



Perception and Function of Myths in Horror Podcasts in Indonesia

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Abstract

One of the most popular genres in Indonesia is horror content. This is proven by the large number of viewers of horror content on various social media platforms. One of them is RJL 5. Every horror content raised by RJL 5 on various platforms is always crowded with viewers. Until the end of March 2025, it had been watched by 1,045,611,410 viewers, that's just on YouTube, not on other platforms. In every video raised by RJL 5, there is often a discussion about the cultural phenomena and myths of a community group. Myths sometimes have value and are considered sacred by certain communities. With the large audience reach of RJL 5, this study aims to analyze the perceptions and functions of myths from RJL 5 viewers amidst increasingly rapid technological developments. In data analysis, researchers used a structural functional theory approach. The techniques used in the study were literature studies, observations and in-depth interviews. The results of the study showed that even though technology is increasingly modern, myths still have their own function in everyday life. The role and function of myths for the RJL 5 audience is to maintain environmental sustainability, maintain social values and norms, cultural functions or cultural identity, as education, as a relationship between humans and nature and as entertainment.

Introduction

One of the most popular genres in Indonesia is horror. This is proven by the fact that in Indonesian cinema films with the highest number of viewers of all time, some of them are horror films (Heider, 1991; Heeren, 2007; Praratya et al., 2024; Adiprasetyo, 2023; Fa et al., 2023). In 2025 alone until the end of March, the largest number of cinema viewers was still held by horror films (Petaka Gunung Gede and Pengantin Setan). Some of the horror films are so iconic and continue to stick in the memory, such as the scene of the devil's servant mother, Suzanna who orders satay from Bang Bokir and other horror scenes that are often still found to be discussed, both just coffee shop chats and on social media. On social media, it is not uncommon for horror content to decorate various social media timelines ranging from Tiktok, Youtube, Instagram, X, Spotify and many more (Meikle, 2024). The horror content that appears on social media also finds a large number of viewers and varies greatly (Martin, 2019; Hart, 2019).

The increasingly advanced development of technology in Indonesia has not changed people's liking for things that smell of horror, which used to be just a chat between friends, now its distribution is getting wider and faster (Praratya et al., 2024). According to data from the Association of Internet Service Providers in Indonesia, it is stated that the number of Indonesian internet users in 2024 will reach 221,563,479 people from a total population of 278,696,200 Indonesians in 2023. This indicates that Indonesia's internet penetration rate has almost reached 80% (APJII Website). How today's horror content is very easy for people to access just by opening their respective cellphones, even when people don't look for it, when they open their

respective social media applications, it is very likely that there will be horror content on the home page of each social media application (Yoo et al., 2018).

This certainly raises the question of whether in this increasingly modern era with very rapid technological developments, there are still many who believe in supernatural things that of course cannot be proven empirically or are not real (Lomas, 2024). Another question that arises is that with the era of social media that is increasingly developing rapidly, of course, the discussion space for horror content can be seen and become an open space, not infrequently comments from netizens who do not believe in this appear and trigger debate for netizens who really believe in the existing horror content so that the author wonders whether the horror content that is popular on social media is only used as entertainment or is actually something that is considered meaningful and sacred by its viewers. There are so many horror creators in Indonesia where one of the content creators who likes to discuss horror things and is always watched a lot on various social media platforms is RJL 5.

RJL 5 is one of the creators with horror content that often accompanies horror lovers on various social media platforms (Diego et al., 2024; Littles, 2023). Although it has other segments such as history, culture and The Untold Story, one of the biggest from RJL 5 is its horror segment. RJL 5 itself already has 5 million subscribers on YouTube and 4.1 million followers on TikTok with 360 thousand followers on Instagram. *Obrolan Malam Jumat* is the top segment on RJL 5 in the form of a podcast that discusses horror phenomena experienced by its sources or people interviewed by its host named Fajar Aditya. Sources are often invited to the studio and tell what they experienced without adding anything or setting elements, meaning that the source is not paid to tell the script (composition) that has been prepared by the team, as often conveyed by its host that RJL 5 does not have such elements in it.

RJL 5 in podcasts often presents the stories of sources not only to provide fear with eye-pleasing animated illustrations but also presents stories about culture, rituals, beliefs, myths, and values that are held and believed in by the sources. Based on a cultural approach, it can be said that RJL 5 is different from other horror content creators in Indonesia, such as those who can see ghosts or are commonly called *indigo*, exploring haunted places, fortune tellers, spiritual observers and storytelling horror stories.

