



# Social Media, Cyber Religion and Culture

Prof. Dr. I Ketut Ardhana  
Prof. Dr. Nestor Castro





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## PREFACE

First of all, on behalf of the Steering and Organizing Committee of IFSSO, we would like to express our deepest gratitude to all parties, especially to Prof. Dr. Yekti Maunati, Prof. Nestor Castro, Ph. D., Assoc. Dr. Preeti Oza, Dr. Anjali Heredia, Prof. Dr. Ganewati Wuryandari, Dr. Sri Sunarti Purwaningsih, Ni Wayan Radita Novi Puspitasari, MA., M. Phil., and also Dr. Diane Butler who have helped designed, scheduled, and developed our programs related to the implementation of the 25<sup>th</sup> International Conference and General Assembly of the International Federation of Social Science Organizations.

For this great cooperation, we would like to give special thanks to Assoc. Dr. Preeti Oza who has offered and provided the venue of 25<sup>th</sup> IFSSO international conference and General Assembly in Mumbai in India. For this great contribution, we would like also to express our deepest gratitude so the 25<sup>th</sup> IFSSO international conference and general assembly can be carried out properly and smoothly which took place at St. Andrew's Educational Foundation, St. Andrew's College, Mumbai, India. For this reason, on behalf of the Steering Committee and Organizing Committee of the IFSSO international conference, we would like to express also our deepest gratitude for provision of venues to Rector Fr. Magi Murzello (Mumbai, India) and Prof. Dr. Gurudutta Japee (Gujarat University, India).

In addition to this, we would like to inform to all of the participants that as a result of the 25<sup>th</sup> International Conference and the General Assembly, we have collected more than 100 abstracts and already presented around 75 full papers. We have also reviewed all of the full papers and we provide the IFSSO Proceeding Book which have been published by IFSSO in collaboration with the Indonesian Historian's Society or Masyarakat Sejarawan Indonesia Propinsi Bali, History Department Faculty of Humanities Udayana University, Faculty of Political Sciences Udayana University, Postgraduate Program on Cultural Studies Udayana University, and the Pustaka Larasan Publisher. We do hope that this proceeding book will be useful for all of us and we have provided also to publish the international by selecting several selected papers that are considered to have high quality to be published as part of this IFSSO activity program. Again, thank you very much for your warm cooperation and we would like to express my deepest gratitude to all parties whose names cannot be mentioned one by one so that various IFSSO activities with various parties or research institutions/universities can be carried out in accordance with this year's IFSSO work agenda.

Denpasar, 20 May 2023



Prof. Dr. phil. I Ketut Ardhana, M. A.



# INTRODUCTION

I KETUT ARDHANA

(Ed.)

## **Background :**

The rapid developments of various social media forms have changed the world in many ways that had not been previously imagined. On the one hand, it shows the technical progress achieved thus far. On the other hand, an extraordinary impact could not be avoided, giving rise to various concerns in relation to practical life problems. Theoretical debates, especially amongst scholars in the social sciences and humanities, have recently emerged regarding the pros and cons of the use of social media forms. This is of course reasonable given that the changes occurring are primarily a result of the rapid development of social media that utilizes various cultural formats. This ultimately triggers us to be trapped by the thought that there have been changes concerning issues of culture and human civilization; particularly values which are at the core of a culture are questioned. It is thus the responsibility of social sciences and humanities scholars/practitioners to consider the problems that occur in both developing and developed countries. International Federation of Social Sciences Organization (IFSSO), as one of the world's scientific institutions encompassing scholarly exchange activities—among universities, research institutions, practitioners, media crews, artists, cultural and religious observers of several world regions – has chosen to hold its 25th General Conference on “Social Media, Cyber-religion and Culture”. This conference, followed by the Ordinary Session of the IFSSO General Assembly, will be convened at St. Andrew's College in Mumbai, India from 8 to 9 May 2023.

## **Significant Issues :**

How can social media, cyber religion and culture, in a broader sense, function as a support system related to new challenges in the development of a globalized world? This raises new issues in society when the unwise use of social media causes social tensions not only locally on a small scale, but also at the national and international levels. To deal with this phenomenon,

reformulation of worthy elements from cultural values rooted in a society could be practiced or harnessed. Hence, there is a need for some efforts to preserve and maintain morality, ethics and spirituality in daily life. This IFSSO conference provides a platform for sharing lessons learned from different countries in dealing with use of social media and its impacts so that previously experienced negative effects shall be mitigated. There are many strategies that could be applied to prevent harmful content on social media platforms while also reinvigorating beneficial practices for open societies.

**Aims :**

- To understand the increasing influences of social media in the process of modernization and globalization;
- To provide alternative solutions in dealing with negative impacts of using social media; and
- To share experiences and best practices among countries on local, national and international levels

**Output :**

- To publish an international proceeding;
- To Publish an e-book: and international book;
- To generate papers publishable in international journals indexed in the Web of Science or Scopus

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1. Social media, language and communication and black campaign
2. Social media and cyber-religion in the modern world
3. The use of social media and the strengthening of cultural identity
4. Social media, spirituality, religious beliefs
5. Social media and tourism
6. Cyber-religion and culture
7. The awareness of using social media and psychological perspectives
8. Old and new forms of religious practices
9. Social media and building resilient societies for the future
10. Social media: online, offline debates in education systems
11. Social media, creativity, innovation amongst young entrepreneurs
12. Social media: harmony and conflicts in the contemporary world
13. Social media: power and authority in the context of political movements
14. Collaboration between governmental and religious institutions in managing social media
15. Lessons learned from country experiences in the use of social media
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## Chapter

# 1

# Social Media, Politics of Identity and Human Dignity in Bali: Historical and Psychological Approach<sup>1</sup>

— I Ketut Ardhana & Ni Made Putri Ariyanti

### **Abstract :**

*The name Bali among tourists is more popular than the name Indonesia. Although Java influenced Balinese culture, Bali is the only Indonesian island that has Hinduism as the dominant religion. The faith spread from India. However, it does not mean that Indian or Indic lessons have dominated the local Balinese culture, and the Hindu religion in Bali differs from the Hindu religion in India. Historical notes provide information that outer influences, namely modernization, influence Bali. This includes the spread of social media from the west of Bali, the Island of Java. The spread has been happening for a while and is not replicated by influences east of Bali.*

*Besides the historical aspect, there are psychological influences from the Javanese, who become the modern Balinese. The indigenous people, called, "Bali Aga", still maintain their local culture (Ardhana, 2014b). Although they are different, they are referred to as Balinese still look at their ancestral origins, called mesoroh-sorohan including the term of orang puri or Dalem (inside the Triwangsa) as the traditional Balinese ruling class, the Bali Aga, and the Pasek (the outside of the Triwangsa).*

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<sup>1</sup>Paper presented in the 25th IFSSO General Conference and General Assembly on "Social Media, Cyber-religion and Culture" and Ordinary Session of the IFSSO General Assembly, Monday, 8 May to Tuesday, 9 May 2023, convened at St. Andrew's Educational Foundation, St. Andrew's College, Mumbai, India, organized by International Federation of Social Sciences Organization (IFSSO) in cooperation with St. Andrew's Educational Foundation-Mumbai ANDIE (Academic Network of Dedicated and Inspired Educators)-Mumbai, GAP (Grand Academic Portal) India.

*These terms are used to trace back their own ancestor of origin to preserve identity, not only in social, cultural, and economic terms but also in terms of political struggle. This is relevant in the new era. Identity politics in Balinese society tend to “poison” the deliberative democratic process and contradict human dignity in Bali. In this context, the politics of identity is a political approach wherein people of a particular race, nationality, religion, gender, sexual orientation, social background, social class, or other identifying factors develop political agendas that are based upon these identities. This paper is trying to discover historical processes regarding identity politics of religion, social class, and other identities such as the local adat or customary laws in Balinese society.*

*From Balinese history, we can see Bali has experienced social changes regarding the dynamics of identity politics. It reached its peak during Indonesian independence, in which Bali was a part of the modern Indonesian state since August 17, 1945. However, Bali faced many challenges in the Old Regime from 1945 to 1967 and later under the New Order from 1968 to 1998. It was a period when the Indonesian state was a central and authoritarian power. After the fall of the New Order, Indonesian went through a new Reformation, starting in 1998. There were economic and political changes, as well as social and cultural ones. These are still used to maintain the incumbent power. Social since the 1990s onwards has been a factor in this. The millennial generation is a big consumer of social and cultural identity politics. This affects human rights in modern Bali and Indonesia. Therefore, significant issues need to be discussed in this paper. First, why do the concepts of social media, and identity politics still play a major role in Balinese political discourse, despite reforms being introduced since the fall of the New Order? Second, to what extent does social media play a significant role in Balinese identity politics? Third, what are the effects of social media on Balinese identity politics, democracy, and human rights?*

*This study will highlight some issues on social media, and identity politics by analyzing the historical and psychological approaches. This paper will highlight several aspects: the Balinese cosmology: seen and unseen world, social media and the Balinese culture, the politics of identity in modern Bali, and some opportunities and challenges for democracy and human dignity in Bali. By understanding this issue, we can have a better understanding of how social media affects the Balinese politics of identity.*

**Keywords:** *social media, politics of identity, democracy, human dignity, and Balinese culture.*

## **1. Introduction :**

Social media has played a significant role in the social and cultural changes, the politics of identity, and human rights in Bali and Indonesia. Social and cultural changes have influenced economics and politics. Here, we can understand how global culture has affected not only the national but also the local culture (Ardhana, Raka, Budiana and Suarka, 2019d). It can be understood that why Paramitha (2022) argues that the politic of Balinese identity has been much created by the influences of “outsider”. However,

this paper tries to trace back that the Balinese politic of identity is formed not only by the outsider, but also by the insider as well. In Bali, for instance, change is happening not only at the formal level, but also at the informal level.

The Balinese began using social media around the 1990s to strengthen their cultural identity. Mobile phones were around, but the spread of traditional news television, newspapers, and magazines was common. The emergence of a new millennial generation in the 1990s has affected broader society and culture. It is not surprising if social media played a major role in bringing down the New Order regime. This paper will elaborate more on what extent such development influenced the Balinese.

The fall of the New Order gave some opportunities to the millennial generation to use social media in strengthening their cultural identities. We should understand this in not undermining the concept of human dignity as well. The millennial generation was quick to embrace new technologies such as handphones rather than reading newspapers, for instance. Through the spread of news on social media, they knew the political situation, and the economic development as well.

Human dignity is part of the Balinese culture, based on their cultural tradition. A balance between men and women is one example we can see in the local Balinese shrines. Position of the compartments at the same level as the man on the right side and the woman on the left side, which is to have the same rights, called *purusa* and *pradana*. The *purusa* means the man and the *pradana* mean the woman. We can see the depiction of this idea can be seen in the Bali Aga village in Trunyan, Tenganan, Sembiran, and Tigapasa. Most of the population is *Bali Aga*. It is also said that the *Bali Aga* are *Bali Mula*, and the Bali Asli, as they consider themselves, are “indigenous people.” This phrase is used in identity politics with other phrases, such as the *pribumi*, *orang asli*, *penduduk asli*. Other communities who perceive that they have the same status reject these phrases. This is because people already know the concept of human dignity or *martabat manusia*.

It is interesting to mention the cultural identity in the pre-Majapahit occupation or the East Java Hindu kingdom era, which was a period that they ruled the people in egalitarian ways. This continued until the period of King or Raja Udayana in Bali. One aspect of the practices of the egalitarian ways was when the Raja Udayana got married to a princess from East Java, Sri Gunapriyadharmapatni, well known as Mahendradatta. The wife of Udayana issued many inscriptions related to the idea of human dignity, gender, and democracy. Both Udayana and Mahendradatta are well known as the twin kings. Ardhana and Setiawan (2014a: 212) notes that the community has the right and obligation to maintain and carry out religious ceremonies for sacred buildings in their territory. Inheritance from families without descendants, was handed over to sacred buildings such as *Sanghyang*

*Api*. It was further explained that the kings during the Classical or Ancient Balinese period who ruled in the 12th to 14th centuries actually knew and understood sources of Hindu law such as *Uttara Widhi Balawan* and *Manawa Dharmasastra*. They used their understanding of the Hindu law of ancient Balinese kings as a legitimate tool or media to strengthen their power in Bali. We understand the political atmosphere in classical Balinese history was egalitarian, in the Udayana and Mahendradatta periods from the 9<sup>th</sup> to 11<sup>th</sup> centuries. We see further changes in the succeeding period with the Java Hindu Majapahit kingdom not only to Bali but also to the whole Indonesian archipelago from the 13<sup>th</sup> century until the 16<sup>th</sup> century. In this era, the Shiwa followers, or *Aliran Shiwa*, were the highest rank in Java and later - in Bali, they still exist in present-day Bali.

Balinese society was part of the Majapahit kingdom, as a Hindu Javanese conglomerate influencing the Balinese tradition and culture. The modern Balinese culture is not a caste system like in the old Javanese kingdom of Majapahit. However, the old Javanese and Majapahit kingdom influenced the Balinese cultural tradition. This cultural tradition is still living in the Balinese society and culture until the present day, in which there is a close relationship between tradition or local *adat* or local customary and Hindu religion. Due to the close relationship between local *Adat* and the Hindu religion in everyday practices, it is difficult to differentiate between tradition or local *Adat* and the Hindu religion itself. Therefore, this cultural tradition has been misused in certain issues related to local conflicts. One example was between *Surja Kanta* (initiated by the figures of the common people group) against the *Bali Adnjana* (led by figures of the *Tri Wangsa* group as the ruling class) prior to Indonesian independence.

There was much abuse of power in the past, where there was no two-way communication between the king and the people. Thus, the people were in a weak position dealing with the king's power. There was a view that the king was descended from a god (deva-raja cult), which colored the political dynamics of royal power in Bali in the past. This seems to be still thriving in Bali. In North Java, the Hindu traditions are experiencing a period of decline. It is only in Bali that this tradition, which still has long historical roots, is still developing today, even though Bali has entered its modern era and is under the rule of the Unitary State of the Republic of Indonesia. Historical roots are still visible and being used in recruiting power by elite groups against the mass of people at the grassroots (Bourchier, 2010).

Historical culture is being used by elite groups against the mass of people at the grassroots. One example that can be seen in Bali are the ways political elite figures recruit their followers. This is common in the context of social and cultural relationships during ritual and religious festivals. Based on Balinese culture, the life of the nation and community is inseparable from concepts related to *purana*, *purohita*, *pura*, *puri*, and *para*. *Puranas* is based on

epics from India, for example, such as *Ramayana* and *Mahabharata*. *Purana* is a sacred book that includes teachings of wisdom based on Hinduism which of course in this case cannot be separated from issues of tradition or myths that developed in the past and are still used as role models for thinking, speaking, and acting, known as the teachings of *Tri Kaya Parisuda*. Teachings related to governance issues in the Hindu tradition are the teachings of *Asta Brata*, whose eight leadership profiles are based on the character of many Hindu gods, *Purohita*. *Purohita* is known for the role played by a group of priests who have characters that the community can emulate. Both Shiva and Buddhist priests have the same role, although in the past there were conflicts between them, this could be resolved through consensus between Shiva and Buddhist priests. They reached an agreement at the Pusering Jagat Temple in Gianyar during the reign of the Classical Bali or Bali Kuna when Bali was ruled by King Udayana and Mahendradatta. Modern Balinese traditions stem from developments originating from classical Javanese when the spread of Javanese Hindu culture to Bali occurred, especially during the Kediri period in the 10th and 11th centuries. Javanese cultural relations were more intense during the reign of the Majapahit kingdom at the end of the 14th century. Shiva priests like Danghyang Nirartha gave a pattern to establish various holy places in Bali that followed the *mandala* system as found in India and Indonesia. This led to a very strong relationship between the *Purohita* and the kings who ruled later. We can still see the tradition regarding the relationship between kings or royal descendants in Bali today.

Historical records show that indeed the first kings who developed in Bali came from a group of priests who had the titles *Ida*, *Dalem*, and so on. A group of knights controlled later developments with the title of Anak Agung or I Gusti Ngurah, who after coming to power, took the title *Cokorda*, was another figure. Because of the political upheaval in Bali in the past (18th century), there is a position of *Wesia*, known as *Pradewa* or gods and Sudras who have the first names *Wayan* (*Gede*), *Putu* refers to first child both boy or girl meaning the oldest, *Made* means the middle refers to the second child both boy or girl, *Nyoman* or *Komang* means the third one refers to child both boy or girl, and the last one *Ketut* refers to the fourth both child both for boy and girl. This is a group known as *Kawula*. Until now, religious practices seem to play an important role. *Purohita* is a significant position that acts as an adviser to kings in Bali in the past and its impact is still visible today.

