

Postmodernism as a New Paradigm in Journalism Studies

Dudi Iskandar
Universitas Budiluhur

Keywords: Journalism, Paradigm, Postmodern.

Abstract: The reality of journalism has changed dramatically. The rapid development of communication and information technology is the main trigger. Communication and information technology is what causes the reality of journalism to change very radically. Because of this, contemporary journalism is not possible from an old perspective. The reality of journalism now requires a new perspective. This paper examines changes in journalism reality and offers a new perspective on journalism. Through a qualitative approach, the method of document analysis and literature study, this paper finds a new paradigm in looking at the reality of contemporary journalism, namely the postmodernism paradigm. A new perspective that is critical of modern journalism while offering an alternative view of the reality of contemporary journalism.

1. INTRODUCTION

The latest developments in the reality of life show one thing. That now everything is plural. The presence of communication and information technology, precisely the internet, has changed reality and views about reality (E.M. Griffin. 2003: 343-345). The internet has capabilities that have not existed before to develop new forms of social relations. The internet is truly a source of free individuals and small groups, in an egalitarian world in which individuals are not hindered by national, class, gender or property boundaries (Tony Thwaites et al. 2009: 330-331). The emergence of the concept of hyperreality (hyperreality) by Jean Baudrillard (1983), for example, is one of the strong indications that there is a development of life in and or towards another world beyond the actual reality (Yasraf Amir Piliang, 2010), (Ari Heinonen, 1999) , (John V. Pavlik, 2001). Current reality must be redefined as something that is possible or reproduced; can be simulated (Yasraf Amir Piliang, 2010).

Communication and information technology not only provides surprising developments in the physical world but also in the non-physical world. If in the previous world, something that could not be sensed became a mystery, now with technological developments, everything could be sensed. This is what Baudrillard called pataphysics. (Yasraf Amir Piliang, 2010: xvi).

A very radical change, in reality, necessitates the existence of a change in the way of viewing that is completely different from the previous era. That the reality of journalism that exists today can no longer be figured by the old paradigm, there must be a change in seeing the reality of journalism that is different from before. This is where journalism requires a new paradigm in capturing reality pluralism. Because the world of journalism after the invention of the internet emphasizes one thing, that there has been an ecstasy phenomenon of communication (Yasraf Amir Piliang, 2011: 73). Also, the media paradigm in the era of information flooding is not the meaning, message and ideology traffic, but the speed paradigm (Yasraf Amir Piliang, 2011: 136). The presence of online media, blogs, and social media is evidence of a flood of information that makes information blurred (Bill Kovach and Tom Rosentels, 2010). The media stops being a reflection of reality. Media precisely becomes reality itself. It is even more real than the real reality (George Ritzer, 2014: 599).

With and before the internet, the practice and reference of journalism have changed completely. There is no more justice, objectivity, independence, neutrality, and cover both sides. Everything is subjective, interdependent, partial, and cover all sides especially in political journalism)

2. RESEARCH METHODS

This paper begins by describing the development of information and communication technology and the reality of contemporary journalism. After that, it shows various theories that underlie the need for a new perspective on the study of journalism. Then presents an offer in examining the reality of contemporary journalism. Finally, discussing the postmodern paradigm as an alternative in studying contemporary journalism.

The approach used in this study is qualitative. Data collection is through library research and analysis of library data (documents) and critically analyzing the phenomenon and reality of contemporary journalism. Library research (document analysis) is one way to extract data from books, journals, and or sites according to the themes discussed in this paper.

The use of the paradigm concept in this paper refers to the Thomas Kuhn definitions (1962). This concept was later developed by various experts so that it had various definitions. However, the author tends to use the paradigm in Kuhn's terminology because it was he who first made the term in the realm of philosophy of science.

In an effort to show the results of research on the need for a new paradigm in the world of contemporary journalism, the author explores the reality of journalism as a whole. Then map journalism in the perspective of the postmodern paradigm.

3. LITERATURE REVIEW

3.1. Paradigm

Paradigm is a term found by physicist Thomas S. Kuhn who was confused when doing research. Kuhn at length described the term paradigm in his magnum opus, *The Structure of Saintific Revolutions* (1962).

