ideas or ideas about how an activity can be carried out.

The third stage – evaluation interpretation- is a combined stage between interpretation and evaluation that cannot be separated and is strongly influenced by experiences, needs, desires, values, and beliefs about how something should work or happen. In the fourth stage - storage/memory, individual perceptions, along with their interpretations and evaluations, will be stored in memory so that they can be reused in the future when dealing with similar situations. The fifth stage - is recalled; individuals at a particular time may want to access or recall information stored in memory. (Desvianto, 2013; Devito, 2019)

The five stages of interpersonal perception, explained above, will be the base for making measurement instruments used in this study. Measuring these five stages of interpersonal perceptions will result in measurements of the perceptions that Generation Z has of Abdi Dalem Keraton Yogyakarta, then how Generation Z behaves and communicates with Abdi Dalem and if the theme of Abdi Dalem appears as a topic of their communication. With the characteristics of Generation Z, which cannot be separated from technology and the digital world, it will be essential to understand their perception regarding the Abdi Dalem Keraton Yogyakarta.

## RESEARCH METHODS

This study uses a quantitative approach with research methods through surveys. Quantitative research is based on positivism and takes specific samples (Creswell, 2014; Neuman, 2014; Sugiyono, 2013). The quantitative approach is considered the most appropriate for this study in obtaining research objectives regarding the analysis and description of Generation Z's perceptions of the

Abdi Dalem Keraton Yogyakarta. The data in the study were collected through questionnaires which were distributed via the Google form link. A questionnaire is a measuring tool in the survey method, which analyzes several samples whose criteria have been predetermined by the researcher. (Bajari, 2017; Chilisa & Kawulich, 2012; Creswell, 2014; Paffenholz et al., 2015; Rakhmat & Ibrahim, 2017)

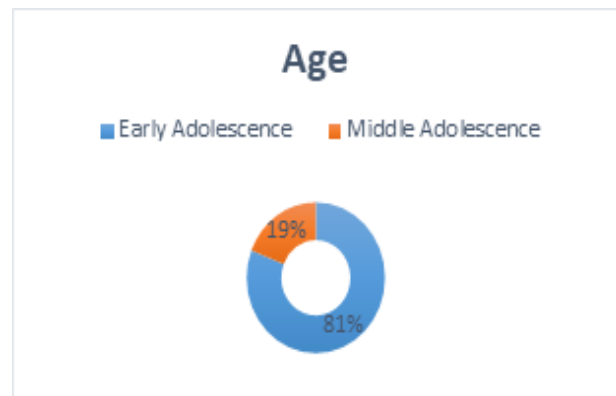
Related to this research itself, generation Z in Yogyakarta is the population in this study. The sampling technique uses simple random sampling, in which all population members can become samples and are selected randomly without looking at other levels in the population. The number of samples was determined using the G Power technique. The total samples in this study amounted to 117 respondents during the two weeks of questionnaires.

The questionnaire questions are based on the concept of perception from Devito (2019) and use a Likert scale. The pilot study was conducted using 30 samples to test the validity and reliability of the questionnaire. Based on the results of the validity test, it was found that 2 statement items were invalid, namely the 2nd and 13th statements so these statements would be discarded and not taken into account in this study. Meanwhile, the reliability test results showed that the questionnaire used by the researcher was reliable, with a Cronbach's Alpha value of 0.859 on a total of 20 items, of which two previously invalid items had not been considered.

Data analysis techniques were carried out using the SPSS application by conducting validity tests, reliability tests, normality tests, and T-tests. Validity and reliability tests were also carried out as a data validity technique.