*Pura* or temple is an important base in religious aspects of Bali. Temple means holiness or holy place (divine). The word temple comes from the word *Pur*, which means fortress. We can interpret this fortress as something that contains protection. After the entry of Majapahit influence into Bali, where the role of the Shiva priest in the 16th century increased. They built more temples have been built all over the island of Bali, including Batur Temple, Andakasa Temple, Besakih Temple, Lempuyang Temple, Uluwatu

Temple, and Tanah Lot Temple. Each of these temples had management authority in their respective kingdoms.

The *Puri* or Palaces are worthy of comment. The role of *Puri* means the residence of a king. However, not only the place of a king is called a castle, but the king's relative's residence is also called a castle. This kind of relationship seems to have political implications for royal descendants towards citizens in the vote acquisition. For example, in regional head elections (*Pemilihan Kepala Daerah* or *Pilkada*) in Bali. A *sowan* activity shows this relationship to the castle ahead of the recruitment of votes.

The *Para* or members of group associations are other points to consider. Traditional relations are maintained in terms of vote recruitment ahead of the regional elections in Bali. It is not surprising that there is a patron-client relationship between the subjects who are in a certain area and the pretenders in their area. In some ways, the relationship between the *puri* where the aristocrats reside has a close connection with the *Kawula* group, which is based in each *banjar*, as the smallest unit in the structure of Balinese society.

In Bali, it is relevant to discuss the *varna* system based on professionalism rather than the caste system based on hereditary status as practiced in India. Balinese society has not implemented the caste system since the Dutch colonial era. The Dutch introduced an education system that gave important effects on the modern life of Balinese society, lasting until the present day. By introducing the modern education system, the Dutch tried to leave out the old tradition, including the *adat* tradition, which was perceived negatively. *Mesatya* disturbed the Balinese cultural tradition. The *Mesatya* ceremony was the ritual burning of widows as a symbol of loyalty to the dead king or husband. This ritual ceremony lasted until the beginning of the 20<sup>th</sup> century (1902).

The Dutch viewed these *Mesatia* rituals were against human dignity. The reason was based on Christian morality. It is also important to note that Dutch colonial policy protected the ruling class's interests. The Dutch cooperated with key Balinese figures from the palaces such as in Buleleng (North Bali), Karangasem (in the eastern part of Bali), Gianyar, and Bangli in Central Bali. However, some Balinese palaces attacked Dutch interests when the colonizers were viewed as acting against the democratic ways. The Balinese emphasized their local tradition called *Puputan*, meaning "fighting until the end without any surrender to the enemies" which occurred in 1906 and 1908 in South Bali. The end of *Puputan* and the traditional system was the introduction of the modern bureaucracy. It automatically began the weakness of the Balinese *Adat* law customary laws that were no longer relevant to modern ideas or human rights. This meant that the identity politics of the Balinese ruling class were weakened. The ideas of primordialism and client-relationship entering the modern Balinese politics of identity was shattered. These became reasons for the Balinese ruling class to use local

traditions in certain temples (*Pura*), and palaces (*Puri*), as discussed in the examples below.

## **2. The Role of Identity Politics Concepts in Modern Bali:**

The modern bureaucratic system has influenced identity politics in Balinese society. The impact of Dutch rule was felt all over Indonesia. Indonesian islands had similarities in historical background, ethnicity, and traditions, prior to Dutch rule. The local culture received external influences such as Hindu, Indic, Islamic, and other religious teachings, which play a role in managing national life in later times. These influences on cultural heritage, on the one hand, seem to contain positive things, but raise problems in a democratic society regarding the universal values in Indonesia.

After Indonesian independence on 17 August 1945, there was a major change in Balinese society. Bali was now part of the modern Indonesian state. There were Christian and Islamic influences. Previous to this, Islamic sultanates in the coastal areas of Indonesia opposed the primordialism that occurred in the previous period. As modern society developed, there was no formal difference among the members of civil society, yet there was still traditionalism, the ideas of patron-client relationships, and ritual ceremonial events. This is not in formal bureaucratic systems, but in “patron-client relationships.” Socially and cultural contexts, it is possible to recruit followers or get votes. This situation is not only local but also in the national context.

We can see the role and the influences of the moderate Islamic society can be seen in the multicultural Indonesian society (Ardhana, Maunati, Zaenuddin, and Purwaningsih, et al. 2019c). The Hindu kingdom and Islamic sultanate were not opposed to each other. It is said that the Hindu Balinese kingdoms in the 18<sup>th</sup> and 19<sup>th</sup> centuries asked Islamic communities from the Buginese in South Sulawesi to visit and stay in Bali. This was because of the Muslim willingness to protect Balinese kingdoms against colonial Dutch rule. However, the Dutch also made use of Muslim-Hindu differences to contest and negotiate so long it gave a benefit to the Dutch colonial power.

We can still see Buginese or Javanese compounds and villages in several regions, such as Kusamba, Serangan, Loloan, and other certain parts of Bali Island. We can see strong Islamic influences in the democratic ways of Bali through the modern education system, and other institutional systems. Modern Western values came with Christianity. However, the patron-client relationship still exists. The local elites still perceive that Balinese cultural tradition relates to the values and norms systems that still operate.

It is important to note that, sometimes, Balinese palaces or *puris* still have connections with several *Banjar Adat*, in order to support them in ritual and religious ceremonies. It is not surprising that those connections, for instance, between the ruling class and the common people or *Banjar Adat* members, are ineffective to hold a cremation ceremony in Denpasar. Here,

the *Puri* would ask for help from local customary Balinese *Banjar Adat*, and Islamic compounds that have long connections during Balinese history. From this picture, we can see how and to what extent identity politics is constructed, negotiated, and interpreted between the political interests of the elite figures from the members of the local legislative bodies. The role of *Adat* laws regarding the *Banjar Adat* as the smallest unit of Balinese society, and Hindu religion in the context of *pura*, *puri* operates in modern Balinese society (for an example see: Ardhana, Budiana, Raka and Pageh, 2020a).

### 3. The Role of Social-media in Balinese Politics :

Bali differs from other regions in Indonesia because Bali is the only Hindu-majority place. Hindu and Indic influences are felt. For example, there are concepts “unseen” *Niskala* of *Brahma Atma Aikyam*. “Awareness of the recognition that the *Atma* or human spirit is part of a greater force, *Brahma*.” The teachings of *Tat Twam Asi* which means “I am you and you are me”, which means if I hurt you then you mean to hurt me. These are teachings of equality, which influence Hindu Bali. There is a “seen” concept or *Skala* regarding temples or *Pura* and palaces or *puri* in Balinese society (For detailed explanations see also, Eiseman, 1990: 84—161). The question that arises is how Balinese life operates within the framework of traditional values, as mentioned before. We must also consider the modern state based on Pancasila, and how Hindu values can implement the life of the nation and state. Balinese values navigate local Hinduism, Islam, Catholicism, Confucianism, Buddhism, and local beliefs as the Indonesian nation-state. In this context, Hindu identity politics in Indonesia is not different from the concept of Pancasila. The five basic principles of Pancasila Indonesian national ideology comprise a belief in God, humanity, Indonesian integration, democracy, and social justice. We relate the concept of *Brahma Atma Aikyam* to the concept of article 2 of Pancasila, humanity. When Bali was under the Old Javanese kingdom of Majapahit in East Java (1343-1400) the highest God was the God of Shiwa. Influences of Shivaistic lessons had an effect in Bali and have lasted. The Balinese were under the Majapahit kingdom in the 14<sup>th</sup> century, and in 1343, the Balinese kingdoms were integrated into the Majapahit kingdom in East Java. It is significant to note that those old Javanese traditions lasted until the modern Indonesian state was proclaimed on August 17, 1945, (Ardhana and Aswarini, eds., 2019a).

As explained, Hinduism influences Balinese society, in teachings based on Hindu religious traditions, there are values ??that see humans as part of a greater force and there is an assessment of basic human rights, which is to have equality between human beings. Through these social and cultural traditions, modern Balinese society has been influenced. Political aspects are unique. There are cultural traditions including certain places such as *Pura* (the place of God or Goddess), the *Puri* (the houses of Balinese ruling class), the *Purana* (holy books), the *Purohita* (the priests), and the *Para* (the followers),

called *Panca Mahayuning Bhuwana*. Through these concepts, the Balinese ruling class determines Balinese identity politics (Ardhana, Suwitha, Maunati, eds., 2019b, see also: Acciaioli, Greg. 2010). In the modern digitalized world, these concepts are contested, negotiated, and constructed in the daily life of the Balinese ritual, religious, and political practices. The ruling class makes use of these cultural rituals and festivals to recruit followers and votes for local elections. In the past, elite figures made use of social media like local newspapers, *Bali Post*, *Harian Nusa Tenggara* to spread information about certain Balinese rituals or festivals as usual. But since the fast development of digital social media started in the 1990s, the Millennial generation, has made some changes. This generation used digital social media to communicate rituals and religious festivals through Short Message Service or SMS, and WhatsApp or WA.

It is important to note that social media strategy development is built on three contributing factors; the social media goals, the brand, and the audience. As mentioned by A. Lin Carolyn and David J. Atkin (2022) in their book entitled *Social Media Theories*. There are, of course, several factors determining and ways of deriving these parts. Social Identity Theory predicts that an individual's group affiliations contribute to their overall identity, where members of the group perceive themselves to be members of the same social category and share some emotional involvement (See: Tajfel, et al., 1979: 40). Social Identity Theory (SIT) focuses on group processes and relations within/between groups (Hogg, Terry, & White, 1995). It placed an emphasis on the psychological motivations that lead a group member to endorse or disavow an existing group membership. Group identity is a fundamental basis of politics, and politics cannot exist without a sense of belonging to a particular group. In political elections, people often choose candidates that align with their group identity. Furthermore, social media can shape and reinforce these group identities through features such as discussion groups, forums, or fan pages that focus on specific political topics.

According to the Centre for Strategic and International Studies survey results (CSIS), prospective voters in Indonesia are between the ages of 17 and 39 years old, and social media is the go-to source of information and platform for political expression for young people (CSIS, 2019). One reason is most people who are well-educated and informed are less likely to trust billboards but have greater confidence in the opinions and statements of their friends or colleagues on social media (Sugiarto, 2014). In extreme situations, social media can form groups that reinforce extreme identities and disrupt social consensus. For example, groups advocating for radical political views can use social media to stimulate individuals to adopt extreme views and build strong group unity. This can damage social consensus and trigger dangerous social and political tensions. Social media can present political content that targets specific groups with the same political identity (Cf. Lin and Atkin, 2022). They can tailor this content to individual political

preferences and views, and encourage individuals to strengthen their group identities through support for certain political views. Not only in terms of social and cultural aspects but also in terms of local political aspects of the Balinese as a part of the Indonesian state. These kinds of practices can be seen to the east and west of Bali Island.

Language plays a crucial role in shaping social processes, making it the most powerful tool for reconstructing social realities and political identities within broader social and cultural contexts. With new media technologies, especially social media, how political identities are constructed and represented has undergone significant transformations. Social media use by the Balinese formally and socially, in daily life in the *Banjar Adat*, *Pura*, and *Puri* become an integral part of the political world. In the past, they use only the *Kulkul*, or traditional alarms to remind their members to hold an *Adat* meeting in the *Banjar Adat*, or in *Pura*. Amanda Gelgel (2015), in her work on, "The Changing of Traditional Communication Medium to Social Media in Bali", who interviewed Krisna Wardana, Chief of ST Eka Budhi, 25 years old and she notes as follows:

*"We didn't use the small kulkul or kentongan anymore, and we only used BBM (Blackberry messenger trans by author) or SMS to gather the members.*

That may recently have been used in the committee of *Banjar* election. However, this can be used also in the local legislative body elections or with support from the member of the *Banjar Adat* or *Para* to win the election. As Amanda Gelgel (2015: 411) argues that *Banjar Adat* or *Bale Banjar* as tools of the public sphere is changing by the usage of the social media in discussing issues (Amanda Gelgel, 2015: 411). This is also related commonly not only with the social and cultural aspects but also with the political discourses regarding the local and national elections (For a comparison, see: Klinken, 2010). Members of certain political parties could be involved in building the image of their chosen candidate on social media. Based on social identity theory, social media can be a platform where individuals can express and reinforce their group identities, and provide support and legitimacy for certain political views (Warren, 2010, see also: Ardhana, 2020b).

#### **4. Conclusion :**

Implementing Pancasila democracy has a long historical process. We should implement it properly if the integrity of the Indonesian nation is to be sustainable. However, Indonesian democracy still faces obstacles that need to be studied so that the implementation accords with Pancasila democracy. Among the questions that arise are first: what are the views on deliberative democracy in Bali, second: what are the practices and constraints in the field in relation to people's lives, and third: what are the benefits of implementing deliberative democracy that should be embodied in the state

of Indonesia, including Bali. These are some significant questions. If well answered, we can realize deliberative democracy in relation to Pancasila. From the description above, we can see there is a relationship between *Purana*, *Purohita*, *Pura*, *Puri*, and *Para*, not only in the practice of religious rituals but also in political interests. Therefore, it is necessary to observe that the interrelationship between these aspects in the socio-cultural context, especially in religious practices, does not cause fundamental problems. However, in governmental practices related to power, this can cause problems that hinder deliberative democracy.

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## Chapter

# 2

# The Role of Social-Media in Supporting Social Resilience of Urban Communities, Facing Climate Change and Sustainable Transformation in East Semarang<sup>1</sup>

— Henny Warsilah  
& Choerunnisa Noor Sahid

### **Abstract :**

*Social media has become an addiction for people, there are almost no urban residents who do not access social media. The characteristics of social media that are interactive, interesting, fast, and easily accessible make social media have great power in shaping patterns of behavior in people's lives. Social media is also considered capable of spreading messages in a revolutionary way. The effects of these messages can be so far-reaching that they influence changes in people's collective attitudes and behavior. However, the conditions we face today are not widely used by social media to promote disaster mitigation and adaptation by encouraging the formation of social resilience in society. In fact, the power of social media can encourage people to behave adaptively towards disasters and promote social transformation in communities that are vulnerable to climate change. The purpose of this paper is to qualitatively analyze the role of social*

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*media in supporting social resilience in urban areas so that cities are able to transform into disaster-resilient cities. The novelty of this paper, sociologically, social media analysis is rarely associated with social resilience that is able to build a resilient society for the future*

**Keywords:** *Social-Media, Social Resilience, Disaster Resilient Cities, Transformation*

## **1. Introduction :**

The city of Semarang, which is geographically divided into the upper city and the old city, is the first city to enter the 100 Resilient City network, parallel to other big cities in the world. These 100 RCs were initiated by the Rockefeller Foundation. Therefore, a lot of infrastructure has been done to minimize ecological and disaster damage due to climate change. Foreexample, the construction of sea and river embankments, planting of mangroves, construction of Flood Canals (East and West canals), Kali Banger Polder (in Kamijen), construction of a green city, dredging and widening at the same time. Meanwhile, in Tambak Lorok, dams are being built as the initial foundation for the development of a marine tourism city.

However, the development of urban infrastructure still leaves conflicts between the city government (which in this case is between the state railway company/PT PJKA) and Kamijen residents, to be precise residents who live in RW 02, 03, and RW 05. The causes of the conflict are related to the construction of a retention pond to accommodate the overflow of water from the Banger Polder, mainly when waves occur and the intensity of rainfall is high. However, the construction of this retention pond will displace the settlements of the Kamijen residents from the 3 RWs above, efforts to build a retention pond are of course rejected. What's more, the residents only received compensation of 250 thousand per meter for building their houses. This value is considered detrimental and will marginalize residents from their hometowns, even though in the past the land they lived on was PJKA's land that was not managed. During the New Order era, and during the election campaign, Golkar Party as the dominant political party at that time distributed certificates to residents for supporting 100 percent of Golkar's victory, even though the land belonged to PJKA. So de jure the legal residents occupy the ground, but de facto this land belongs to PJKA.

Such conditions are the background to the conflict in making retention ponds, even though meetings have been held several times between the two parties, but have not provided a positive solution. In fact, from in-depth interviews between researchers and residents, information was obtained that residents were willing to be evicted as long as a flat was provided not far from the location and the payment for the flat came from the selling price of their house and land. So that residents do not lose their jobs, because almost all residents work as laborers at Pertamina, Indonesia Power, Ports,

and manufacturing factories located in Kamijen. Second, they are poor people with low incomes, so they cannot afford to buy land and build new homes. Third, socially they are very vulnerable and do not have the social resilience to recover from the climate change disaster that continues to whack. And, economically, they have absolutely no savings to raise their house as a shelter, so they fill up the land where they used to live with plastic waste, which is not environmentally friendly. Ecologically, the environment where the residents of Kamijen and Tambak Lorok live and work is experiencing an ecological crisis, starting from subsidence, tidal flooding, flooding, and a clean water crisis. And socially, the villages studied suffer from diseases (Scabies, HIV-Aid) and social diseases (Drunkenness, Drugs, thuggery).