Fritjof Capra (2001:15) captures Kuhn's version of the paradigm as a constellation of results — concepts, values, techniques, etc. that are shared by the scientific community and used by the community to define problems and solutions. valid solution. According to Kuhn (Stanley J. Grenz, 2001: 89), the paradigm is a social effort to create reality. Guba (Norman K. Denzin and Yvonna S. Lincoln, 2009: 123) argues, paradigm is a series of basic beliefs that guide action. Paradigm is human construction. The paradigm determines the worldview of researchers

as bricoleurs (Norman K. Denzin and Yvonna S. Lincoln. 2009: 2-3). The results of bricoleur are new constructions (Norman K. Denzin and Yvonna S. Lincoln. 2009: 123)

In simple terms, the paradigm is built on certain modes of thought and mode of inquiry which in turn will produce certain modes of knowing as well. The paradigm includes three elements: epistemology, ontology, and methodology. This model is called Immanuel Kant as a conceptual scheme; Karl Marx called it ideology; Wittgenstein named it a language game. (Kuntowijoyo. 1991: 327)

Some scientists cite several types of paradigms. Among other things, positivistic, post-positivist, constructivist, and critical (Denzin and Yvonna S. Lincoln. 2009: 138-139).

Table 1: Dedy Nur Hidayat's Version of Paradigm (Agus Salim, 2006: 42)

Postivism dan Post-positivism	Constructivism	Critical Theory
Placing the social sciences as natural sciences, namely as an organized method for combining "deductive logic" with empirical observers to probabilistically find or obtain confirmation of the law of cause and effect that can be used to predict general patterns of certain social phenomena.	View social science as a systematic analysis of socially meaningful action through direct and detailed observation of social behavior in natural or natural settings of daily life in order to be able to understand and interpret how social actors create and maintain/manage their social world	Defining social science as a process that critically tries to uncover the real structure behind the illusions of false needs that are manifested by the material world with the aim of helping to shape social awareness in order to improve and change the conditions of their social life

The positivism paradigm is rooted in the tradition of modernism. Positivism postulates are postulates of science in this genre are materialism, causality, and anthropomorphism. Beyond these three postulates, in the view of the first stream, this is rejected. The calculation of the positivism is measurable, seeing humans as passive beings that can be measured quantitatively. The post-positivism

paradigm, as the development of positivism is a more advanced way of thinking, but it is still based on postulates and measures of positivism.

The constructivism stems from the sociology of knowledge Peter Berger and Thomas Luckmann (1979). This sociology of knowledge arose from dissatisfaction with the approaches of the social sciences, which still used the natural sciences approach. For both, humans construct the world themselves. Therefore, its size is not from other people but from itself through dialectics with the surrounding world in three concepts, namely, externalization, objectivation, and internalization.

Critical paradigm as a correction to the constructivist paradigm that ignores the hidden purpose of reality. Although the starting point is the same as the constructivist, that is, humans are active and dynamic beings, but the critical paradigm aims to uncover the interests and ideologies of reality. This paradigm aims to build awareness to free humans from irrational societies that the reality of something is a formed reality that has interests, ideology, and vested interests.

Kuhn explained a new paradigm was present when a crisis occurred from that knowledge. He added that science in the "normal science" period was dominated by a "paradigm." In the "crisis period" rival paradigms emerged interrupting "normal science" activities and thus creating a "revolution." This revolution eventually resulted in a new theory or paradigm, it is not a cumulative addition to old knowledge, but rather as a substitute, as a concept transformation and transformation of how to view the world. The substitute paradigm, according to Kuhn is a mixture of various elements, including psychological and social facts.

According to Kuhn, there is no basis for pure observation for the confirmation of scientific theory. The choice of science for Kuhn is social/cultural phenomena and scientific growth involving the scientific community, their beliefs, practices, and commitments, including the beliefs, practices and commitments of cultural groups in that space and time. More specifically, Kuhn defines the science paradigm as a theoretical framework, which is used by a scientific community as a "lens" that is shared, with which they read, interpret, uncover and understand nature (Mohammad Muslih. 2008).

3.2. Truth Relativity

The consequence of the emergence of plural reality is that the value of truth changes. There is no single truth, as envisioned by the positivism paradigm.

Truth becomes plural. Everything melts and flows to various aspects of life (Jack Fuller. 2010: 98).