Lizardo (2016) defines culture as a system of symbols of meanings. Culture is something with which we understand and give meaning to our lives. Culture refers to a pattern of meanings embodied in historically transmitted symbols, a system of inherited ideas expressed in symbolic forms with which humans convey, preserve and develop their knowledge of their attitudes and stances towards life (Strati, 1998).

Meanwhile, according to Edward B. Taylor, culture is a complex whole that includes knowledge, beliefs, arts, laws, morals, customs and various abilities and habits acquired by humans as members of society.

In a culture, it is not uncommon to find myths developing within it. Myths are often considered as something sacred that is believed by certain communities and become values or guidelines in carrying out daily life. Myths are seen as something that should not be underestimated or violated.

Likewise, the videos uploaded on the RJL 5 YouTube channel often feature stories of sources who have myths that are considered sacred by themselves or their groups. For example, the RJL 5 video exploring *Kampung Pitu* where the villagers believe that the village can only be inhabited by seven heads of families, no more or less. The function of a myth in culture itself can be: 1) Develop symbols and explain environmental phenomena faced; 2) As a guide for society; 3) An effective educational tool in strengthening cultural values and social norms

With a large number of viewers based on data from the RJL 5 Youtube Channel, as of the end of March 2025 it has been watched 1,045,611,410 times, so the characteristics of RJL 5 viewers on social media will be very diverse. Starting from traditional society to modern society. Modern society is the result of the evolution of traditional society which has experienced a process of change in all fields, both cultural, political, economic and social, a more complex and technologically advanced lifestyle and is changing rapidly. Modern society is also a social order that prioritizes rationality, universalism, functional specialization, and not to mention the level of education that is adjusted to the needs of the times (Frank & Mayer, 2007; Rasikh & Ghourchi-Beigi, 2024). Meanwhile, traditional society is a society that is still bound by customs or traditions that have been passed down from generation to generation (Bronner, 2011; Kaulemu, 2012). The life system is usually grouped on the basis of family.

Myths that are sometimes considered sacred by some people if not carried out will have an impact on certain things, interestingly for other people they are only considered entertainment, fairy tales, even if the resource person tells experiences or rituals related to supernatural things are sometimes considered unscientific or illogical. Not to mention the assumption that supernatural things or mystical logic are obstacles to the progress of a country, one of which is from an economic perspective. For example, in the RJL 5 video during the exploration of Safarwadi Cave in Tasikmalaya, it is believed that there is a story of a saint who made a spiritual journey until he was able to penetrate Mecca, Saudi Arabia. It is not uncommon to find pros and cons in the comments column.

Most of the conflict is how those who believe in the story for themselves and their groups are considered sacred and meaningful with those who do not believe these things are true or real. Diverse beliefs, coupled with the virality of individuals on social media who use it for personal gain, such as fraud under the guise of shamans or so-called fake shamans, indigos who pretend to be able to see ghosts, engineering horror content creators in making content to look exciting and interesting, and explanations of supernatural things that are very irrational by some parties are increasingly sharpening differences of opinion and making it seem weak reasons for modern society to believe in things that are difficult to prove and accept by their minds (Ariely, 2023; Randall, 1940).

Based on the explanation above, it is interesting to study how horror stories that contain cultural and mythical elements in the RJL 5 Youtube Channel video for several reasons. First, with the large reach of RJL 5 viewers where Indonesia is known to be rich in culture, of course it will have a diversity of myths. Second, with the increasing development of information technology, are myths still considered sacred for modern society amidst the virality of individuals such as fake shamans, indigos who pretend to be able to see ghosts, and horror creators who engineer content for their own personal gain. If myths are only considered superstition, illogical, something engineered, then sooner or later they will disappear and be replaced by a culture carried away by the current of modernization. Third, the myths in the RJL 5 Youtube Channel video can be used as information or to enrich data related to existing local wisdom so that they can be understood and studied by future generations. Therefore, this article aims to discuss several problems, namely: First, what is the perception of the RJL 5 Youtube channel audience regarding the myths presented by other sources? Second, what is the meaning and function of myths for the audience of the RJL 5 Youtube Channel?