## RESULTS AND DISCUSSION

The survey was conducted on 110 Generation Z respondents who live in Yogyakarta. Generation Z is the generation born between 1995 – 2010, of which most are currently aged 12-27 years and are in high school (Putra, 2016). The age of Generation Z shows that they are in their teens. Based on the development of adolescent age, adolescents are divided into three groups: early adolescents



Source: Research Results, 2022

**Figure 1 Grouping of Respondents by Age**

aged 12-15 years, mid-teens aged 15-18 years, and late adolescents aged 18-21 years (Fatmawaty, 2017). Respondents in this study numbered 110 people aged 11-17 years, which means they were included in early and middle adolescents. Most respondents in this study were Generation Z aged 15 years, namely 77 people, followed by those aged 16 years, as many as 18 people, 14 years, as many as 11 people, 17 years, as three people. And 11 years as many as one people. Based on the period of adolescent development, 89 respondents are included in early adolescence, and 21 people are included in middle adolescence.

The figure 1 shows that 81% of the respondents are early adolescents with unstable emotional characteristics, which causes adolescents to feel often doubtful, dissatisfied, and quickly disappointed. In this early teenage period, the mindset begins to develop, and the knowledge gained from the surrounding environment also begins to increase, which makes it difficult for adolescents to make decisions. The external environment has a role in determining the actions taken by adolescents at this stage, which includes the perceptions they have regarding the existence of Abdi Dalem and then determines the behavior or actions of adolescents, in this case, generation Z (Fatmawaty, 2017; Hasanah et al., 2019; Tricahyani & Wideasavitri, 2016). Based on gender, the respondents in this study were 50.9% or 56 women. At the same time, the total number of male respondents was 49.1%, or a total of 54 people.

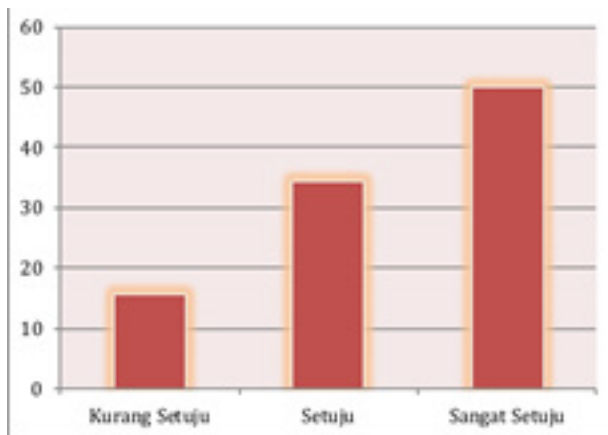
**Table 1 Highest Average Statement Items**

Item	Mean
Item 1	4.3
Item 2	4
Item 4	4.4

Source: Research Results, 2022

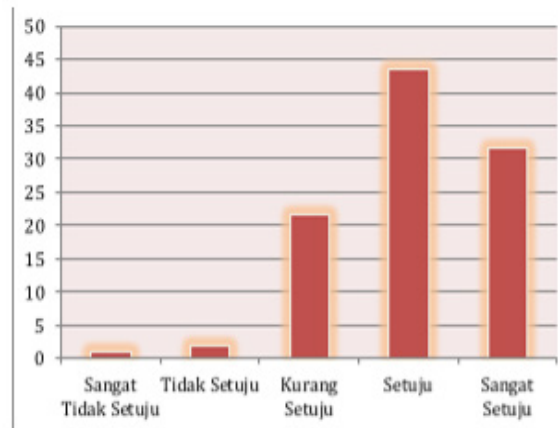
After describing the profiles of respondents in the study, we discussed statistical data results. The measuring instrument in this study is divided into 22 statement items, and three items have the highest average value, as shown in Table 1 below. First, the statement regarding Abdi Dalem is a person who works for the Keraton. Second, the statement regarding Abdi Dalem has rank levels. Third, a statement about you reading news about Abdi Dalem on social media. The highest average value is owned by item 4, with 4.4 points, in show table 1.