Multiple reality also necessitates the presence of choices in various aspects. Different choices cannot be justified as wrong. This is where the element of human freedom finds its significance. That the choice of reality and the truth obtained is something given to humans. It cannot be forced and formatted to be in one realm of reality and a certain map of truth. Truth is completely human construction or comes from social agreement. Truth is something local and socio-cultural. It is not universal and generally applies to all humans, all space and time. Truth is more something that is made or human construction than found by scientists (Akhyar Yusuf Lubis. 2014: 225). There are only relative truths for certain creatures or community groups (Stanley J. Grenz, 2001: 147).

Truth in society can be photographed through two angles, as something given and human construction. Truth as something originating from the beginning or from 'there' means referring to a methodological awareness of objects, both material and formal that exist. Availability of this truth because the assumption of truth arises naturally. That is, it refers to something that is certain.

The truth as construction is implemented through language. Language is individual and is a social agreement. Construction because we, with language, call something an arbitrator or liking. Therefore, the truth of construction is the truth of the convention. Language construction or language relativity is what will become curls to the modern or postmodern world. It is this relativity of truth that is relevant we use for current social theories. Construction is a matter of journalism. Construction is through language as the main variable.

Construction always takes sides (including journalism). In it, there are goals that must be achieved. In the context of political media and communication media, language is constructed in accordance with the wishes of stakeholders, especially editors. By itself the variables that can be explained are the interests of media editors in constructing the mindset of the people.

In the postmodern world, truth relativity departs from some of the underlying things. Namely anti-foundationalism, ultra-subjectivity, and the development of communication and information technology.

Reality in journalism, for example, has now changed very dramatically. The development of communication and information technology has changed the origin and pattern of journalism. The

news that originally originated from events is now shifting and begins with networking and social media. Events as the basis for news writing are no longer in real reality but also in virtual reality. In fact, in writing and film shows are not virtual reality but hyperreality and physics.

Social media is now very hegemonic about the source and origin of the news (Martin Hirst, 2011. 147-164). The intersection and cooperation between journalism and the media and social networks have many positive aspects. However, other aspects often cause negative aspects, especially those related to journalism ethics. Information and sources originating from the two virtual reality makers are considered to have replaced the real reality. The presence of media and social networks is very much needed by the world of journalism because journalists cannot cover and discover all the events that have occurred. Information from other parties is important as origin and news sources. But taking from virtual reality, hyperreality, and physics is something new in the world of journalism, especially with regard to verification of the facts. Because verification of facts is at the heart of journalism, said Bill Kovach and Tom Rosentfels (2010).

4. RESULT AND DISCUSSION

With the presence of a reality that develops and grows in extraordinary speed, the old scientific

paradigm can no longer accommodate the social reality that changes at any time. It takes a paradigm that can accommodate the growth and development of realities that come and go very quickly. This is where science needs a new paradigm.

If we follow the flow of the Kuhn paradigm above, then scientifically, contemporary journalism requires a new paradigm. Paradigms that are able to accommodate the reality of journalism with a set of completeness starting from the ontological, epistemological foundation, are methodologically including a set of ethics. These three foundations are called scientific methodologies in the perspective of modernists. Postmoderns go further. That scientific knowledge is not only something of knowledge that has gone through the stages of scientific methodology as it is today, but also with other stages. Postmodernists reject grandnarratives that tend to be single and deny other approaches such as religion, mysticism, literature, art and so on. In the frame of postmodernism all views must be recognized and have equal position without exception (Jean-Francois Lyotard, 2004). For postmodernism, knowledge is built or two assumptions. First, all explanations about reality are useful but not entirely objective. Second, we cannot get out of the building of our own reality (Stanley J. Grenz, 2001: 72). Postmodern shows an epistemological or paradigmatic shift about the nature of reality, truth, and social values (Wilson Lowrey and Peter J. Gade (ed). 2011: 96).