Overview of Myths

In general, myths are stories that are passed down from generation to generation that are considered to have really happened, such as the origins of the world, the universe, humans, and

various natural and social phenomena. According to Clifford Geertz, myths can be viewed as symbolic texts that reflect the way a society understands its social structure and cosmology. Myths not only function as explanations of the unknown world, but also as builders of social identity and regulators of relationships between individuals in society. (Geertz, 1973). Likewise, Durkheim and Robertson Smith emphasized how beliefs and especially rituals strengthen traditional social bonds between individuals. This approach emphasizes how the social structure of a group is strengthened and preserved through ritualistic or mystical symbolization of the social values that underlie that social structure. According to William R. Bascom, the function of folklore is: 1) As a projection system, namely as a tool to reflect the imagination of a collective; 2) As a tool to validate cultural institutions and institutions; 3) As a tool for educating children; 4) As a tool for coercion and supervision so that community norms will always be obeyed by its collective members

In a study, Geertz explained that in general Javanese people have three types of spirits, namely memedi, lelembut and tuyul. Memedi only disturbs people or scares them but usually does not cause serious damage. Lelembut, on the other hand, can cause someone to fall ill or go crazy. The last type of tuyul is the children of spirits. Tuyul resemble children, do not disturb, scare people or make them sick, on the contrary they are very much liked by humans because they can make them rich. The special points in the occult system at birth often appear the same as in the religious system. In occult science, there are often also concepts and teachings; Occult science also has a group of people who believe in and practice occult science to achieve a goal.

Methods

This research is included in qualitative research conducted from November 2024 - March 2025. Qualitative research method is a research method used to reveal symptoms descriptively (narrative) obtained from sources in the field, both oral and written. Data collection was carried out through in-depth interviews, observations and literature studies. The number of informants was 6 people who were viewers of the RJL 5 Youtube channel. The informants voluntarily agreed to be interviewed. The interviews were conducted in a relaxed and informal manner. The goal is to create mutual openness of information as if not being interviewed. The data collected were then analyzed descriptively qualitatively to explain the perceptions and functions of myths for viewers of the RJL 5 Youtube Channel.

Results and Discussion

Description of RJL 5 Youtube Channel

RJL 5 Youtube Channel was founded on December 24, 2016 by Fajar Aditya and Ivan Haryo. RJL 5 has several segments, there is Obrolan Malam Jumat (Om Mamat) which discusses ghost stories, there is Darah Itu Merah Jendral (DIMJ) which discusses Indonesian history, there is Scary tale where Fajar Aditya tells his own horror stories that were sent to him.

It was also mentioned in an interview with Deddy Corbuzier on his podcast (2023) that initially RJL 5 was inspired to create horror content because he liked watching horror films from the West and Thailand and reading horror stories on Twitter. These horror films tend to prioritize logic when the main character experiences a mysterious phenomenon, for example when someone sees a ghost, they will go to a psychologist first to overcome the disturbance. Or for example, Thai horror films which also often highlight the culture they have in their horror themes. For example, tourism in Thailand in their films makes you curious to visit the place. Due to this, when discussing cultural phenomena in an area, there will usually also be stories about the lives of the people in that place, livelihoods, food, arts and so on. Therefore, RJL 5 creates horror content that is a distinctive feature with a different approach from other channels.

One of the most popular videos on the RJL 5 YouTube channel is entitled Lost in Semeru's Embrace which was broadcast on May 20, 2021. As of this writing, it has received 8.9 million viewers. Because it went viral, this video was made into a novel and became a Best Seller Novel in 2023. Tells the story of the disappearance of a climber on Mount Semeru in 2001 and has never been found until now. One of the unique things about this video is that RJL 5 managed to bring together the climbers in this story after 20 years of never being reunited.

Analysis of Types of Myths Found in the RJL 5 Youtube Channel Video

As of March 31, 2025, there have been 1020 videos recorded on the RJL 5 youtube channel. It is not uncommon for there to be videos that review myths in them. The following are the types of myths found in the RJL 5 youtube video:

Holy and Sacred Figures

In the RJL 5 video entitled The Agreement of Syekh Subakir & Sabdo Palon I was trapped at the Peak of Mount Tidar, it is full of local meaning and beliefs. The video, which was uploaded on November 2, 2024, has been watched by more than 1,363,645 viewers. Mount Tidar is also known as the Nail of Java. Based on interviews with government officials and the caretaker in the video, it was stated that every year there can be hundreds of thousands of tourist visitors to Mount Tidar. Some visit because they want to exercise, some visit because they want to make a pilgrimage to do religious tourism and so on. On Mount Tidar there are three famous hermitages, the first is the hermitage of Syekh Subakir; The second is the hermitage of Kiyai Sepanjang; The third is the hermitage of Eyang Semar or Sabdo Palon. These three hermitages are often considered sacred and have deep meaning.