Based on Figure 2 below, it can be concluded that Generation Z perceives Abdi Dalem as people who work for the Keraton. Ninety-three respondents agreed with this statement; namely, a total of 84.5% agreed and strongly agreed. This data shows that Generation Z understands and knows that Abdi Dalem is people who work for the Keraton. This knowledge can be obtained because the City of Yogyakarta is identical to



Source: Research Results, 2022

**Figure 2 Statement 1: Abdi Dalem are people who work for the Keraton**



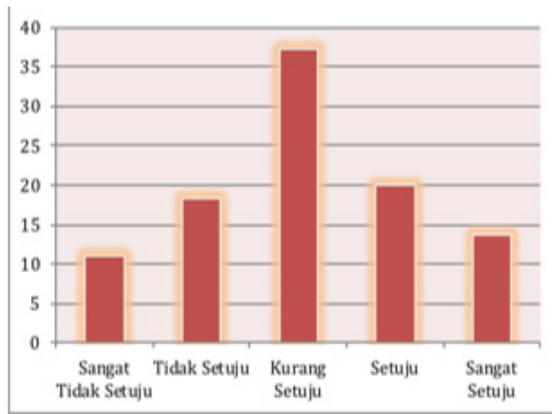
Source: Research Results, 2022

**Figure 3 Statement 2: Abdi Dalem has rank levels**

the Keraton and, therefore, cannot be separated from the Abdi Dalem. The village’s name comes from the profession owned by Abdi Dalem. (Setyaningrum, 2022)

Figure 3 below shows that Generation Z views Abdi Dalem as having ranks. 75.4% of respondents answered Agree and Strongly Agree, namely 83 people. At the same time, 27 other respondents saw the opposite. This shows that Generation Z already has the knowledge and understanding that working as a courtier has a rank level. Information about the rank system owned by the Abdi Dalem of the Yogyakarta Keraton can be accessed easily because there is a website from the Keraton that contains all information about the Keraton and also the Abdi Dalem, starting from the history of the founding of the Yogyakarta Keraton to the duties and ranking system of the Abdi Dalem (Ningsih, 2021; *kratonjogja.id*, 2017).

According to Figure 4 below, Generation Z rarely reads about Abdi Dalem in online or print media. This result is indicated by the number of respondents who answered Disagree, Disagree, and Strongly Disagree, namely as many as 66.4% or 73 people. Meanwhile, 37 other people had read about Abdi Dalem in print or online media. Shows that the theme of Abdi Dalem is not interesting for Generation Z to read on social media. One of the characteristics possessed by Generation Z is their closeness to social media; social media is the main source of information, with the most searched-for themes



Source: Research Results, 2022

**Figure 4 Statement 4: You have read the news about Abdi Dalem on social media**

being comedy, fashion, and culinary. (Austine, 2022; Damar, 2022; PrakashYadav & Rai, 2020)

To gain a further understanding of the perceptions of Generation Z regarding the Abdi Dalem Keraton Yogyakarta, a different T-Test was performed by comparing the scores between the two groups of respondents divided by gender. The following will be explained in table 2 and 3.

Based on Table 2 above, it is known that the perception data for group 1 is male, with a total of 54 respondents, while for group 2, the female gender, there are 56 respondents. The average value for group 1 was 2.99. While for group 2, it was 2.94. Based on these results, it can be concluded statistically descriptively that there is no difference in perception between female and male respondents. Furthermore, to prove that there is no difference in perception between respondents with female and male gender, the test results are needed in Table 3 below.

**Table 2 Statistical Results of the T-Test**

Group Statistics				
Jenis Kelamin	N	Mean	Std. Deviation	Std Error Mean
Rata-Rata 1	54	2,9932	.4999	.0680
Rata-Rata 2	56	2,9431	.5550	.0741

Source: Research Results, 2022

Based on Table 3 above, it can be seen that the Sig (2-tailed) value is  $0.0629 > 0.05$ , which means that there is no significant difference between the results of the perceptions of groups with male gender and female gender. Shows that the perceptions of Generation Z are not different in terms of gender. As a process in which individuals become aware of an object, event, or another individual, perception is formed through the five senses. Perception is an active process resulting from interaction with the outside world and individual experiences, desires, needs, and desires. Perception also influences communication decisions because the messages conveyed and listened to depend on how one sees the world. Interpersonal perception has five stages: stimulation, organizing, interpretation-evaluation, storage, and recall (Devito, 2019).