Table 2: Difference between Media Paradigms

	Dimensi of Media	Positivism	Constructivism	Critical Theory	Postmodern
1	Reality	Reality as it is	Reality is human construction results	The reality is human construction results that have vested-interests	Reality and hyperreality are the results of construction and the results of the fabrication of communication and information technology.
2	Truth	Absolute truth	Relative truth	Truth is determined by partisanship	Truth depends on interests that tend to be pragmatic
3	Media	Media as a container of reality	Media as agents of reality construction	edia as a definition of reality	Media as a symbolic exchange tool
4	Value and Ethics	Values and ethics are attached to the media text	Value and ethics are in the interpreter	Value and ethics are determined by partiality	Value and ethics depend on desire; and be a sign, image, and code
5	Journalist	Objective	Subjective	Ultra- Subjective	Ultra- Subjective

Table 3: Methaphysics of Alternatif Paradigms

(Norman K. Denzin dan Yvonna S. Lincoln, 2009:135)

Dimensi	Positivism	Post-positivism	Constructivism	Critical Theory	Postmodernism
Ontology	Naive-reality is "real" but can be understood	Critical realism - reality is "real" but can only be understood imperfectly by probabilistic	Locally and specifically constructed realities of reality	Virtual historical-reality realism that is shaped by social, political, economic, ethnic and gender values; crystallizes over time	Historical reality formed by communication and information technology
Epistemology	Dualism/objectivist; correct findings	Critically modified dualism/objectivist; the findings may be correct	Transactional / subjectivist; findings created	Transactional/subjectivist; value-mediated findings	Transactional / subjectivist; technology-chained findings
Methodology	Experimentalist / manipulative; verification of the hypothesis; especially quantitative methods	Modified experimental / manipulative; critical diversity; falsification of hypothesis; it may include qualitative methods	Hermeneutical / dialectical	Dialogical / dialectical	Hermeneutical / dialectical / semiotic

Postmodern encompasses new historical periods, new cultural products, and new types of theoretical arrangements in social life (Ritzer, George. 2014: 587). Postmodern concepts and theories are now being accepted and become new paradigms in understanding and explaining socio-cultural phenomena (Akhyar Yusuf Lubis, 2014: x).

Many people view postmodern as part of a critical paradigm. In this perspective postmodern social theories are born of the critical paradigm (Norman K. Denzin and Yvonna S. Lincoln. 2009: 124). However, researchers differ from the above view. True, critical, and postmodern in some points meet and complement each other, but also both are different and separate in other matters. One reason researchers' separate postmodernism from the critical paradigm is that postmodern has different realities and characters from the critical paradigm.

Table 4: Difference between Critical and Postmodern Paradigm

Critical Theory	Element	Postmodern Paradigm
Frankfurt School with figures like Theodor W. Adorno, Max Horkheimer, Juergen Habermas etc	History	Friedrich Nietzsche's criticism to modernism was continued by Martin Heidegger, Michel Foucault, Jean Francois, Lyotard, Richard Rorty, Jean Baudrillard
Criticism of hidden agenda / vested-interests (social, economic, political etc.)	Background	Development of communication and information technology
Reflective-emancipatory	Objektive	Resistance to the modern paradigm
Unequal social reality/ social injustice	Focus	Text, hyperreality, and pataphysics.

Table 5: Equation of the Critical and Postmodern Paradigm

Critical Theory	Element	Postmodern Paradigm
Ultra-subjective	Perspective	Ultra-subjective
Critique to modernism	Methods	Critique to modernism
Respect and promote pluralism	Vision	Respect and promote pluralism

Postmodernism is a revolution against our understanding of knowledge and science (Stanley J. Grenz. 2001: 68). Postmodernism is a contemporary movement. This movement is strong and fashionable. However, it is not clear what this movement is. It is not only difficult to practice it, it is even difficult to refuse it (Akhyar Yusuf Lubis, 2014: 24). Postmodernism is a cultural change, from lifestyle to change of mind as a result of the development of communication and information technology. The modern paradigm is not sufficient enough to capture the developing reality and culture. The main originator of postmodernism is the information age. Computers are introductory symbols of the changing narrative of industrial societies to information societies (Stanley J. Grenz 2001: 33).

According to Yasraf Amir Piliang (2011: 204) postmodernism is a cultural movement in general tends towards the direction of appreciation for diversity, plurality, abundance, and fragmentation by accepting contradictions, banality, and irony in it. Dominic Strinati (2007: 255) undermines the polemic of postmodernism by stating that the debate about postmodernism dwells more on the theory of postmodernism than recognition as an empirical reality.