**Problematic :**

Semarang, Central Java is a disaster city and is experiencing an ecological crisis, how could it not be, tidal floods that hit settlements occur twice a day, due to rising sea levels due to climate change? Seawater seeped into residential areas and inundated the central business district, markets, schools, health centers, ports and other locations. This disastrous condition was followed by a land subsidence disaster which according to local residents, land subsidence reached 1-2 cm in a month. Therefore, in a period of 15 years, many residents' houses had to be filled in and rebuilt because they were almost leveled to the ground.

Positioning the city of Semarang in a disaster is a natural thing because this city is a lowland area or basin. The city of Semarang is popularly known as the old city or the lower city which is located below sea level. And, it is said that it used to be alluvial soil ex-volcanic eruption which experienced compaction, but is still relatively young so it tends to always experience subsidence.

The cause of the city of Semarang is experiencing a permanent disaster due to flood runoff from rainwater originating from above the city (the temple area). The upper city must become a protected forest area and a catchment area, a water catchment area that may not be built. But in fact, the upper city is starting to be filled with concrete buildings, ranging from university buildings, hotels and offices, to tourist recreation areas. The indecisiveness of city managers in determining urban planning and development has encouraged the expansion of development in the region and placed Semarang City in a state of disaster and experiencing a socio-ecological crisis.

In addition, information technology through social media has not been used to build new societal behaviors, namely forming social resilience so that it can encourage cities to become resilient or disaster-resistant cities.

Against the background of the problems above, this study intends to offer a solution by placing Semarang as a Resilient City, and from the

community's point of view, encouraging increased social resilience to minimize disasters through activating the role of social media. In this position, the role of information technology through social media will greatly assist the formation of community social resilience so that it can encourage the realization of urban resilience.

## **2. Methodology :**

Sociological research approach. The research will be conducted qualitatively and descriptively. Qualitative methods are used to obtain data on modalities (trust, networking, and values) as well as to explore things that cannot be quantified and to analyze the role of social media in building social resilience and urban resilience. Descriptive research is a type of research whose purpose is to present a complete description/exploration and clarification of a phenomenon or social reality.

The research locations are Kamijen Village in East Semarang District, and Tambak Lorok Village, Tanjung Mas District, which are swamp areas, which are used for pond ponds for presto milkfish cultivation, which is a regional superior commodity and is the identity of the city of Semarang.

Data collection was carried out using structured interviews, in-depth interviews, and focus group discussions. The results of this study can be used to elaborate policies made by the Semarang City Government. Stakeholders are represented by policymakers and implementers (Bappeda, Camat, Kelurahan, PU, PJKA), the community (Kamijen and Tambak Lorok), and civil society (NGOs and Universities) who have a high concern for disasters and ecological damage in the city of Semarang.

The importance of research results as comparison material in making policies related to efforts to minimize disasters and social-ecological crises in the city of Semarang which incorporates the concept of social resilience. The concept of social resilience requires the involvement of the community to participate in making policies and programs because they are users through the role of social media.

## **3. Theoretical Background :**

### **3.1. Social Resilience :**

The concept used is a blend of resilient cities and social resilience with reference to the integration of physical, economic, social and environmental aspects which is an enrichment of the concept of sustainable development. Social resilience is a key concept in social analysis-oriented science in research on the interaction of the natural environment with humans, which is commonly referred to as the social-ecological system (SES). Social resilience aims to explore how the successful interaction between humans and climate factors, especially those related to social issues, such as welfare, quality of life,

identity, and social and cultural values in relation to transformation towards sustainability.

Previous researchers have written about ecosystems and socio-ecological resilience, such as Holling (1973), Carpenter (2001), Folke (2002), and Berkes (2003). The author defines social resilience as “the capacity of actors to access [better livelihoods] in urban spaces as well – not only coping and adapting to adverse climate change conditions (i.e. reactive capacity) but also seeking and making choices (i.e. being proactive). ) to disasters so that competencies can be developed (in the form of positive results) in dealing with the threat of climate change disasters.

Obrist (2010), more specifically means that social resilience means simultaneously increasing physical ability to respond to adverse external conditions and developing collective actions aimed at changing parts of the external social structure that limit institutions related to resilience. That is, not only overcoming and adapting to bad conditions (in the form of reactive capacity) but also seeking and making choices in the form of proactive capacity, so as to develop self-improvement competencies in the form of positive results in dealing with threats, climate change.

The concept of social resilience developed by Speranza (2013) can help to understand the factors that enable people to protect their livelihoods from the negative consequences of change (eg. climate change and climate variability), namely as follows:

### **(1) Buffer Capacity :**

The operational definition of buffer capacity is the capacity to change and use opportunities that arise to achieve better livelihood outcomes, such as reducing poverty (Speranza, 2013). The generalization of buffering capacity is an organization within the social system that refers to the spontaneous re-creation of society (in the form of rules, norms, values, and organization) through the dialectic of social structure (top-down process) and human action (bottom-up process). , without explicit control or constraints from outside the system (cited from Cumming, 2011, p 17.). Buffering capacity has been described as the amount a system can absorb and still maintain the same structure, function, identity, and input function and structure (Carpenter et al., 2001 Resilience Alliance, 2010). From the perspective of actors and livelihoods, capacities as described by livelihood modalities and their dynamics reflect the formation of buffer capacities.

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## **(2) Social Self Organization :**

In conditions of crisis and instability (such as catastrophic climate change), self-sustaining social organizations serve as a medium through which individuals influenced by emerging structures can determine design, forms of empowerment, and outcomes. Social self-organization connotes autonomy, freedom to act, collective action, self-help, independence, power and control over one's own actions, all of which can foster new identities, beliefs and beliefs and contribute to empowerment. Thus, Milestad (2003) defines self-organization as a system that demonstrates the ability of groups to form flexible networks, as well as the ability to engage with the social, economic, and institutional environment on a non-local scale. Self-organization highlights how humans use adaptive capacities, strengths, and social interactions to build social resilience (see Obrist et al., 2010). Social self-organization includes:

- a) Institutions refer to social norms and rules (Ostrom, 1990) as well as formal institutions such as groups, organizations and government agencies.
- b) Cooperation and networking are a good basis for self-organization and refer to interactions between actors in SES so as to create rules, norms, values (institutions), build trust and reduce dependence on external actors for information, innovation, and capital (Ifejika Speranza, 2010). Build trust and increase social capital that can sustain livelihoods when shocks or stress occur (Pretty and Smith, 2004; Ifejika Speranza, 2010).
- c) The network structure of a socio-ecological system (SES) can influence system dynamics and management outcomes, for example by facilitating or sharing information via social media and access to existing resources and collaboration opportunities (Cumming, 2011). The network structure can absorb shocks caused by disasters.
- d) Reliance (trust) on one's own resources reduces dependency on external inputs and saves time for local level action. This refers to a key resource that is not available locally. However, the availability of local knowledge, culture, leadership, and openness is able to integrate knowledge that comes from outside (COMPAS, 2007).

## **3. Capacity for Learning :**

The capacity to learn connotes adaptive management, implying that a resilient SES is a learning system that incorporates previous experiences into present actions and thus has memory. What is meant by learning capacity is

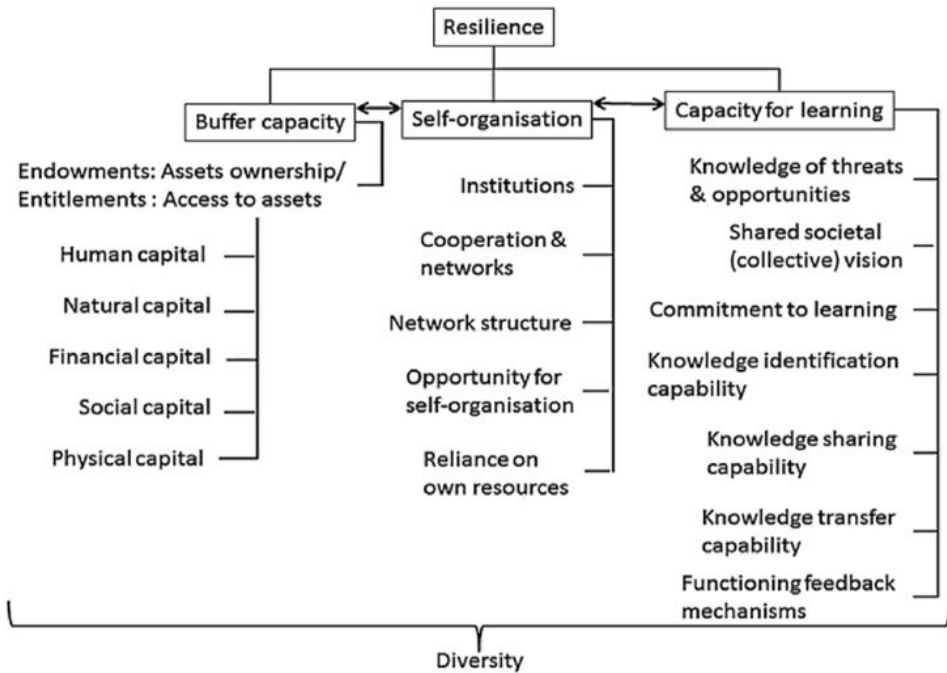
the acquisition of knowledge or skills. Fiol and Lyles (1985, p. 811) define learning as “the development of insights, knowledge, and relationships between past actions, the effectiveness of those actions, and future actions”. Meanwhile, Kim (1993, p 2) argues that “learning includes two senses: (1) the acquisition of skills or knowledge, which means the physical ability to produce some actions, and (2) the acquisition of knowledge-ability, which means the ability to articulate understanding conceptual of “.

The ability to learn at the level of individual livelihoods and systems is critical to building resilience through:

- a) Knowledge of potential threats and opportunities refers to the extent to which an actor’s knowledge is ‘related to the issue of concern’ (see Li et al., 2008). For example, the ability to analyze potential threats and livelihood opportunities.
- b) A shared collective vision of the community about living or livelihood systems that can contribute to transformation for resilience. Collective vision is indicated by the extent to which existing institutions and conditions encourage exchange of information and services, sharing of knowledge, perceptions, beliefs, and collective action that empowers individual actors (Jerez-Gómez et al., 2005). Without a shared vision, individual action does not contribute to learning on a broader scale, and shared vision is essential for life transitions (Kim, 1993).
- c) SES’ commitment to “learn and develop a culture that promotes the acquisition, creation and transfer of knowledge as a core value” (Jerez-Gómez et al., 2005, p. 717). This relates to the extent to which government policies and regulations support actors’ livelihoods and involve actors in decisions related to their livelihoods.
- d) Knowledge Identification Capacity / KIC is “the ability to identify the external environment for knowledge that is valuable for survival, and development” (Li et al., 2008, p. 2533). KIC can be demonstrated by the ability (workers, farmers, and fishermen) to monitor new agricultural technologies or to identify knowledge essential for the viability of future development. Openness and experimentation through learning by doing and not considering one’s own values, beliefs, and experiences to become better (Jerez-Gómez et al., 2005). KIC, Offers opportunities to adapt livelihood strategies to dynamic conditions, such as empowering mangrove fruit processing for batik, feeding ducks with fish waste and shrimp shells to produce omega eggs, etc.
- e) Knowledge sharing (see Li et al., 2008), refers to the extent to which an actor (eg a farmer, laborer, and fisherman) spreads knowledge to others.

- f) Transferability of knowledge refers to the degree to which one applies one's own knowledge or internalizes external knowledge (eg knowledge of other farmers) to serve agricultural production goals (cf. Li et al., 2008).
- g) Functional mechanisms: feedback can disseminate knowledge and enhance social memory through interactions between actors. Milestad (2003) notes that feedback mechanisms are critical to learning because they allow farmers to monitor signals from the ecosystem, which they process, interpret, and then respond to relevant changes in livestock management.

*Figure 1. Applicability of the Social Resilience Concept by Speranza*



*Source: Speranza, 2013.*

### **3.2. The Role of Social Media :**

The rapid development of social media and the increasing number of users make social media a source of information reference for most people. Social media has created new patterns of communication and social participation, this can be seen from the large number of users involved in a communication forum or social media platform. Currently, many government, private, and community organizations use social media as a medium of information to reach the public.

The high potential for disasters in Semarang City is one of the reasons for the need to increase public awareness of disasters through the use of social media for disaster mitigation and adaptation processes.

Social media, which is now loved by all ages, can become a digital communication medium when natural disasters occur. Especially in areas that are very prone to natural disasters. When a disaster occurs, social media can function as a distributor of natural disaster information in real time.

A distinctive feature when a natural disaster occurs is the emergence of a sense of empathy in the community. Through social media, people can find out when and where a disaster occurred. It is easier for users to access disaster information at that time quickly and can expand instantly. Users can access government social media channels such as @infobmkg and @bnpb\_indonesia or digital news such as @kompascom to get accurate and reliable disaster information. So that in this case the user can avoid fake news (hoax).

Integrating social media into community preparedness activities for public health emergencies can help build social capital and community resilience, making it easier for both professional responders and ordinary citizens to use familiar social media networks and tools in crises. In this case, social media plays an important role. Of course, social media cannot and should not replace our current disaster management communication approach or replace our public health infrastructure, but if strategically leveraged, it can be used to support today's systems.

The development of information technology brings a change in society. The birth of social media makes people's behavior patterns experience a shift in culture, ethics, and norms. Indonesia with a large population with various ethnic, racial, and religious cultures has a lot of potential for social change. From various backgrounds and ages, almost all Indonesian people own and use social media as a means of obtaining and conveying information to the public.

The definition of social media according to Andreas Kaplan and Michael Haenlein (2011), is a group of internet-based applications that are built on the basis of Web 2.0 ideology and technology, and allow the creation and exchange of user-generated content. Web 2.0 became the foundational platform for social media. Social media exists in many forms, including social networks, internet forums, weblogs, social blogs, microblogging, wikis, podcasts, pictures, videos, ratings, and social bookmarks. Social media has several characteristics related to the delivery of information in the digital world. Some of these characteristics include the message conveyed is general in nature and intended for many people. The content of the message conveyed is free, and the message conveyed tends to spread faster than other media. The power of social media is suitable as an alternative medium for

disseminating information other than conventional media such as brochures, leaflets, and face-to-face communication.

*Figure 2. Illustration of the Role of Social media in the dissemination of information and communication media*



*Source: Public domain*

*Figure 3. Disaster related social media platform*



*Source: BNPB Indonesia*

Social media is an online media, with its users can easily participate, share and create content including blogs, social networks, forums, and virtual worlds. Blogs and social networks are the most common forms of social media used by people around the world. Of the many social networks, the use of Facebook, Wasthup, and Twitter is the most liked by people because it is more practical, economical, and inexpensive to use. Simply by having a smartphone, we can access information anytime and anywhere through social media, and the most interesting thing is that we can convey information related to our activities, both personal and group in nature.

The use of social media has penetrated almost all layers and groups, both government officials, businessmen, traders, students, students, etc. The first use of social media was through the delivery of the first electronic mail

by ARPA (Advanced Research Project Agency) researchers in 1971, which developed into the Geo Cities site in 1995 which served Web Hosting, namely website data storage rental services so that website pages could be accessed from anywhere. . Then the name of the social networking site was born. In 1997, and 1999 a site appeared to create a personal block, namely Blogger, which offered its users the ability to create their own site pages that could contain anything about anything, including personal things, without spending a lot of money and manpower. Social media users are free to create messages, edit, add, and modify writing, images and videos, graphics, and so on. Everything can be done alone without the help of others. This is what causes social media to develop so rapidly (see Hernawati. <https://sulselprov.go.id/welcome/post/pengaruh-media-social-toward-perilaku-community>).

The positive impact of social media is that it makes it easier for us to interact with many people, and broaden our associations. At this time, distance and time are no longer a problem, because people through social media find it easier to express themselves. In addition, through social media, the dissemination of information can take place quickly, and at a lower cost. Meanwhile, the negative impact of social media is to distance people who are close and vice versa, face-to-face interaction tends to decrease, makes people addicted to the internet, creates conflict, and privacy issues, and is vulnerable to the bad influence of others. Also the emergence of social groups in the name of religion, ethnicity, and certain patterns of behavior which sometimes deviate from existing norms.

The existence of social media has influenced social life in society. Changes in social relationships or as changes to the balance of social relations and all forms of changes. Social institutions within a society, affect the social system, including values, attitudes, and patterns of behavior among groups in society. Positive social changes such as the ease of obtaining and conveying information, gain social and economic benefits.