In the stimulation stage, where a sensation comes, the individual does not feel anything but is involved in selective attention and exposure. Selective attention talks about when a person pays attention to events that are happening around him. The results of this study indicate that Generation Z perceives Abdi Dalem is people who work for the Keraton and have a level of rank. However, regarding exposing himself to information about Abdi Dalem, this generation, often called the Internet Generation, rarely reads news about Abdi Dalem on social media. Information about Abdi Dalem is not the central theme sought by Generation Z. A report released by Instagram in 2022 shows that Generation Z is interested in content themes regarding entertainment, such as comedy, fashion, and culinary (Austine, 2022; Damar, 2022). This condition indicates that the information owned by Generation Z regarding Abdi Dalem does not come from social media but from the surrounding environment because the respondents in the study are domiciled in Yogyakarta. While the existence of Yogyakarta cannot be separated from the Keraton and the Abdi Dalem, the city of Yogyakarta is a particular area that continues to make Sultan HB the position of Governor. (Undang Undang Republik Indonesia Nomor 13 Tahun 2012 Tentang Keistimewaan Daerah Istimewa Yogyakarta, 2012)

After going through the attention and

**Table 3 Independent Sample Test Statistical Results**

		Indep Test								
Levene Test		t-test for Equality								
F		Sig	t	df	Sig(2-tailed)	Mean difference	Std. Error Diff	95% Confidence Interval of the Difference		
		upper								
Rata-Rata	Equal variances	.583	.447	.497	108	.620	.0500	.1008	-.1498	.2499
	Not Equal variances			.498	107.506	.620	.0500	.1006	-.1494	.2499

Source: Research Results, 2022

exposure process, Generation Z manages the information they have received from existing stimulation to regulate their perceptions. The study results show that in the second stage of organizing, whether based on rules, schemes, or scripts, Generation Z tends not to be physically close to the Abdi Dalem. In addition, Generation Z is more likely not to talk to their friends about Abdi Dalem. So they do not have a mental structure based on their personal experience because they also need to learn or know Abdi Dalem, who lives in the neighborhood where they live and are not used to meeting Abdi Dalem. Their ideas and ideas about Abdi Dalem could be better organized because research results show that Generation Z cannot recognize whether someone is an Abdi Dalem or not from their clothes. Generation Z also needs to understand the Bagongan language used by Abdi Dalem. The results of this study align with previous studies, where in terms of communicating, Generation Z was found to be more proud to use English than the regional language to use in their daily lives. Nevertheless, apart from this sense of pride, they still need help communicating using local languages, especially Javanese. (Setyawan, 2019)

The following process of perception is interpretation; all things that have happened at the organizing stage influence how a person interprets something, which in this case means the interpretation of Abdi Dalem. The study results found that at this interpretation-evaluation

stage, Generation Z, who did not know in depth about the Abdi Dalem, certainly did not know the value of the Abdi Dalem. For example, Generation Z will need help understanding why Abdi Dalem wears Peranakan clothes or does not wear footwear when they are at the Keraton. Was then coupled with the previous experience of Generation Z, which tended to never communicate with the Abdi Dalem, both inside and outside the Keraton. However, they assume that Abdi Dalem practices Javanese culture daily. Based on their expectations, Generation Z believes being a courtier is not necessarily economically low-paying. They also expect that only Javanese people can become Abdi Dalem. Even though Generation Z has never encountered the theme of Abdi Dalem in school lessons, they are still happy when they meet Abdi Dalem.

Furthermore, the perception will be stored in memory after interpretation and evaluation. The study results show that Generation Z tends not to remember the first moment they met Abdi Dalem because most needed complete information during the previous organizing stage. Generation Z has limited knowledge about Abdi Dalem because the external environment of Generation Z is not directly related to Abdi Dalem. The external environment itself has an essential role in determining the actions of Generation Z in their teens (Fatmawaty, 2017; Hasanah et al., 2019; Tricahyani & Widiasavitri, 2016).