Syekh Subakir is said to be a spreader of Islam who succeeded in overcoming the spooky land of Java, in the past the land of Java was not as it is now, inhabited by many jinns and when there were envoys from Turkey to spread Islam and trade, they often did not return. It was Syekh Subakir who succeeded in breaking the chain. In one version, it is explained that there was an agreement with Eyang Semar that Syekh Subakir was allowed to spread Islam as long as he did not eliminate the existing culture that had been passed down from generation to generation by his ancestors.

Prohibition of destroying nature on the mountain

In the video of being lost for 7 days on Mount Marapi which was uploaded on the RJL 5 channel on June 25, 2021, it has received 3.6 million viewers. In mountain climbing we often hear the advice "Don't bring home anything but trash" then there is also a prohibition not to behave recklessly and not to damage nature on the mountain such as picking flowers, damaging plants, littering and scribbling on public places. There are many consequences that will occur if you do this, from logical to illogical, for example, the mountain guardian will be angry if his place is damaged or dirty. In the video, a resource person named Andre got lost for 7 days on Mount Marapi. Before getting lost, he picked a lot of Edelweiss flowers there to put in his bag. Coincidence or not, after that Andre and his friends experienced many horror events and even almost died because they couldn't find a way home.

Ghost Wandering

In the Pocong Dodo video uploaded to the RJL 5 Youtube channel, it has received a total of 2.1 million viewers, aired on April 29, 2021. Tells the story of Dodo, a friend of Yuds who during his life was very naughty and did many acts that harmed others and even ended in criminal acts. Such as using drugs and stealing other people's things to sell and buy drugs. When Dodo died, no one cared about him, even his family seemed lazy to take care of his body because of his behavior during his life. After he died, Dodo often came to his friends to

apologize in the form of a shroud because he had made many mistakes. Dodo also reminded his friends who were still using drugs to stop so they wouldn't be like him.

Sacred and Haunted Forest

In the video missing for 5 days in the Sambas forest uploaded on the RJL 5 channel on November 23, 2024, it tells the story of Deki who was lost alone in the Sambas forest, West Kalimantan. It is not uncommon for news articles to tell that the Sambas forest is haunted and sacred, it is even said that in the forest there is a mysterious civilization, there is a city in the middle of the forest. Deki who was lost alone in the forest continued to look for a way out and met a creature that did not have a line under its nose. Suddenly Deki remembered the story of his grandmother who explained the characteristics of the Bunian people in the Sambas Forest. Many residents and search teams tried to save Deki and not infrequently they also performed their religious rituals so that Deki could be saved and found.

Sacred Objects

Stories about sacred or powerful heirlooms are not uncommon. Belief in sacred powers is often shown in heirlooms, keris, and Javanese vocal arts instruments. In the video Pusaka Warisan Ancestral uploaded on the RJL 5 channel on July 11, 2024, it has reached more than 550,000 viewers. It tells the story of a resource person who inherited objects that were considered sacred and had magical powers from his family. Rituals for the objects considered sacred were often carried out by the resource person's family at certain times. The resource person who was still in school could only watch the activities carried out by his family. According to the resource person, the process of obtaining these objects was often obtained through mysterious things. The resource person was even given an object that was believed to be able to protect him from people who wanted to do evil to him.

The section on audience interpretation is one of the most potentially insightful aspects of the manuscript, yet it ultimately fails to fulfill its analytical promise. While the study commendably includes a variety of audience responses, these are presented largely in a descriptive fashion, often quoted verbatim without being subjected to deeper interpretive analysis. This approach results in a compilation of opinions that stand alone rather than being connected through a critical framework. As a consequence, the reader is left with anecdotal observations rather than a meaningful synthesis that could reveal patterns of interpretation, contradictions, or ideological tensions embedded within the audience discourse.