If we look at Indonesia's population growth and Smart Phone ownership and time spent surfing social media, it really gives an understanding that Indonesian people are not only literate in information technology, and very enthusiastic about using social media, but not all of them. they are able to communicate for other things. which are considered important such as studying disaster problems in the form of adaptation and mitigation strategies.



government center, and 7 km from the provincial government center. Kemijen has a population of 13,413 people. The main economic sector is fisheries where 40% of the Kemijen area is in the form of swamps which are used as milkfish ponds. Milkfish after being made into presto milkfish is sold so that it becomes the main income for Kemijen residents. The main jobs of Kemijen residents are Tanjung Mas Harbor workers, traditional herbal medicine industry workers "Jamu", and employees of PT Indonesia Power (State Electricity Company). Many women's groups work as milkfish presto makers.

Tidal flooding is a deep-rooted problem in the city of Semarang, Central Java. Kemijen and Tanjung Emas sub-districts, North Semarang sub-district, and East Semarang are areas prone to tidal flooding which occurs almost every day. In mid-2022, there will be quite a large tidal flood. One of the causes is extreme weather due to climate change which causes high waves and causes one of the embankments in the Tanjung Emas Port Area, Semarang to collapse due to tidal flooding. For Kemijen Village, as many as 1,245 families became victims of the tidal flood which is estimated to reach 39 hectares.

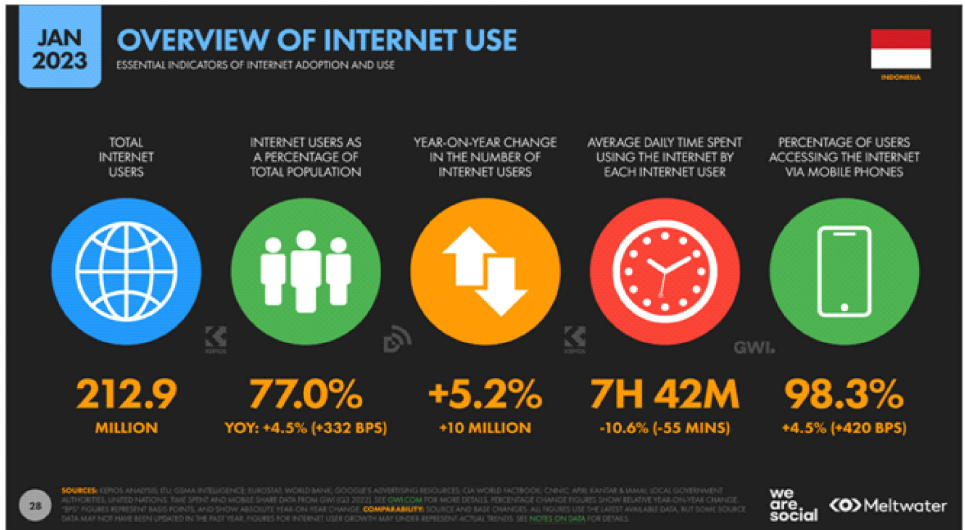
Based on monograph data from Tanjung Mas Village for 2020, the population of Tambak Lorok Village (RW 12-15) was recorded at 9,024 people consisting of 4,470 male residents and 4,554 female residents. Land use is divided into 32.4 hectares of rice fields, 3.2 hectares of port area, and 11.2 hectares used for ponds/ponds. This area is also known as athlete fishing. Most of the people in Tambak Lorok work as fishermen so that people in this area are very dependent on marine products for their livelihoods. Increasing population growth is causing problems in Tambak Lorok Village, including overcrowding and fear of slum settlements and this area is experiencing land subsidence of 9-10 cm per year.

#### **4.2. The Role of Social Media in Encouraging the Formation of Social Resilience and Resilient Cities :**

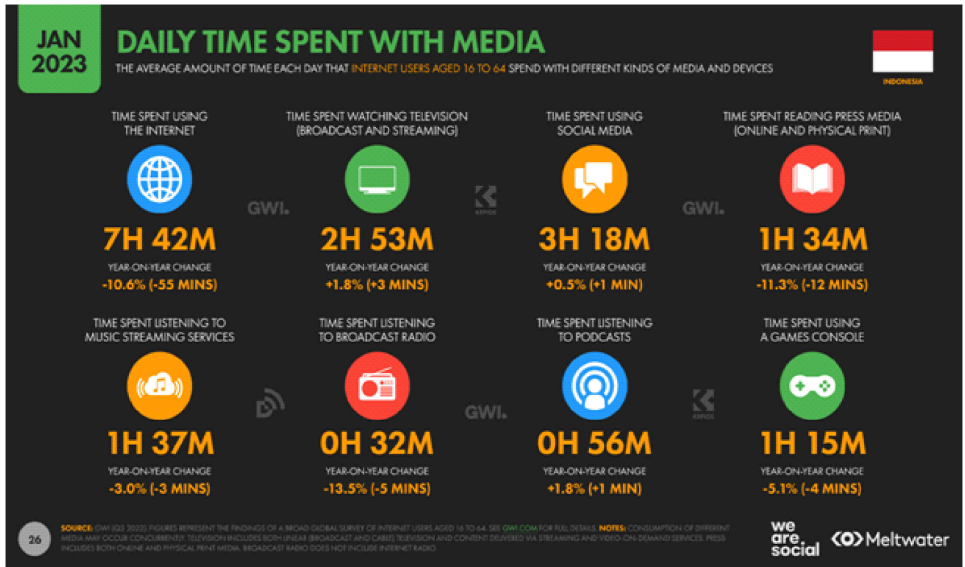
Social media plays a role in literacy, communication, empowerment, sharing experiences, and sharing policy decisions with the wider community. As analyzed by Speranza (2013), there are three main variables forming resilience, both social resilience and urban resilience, namely: buffer capacity, self-organization, and capacity for learning. The three main variables will not be socialized properly without the assistance and role of social media. Because urban people have a busy rhythm, besides having to earn a living, take care of their family, and maintain their social and physical environment they also have a routine religious life, and they still have to go to school. In this busy social, economic and environmental routine, it is not uncommon for some important information regarding land subsidence, tidal flooding and other disasters to be delayed. Similarly, efforts to overcome it by making several important policies such as working together to repair canals,

constructing river and sea embankments, elevating houses, cleaning waterways, and so on, are difficult for the community to accept without the help of other parties. social media.

*Figure 6. Internet User Data in Indonesia*



*Figure 7. Time spent by Indonesians with Media*



Source: Digital Indonesia 2023, Melwalter.

Optimum utilization of social media by City Governments, Universities, NGOs, and other institutions to share information with the public is very important. Especially information about the disaster, and disaster

management efforts. Social media has a positive impact that brings benefits in exchanging information quickly and accurately, but on the other hand, it can have various negative impacts.

Social media has a very important role in human life, and in daily activities, of course, everyone uses social media as a medium to find information, add insight, make it easier for someone to communicate, and there are many other things such as playing a role in social change. Social media has an important role in disseminating information to ma, sharing and exchanging information and ideas in virtual communities and networks. Social media in this case includes blogs, social networks, forums, and the visual world. The production of information and news is no longer exclusive, now anyone can become a newsmaker and have an impact on many people. Likewise, the consumption of information can be enjoyed freely by anyone through digital media.

In the case of adaptation and disaster mitigation in the two study villages in Kemijen and Tambak Lorok, Semarang, the existence of social media plays an important role in reducing disaster risk, adaptation, and forming adaptive behavior, namely building social resilience. This social resilience encourages the creation of resilient cities. There are several forms of social utilization of the people of Kemijen and Tambak Lorok for disaster mitigation and adaptation as well as creating new behaviors through the role of social media, namely as follows:

- (1) Forming Disaster Resilient Groups or Communities
- (2) Create a Village Network
- (3) Empowering the community
- (4) Initiation of new values and culture
- (5) Mangrove Planting
- (6) Building a River Wall and Sea Wall
- (7) Managing Plastic Waste
- (8) Lifting up the collapsed House
- (9) Build shared bathing, washing, and WC facilities
- (10) Build a floating building facility, which is used for joint meetings

All of the above program activities are carried out through the role of social media, through the use of smartphones by residents of the villages of Kemijen and Tambak Lorok. Residents of the two villages formed the Kemijen community and the Tambak Lorok community as a place to communicate and interact about tidal floods and land subsidence, as well as to adapt and form new behaviors. This new behavior is a form of new awareness to strengthen social resilience in dealing with disasters.

The buffer capacity variables owned by residents in the two villages consist of human capital, financial capital, social capital, and physical capital. This variable was expanded by the community with the help of NGOs, universities, and the City Government to form networks between villages and village community groups. The purpose of forming village and village community networks is to strengthen social interaction with each other and communicate with each other about the actual conditions of their villages through social media that are popular among residents, such as Washup, Twitter, and Instagram. Almost all villagers have smartphones and download various social media applications. So that the current condition of the village can be updated, for example, if there is land subsidence or tidal flooding, all residents can be informed immediately.

Meanwhile, the Self-Organization variable is represented by formal and non-formal institutional components, cooperation, and networks, they use their own resources to strengthen village networks and strengthen cooperation between them by working together to repair damage caused by tidal floods and land subsidence. They also use the resources they have, such as physical, financial, and cultural strength to carry out social interactions by implementing a culture of keeping the village and river clean, holding cultural festivals with *Wayang* performances, and dancing with the theme of protecting culture and culture. environmental wisdom.

The capacity for learning variable includes the knowledge component about threats and opportunities shared community vision, commitment to learning, ability to assist knowledge, ability to share knowledge, and ability to transfer knowledge is manifested in the transformation of new people's behavior. This new behavior is manifested in the form of community social resilience in dealing with disasters. There are various forms of social resilience, such as a commitment to identify individual or group capabilities, a willingness to continue studying socio-ecological disaster management, and a commitment to transfer and share their capabilities. For example, residents learned to manage plastic waste, built river and sea embankments, built shared bathing, washing, and toilet facilities, built floating building facilities, which were used for joint meetings, planted mangroves in disaster-prone areas, and repaired houses affected. by disaster. Through the role of social media, they continue to transfer and share the capabilities of residents, thus slowly encouraging the formation of resilient cities.

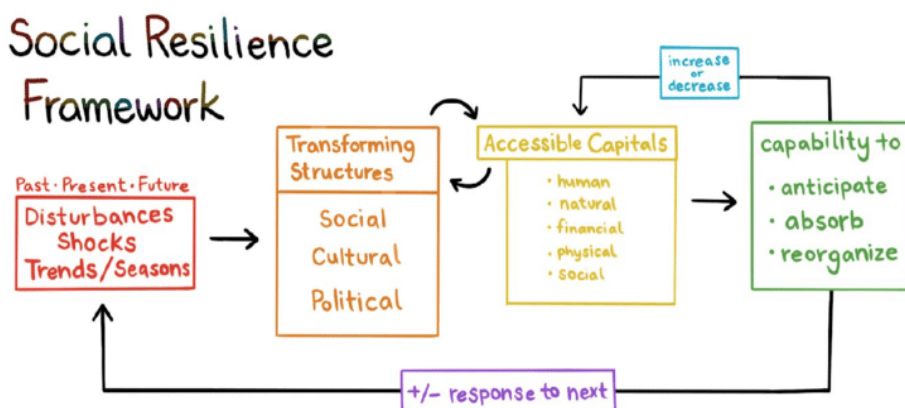
The following describes the role of information technology through social media in promoting social resilience and resilient cities.

Figure 7. Information Technology in Promoting Social Resilience



Source: Public domain

Figure 8. Image of Resilience Framework by Caitlyn Eberie



Source: Caitlyn Eberie, 2019. *Local Food Systems and Social Resilience in Missouri, USA*. United Nation University (UNU).

The author's visualization of a social resilience framework based on the Sustainable Livelihoods Framework (UK DFID 1999) Within this modified framework, disturbances are filtered through a transforming structure, which represents how these disturbances are perceived and accepted by social actors. The transformation structure then also influences and is affected by the capital that can be accessed by the actors. This use of capital then translates into the actor's ability to anticipate, absorb and reorganize around past, present or future disturbances; which may affect their access to capital in a positive or negative way.

Basically, a resilient city is a city that is able to withstand, absorb, adapt to, and recover from the effects of disasters in a timely and efficient manner, while still maintaining its basic structures and functions. Resilient districts/

cities are able to withstand shocks and pressures from natural disasters and climate-related threats. Some indicators of district/city resilience include generic indicators consisting of (a) policies, (b) institutions, (c) risk identification, (d) information dissemination, (e) disaster management plans, (f) capacity building, (g) Regional Spatial Planning/RTRW based on disaster mitigation, and (h) disaster-safe schools/madrasas, hospitals or Community Health Centers/disaster-safe health centers and villages disaster resilient. Specific indicators consist of the implementation of a disaster risk reduction master plan (DRR) according to the risks (BNPB, 2015).

The movement to create a Resilient City in Semarang City and 35 other districts/cities in Central Java was realized with the commitment of the Governor of Central Java to encourage all Regencies/Cities in Central Java Province to join this campaign. The declaration of commitment to realizing resilient districts/cities were attended by regional heads, implementing heads of the Regional Disaster Management Agency/BPBD in Central Java Province, UNISDR as a UN Agency engaged in disaster risk reduction promoting Tangguh Cities and related parties in DRR, including parties private and community elements.

It is important to note that in March 2015, Indonesia and world countries agreed on the Sendai Framework for DRR (SFDRR) which replaced the Hyogo Framework for Action. The Sendai framework aims to reduce disaster risks and losses through four priority actions: 1) Understanding disaster risk, 2) Strengthening disaster risk governance to manage risk, 3) Investing in disaster risk reduction for resilience, and 4) Improving disaster preparedness for effective response, and "Building Back Better" in recovery, rehabilitation, and reconstruction. With the SFDRR, disaster risk reduction programs, and activities in Indonesia are not only regulated by the 2015-2019 National Medium-Term Development Plan (RPJMN) and the 2015-2019 National Disaster Management Plan (Renas PB) but also will refer to this framework (BNPB, 2015).

## **5. Conclusion :**

The progress and transformation of communication technology have given birth to various social media that make it easier for people to communicate with each other and exchange important information. Social media has a major role in shaping new people's behavior, such as forming social resilience. This social resilience is needed to carry out disaster mitigation and adaptation, especially related to climate change. And, being able to transform environmental quality in a sustainable manner by encouraging the realization of a resilient city.

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## Chapter

# 3

# The Catholic Church, Social Media And Social Resilience In Bali During The Covid-19 Pandemi<sup>1</sup>

— Fransiska Dewi Setiowati Sunaryo

### **Abstract :**

*Religion plays an important role in the life of Indonesian society in general and Balinese society in particular. Never in the history of Indonesian society has declared itself as a society without religion. Not only in unstable socio-cultural, economic and political conditions, but in “stable” social life it seems that socio-cultural, economic and political aspects, in relation to Christian values, play a significant role. In other words, unlike the dynamics of society in the past, which prioritized competition or competition alone, events during the Covid-19 pandemi have shown how important cooperation between citizens or community members, especially within the Catholic community, has shown its active role. This study aims to find out socio-cultural phenomena with the presence of the Catholic church’s thought which in its dynamics is acceptable in the life of the Balinese people not only in the past but also in the present and how to interpret the progress of the activities of the Catholic church and*

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<sup>1</sup> Paper presented in the 25th IFSSO General Conference and General Assembly on “Social Media, Cyber-religion and Culture” and Ordinary Session of the IFSSO General Assembly, Monday, 8 May to Tuesday, 9 May 2023, convened at St. Andrew’s Educational Foundation, St. Andrew’s College, Mumbai, India, organized by International Federation of Social Sciences Organization (IFSSO) in cooperation with St. Andrew’s Educational Foundation–Mumbai ANDIE (Academic Network of Dedicated and Inspired Educators)–Mumbai, GAP (Grand Academic Portal) India.

*its supporting community in contributing in the context of using social media in growing social resilience or social resilience that is formed in society as a result of changes such as when society faces a pandemic. The method used in this research is a qualitative research method. The results of this study can be seen that social media really supports the activities of the Catholic church, especially during the Covid-19 pandemic so that it has a positive impact not only on Catholics in particular but also on the people of Bali in general.*

**Keywords:***the catholic church, social media, social resilience, pandemic*

## **1. Introduction :**

Religion plays an important role in the life of Indonesian society in general and Balinese society in particular. Never in the history of Indonesian society has it been declared as a society without religion. Not only in unstable socio-cultural, economic and political conditions, but, in the life of a “stable” society it seems that socio-cultural, economic and political aspects, in relation to Christian values show a significant role. In other words, unlike in the dynamics of society in the past, which prioritized competition or competition alone, but in events or events during the pandemic covid-19 shows how important cooperation between citizens or community members, especially in the Catholic community, has shown its active role. This can be seen from the life of the Catholic community in Bali which shows efforts to work together in solving various issues around the pandemic in this case by raising religious and religious values through the role of social media in relation to the human *relations* base. This allows the Catholic community to pass through a difficult period not only regarding health, political, economic aspects, but also socio-cultural aspects as a foundation and adhesion of togetherness that is indispensable in the life of a multicultural society.