5. CONCLUSION

The development of communication and information technology, especially the internet, has changed the various forms and ethics of journalism. The internet also causes the reality of events as the basic ingredients of journalism to be very plural. The increasingly complex reality requires elements, principles, reality, and journalistic ethics to be blurred and runny. When reality is no longer singular, ethics can no longer stand perfectly, and then the logical consequence is no single truth or emergence of plural truths. Each has and defines its own reality, truth, and journalistic ethics. This is what is called a journalistic anomaly in the

perspective of modernism journalism which provides unity, equality, and uniformity. Anomalies in science then give birth to a crisis so that it requires a new paradigm in looking at reality included in journalism. This is what researchers call the postmodern paradigm. An alternative paradigm or continuation or also can be seen as a substitute paradigm in looking at the reality of contemporary journalism.

REFERENCES

- Baudrillard, Jean. 1983. *Simulation*, Semiotext (e), New York
- Berger, Peter L. Dan Thomas Luckmann. 1979. *The Social Construction of Reality: A Treatise in The Sociology of Knowledge*. Meddlessex: Menguin Books.
- Capra, Fritjof. 2001. *Jaring-Jaring Kehidupan; Visi Baru Epitemologi Kehidupan*. Translator Saut Pasaribu. Yogyakarta: Fajar Pustaka Baru.
- Fuller, Jack. 2010. *What is Happening to News*. Chicago. Chicago Press
- Grenz, Stanley J. 2001. *A Primer on Postmodernism*. Translator Wilson Suwanto Yogyakarta. Yayasan ANDI
- Griffin, EM. 2012. *A First Look at Communication Theory*. Eight Edition. New York. Mc. Graw Hill.
- Heinonen, Ari. 1999. *Journalism in the Age of Net Changing Society, Changing Profession*. Finland. University of Tampere.
- Hirst, Martin. 2011. *News 2.0; Can Journalism Survive the Internet?* Australia. Allen and Unwin
- Kovach, Bill and Tom Rosenstiel. 2007. *The Elements of Journalism*. New York, Amerika Serikat: Three Rivers Press.
- 2010. *Blur: Bagaimana Mengetahui Kebenaran di Era Banjir Informasi*. Translator Imam Shofwan dan Arif Gunawan Sulistiyono. Jakarta. Dewan Pers
- Kuhn, Thomas. 1962. *The Structure of Saintific Revolutions*. USA: Universitas of Chicago Press.
- Kuntowijoyo. 1991. *Paradigma Islam*. Bandung: Mizan
- Lowrey, Wilson and Peter J. Gade (ed). 2011. *Changing The News; The Forces Shaping Journalism in Uncertain Times*. London. Routledge.
- Lubis, Akhyar Yusuf. 2014. *Teori dan Metodologi Ilmu Pengetahuan Sosial Budaya Kontemporer*. Jakarta: Rajagrafindo Persada.
- 2014. *Postmodernisme; Teori dan Metode*. Jakarta: Rajagrafindo Persada.
- Liotard, Jean-Francois. 1984. *Postmodernisme: Krisis dan Masa Depan Pengetahuan*. Translator Kamaludin. Bandung. Mizan
- Muslih, Mohammad. 2008. *Filsafat Ilmu Kajian atas Asumsi Dasar, Paradigma, dan Kerangka Teori Ilmu Pengetahuan*. Yogyakarta. Belukar

- Pavlik, John V. 2001. Journalism and New Media. New York. Columbia University Press.
- Piliang, Yasraf Amir, 2010. Post-realitas; Realitas Kebudayaan dalam Era Post-metafisika. Yogyakarta. Jalasutra. Thrid Edition
- 2011. Dunia yang Dilipat. Bandung. Matahari. Firts Edition
- Ritzer, George. 2014 Teori Sosiologi Modern. Translator Triwibowo B.S. Jakarta. Prenadamedia Group
- Salim, Agus. 2006. Teori dan Paradigma Penelitian Sosial. Yogyakarta. Tiara Wacana
- Strinati, Dominic. 2007. Popular Culture: Pengantar Menuju Teori Budaya Populer. Translator Abdul Mukhid. Yogyakarta. Bentang Pustaka
- Thwaites, Tony dkk. 2009. Introducing Cultural and Media Studies. Translator Saleh Permana. Yogyakarta. Jalasutra