One of the most striking limitations of this section is its lack of engagement with the cultural and ideological implications of the viewers' reactions. The responses show a range of sentiments—belief, skepticism, fascination, entertainment, and moral concern—but these are treated as isolated feelings rather than expressions of deeper cultural ambivalence or discursive formations. For example, viewers' simultaneous skepticism and attraction to so-called “indigo” figures or supernatural themes are ripe for analysis as manifestations of a society negotiating between enduring metaphysical beliefs and the rationalizing forces of modern digital culture. This tension between tradition and modernity, or between spiritual belief and media literacy, is a critical axis that the study unfortunately overlooks.

Moreover, the research fails to locate audience responses within broader sociopolitical or cultural frameworks. Elements such as moral messaging in myth-laden content—for instance, ideas about environmental protection or social responsibility—are mentioned but not interrogated in terms of their cultural function or ideological resonance. In the current context of Indonesia, where environmental degradation and moral anxieties are highly politicized, such narratives carry significant discursive weight. The study misses the opportunity to explore how

these mythic elements might reflect or contest dominant values, or how they serve as coping mechanisms in moments of social or ecological uncertainty.

Another major shortcoming is the lack of theoretical grounding. The research does not draw on key concepts in media reception theory, cultural studies, or discourse analysis that could have deepened the interpretation of audience perspectives. The work of scholars like Stuart Hall on encoding/decoding, or more localized frameworks for understanding Indonesian media audiences, could have provided the necessary lens to understand how viewers actively negotiate meanings, rather than passively receive them. This theoretical absence contributes to the impression that the study is more interested in collecting opinions than in critically examining the processes by which meaning is produced, contested, or transformed through digital myth consumption.

Additionally, the audience responses are not disaggregated or examined through variables such as age, education, religious affiliation, or digital literacy—factors that likely shape how individuals interpret mythic content. Such an omission renders the analysis one-dimensional. By ignoring demographic diversity, the study glosses over the complex social contexts that inform how people understand and engage with media representations of myth. This weakens the study's capacity to speak to broader questions about identity, ideology, and media in contemporary Indonesian society.

In its current form, the audience interpretation section reads more like a collection of testimonials than a rigorous academic inquiry. For future research, it is essential to move beyond descriptive reportage toward a more critically engaged and theoretically informed analysis. The study should aim to interpret how audience opinions function within broader ideological structures, cultural memories, and systems of belief. Only by doing so can it offer meaningful insights into the cultural dynamics of myth reception in the digital age and contribute to scholarly discussions on media, folklore, and identity in Indonesia.

RJL 5 Audiences Interpret Myths

The RJL 5 audiences we met turned out to have a Bachelor's degree with a background in various regions in Indonesia and various professions. In this interview alone, out of five sources, there were two sources with Masters degrees. In addition to Java, there were sources from Kalimantan.

The sources generally gave answers that the myths in the RJL 5 video were not just entertainment but also provided additional knowledge about the myths and beliefs held by other sources. Usually, if the myth is not relevant to the beliefs held by each individual, it will be considered a mere superstition, but if the myth is relevant to the lives of each individual, they make it additional information that needs to be processed again to find the truth.

The existence of myths is believed not to stand alone, but rather there are things that parents and ancestors remind their children and grandchildren of in the future. Although some do not believe in the myths and beliefs held by other sources, they still respect and do not want to mock their beliefs as long as they do not harm them. For example, Mr. Slamet, as a person with a political education background, explained,

"Although he reads a lot of leftist books, he believes in messages from his ancestors that contain many good values for his successors. Fraud under the guise of a shaman or a fake shaman, indigo pretending to be able to see ghosts and engineering horror content creators for personal or group gain are not liked because they tarnish the culture and values of the ancestral teachings."