How is this role played by the Catholic Church community present in the midst of the multicultural life of Balinese society? Especially with the expression about the life of the Balinese people known as an “open fortress”? Various religious ideological thoughts certainly meet in the life of the dynamic, modern and even postmodern Balinese people. In relation to this study, especially those focused on cultural studies, *Cultural Studies* is tried to elaborate on the role of religion, in this case, Catholicism as a minority religion in Balinese society which is majority Hindu, with various creativity with the larger community so that what is desired in facing the pandemic period can be well missed. To discuss this socio-cultural phenomenon using the perspective of cultural studies.

The problems raised in this study include: first of all, what is meant by the presence of Catholic Church thought which in its dynamics can be accepted in the life of Balinese people not only in the past but also in the present? Second, how to interpret the activities of the Catholic Church and its

supporting communities in contributing in the context of the use of social media in fostering social *resilience* or social resilience formed in society as a result of changes such as when society faces a pandemic. This certainly requires the involvement of all parties including components of the Catholic Church, although as a minority group, but can contribute to a sustainable life? Third, how to interpret the contribution of the Catholic Church and its supporters in the midst of the globalized life of Balinese society, so that although often considered a *creative minority*, its role is very significant in maintaining a multicultural Balinese society.

### **Methods Used :**

In this study using the quality research method. Starting with the selection of research titles and formulating various problems, while collecting data, researchers also used observational techniques to get an idea of how the Catholic Church contributed, the use of social media in Church activities especially during the COVID-19 pandemic in Bali. (Slamet, 2006: 19) For this reason, data collection will be obtained from field studies in several research locations such as in Palasari village, Tuka village and Padang Indah hamlet. The open interview method used in this study aims to gather information about the lives of Catholics as well as the views of the Catholic Church. (Moleong, 2021) Other sources are from Church journals and documents. Use of documents to describe diachronic processes such as photographs of the Church and people's activities, monuments and recordings. (Koentjaraningrat, 1973: 162). The concepts used in this study include multiculturalism, the Catholic Church, social media and social silence. Resilience according to VanBreda is the ability of each individual to wake up again from the fall and rise again from difficulties (Umam, 2021: 3). This concept is used to discuss how Catholics can be resilient to the situation during the COVID-19 pandemic. The concept of multiculturalism in this study according to Mitzel there are eight main types of multicultural societies based on historical developments and migration processes of the global world, one of which is multicultural and multiethnic societies outside Europe in Asia and Southeast Asia such as India, Malaysia and Indonesia. This form of multicultural society is reflected in Balinese society. (Ardhana, 2022:22)

### **Discussion :**

The presence of the Catholic Church in Bali is inseparable from the role of the first Catholic missionaries, namely Joanes Kersten SVD arrived in Bali on September 11, 1935 who then received two young catechists to enter the Catholic Church on Easter 1936, namely I Made Bronog and I Wayang Dibloeg. Then continued with Father Simon Buis who continued the mission by building a chapel in Tuka which was inaugurated on February 13, 1937 along with the baptism of 50 adults, 48 first communions and 12 pairs of bride

blessings. After going through a difficult time because his people lived in poverty, Simon Buis made a request to the Controleur of West Bali to get land in West Bali and it was granted in September 1940 Simon Buis with 24 people left for West Bali to clear the forest, on November 12, 1940 he joined 22 families by riding three buses to West Bali built a Catholic village now known as Palasari. (Patriwirawan, 1974:1411-1415)

Since then Catholics in Bali who initially settled in Tuka Badung then developed in the Palasari Jembrana area and other areas in Bali such as Gianyar, Tababnan, Klungkung, Singaraja to Karangsem. The life of Catholics in Bali is very harmonious with Hindus and other religious communities. Most of Bali's people are modern societies, one of its characteristics is prioritizing its ability to serve the tourism industry and has left it aside sektor agrarian. This is in accordance with the multicultural concept of Alf Mintzel (1997) that usually people who have the peak of modern culture can actually be said to be a society that multicultural. (Ardhana, 2011:5).

Until the end of 2020 there was a covid pandemic that hit almost all parts of the world, including Bali in particular had a significant impact. After receiving direction from the President of the Republic of Indonesia and Circular Letter from the Governor of Bali Number 7194 concerning Restrictions on Worship and Circular Letter from Denpasar Diocese, the Parish Priest issued an appeal letter related to the corona virus outbreak that occurred in Bali and almost throughout the world. So that Catholic Churches in Bali are temporarily closed for worship activities. This appeal was also affirmed by the Bali Provincial Government which issued a letter limiting worship in places of worship through Bali Governor Instruction Number 8551 of 2020 concerning Strengthening the Prevention and Handling of COVID-19 in Bali. Based on this instruction, traditional villages are expected to play more roles in terms of controlling learning, working, worship, traditional traditions, tourist and entertainment crowds, travel, while still coordinating with local security forces. (Bali Governor Instruction Number 8551 of 2020)

The restriction of worship in the Church was an event that shocked the people. Although in the history of the world Catholic Church such events are familiar and have been experienced by the first congregation after the Lord Jesus died, then rose and ascended to heaven. The church first suffered persecution during the Roman Empire in 64 A.D. When the emperor Nero blamed Christians for the great worship in Rome, even in 302-311 A.D. Diocletanus, Maximian, Galerius, and Constantius issued a decree that revoked the legal rights of Christians and demanded that they fulfill traditional Roman religious practices. Christian buildings and houses were torn down and their scriptures burned and they were arrested and tortured and punished in gladiatorial contests. They live in fear and uncertainty.

That feeling is felt by Catholics in Bali in particular when facing the COVID-19 pandemic. In fact, it cannot be denied that until now, Catholics in remote areas in Indonesia have not received regular services from a priest or priest as obtained by people living in urban areas. This is because the Catholic Church lacks the number of priests or priests who can serve Catholics throughout Indonesia. In the past, Catholics in Indonesia were served by foreign priests from abroad, but now it is precisely priests from Indonesia who are sent to serve Catholics around the world.

It is undeniable that currently society is preparing to welcome revolution 4.0 and society 5.0. The development of the digital world in the era of *society* 5.0 makes people begin to get used to using technology in their daily lives. Before the COVID-19 pandemic, people had started using gadgets and computers to play social media. Social media is used to interact in cyberspace. Social media has also been widely used by the Catholic Church as a means of preaching. In the *Inter Mirifica* document that discussed the problem of social communication in 1963, the Catholic Church no longer closed itself to the development of existing media, even using the media to proclaim the Gospel, disseminate information on spiritual activities, broadcast priestly sermons. So the Church adapted to the needs of the people as a more modern means of proclaiming the faith. (Second Vatican Council, *Inter Mirifica*, Vatican, 1963)

Even on a mobile phone can download the holy book application so that people can read scripture verses through their mobile phones. Of course, this is a tremendous renewal, so that the term "holy mobile phone" in addition to scripture appeared. Something that used to be prohibited from opening cellphones when attending worship at church, but when the Covid-19 pandemic hit, people prayed while opening their cellphones because churches conducted worship through *live streaming* on Youtube social media.

The Church in this case strives for the spiritual needs of its people so that people can still attend Holy Mass wherever and whenever. Various discussions and debates about this online holy mass also arose because some people initially felt that attending holy mass through Youtube live streaming was considered invalid. But after getting an explanation from the priest and convincing that online mass is considered valid if it follows the rules or rules that apply. After social media is used as a means of worship, new creativity and innovation emerge that package preaching or called "new style katakese" to be more attractive and target various groups both young and old. Digital media makes access to information easier and more open. Therefore, the Church is also required to be more open and present on social media or digital media. Cases that occur within the Church are quickly and easily accessible and come to public attention so that they are resolved openly. From the explanation above, it can be seen that Catholics are able to be socially resilient to the situation, especially during the Covid-19 pandemic.

Catholics in Bali in particular are able to rise from the slump due to termination of employment, reduction in income and even able to survive and control their lives and continue their lives from the threat of death due to the Covid-19 pandemic. This is what he meant by social resilience.

The Catholic Church is expected to need to master the management, marketing, and management of social media because it is undeniable that the Church needs to be present to direct citizen so as not to be provoked by hate speech or *hoax* news that is rife during this pandemic. Therefore, the Church gives direction on the importance of digital literacy to social media users so as not to get caught up in *cybercrimes* such as hate speech and hoaxes.

The Church sees how the role of social media today is very influential. Therefore, the Church has an obligation to use the social communication media contained in the Inter Mirifica(IM) Decree to broadcast about safety and how people can use the media appropriately. (Inter Mirifica decree)

Pope Francis as the leader of Catholics around the world also paid great attention to the development of the world during the Covid-19 pandemic and the role of social media that has a negative impact on the development of the younger generation. The generation that currently uses social media as one of the communication media is often trapped in cases of hate speech and victims of hoax news. This was conveyed by Pope Francis in his encyclical *Fratelli Tutti* 2020 which discusses the Illusion of Communication Shameless Aggression and Information without Wisdom. (Francis, 2020:32-35)

### **The contribution of the Catholic Church in the social sphere :**

In maintaining the spirit of unity and unity of the pluralist Indonesian nation, the Church is expected to promote a pluralist inclusive attitude. It means accepting, respecting and respecting each other's fellow human beings. Be open to dialogue with others. The participation of the Church is demonstrated in social, economic, cultural and political fields by applying the law of charity. The Church is responsible and called to overcome injustice, hedonism and corruption that are the ills of society today by always being open to dialogue between religious people.

The Catholic Church is concerned with religious harmony and that is the mission of the Church among a pluralistic people. This is stated in the documents of the Second Vatican Council. Document on the Church's relationship with non-Christian religions. (Kusumawanta, 2008: 101) The Catholic Church views fellow citizens as brothers and families of the nation who always live in the same nature, where Indonesia is a big house together. (Matthew 22:37-40), placing God and mankind in the vertical dimension of God and man, as well as the horizontal dimension of man with man.

The theory of resilience has been widely tested through various multidisciplinary approaches. According to Wald (2006) and Meredith (2011),

resilience is generally defined as the ability of an individual to “bounce back” after experiencing stress, although there is no one that universally defines resilience as singly acceptable (Miller & Robson, 2015). (Nurish, 2020:100)

The contribution of the Catholic Church in the socio-cultural field can be seen from the Church’s concern for social problems that exist in social life such as marriage problems and social solidarity. In Catholic marriage has 3 distinctive characteristics, namely: 1. A bond that must last a lifetime between a man and a woman, 2. A monogamous bond, namely one husband and one wife, 3. An unbroken bond. Therefore, to overcome problems in marriage, categorial groups in the Church create Marriage Encounter associations abbreviated as ME. ME is intended for married couples who have been married for at least three years. ME activities are diverse, such as holding a recollection about a happy life, sex is sacred and beautiful by presenting experts in their fields. This ME activity is one of the efforts to overcome marriage problems that arise due to lack of communication, causing disputes and economic problems that result in an increase in divorce rates in the community.

Not only marriage but also the problem of living in one house without a legal marriage bond “kumpul kebo”. Not a few number of couples, both young and young, who have not yet married even though they have lived together and have children. It was the economic and cultural issues of their native origin that dominated the reason they did not marry in the Church. Therefore, Church councils regularly hold mass weddings to address the problem. The Church facilitates marriage courses to blessing masses in the Church at an affordable cost provided that they are held with a simple, wise and legally valid ceremony of the Church and the laws of the land and are civilly recorded.

Catholics as multidimensional human beings in the perspective of cross-cultural communication show that the nature of man as homo individualm and homo socius is inseparable. So that humans throughout their lives are inseparable from society. Therefore, man cannot live alone so he must tolerate so that his life becomes bahagia. (Atmaja, 2019: 26). The issue of religious tolerance is also a problem that needs attention from the Church. The priest always reminds his people during sermons in the Church so that Catholics continue to maintain religious tolerance. For example, one of them is in the Tuka Badung Village area of Bali with a total of 600 heads of families with a total of 2,500 Catholics. The architecture of the first catholic church in Tuka is nuanced Balinese. A touch of Balinese cultural inculturation also appeared during the celebration of mass. On certain days, mass worshippers at Tri Tunggal Mahakudus Tuka Catholic Church wear traditional Balinese clothes and sing worship songs in Balinese. Similarly, people at the Sacred Heart of Jesus Catholic Church in Palasari Jembrana where the majority of the

population is Catholic. The architecture of the Church building uses a blend of gothic and Balinese architecture. During the celebration of Christmas and Galungan celebrations, Catholics who live there install penjor in front of the Church and in front of their respective homes, besides that the tradition of "ngelawar" and "nguling" for generations is still carried out as a form of preserving Balinese traditions, tolerance between religious communities, especially with Hindus who live in the surrounding area.

Tolerance carried out in Bali during Nyepi by people other than Hindus is to stay at home by not traveling, and turn off the lighting in the house during Nyepi celebrations. Catholics living in Bali accept and live the rules that apply as a form of tolerance. Even in one of the housing estates, namely in Padang Indah Padang Sambian Klod Denpasar, because most Hindus are celebrating Nyepi also involves members of other religions to become "pecalang" to secure the environment during the Nyepi celebration. This atmosphere of tolerance and solidarity needs to be preserved and fostered in order to avoid intolerance that often arises in multicultural societies.

#### **The contribution of the Catholic Church to economics :**

In the economic field, the Catholic Church, in this case, the parish council took part in paying attention to the economy of its people affected by the covid 19 pandemic. Even long before the pandemic, the Church had established a management system in the economic field of the people called Socio-Economic Development or PSE. PSE is an institution engaged in the humanitarian sector, especially those who are weak, poor and poor, helpless and excluded from the world's attention. (Taek, 2019: 1)

In their daily lives, PSE is very helpful for children from economically disadvantaged families. For example, from Mrs. Yolanda's family in Padang Sambian who has 4 children from elementary school to graduating from elementary school to graduating from Collage of her children tuition fees. She found it very helpful because without the help of the PSE of St. Peter's Catholic Church Denpasar, her children would have difficulty in paying their school fees. This is because Mrs. Yolanda, whose condition had experienced illness, and Mrs. Yolanda's husband who worked with uncertain income, especially during the Covid-19 Pandemic, Mrs. Yolanda's husband was temporarily laid off. (Interview with Yolanda in Denpasar, 2022) Another help was felt by Joseph Fernandes and Maria Goreti. With minimal family income and reduced income during the COVID-19 pandemic, the Church through PSE also helped her children pay their tuition fees for 6 years. Even one of his children was also given driving courses to get a Driving License so that the Driving License was used to get a job as an online driver in Denpasar City. (Interview with Maria Goreti in Denpasar, 2022)

During the pandemic, PSE also intensively provides training in making eco enzym for people and mothers who want to learn to process household

waste so that it can be useful and make money. In addition, training in making cakes and cooking so that mothers can sell their cake merchandise to help the family economy during the pandemic.

Other involvement of Catholics in the economic sector is also manifested by Catholics who form savings and loan cooperatives, become chairmen and become administrators such as the Guna Raharja Graduation Savings and Loans Cooperative and the Padang Indah Sejahtera Cooperative. As well as the Multipurpose Cooperative at St. Peter's Church Monang Maning. The cooperative which was initially formed because of the desire of a group of Catholics to help residents, especially overseas Catholics living in Bali in the financial sector, then gradually became a large cooperative that was inclusive and attracted extensive members so that its existence with the management of Catholics could be useful for the welfare of the community in general, especially in Bali. (Sunaryo,2021)

Although contributions in the economic field made by the Catholic Church are made and intended by Catholics, the Church also involves people of other religions in social activities such as distribution food at the beginning of the pandemic for people around the Church in need. The Church also provides a place in the Churchhall for the covid vaccinewhen the pandemic occurs. In this way, through PSE is a form of social resilience which is an ability of individuals or groups of PSE and savings and loan cooperatives and cooperatives All efforts to face, prevent and minimize the negative impact of conditions due to economic problems, especially during a pandemic. (Umam, 2021:151). Behind the invitation to share is the understanding that what is owned is God's grace that needs to be grateful, and is used for the welfare of themselves and others, especially the poor who need help. Man's property is God's property as well, not man's absolute property, but the property entrusted to man to be maintained and utilized for his or her welfare. (Jamil, 2012:49)

### **The Contribution of the Catholic Church to Politics :**

The duty of the Catholic Church is not only to preach the Gospel throughout the world, but also to fulfill its responsibilities as citizens and society but not to practical politics. The role of the Catholic Church contributes to participatory attitudes towards societal problems by remaining solid in its spiritual position and function.

Politics is an effort directed at the welfare of the whole community. People who are involved in politics at any level have a role to realize the welfare of society. As Catholics, the participation of people in the community in the political field is manifested in involvement in the neighborhood. For example, the role of people named F.X Soenaryo and Yulius Suradal and Yulius Kota Siku who became the chairman of the ups and downs board in the Padang Indah residential environment whose residents are multicultural.