However, in the last stage, recall, the



Yogyakarta Keraton reminded them of the Abdi Dalem. However, according to the scheme and script they experienced in the organizing process, Generation Z stated that the theme of Javanese culture did not remind them of Abdi Dalem. It was stated through a literature review that Generation Z is very close to the digital world and technology; they spend their spare time surfing the web because they prefer to stay indoors and play online rather than go out and play outside. (Putra, 2016; Qurniawati & Nurohman, 2018). The amount of information about the outside world they can get quickly on the internet should affect the amount of information about the world around them that is physically close to them. Instead of being physically far away, it even feels closer.

The implications obtained from this research reinforce that the internet and social media significantly impact life. Generation Z, as a generation that spends much time on social media, makes social media their primary source of information. The trend for Generation Z is the trend on social media, which makes Generation Z less close to the local culture in their physical environment. Generation Z's actions and ways of communicating, including how they perceive the physical world, are also influenced by their proximity to the digital world. This research will add insight into the impact of social media on Generation Z.

With this research, it is hoped that it can become input for the development and utilization of social media to increase the knowledge and understanding of the younger generation, not only Generation Z, regarding Abdi Dalem at the Keraton Yogyakarta and local culture as a whole. It is necessary to preserve the culture that belongs to Indonesia during invasions from foreign cultures and also the flow of globalization. Several studies have also been conducted to look at social media as an educational medium for children, not only in terms of cultural preservation but creativity and prevention of radicalism (Gentile et al., 2013; B. D. A. C. Sari, 2017; Setiadi, 2016; Velasquez & LaRose, 2015).

## CONCLUSION

In forming perceptions about the Abdi

Dalem of the Yogyakarta Keraton, initially, at the stimulation stage, Generation Z was well aware that the Abdi Dalem were those who worked at the Keraton and had ranks. However, they were not exposed to Abdi Dalem through print or online media. So that in the next stage, namely organizing, Generation Z tends to have incomplete information, so the interpretation-evaluation and storage processes go poorly.

The study results show that Generation Z cannot recognize whether someone is a royal servant from their clothes at the organizing stage. Generation Z also needs to understand the Bagongan language used by Abdi Dalem. The results of this study align with previous research, where it was found that in terms of communicating, Generation Z was more proud to use English than the regional language used in everyday life. Nevertheless, apart from this sense of pride, they still need help communicating using local languages, especially Javanese.

Even so, in the last stage, namely recalling, the Yogyakarta Keraton reminded them again of the Abdi Dalem. However, according to the scheme and script they experienced in the organizing process, Generation Z stated that the theme of Javanese culture did not remind them of Abdi Dalem. The amount of information about the outside world they can get quickly on the internet should affect the amount of information about the world around them that is physically close to them. Instead of being physically far away, it even feels closer.

Generation Z's perception of Abdi Dalem is minimal because the topic of Abdi Dalem is not the main topic, especially in their information search system on social media. This condition limits the actions and ways of communicating from Generation Z regarding Abdi Dalem. Abdi Dalem is not the main topic discussed by Abdi Dalem, which is why Generation Z feels less close to Abdi Dalem and Javanese culture. Generation Z is fixated on social media's current trend, which affects their communication and behavior.

Based on the results of the research and the conclusions that have been put forward, the researchers provide the following recommendations: (1) Follow-up research can be carried out to analyze or identify the factors that influence the formation of Generation Z's

perceptions of Abdi Dalem Kraton Yogyakarta. Research can be conducted using mixed methods or quantitative methods. (2) Follow-up research can also be aimed at examining how the Kraton of Yogyakarta positions the position of the Abdi Dalem as agents of cultural preservation, how the efforts made by the Kraton so that the younger generation understands the value of being an Abdi Dalem and are interested in becoming Abdi Dalem.

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