This is in line with the majority of answers from the sources who said that fraud under the guise of a shaman is actually detrimental and questioned why in this era there are still people who go to shamans who commit fraud even though medical facilities and medicines are increasingly developing. Likewise with indigo who pretend to see ghosts and horror content creators who do engineering, the resource person feels disappointed even though discussing things that are invisible or the realm of belief should be filled with educational values in it, such as the answer from Mr. Hikal, a graduate of Masters in Religion, "If there are horror creators who make engineered horror content, it is very detrimental and disappointing because in horror content there is learning in it, it is actually used as a place to seek popularity and money. Deeply disappointed because it makes fools make something that does not exist is made up. Although horror is a supernatural thing, it must also be protected from being fooled. "

The increasing development of technology apparently does not reduce the average trust of the resource person in a myth. Because information related to this myth is actually conveyed by people the resource person knows and trusts. One of them is the myth about haunted and sacred forests, the prohibition of cutting down trees carelessly, supernatural guardians in the forest, ancestral spirits that inhabit the forest and so on. This myth actually makes the preservation of nature, makes the forest maintained and can function properly so that there is a balance between humans and nature. As Attila, a Marketing Manager at a Technology Company answered,

"No matter how advanced technology is, myths will still have a positive side, believe in moderation, don't overdo it because you still have to believe in God."

Analysis of the Function and Role of Myths for RJL 5 Youtube Channel Viewers

It is important to understand the deep meaning of all symbols, myths, and rituals in order to successfully translate them into our everyday language. The myths contained in the RJL 5 Channel youtube videos have more or less influence on the social and religious life of its viewers. The following are the functions of myths for RJL 5 Youtube Channel viewers:

Myths function to preserve the environment

It turns out that the videos on RJL 5 with natural themes such as mountains, forests and oceans that contain myths have roles and functions. In these videos, it is often explained from generation to generation that when traveling to the mountains, you must maintain an attitude such as not to dirty the mountains by littering, not to damage the flora and fauna in nature and not to commit acts of vandalism. If you violate these, the consequences are mentioned such as the genie who guards the place will be angry, can enter another dimension and other metaphysical disturbances that cause the climber to experience scary things during his life and often even lead to death. The myth of not littering is in line with government regulations in Law Number 18 of 2008 concerning Waste Management. Littering on the mountain will cause many negative effects such as causing an unpleasant odor, waste that is difficult to decompose will damage the ecosystem, can be eaten by animals on the mountain so that it causes bad effects. In addition, the expected environmental sustainability is by not damaging plants or flowers carelessly, there is no risk of extinction of certain species or types, maintaining biodiversity and the environmental ecosystem. Myths or beliefs related to giving offerings with certain types of flowers can sometimes actually keep certain flowers from becoming extinct and maintain their species for the needs of the offerings. Mr. Slamet explained "I believe in the myth of destroying nature on the mountain because it is a teaching of ancestors and ancestors how their message is clear, namely protecting nature, maintaining the balance of life between humans and nature, do not damage them. Nature must be protected for the survival of humans for future generations".

Myths serve to maintain social values and norms

In the RJL 5 video, such as the pocong dodo and similar themes of wandering ghosts, qorin jinns and others, it is said that every crime committed by a person during his lifetime will surely be repaid sooner or later. It is said that Dodo, who was a naughty child, often did things that were detrimental to his family and the surrounding environment. Even ending in criminal acts such as stealing the property of his closest relatives and using illegal drugs. After he died, he often apologized and reminded his friends to immediately repent and not to use drugs and if he did not repent, he could be the one who received a severe punishment after death. Dodo in his ghost form always advised that there was no point in using drugs, leave it quickly. This means how there is life after death and the importance of good behavior carried out during life so that life after death can be calm and eternal in goodness. It is not uncommon for even though they have done good, family and relatives pray for the deceased to be forgiven for their mistakes. "Javanese people highly respect the spirits of the deceased, especially if it is their family, so one good way to help the safety of the spirits of their ancestors in the afterlife is to hold various thanksgiving ceremonies". Dhea, who works at Nailart, believes in the existence of wandering ghosts, "I believe in the existence of wandering ghosts because I have experienced it myself, namely when my friend died and often appeared in my dreams to invite me to play. I was scared because the dream appeared continuously for 7 days, then I prayed for the person concerned so that he could be accepted by His side".

Myths as a cultural function or cultural identity

In the Mount Tidar video, it is explained that there are several sacred sites there that have deep meanings. One of them is the site of Syekh Subakir which describes his struggle in spreading Islam in Java, facing difficult obstacles. When visiting his site, it is expected to be a reminder and as a successor to continue the struggle of Syekh Subakir. Likewise, the site of Eyang Semar or Sabdo Palon which describes a strong figure at that time who gave tolerance by allowing Syekh Subakir to spread Islam in Java as long as he did not eliminate the culture of his ancestors. Myths are seen as not just a story or legend but also beliefs, values, history in strengthening, maintaining, and conveying the values of tradition and the identity of a group or society. These stories are passed down from generation to generation with the hope of keeping the culture alive and relevant even though times have changed. As per Hikal's view, "Yes, I believe in visiting sacred places. I often make pilgrimages, one of which is the tomb of the sultanate in Pontianak with the function of religious tourism, not to make the tomb sacred, but to take wisdom, blessings, and blessings that exist, pray and learn historical knowledge when visiting the location".