Religious life cannot be separated from the political situation in Indonesia in general and Bali in particular. Political turmoil arises one through news on social media with issues of hoaxes, money politics, politicization of religion, race and class. The Catholic Church contributes to being involved in politics to create the common good and prosperity. This is also stated in the Apostolicam Actuositatem of the Second Vatican Council which encourages the Church to be involved in improving and perfecting the world. (Second Vatican Council)

One example of the Catholic Church's involvement in politics is participating in clean political campaigns so that it can choose the best leader at that time. Catholics are always encouraged to participate in honest and fair elections. Do not be white, because the voice of the community can determine the fate of the Indonesian nation in the future. The church needs to cooperate with the state for the common good and this is done by religious people.

### **Conclusion :**

The involvement of the Catholic Church in society undeniably has a considerable contribution. Socio-cultural phenomena with the presence of Catholic church thought which in its dynamics can be accepted in the lives of Balinese people not only in the past but also in the present as well as the activities of the Catholic church and its supporting communities in contributing in the context of the use of social media in fostering social *resilience* or social resilience formed in society as a result of changes such as when society faces a pandemic. This can be seen from contributions in the socio-cultural, economic and political fields. This contribution is for example with the Socio-Economic Development of the church which helped the economy of the people during the pandemic even before until now. Accept the decision made by the government to pray from home using YouTube and live streaming media. To maintain harmony in the family, the church also formed a categorial group Marriage Encounter to overcome the problems of husbands and wives of Catholic couples in dealing with problems in the household. As well as relations with the surrounding community, the church participates in politics by participating in elections, because the votes of the people can also determine the fate of the nation's life in the future. Catholics are also urged by the church to always maintain tolerance in the midst of multicultural Balinese society. So it can be concluded that the social resilience of Catholics during a pandemic is to continue to believe in God by surviving difficult situations and rise so that they can get through the pandemic situation.

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## Chapter

# 4

## Technology's Impact on Local Cultural Values in The Buginese Family

— AbdulAsis, Herianah & JusmiantiGaring

### **Abstract :**

*Modern technological developments have made the millennial generation freer to explore and access information on media, including social media. However, this freedom leaves many problems. One problem arises from the erosion of local cultural values owned by the younger generation in Buginese families in Indonesia. Today's young Buginese generation tends to ignore local culture, which should be their specialty and identity as Buginese people. This study explores the technology's impact on local cultural values in Buginese families. This study uses a description-qualitative method with data collection techniques through in-depth interviews using open-ended questions. The number of informants is fifteen people selected by random sampling. Informants are community leaders, indigenous people, and competent people in understanding and knowing local cultural values in the Buginese community. The study of results shows that local cultural values in Buginese families, such as the values of honesty (lempu), smartness (acca), effort (reso), self-esteem (siri'), and empathy and solidarity (pesse), are still found in Buginese families even though their application is very rarely found anymore in the recent days. It happened because of the technology's impact. For instance, media of television and social media such as Facebook, Instagram, Whatsapp, Twitter, Snack Video, and others; thus, local cultural values neglect. It is rare to find parents reading local stories at a child's bedtime. Children now prefer to watch television broadcasts and surf social media before sleep; thus, it sometimes negatively impacts their behavior. Therefore, these regional cultural values must be reintroduced in the Buginese family realm from a young age to generate young*

*generations who are sincere, competent, never give up, have self-respect, sympathize, and have a spirit of solidarity.*

**Keywords:** *exploration, Buginese family, local culture values, media*

## **1. INTRODUCTION :**

The development of modern technology has made the millennial generation more flexible in exploring and accessing information in media, including social media (Nyambane, 2021). However, this freedom leaves many problems. One of the problems arises from the erosion of local cultural values belonging to the younger generation in Buginese families in Indonesia. The current young Buginese age tends to ignore the local culture, which should be their uniqueness and identity as Buginese. Due to the influence of technology, television, and social media such as Facebook, Instagram, Twitter, Whatsapp, Snack Video, and others, local cultural values still need to be remembered. It is rare to find parents reading local stories at bedtime.

Children now prefer to watch television broadcasts and surf the internet on social media before going to bed, thus, sometimes hurting children's behavior. Therefore, these local cultural values must be re-instilled in the realm of the Buginese family from an early age to produce young generations who are sincere, competent, never give up, have self-respect, are sympathetic, and have a spirit of solidarity. Local culture should be a privilege and a national identity. Now it is increasingly being eroded by the development of modern technology, which can affect the local cultural structure of the Indonesian nation. Local culture is the values that apply in a society (Unks et al., 2021). These values are believed to be accurate and guide behavior in everyday life. Value is an award given to an object so that the thing is helpful to meet the needs of society, is a manifestation of the practical aspects and objects within a person, and, as a whole, is a system.

By applying cultural values in the family environment, children are prepared and trained to fulfill their respective functions and roles and be prepared to enter a more comprehensive social environment, namely society. This approach follows a basic assumption that within the family unit, each individual must learn to understand local cultural values, social norms, and ideal concepts prevailing in the local community (Bowen & Kymlicka, 2018). Thus, every child strives to foster and develop their personality from childhood through the family environment. It intends to guarantee that his personality develops in line with the cultural values prevalent in the neighborhood. The learning process of children in the family occurs through at least three strategies. First, learning by imitating the attitudes and behavior of parents or figures who are close and intimate with them. Second, learning by receiving messages and impressions implied in practice told by parents. Third, learning through orders or invitations given by their parents (Bowen & Kymlicka, 2018).

Regarding the concept mentioned above, there are at least two ways or methods to instill and apply cultural values to children: verbally and in action. Through verbal means, children advise in the form of advice (advice), phrases, *pemali-pemali* (abstinence), traditional songs, folk tales (fairy tales), and so on. In addition, through verbal means, it can also be in the form of emotional utterances accompanied by anger or yelling when the child commits a violation or deviation (deviation) of the values and norms that apply in the local community. Meanwhile, action can be in the form of invitations or orders, namely, inviting children to follow the steps or demands of their parents (Burnett, 2021; Maryam et al., 2020; Trott et al., 2020). The activity can also be emotional action accompanied by beating or torturing children. This dynamic action usually manifests when a child deviates, resulting in actions that embarrass his family.

Theoretically, Hitchings (2022); Fan et al. (2018); Lumbreras et al. (2021); Kajta (2020); and Huang & Zhao (2018) limit cultural values as abstract concepts regarding fundamental issues that are extremely valuable and important in life so that they can function as a guide that gives direction and orientation to the lives of citizens. The essence of the notion of cultural values concerns complex ideas, ideas, and views that are abstract, located in the minds of the community members where the culture in question lives. In line with this concept, Veenhoven (2010); Sun et al. (2020); and Burkhardt (1991) state that cultural values are incredibly essential in people's lives, namely a concept that refers to "desirable" or "undesirable" conditions that guide individual behavior or groups in society. Sevalho (2022) and Spradley (1979) state that these cultural values are filled with deep feelings so that when a value violates, it usually does not pass without attracting the attention of many people.

Every ethnic group's local cultural values are present, although they are frequently seen negatively as impractical in the globalization age. Even without realizing it, if a nation as big as Indonesia needs values that are born from the womb of the culture of the Indonesian people themselves, they need a national identity that is rooted in the culture that lives in Indonesia, which of course, must always communicate and interact with cultural values that come from the outside so as not to stutter in the face of a change. It cannot deny that Indonesia was born with various Indonesians. Indonesia's hallmark is a nationality built from cultural diversity (Badewi, 2019).

Three major ethnic groups reside in South Sulawesi: the Buginese, Makassar, and Toraja. The three ethnic groups each have a distinctive culture that differs from one another. The Buginese ethnic group has a large population compared to other ethnic groups. Therefore, it is necessary to reveal how to apply local cultural values to the Buginese community as a national identity.

## 2. METHOD :

This study aims to explore the impact of technology on local cultural values in Buginese families, who currently tend to ignore local culture, which should be their uniqueness and identity as Buginese. The research had conducted in Madello Village, Balusu District, Barru District, South Sulawesi Province, Indonesia. This study used a descriptive-qualitative method with data collection techniques through open-ended interviews. The number of informants is fifteen people selected by random sampling. Informants were from community leaders, indigenous peoples, and people competent in understanding and knowing local cultural values in the Buginese community. In this study, primary data collection had carried out on some informants who were selected purposively, namely local community leaders and other competent people as indigenous people who considered understanding and knowing local cultural values in the Buginese community. Rahman et al. (2022) called it a process of interaction and communication. Informants were the primary source of qualitative data due to informants selected by snowball sampling. After it, the researcher asked the informant to appoint another informant who could be interviewed. In addition, observations were made by observing the condition of the area and the environment, as well as the daily activities of the residents. The next step was using the library studies to obtain scientific concepts related to research material by reading and examining several literary sources that were relevant to the focus of careful investigations, such as research reports, journals, articles, and others.

Data analysis begins by examining all data collected from interviews, observations, and literature. After the data has been reviewed and analyzed, it continues to make data reduction by creating abstractions of summaries and statements. The next step is to arrange units and, at the same time, make categorizations. Connecting or comparing with existing theories and concluding (Miles & Huberman, 2012). The final stage of data analysis is to re-examine the validity and results of data interpretation to process the current results into a conclusion.

## 3. RESULTS AND DISCUSSION :

### 3.1. *Lempu'* (honesty)

*Lempu'* means straight, the opposite of crooked. Sometimes, this word means sincere, trustworthy, exemplary, or just in various contexts. So that the opponent's words are deceitful, lying, treacherous, deviant, nasty, dishonest, persecuting, and the like (Rahim, 1992). In line with that thought, the advice of the Buginese ancestors stated: *Naiya Riasennge Lempu' makessinngi gau'na, patujui nawa-nawanna, madeceng ampena nametau ri Dewatae* "What is called honesty is an awful deed, healthy mind, good behavior and fear of God."

*Lempu'* is the principal value that must always realize in people's lives. When this is violated, the community automatically takes it seriously, which ends in sanctions in the form of ridicule or ostracism, as in *elong* (singing), it states: *duami riyala sappo', unganna panasae, belo kanukue* "Only two make friends, jackfruit flowers, and nail decoration." In the Buginese language, the word "flower jackfruit" is called *lempu'* which has the same sound as the word honest. While the term "nail trimmer" is called *pacci*, if written in Lontarak script, it also reads with *pacing*, which means holy or clean. So the meaning contained in the song is that only two can be friends, namely people who are honest and clean from all despicable actions. Therefore, those who violate the value of honesty will be ostracized by society because no one will accompany them. *Lempu'* and *pacing* are two sides of a coin that cannot be separated. The embodiment of *lempu'* in one's life, by itself, can not only be called *lempu'* "An honest person" but also *mapaccing* "Holy man." And vice versa, people who apply the value of *pacing* by themselves are classified as *lempu'*. In the Lontarak script, the word *sappo'* "friend" can also read as *sappo* "fence," so this expression can also mean "I made two fences (living shields), namely honesty and chastity, where chastity is the radiance of the heart that is incarnated in honesty (Machmud, 1994).

How significant is the value of honesty that *To Ciung*, "Advisor to the King of Luwu," said *lempu'e* could extend life? Furthermore, *To Ciung*, stated: *eppa' gau'na lempu'e: riasalainnge naddampeng, riparennuanngi temmaceko, bettuanna risanresie tennapabelleang, temmangoangenngi Tania olona, tennasesa' deceng rekko deceng ri alena, iami naseng deceng rekko nasamarini deceng* "There are four truthful contents, namely: (a) forgive people who do wrong to him; (b) be trusted and not cheat, meaning lean on and don't lie; (c) don't greedy what is not his right; (d) and don't look at goodness if it's only for himself, for him it's called goodness if shared" (Rahim, 1992; Abidin, 1999; Machmud, 1994).

A person who wants to embody the value of honesty must be based on words and deeds, as in the Buginese expression it is stated: *naiyya appongenna lempu'e duampuwangenngi, (a) iyyapa topoada kaitopi muolai* "Which is the base There are two kinds of honesty." This expression divides two things: (a) *iyyapa topoada kadopi muolai*, "Will be said if you are also willing to do it," and (b) *iyyapa topogau'i pondokpi liwuri, rimunri tauwe* "Will be done if you can do it first, then someone else." This expression aligns with other indications such as *pasiceppe'i lilamu nabatelamu*, "Align your words and actions," and *taro ada taro gau,* which means one word with one action.

Honesty will not disappear under the influence of the masses, will not change due to modernization, and will not be drowned out by power and wealth, even though certain people or persons intentionally distort the value of honesty. However, in the end, the importance of honesty still exists. The

expression states: *ritoro'i lempu'e ricekoe, iyakia iyamua mappasure lempu'emmiritu*. "At first, honesty overcomes cheating, but in the end, what determined honesty too." In line with this, there is also an expression that states: *Aja' mumanginngi kasi-asi, aggangka ulleyanngi siya malempu'e, what yaritu tau malempu'e mauritu telleng mompo'mua* "Don't get bored in poverty, try to demand honesty, because people who to be honest even though drowning will arise too" (Machmud, 1994).

The role of the family in applying the value of honesty, as mentioned above, starts when the child is small. Parents mainly use the habit of not saying *ada-ada belle* "Lying words" or *mabbelle* "Lying" to their siblings, friends, and their parents. Young children are usually taught *aja' muabbelle nasaba 'marette'itu lilamu* "Don't lie, because your tongue will be cut off" This teaching needs to be clarified. Still, it is effective enough to teach children not to get used to lying. In a Buginese saying, it is stated that catfish *bulu tellele abiasang* "Moving mountains do not change habits," meaning that practices carried out since childhood will not change; instead, they will become a person's personality. The most common punishment for disobeying this instruction or counsel, especially for teens, is anger or yelling. Other sanctions may include lashings or beatings if the offender is their parents.

In addition to lying or telling lies, parents also apply the values of honesty to their children not to act or commit acts that violate social norms, such as *makkocci* (pickpocketing), *mennau* (stealing), *maddampo'* (rob), and *pabennguang* (fraud). Since the children were little, these ideals practice, as seen in the sentence: *aja' mualai agagae narekko tennia anummu nasaba' marette'itu jarimmu* "Do not take things if they do not belong to you because your hand will be cut off." This teaching is the same as the previous instructions, so children are not used to pickpocketing, stealing, cheating, and robbing. It intends so that children are educated from an early age to get used to doing things that are real and not fraudulent things. For children who have reached the age of teenagers or adults, their parents usually advise them with the words: *Aja' muassilaong pangae nasaba mancaji pangatokkotu* "Do not be friends with thieves because, in the end, you will become a thief too." Violation of these values carries quite heavy sanctions, such as beatings, lashes, and various other sanctions, even when dealing with law enforcement agencies, primarily the police.

### 3.2. *Acca* (smart) :

The Buginese community, in general, must have intelligence or reason to have a quality life in this world. Because an intelligent person can do anything without any difficulty, as the saying goes: *naiyya risaennge acca de'gaga masussa napogau' de'to, ada masussa nabali, ada madeceng mallemmae, mateppe'i ripadanna tau* "What is called intelligence, no one difficult to do, there is no talk that is difficult to be greeted with kind words and gentle and trusting fellow human

beings." In line with that thought, Arung Matoa Wajo La Mungkace To Uddamang said that there are four meanings of intelligence, namely: (1) *naitai riolona gau'e najepuiwi munrinna* "Dive into the background of the problem and know the actual consequences," (2) *mappasitinajai ada mappasiratang wenru'* "Say proper words and do appropriate things," (3) *saroi mase risilasanae pakkutanai alena* "Humble oneself appropriately according to one's dignity," and (4) *poadaai ada matojo enrennge ada malemma* "Can say firm and gentle words" (Machmud, 1994).

Since ancient times, intelligent people have always received respect and appreciation. For example, Kajao Laliddong is an ordinary community member whose job as a child was as a buffalo herder. Because of his intelligence, he became To Suwalle's "Competent person," categorized as *lise saoraja* "Contents, occupants of the palace." However, formally, he did not live in the royal palace. In addition, intelligent people are always places to ask for advice, guidance, and consideration. For example, the candidate Datu Soppeng La Manusa To Akkarangeng visited Luwu to ask for guidance and advice from To Ciung Maccae ri Luwu, "A scholar from Luwu" or Raja Bone La Ulio, who asked for advice from Kajao Laliddong on various matters relating to life and society, and state administration.