Myths as an educational function In every interview

RJL 5 often conveys that they want there to be educational values in every video, especially for the younger generation. It is not uncommon for videos uploaded by RJL 5 to invite experts or specialists in their fields such as Psychologists, Psychiatrists, Ustad, and Pastors to explain supernatural phenomena from their respective perspectives of expertise. It is also not uncommon for the resource persons shown to explain their respective customs. In addition to providing information with the help of the spread of technology in the form of social media, these myths can actually be a link between the older and younger generations regarding local cultural knowledge. The diversity of stories and sources owned by RJL 5 can retell past experiences, history that occurred in the past so that it can be understood by the next generation. Therefore, it can create a sense of continuity in culture that strengthens the bonds between generations. Indah, a laundry business owner, explained, "The function of the myths in RJL 5

is that even though we are in a modern era, there is knowledge about the various types of humans and as a reminder of messages from parents".

The function of myths as a relationship between humans and nature

It is inevitable that increasingly advanced technology and civilization can have negative effects if development and exploitation of natural resources are carried out greedily. Such as forest damage that occurs can have direct or indirect effects on living things, for example climate change and global warming, disruption of the water cycle, the threat of extinction of flora and fauna species, causing flooding, affecting the quality of life of people living near the forest and many more. The story of Deki who got lost in the Kalimantan forest in RJL 5 and other similar stories on this channel have a myth that the forest is haunted and inhabited by mysterious creatures so that it will have a frightening effect on someone to do things that are prohibited in the forest. This myth can actually have a function in forest conservation, how forests become an important means for the sustainability of people's daily lives. In time, forest conservation is sometimes considered important to be maintained together for future generations. "The myth of not destroying forests greedily can be seen in how if animals that live in trees are cut down carelessly, they will definitely be angry, the same as humans if they are evicted carelessly by the government, they will definitely be angry, that is also what should be believed in supernatural things. Moreover, if you destroy forests carelessly, it will cause forest fires that can disrupt public health, if you want to cut them down, replant them so that the forest can be maintained," said Mr. Hikal.

The Function of Myths as Entertainment

It is inevitable that even though the videos in RJL 5 contain many moral values, myths in the horror video frame can also provide a sense of happiness, joy and emotional feelings to the audience. How there are stories of adventure, drama, tension become an entertainment option from the sometimes boring routine. Moreover, in each video, RJL 5 also presents comedies in it and qualified sound supported by animated images in each video. "Usually I watch RJL 5 to accompany lunch because I like horror content. As for some myths, there are some that I don't believe in but just take the good ones like the myth that women are not allowed to hang out at night, I just take the good ones because bad things can happen at night for a woman," said Indah, a person with a Bachelor of Education background who is currently working in the world of education. Uniquely, even though they watch RJL 5 content as entertainment, most of the sources do not like fake or fabricated content that is made and is annoying, this is in line with Dhea's opinion, "Indigo pretending to be able to see ghosts is detrimental to its content if someone believes it again, it's a shame for those who believe it even though it's a hoax, likewise with horror creators who make fabricated content, it is also detrimental and annoying because it is a shame for those who make content for educational purposes and gimmicks will be easily equated by others and the setup content".

Conclusion

The rapid development of technology has an impact on people who believe in myths. For RJL 5 viewers, myths from other groups can be interpreted as something that is passed down from generation to generation in their group and can actually be an enrichment of data and new knowledge that may not have been known about local cultural knowledge. The role and function of myths for RJL 5 viewers are to preserve the environment, maintain social values and norms, cultural functions or cultural identities, as education, as a relationship between humans and nature and as entertainment. Viewers often watch RJL 5 videos as entertainment and actually regret it if there are people who use myths for personal gain such as content

engineering, fake shamans and pretending to be able to see ghosts because they harm the values of goodness taught by their ancestors.

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