According to Arung Matoa Wajo Lessoe Ripattujunna states that there are four signs or characteristics that a person can be classified as an intelligent person, i.e., *malempu'i namatette* "Steadfast in honesty," *makurang cai'i* "Less angry," *maradde'na rigau' sitinajae* "Always be inappropriate actions," and *makurang pauwi ripadanna tau* "Lack of talking to fellow human beings." This advice explains that intelligent people are always aware of and believe in the truth contained in honesty, so they always practice it. In addition, savvy people will always control themselves, so anger will always be overcome by considering the dire consequences. Intelligent people will always act according to the rules or norms that apply in society. Furthermore, smart people only talk a little when not needed because a lot of talking without control can lead to things that are not good (Machmud, 1994).

The role of the family in applying intelligence values is usually carried out by motivating children through advice such as Attunru-tunruko magguru kuammenngi muenri mallongi-longi (study hard so you can achieve your goals). Parents' encouragement and motivation are not only through advice but also accompanied by prayer and hope. The Buginese expression states: *mallongi-longipi Labaco natonang ri sakkala pattimpa'baja* "An excellent intention to give thanksgiving when a child succeeds in achieving his goals."

In the past, advising children could also be done through folklore. One of the stories that older adults used to hear was the story of *mangelli paddissengeng*, "Buying knowledge." It is said that an orphan spent all of his inheritance to buy knowledge. He thought knowledge should be limited to

three statements, i.e., do not distinguish between the few and the many; you must always be honest; and if you are given a mandate, treat that trust with care. Long story short, the three pieces of knowledge the orphan raised to become a decent human beings. Other advice can also be in the form of songs, as in *elong-pugi* (Buginese singing), it stated: *muni' galongkong kaluku, to panre mitteenngi, makkigu muwa'* "Even if it's just coconut kelongkong, intelligent people who pick it up will also be valuable."

Science and education must be expected from an early age; primary school instruction now includes students who are 5 or 6 years old. Children are also likely to learn the Koran and other subjects, particularly those of their parents' primary line of work. Those are some of the knowledge that children must demand from childhood to adulthood to obtain a level of learning or intelligence. The child's laziness or not being serious about participating in various education and skills usually results in a beating, whipping, or anger from the parents accompanied by words such as *loko mancaji tedong nade' muelo massikola* "You want to be a buffalo if you don't want to go to school" or *loko mancaji kapere' nade' muelo mangaji* "You want to become an infidel if you don't want to recite the Koran."

### 3.3. *Reso* (effort) :

In the life of the Buginese community, every person, especially men, must have an effort or primary livelihood. Due to people who do not have the initiative to try or work are called *kuttu*, "Lazy people," in Buginese idioms, they are called *ule-ule kasoro'* "Bed caterpillars." People whose jobs only want to sleep, people like this are usually called *loande caeco*, "Want to eat but do not want to try." In addition, every effort only sometimes considers *madeceng* "good" because some companies are not lawful, conflict with custom/religion, and there are fewer productive jobs. Less effective jobs view *matuna* as "Not good" jobs because they believe it difficult to fulfill their daily needs, especially if they have a family. However, productive but not lawful work is also said to be a *matuna* job. In this regard, the ancestors of the Buginese advised that: *aja' mutarimai dutana duae passaleng jama-jamang, iyyanaritu pattuttung calo-calo napaddare' sedde bola* "Do not accept an application from a man whose work falls into two categories, namely fishermen whose fishing grounds are only in small rivers, such as canals, and farmers whose garden area is only in the yard of the house." The point of the advice is that although the two jobs are lawful, it is known with certainty that the level of productivity is so low that it is impossible to meet his family's needs in the future. In line with this advice, there is also a Buginese saying: *naiyya orowanewe naullepi maggulilingi kitchenenngge wekka pitu nainappa wedding mabbaine* means "For men, you can only marry if you can walk around the kitchen seven times." It means that a man who wants to marry is required to

have a productive job or livelihood to meet the daily needs of his family by the seven name days.

The expression above does not mean that men are only burdened with work, or in other words, women are passive for work. However, women are entrusted with many tasks to take care of the family, including their husbands, as in the Buginese saying: *naiyya makkunraiye maccapi madduppa tau pole sibawa panguju tau lao nari wedding ripallakkai* "For a woman, she can only have a husband when she is good at receiving guests and accompanying people who will be traveling." This expression conveys that an adult woman must have knowledge and skills in managing the household. Knowledge and skills are mainly related to cooking, serving food, cleaning the house, and tidying up and preparing clothes. Some of the expressions mentioned above advise children, both boys, and girls, so that from a young age, before entering marriage, they already have a business or work and skills, as well as life demands that must be owned by someone, both before and after starting a family.

Concerning work ethic, many pieces of advice or expressions can motivate someone to improve their work ethic, such as the advice of the Buginese ancestors who stated: *Ekalaki' de'gare pallaommu muonro risese lalang? Ianaritu Riaseng kedo Matuna, gau' temmak keju. de'kua de'gaga pallaummu, laoko ribarugae talkade', iare'ga laoko ri pasa'e mengkalina ada pabbalu.' Mapatokosia kalaki! Nasaba' resopa natinulu temmanginngi malomo naletei pammasena Dewata* means "Have you no longer got a job, then you play around. That's what's called a despicable act and a useless act. If you don't have work, go to the *balairung* to hear about customs, or do you go to the market and listen to the seller's message? Be diligent in trying, my children, because only with toil, perseverance, and tirelessness will the grace of the Gods be overflowed" (Rahim, 1992). This advice reminds us that someone who sits back and doesn't want to try or work is called *kuttu* "lazier." It means that people like that are reprehensible in society. Meanwhile, only simple actions are called *matuna*, "Despicable or not good" actions.

It is also known as *ule'-ule' tappere*, or simply "Mat caterpillar," because *kuttu* is mostly only relaxing or sleeping. When entrusted with the task, it will carry out the activity sober without any sense of responsibility. The Buginese expression calls *mappallaong purana*, "work as it is," without considering the work's success, quality, and correctness level. In addition, some people always want to do various activities, but more needs to be done or done successfully. This kind of thing is called *mappallaong temmammukka*. Some people only do one exercise but have yet to get profit or results. It is called *mareso alu*, so work is called *jama-jaman bukku* means "work that makes you bend over without consequences."

Ideally, a work desired by the people of Tempe is *jama-jaman mammukka*, "work that gets results." Such a task requires it must be done using *makkareso*, "trying hard," *matinulu* "diligent," *temmanginngi* "not getting bored," and *mellau doang*, "praying." It means that work will only be optimally successful with hard work carried out diligently without feeling bored and accompanied by prayer. Therefore, humans only make an effort, but God decides. Someone tenacious in carrying out his business, mainly in agricultural activities, is usually called *ule-ule tana* (soil caterpillar). People like this will always be *mammukka jama-jamanna*, "Successful in his work."

The role of the family in applying the value of this work, parents usually use coaching since their children are small. Such as handing over tasks and responsibilities for boys to prepare clean water for kitchen needs while girls clean the dining area or table and wash dishes. Negligence or laziness in carrying out the duties and responsibilities given usually gets anger from their parents accompanied by the words *aja' mumakuttu*, "don't be lazy," *aja' muappallaong purana*, "you don't work as long as it's done," *maja tauwe narekko makuttui* "it's not good to be lazy," *de'naullei mita deceng narekko makuttui tauwe* "will not see suitable for lazy people." Instilling *reso* values in kids earlier is to get them used to being responsible, conscientious, and diligent in their chores. It is adapting as it will persist into adulthood from youth.

After the child reaches adolescence, parents teach business activities related to livelihoods as a provision of knowledge and skills for the child when he becomes an adult. Boys learn how to farm, fish, and engage in various other entrepreneurial activities from their fathers. For girls, the business activities provided are mostly related to kitchen activities and cleaning the house, which are guided or guided by their mothers. Girls are also taught weaving and sewing skills as part-time jobs after the main job of taking care of the household is over.

#### 3.4. *Siri'* (self-esteem) :

Everyone who thinks he is a Buginese must have a *siri'* value in him. *Siri'* is a principal element. There is no single most valuable value to be defended and maintained on this earth apart from *siri'*. For the Buginese, *siri'* is their soul, pride, and dignity. Therefore, to uphold and defend the *siri'* which is considered polluted by other people, the Buginese will be willing to sacrifice anything, including their most precious soul, for the sake of the *siri'* in their lives (Mattulada, 1995).

How high is the value of *siri'* among the Buginese so that someone who does not have *siri'* is likened to a living carcass or an animal? As the Buginese saying says: *Naiyya tau de'e siri'na okokolomi ritu*, "A person who does not have *siri'* is only considered an animal." Therefore he would rather die because there is no meaning anymore to living in this world. As the Buginese

saying says: *Siri' emmi rionroang ri lino* "Only siri' that's all we live in this world."

According to Mattulada (1995), people who do not have *siri'* or *mate siri'* "Lost self-esteem" will do *jallo* "Amok." Such *jallo* mentions as *napatettonngi siri'na*, "Re-establishing one's dignity." In society, incidents of killing by way of *jallo* as a background of *siri'* often occur. Many of the causes cause violations of customs in marriage. One form of a customary breach is *silariang*, "Elopement."

The manifestation of *mate siri'* in everyday life is not only focused on the problem of violations of customary law in marriage but includes all actions that violate the norms and rules that apply in society, such as: stealing, robbing, abusing, causing trouble, adultery, gathering boo, and so on. Besides that, there is also the term *kurassiri'*, "Thinning his self-esteem," which usually refers to laziness, stupid, rarely praying, constantly arguing with their parents, and becoming beggars (Abidin, 1999).

The family's role in applying sirs's values begins when the children are tiny. Parents usually advise their children not to *makkarodda* or *mattutu pero*, "Saying dirty words" like the word *tailaco*, "Specific to male and female genitalia and other pornographic words." It intends for children accustomed to maintaining their self-esteem, as the Buginese expression mentions: *Adaemmitu mappannessa tau*, "Only speech that shows humans."

In addition to this advice, parents usually advise their children not to behave or act in that violate the values and norms in society. The advice is generally in the form of words such as *padecengi ampe'-ampe'mu* "Improve your manners," *itte-itteko ampe'* "Pick up your ways," *aja' musolle Bawang, pakkejui jokkamu* "Do not just wander off, take advantage of your departure," *aja' mulolampenni nasaba taimitu mulala* "Don't go out at night because of the shit you step on or it's just the disgrace you get." Girls, especially those who have reached adolescence or adulthood, are usually advised with the words *tudang-tudangi borimu, makejja makkunraiyye narekko de' natudangi borina* "Sit on your ass, it's not suitable for a girl if you don't sit on her ass." This advice teaches girls not to wander, which can lead to *mate siri's* "Loss of self-esteem."

In the past, *elong pa'dondo-dondo*, "A song of appreciation," was often sung in the family. One of them was: *Tapalla'-palla' ripassirinna bolata, tataneng ade' tappalimpo pute flower, sawe ade'ta mallimpo puteta flower* "Lets we make a fence under our house, let's plant our customs, enliven the jasmine flower, may our custom flourish, our jasmine flower will blossom." The song aims to invite all families to maintain the *siri'* by upholding traditions from honesty and purity of heart (Rahim, 1992).

### 3.5. Pesse (empathy and solidarity)

There are several cultural values related to empathy and fellow human beings, as in the advice of the Buginese ancestors who stated: *iyya padecengi asseajingenngé limampuwangengenngi*, 1) *sianrasa-rasanngé, nasimase-masei*, 2) *sipakario-rio*, 3) *tessicirinnaiannngé risitinajae*, 4) *sigunakanngé' rigau' patujue*, and 5) *siaddampengeng Pulanae* "There are five things that can improve family or kinship relations, namely: 1) suffering and loving one another; 2) creating joy for one another; 3) giving each other within reasonable limits; 4) remind each other of the right things; and 5) always forgive each other (Machmud, 1994).

The purpose of the above advice is to teach the Buginese community that to perpetuate family or kinship relations, every human being as a kin member must have a sense of solidarity with the same fate and suffering, as well as mutual love between members of the kin. In addition, each relative must be able to create a sense of joy for other relatives, especially in times of trouble and sorrow. Also, each family member must be able to assist other family members through thoughts, energy, and material. Every member of the family must be able to constantly remind the members of the family who make mistakes and are arrogant, arrogant, and selfish so that their attitudes and actions can return to the way they were ready to lose. Also, each family member must have an open soul to apologize and accept forgiveness for mistakes and actions that are not commendable by other family members, intentional or unintentional. Reflection of these cultural values manifests not only in the kinship environment but also in other community members.

In line with this advice, several expressions explain the nature of humans and other humans, such as *Rebba sipatokkong*, *mali siparappe*, *sirui' menre' tessirui'no*, *maling sigunakanange*, *mainge'pi napaja* "Lying down on each other, drifting against each other, pull up instead of pull down, mistakes remind each other until conscious" (Machmud, 1994). This expression explains that every person in society must always maintain good and harmonious relations with other human beings. They must help, protect their dignity, and honor and remind each other to avoid disasters or misguided paths.

Another expression that explains the nature of humans with each other is how to maintain harmonious neighborly relations, even though the people around them come from various socio-cultural backgrounds, as stated in the expression: *Iyya teppaja kusappa mabbola ri tennga tasi' tenna tappo' bombang* "Which I have never stopped looking for, namely building a house in the middle of the sea without being hit by a storm." as opposed to our distant siblings, whose names are much closer together. So that whenever there is trouble that befalls us, inevitably, the neighbors are the first to help us. In the Buginese expression, it states: *Mau melle mabelae, mau teppekkuwa*

*mabbalibolae*. "Although those far away are very close to the heart, they are with neighbors."

To realize the above, everyone must have attitudes and behaviors that respect each other; in Buginese expressions, it calls *sipakatau*, "Humanizing humans to each other." *Sipakatau's* reflections on daily life must be able to prove all his words in the form of actions; in Buginese expressions, it calls *ada nagau'* "One word with activity." So whatever has been conveyed or promised to people must be realized through deeds. In addition, you must be able to think about and maintain that all your words, attitudes, and actions should not offend other people. If some people or families do not heed the values mentioned above, that person will get social sanctions in the form of social exclusion. Even though their house is in the middle of a community settlement, they will be associated with the community. People like this call *mabbola celle ritennga kampong*, "Building an isolated house in the middle of the village."

How significant is the value of solidarity between human beings? A Buginese saying that states: *Tessisampampang uring-lowa, tessisebbokeng pamuttu* "Do not cover each other's pots, don't punch holes in each other's cauldrons." This expression explains that humans must always help and help sincerely. In other words, one should not be miserly towards others. People who are not in solidarity with each other usually call *to sekke'* "A stingy person" or *to keddi'* "A frugal person." If some people behave like that, people will usually be lazy or want to avoid helping or helping when a celebration is held. People who come will feel dissatisfied with the services provided, mainly regarding food. The people seem like *de'narielo iyangre* "Do not want to be eaten," meaning that the food provided at the celebration is minimal in variety, type, and quantity.

The role of the family in implementing values relating to human nature to each other begins when children are small. First, children will learn manners through verbal speech, attitudes, and behavior. A young child was introduced to speaking words like *iyye* "Yes" and not *iyyo* "Yes." Because the word *iyye* contains a polite value, while the word *iyyo* is considered impolite, there is also the word *idi'* "You," which assumes polite, while the term *iko* "You" is considered rude. Many other words contain politeness and impolite values, which are conveyed and taught to children.

In addition to words or verbal language, polite attitudes and behavior will lead to children. Children must bend while extending their right hand and saying *tabe'* "Excuse me" when crossing in front of an adult. Children are prohibited from speaking standing while those who they accompany (adults) are sitting. It is all done out of respect and appreciation for other people.

After children reach the age of teenagers or adults, children will teach the values of solidarity, especially regarding the importance of mutual help and cooperation. How to apply these values, children usually invite their parents to attend and, at the same time, help with anything that they can do at a celebration event, such as a wedding ceremony and *akikah*. All of these teach children to instill in them the value of solidarity, not only for family members, relatives, friends, and neighbors but for all members of society.

Violation of values relating to the nature of human beings with their fellows, children usually get reprimands or anger from their parents. Children who act or behave impolitely can bring shame to the family. Due to this, the child is often called *makurang ajara'* taught "Insolent," which means taking on behalf of his family who does not provide proper manners to his children. Likewise, children who do not want to be involved in helping others, especially members of their relatives, are often called *matolaing*, "Like other people, not relatives."

#### 4. CONCLUSION :

To sum up, the family continues to fulfill its traditional role in upholding cultural values nowadays. However, the method of implementing cultural values has changed slightly due to the presence of television and social media such as Facebook, Whatsapp, Instagram, Snack Video, and Tiktok, which touch on family life. The application of cultural values usually told through folk stories at night before the children go to bed is no longer practiced. Children are more likely to watch television broadcasts, the impact of which is positive and harmful.

Applying cultural values related to human nature and life is deeply instilled in children's lives. This application can be through the advice of ethics and morals as well as those related to the work ethic so that one day their children can balance the life of the world and the hereafter. As the advice of the Buginese ancestors states: *linoe leppang-leppangengmi, onrong maradde'e iyyanaritu ri akhera'* means the world is only a place of sojourn, a place that is eternal, namely the hereafter. This application aims to help kids comprehend the ideal notion that currently permeates society regarding the meaning and purpose of life in the world and its direction in the future.

They are, conversely, applying cultural values to human nature and work. In essence, parents try to want their children to be able to have their preliminary work, primarily productive and lawful work. Parents seek the method of applying the value of this work since their children are still tiny, so they instill in them a work ethic with high dedication. In this way, children usually advise on work considered mature (less honorable) and types of work considered good, which can elevate the family's dignity. Therefore, in addition to giving advice, parents also invite their children to learn to do

activities or work as their parents do, so they can one day have knowledge and skills.

Finally, cultural values related to the nature of humans and their fellow human beings are also highly emphasized in their application. In essence, parents expect their children to understand the ideal concept patterned in society regarding how to live in a good community, the customs of social etiquette, and the value of solidarity patterned in society.

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## Chapter

# 5

# The Role of Social Media In Online and Offline Lectures in The Technology and Plantation Production Management Study Program

— LiliDahlia, RennySoelistiyowati & HarriesMarithasari

### **Abstract :**

*Social media, commonly abbreviated as Medsos, is a medium for socializing that allows humans to communicate and interact without being limited by space and time. Social media removes boundaries for socializing related to space and time so that interaction or communication can be done where, when, how far apart, day or night. Today, the development of social media is very fast and in some circumstances it is used as learning media. This research objectives were: 1) To find out students' perceptions of the implementation of online and offline lectures conducted in courses with practicums that hone skills and understanding and 2) To know students' opinions about the important role of social media in online and offline lectures. This research was conducted in a quantitative and qualitative descriptive analyses with a survey method of 7 questions to 47 students of the Study Program of Plantation Production Technology and Management as the population. The results show that the role of social media in online and offline learning is to provide information, help find, share and compile coursework material and facilitate students and lecturers in achieving learning outcomes. Other results show that 85% of respondents agree that the practicum is done offline because it is clearer and easier to do. According to 55% of college respondents agreed to do it online because it is clearer and you can look back at the*

*recording if it is not clear. Respondents (85%) said that social media is also needed because it can support students to do review of their materials outside the classes. On the other side 46% of respondents said that offline lectures are more effective and clearer.*

**Keywords:** *social media, survey, online, offline, respondents,*

## **1. INTRODUCTION :**

Social media, commonly abbreviated as Medsos, is a medium for socializing with each other online that allows humans to communicate with each other, interact with each other without being limited by space and time. Social media removes the boundaries for socializing related to space and time so that interaction/communication can be done where, when, how far apart, day or night. One form of social media that facilitates lecture activities in the Plantation Production Technology and Management study program includes: zoom meeting, video, youtube, WhatsApp, google drive, google form. This form of social media was especially widely used during the covid pandemic considering that at that time face-to-face lectures were prohibited. During the Covid pandemic, one of the government's policies was to apply social distancing to crowds, including during lectures on campus. Online lectures are enforced to minimize covid transmission between lecturers and students as well as all academics on campus.

The role of social media during lectures during a pandemic as a tool that can facilitate the process of teaching and learning activities (KMB) on campus so that learning outcomes are achieved according to semester learning plans even though the environment is in a pandemic condition. Another role of social media during a pandemic is as a means of socializing with each other which allows humans to interact with each other without being limited by space and time so as to create interactive dialogues in communication (Nimda 2022, Bruno 2020, Boyd 2007, and Kietzman 2011).

After the pandemic, lectures were again implemented offline, this changed the habit of lectures which had been conducted online (about 3 years during the pandemic) to become offline. These changes certainly have an impact on the academic community on campus, especially students, lecturers, as well as the lecture methodology that is applied to be effective. An assessment of what the impact is and how the method should be applied needs to be done so that all parties involved in the process of teaching and learning activities are in accordance with learning achievements. These reasons indicate that it is necessary to conduct polls related to this matter. This research tries to get the answer and compiles from several student opinions about the perceived differences, the expectations expected from offline lecture activities that are carried out after online lectures are implemented.

## **2. OBJECTIVES**

This research aims to:

1. Knowing student perceptions of the implementation of online and offline lectures conducted in courses with practicums that hone skills and understanding.
2. Knowing students' opinions about the important role of social media in online and offline lectures.

## **3. METHODOLOGY :**

This research was conducted in the Basic Management lecture class with 47 respondents from the 58th batch of Agricultural Production Technology and Management Study Program students. The research was conducted based on the experiences of these students in attending online and offline lectures in the odd and even semester periods in 2020 until 2023

Students are given a questionnaire that must be answered, totaling seven, consisting of questions in the form of agree or disagree options. The complete questionnaire is as follows:

1. Do you agree/disagree that understanding of lecture material is obtained online (online). Explain
2. Agree if practicum is better done offline (offline). Explain
3. Are all practicum courses clearer and easier to do offline?
4. What is the role of social media in online lectures?
5. Is the use of social media necessary when lectures are held offline?
6. Which do you prefer, lectures are conducted online or offline? Explain
7. Which do you prefer, the practicum is done online or offline? Explain

## **Collection, Processing of Data and Information :**

This research is a qualitative and quantitative descriptive research with the acquisition of primary and secondary data. Primary data was obtained through conducting a survey of 47 respondents, TMP Study Program students by giving seven questionnaires in the form of open questions (essays). The six questions from the questionnaire were processed using Windows, namely Microsoft Excel in the form of a pie chart. One questionnaire was answered in an essay in the form of open questions. All answers from the questionnaire are accompanied by explanations so that it is possible to answer the same question with different explanations. Secondary data is obtained from reference sources, such as the internet, books, journals, proceedings and other scientific papers.

Data processing is done by grouping the answers to the questionnaire according to the type of question. Grouping the answers to the questionnaire

based on the respondents' answers, then calculating the percentage. The answers to the six questionnaires from the respondents were processed in the form of a pie chart, while one question was an open essay in nature, the answers were compiled and grouped based on the same, almost the same and different answers. The answers of the same and almost the same respondents were put together. The percentage results of the compilation and grouping of answers are calculated. The results of data processing were analyzed, compared with reference sources related to the title and research objectives. The research results are expected to become information which is then discussed in the discussion and concluded.

#### **4. RESULTS AND DISCUSSION :**

According to Rafi Saumi Rustian Social, media is a medium for socializing with each other and it is done online which allows humans to communicate with each other, interact with each other without being limited by space and time. Social media removes human boundaries to socialize, space, time so that interaction/communication can be done where, when, how far apart, day or night. Social media has a big impact on a person's life, what is originally "small" can instantly become big and vice versa "big" people can become "small" in a second. Social media can be grouped into several major sections, namely:

1. Social Networks, social media for socializing and interacting (Facebook, myspace, hi5, Linked in, bebo, etc.)
2. Discuss, social media that facilitates groups of people to chat and discuss (google talk, yahoo! M, skype, forum, etc.)
3. Share, social media that facilitates us sharing files, videos, music, etc. (youtube, slideshare, feedback, flickr, crowdstorm, etc.)
4. Publish, (wordpress, wikipedia, blog, wiki, digg, etc.)
5. Social games, social media in the form of games that can be done or played together (koongregate, doof, pogo, cafe.com, etc.)
6. MMO (cartrider, warcraft, neopets, conan, etc)
7. Virtual worlds (habbo, imvu, starday, etc.)
8. Livecast (y! Live, blog tv, justin tv, listream tv, livecastr, etc.)
9. Livestream (socializr, froendsfreed, socialthings!, etc.)
10. Micro blog (twitter, plurk, pownce, twirxr, plazes, tweetpeek, etc.)

According to Kotler and Keller (2016: 642) define social media as a tool or method used by consumers to share information in the form of text, images, audio and video with other people and companies or vice versa. States that when we examine the definition of social media, the following criteria emerge: 1) Internet-based; 2) Users generate and publish information; 3) Communities

sharing posts, comments, data, even hobbies; 4) Multimedia; 5) Can directly publish; f) Removing geographical partitions; 7) Incorporate old and new internet technologies. In contrast to traditional media (mainstream media), Social Media has the following special characteristics: a) Reach. Social Media has a fairly large reach, from a small scale to a global audience. In addition, social media has characteristics that are more decentralized, less hierarchical, and distinguished by differences in production systems and their use (multiple points of production and utility); b) Accessibility.

The benefits of social media are as a medium for marketing, trading, looking for connections, expanding friendships, etc. which can make life easier in studying, looking for work, sending assignments, looking for information, shopping. Social media or social media is a digital platform that facilitates its users to communicate with each other or share content in the form of writing, photos, videos, (Populix 2021) and is a digital platform that provides facilities for carrying out social activities for each of its users. Social media is also a social media a means to socialize with each other and be done online which allows humans to interact with each other without being limited by space and time. According to Nimda (2012) Social media is a tool that supports social interaction using internet or web-based technology that can turn communication into interactive dialogue such as creating a communication relationship between a writer and his fans (Schivinski, Bruno; Brzozowska-Woć, Magdalena; Stansbury, Ellena; Satel, Jason; Montag, Christian; Pontes, Halley M. 2020; Boyd 2007; Kiezmman 2011).

Since its inception, social media has been intended as a place for its users to easily participate, share and exchange information and ideas in virtual communities and networks. According to Dinas Tenaga Kerja & Transmigrasi Provinsi Nusa Tenggara Barat ( 2022) social media makes people's behavior patterns experience a shift in culture, ethics and existing norms, covering a large population with various ethnic, racial and religious cultures, and has a lot of potential for social change (Cahyono 2016). In addition, social media is also used to document memories, learn about and explore things, advertise yourself, and make friends as ideas grow from creating blogs, podcasts, videos, to various gaming sites (O'Keeffe, Gwenn Schurgin; Clarke-Pearson, Kathleen; Council on Communications and Media 2011).

In Indonesia, social media users have reached 190 million users, or around 70 percent of the population. According on Jemadu, Liberty (2022) based on a survey from the Indonesian Ministry of Communication and Informatics, there are around 129 million Indonesians who have active social media accounts and spend an average of 3.5 hours per day consuming the internet via mobile phones (Kominfo 2022).

In 2017, Common Sense Media again conducted a representative survey of parents of children aged 0 to 8 years and found that 4% of children at this

age use social media sites such as Instagram, Snapchat, and YouTube. According onCommon Sense Media (2017) a different survey from Common Sense also conducted a study in 2019 and managed to survey children aged 8–16 and found that around 31% of children aged 8–12 had used social media such as Snapchat, Instagram or Facebook (Common Sense Media 2019)

Lili Dahliani, (2021) wrote that several studies related to online teaching and learning had been carried out by Indonesian, CNBC (2012) and Aeni (2022). The results of this study say that online lectures have not been effective as a lecture medium, because online lectures have not been able to replace face-to-face meetings between lecturers and students. The study concluded that there was an influence between the effectiveness of online lectures on the [www.unikom.ac.id](http://www.unikom.ac.id) website on the academic achievement of Unikom students. Calculation of the coefficient of determination shows that the effect of online lectures on student academic achievement is 10.24% and 89.76% is influenced by other factors besides online lectures (Indonesian, CNBC 2022). The results of other studies show that the online lecture system has a positive contribution to reducing disparities in the quality of tertiary institutions in Indonesia. Some indications include 1) minimizing the limited access to quality higher education, because universities in remote areas can access quality higher education in big cities. 2) break the limitations of facilities that have been considered as one of the obstacles to the low quality of higher education. The online lecture system does not require super-sophisticated and expensive facilities. It is enough to use a PC, notebook, tablet or smartphone, which are currently quite affordable for the public. 3) eliminating the limitations of understanding of certain materials. The online lecture system provides a more comprehensive understanding than conventional systems, because the material is presented digitally and in animated form. 4) The online lecture system provides broad access to educational resources, especially those at leading universities (Nimda 2012).

One of the alternative solutions to the problem of unstable signals and or lost signals is by assembling a signal amplifier. It is expected that the online teaching and learning process with a signal amplifier as described can be carried out smoothly and the learning outcomes of the course can be achieved. This HP signal amplifier consists of: booster, external and internal antennas, adapters, clamps, cables and outer antenna protective devices in the form of a cover box. The work of this signal booster is determined by the frequency of the booster which is influenced by the type of cellphone/smartphone, the type of SIM card, the provider chosen for the cellphone. Currently, what is already on the online market is a booster for Telkomsel 3G sim cards with a frequency of 1800-2100 MHz. The assembled signal amplifier must be different from the current one, ie. the difference in frequency from the existing one, is adjusted to the type of cell phone, sim

card and provider in the student's domicile area. So that the results of the signal amplifier assembly can be used by various types of cellphones with different simcards and providers according to their respective frequencies.

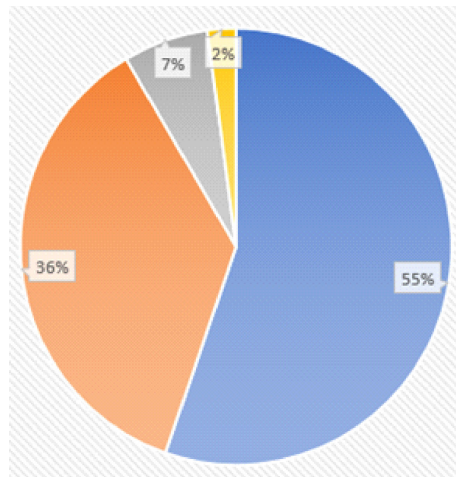
The social impact of this signal amplifier device in the long run is expected to be used throughout Indonesia not only by IPB Vocational School students, especially the TIB and TMP study programs who are domiciled in areas where simple polls are held but can also be used by other parties who need, such as: remote village communities, farmers. Government officials, health workers in remote areas, fishermen or other marginalized communities who need signal boosters on their cell phones. The assembly of this signal amplifier can technically be carried out in all regions of Indonesia by obtaining data on the most simcard users and cellphone providers. Next, we look at the frequency of the most providers used in the region. The assembly of the tool is adjusted to the frequency data that is owned. The assembly of this signal amplifier can also be carried out in all parts of Indonesia, in the western, central and eastern parts of Indonesia, so that related problems disappear and unstable signals can be resolved. Research Dinas Tenaga Kerja & Transmigrasi Provinsi Nusa Tenggara Barat 2022 explains that internet communication media can be contacted at any time, meaning students can take advantage of educational programs provided on the internet at any time according to their free time, so that the space and time constraints they face in finding learning resources can be overcome. Various possibilities for the development and application of IT for education can occur including the lost and less stable signal conditions, considering that the use of IT in Indonesia has just entered the learning stage. Information represented by computers connected to the internet as the main medium has been able to make such a large contribution to the educational process. This interactive technology provides the impetus for market transformation into the role of the teacher: from information to transformation. Every school system needs to moderate with technology that allows them to learn faster, better, and smarter. Information Technology is the key to a better future school model.

The stages of signal amplifier assembly activities technically consist of 3 stages, namely: 1). pre assembly, 2). assembly process, and 3). post assembly. Activities carried out in pre-assembly activities are determining the sim card and provider that are used the most for cellphones, this activity is needed to determine the appropriate frequency for signal amplifier devices, including purchasing equipment. The process of assembling a signal amplifier consists of 2 stages, namely: synchronizing the frequencies from the provider and the signal amplifier, then placing the device in a suitable and safe place and adjusting it to the available electric power. The activity after assembling the signal amplifier is testing the signal strength after using the signal amplifier, whether the signal has been caught by the cellphone or not. Activities for all

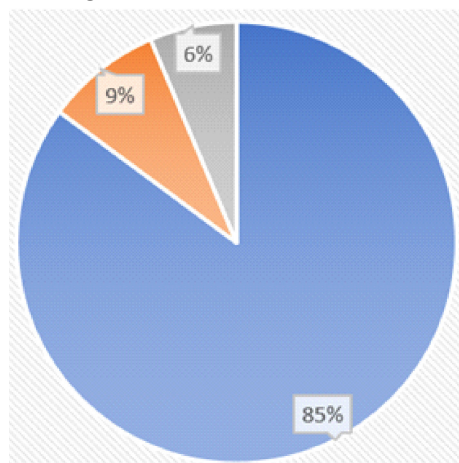
stages of assembly activities are planned for 10 days (Tysara & Fahrudin 2021).

The choice of lecture methods used in online teaching and learning is good, especially for carrying out practicums to determine the achievement of LO courses. The creativity of a lecturer to pour lecture material into the form of audio-visual/video shows and display it online until the material is understood and understood by students. Online teaching and learning activities are arranged in collaboration between fields of knowledge related to the TMP study program as well as the field of informatics, in this case the Informatics study program. This collaboration forms a team of lecturers consisting of competencies that contain the substance of the topics presented in lectures and online competencies in choosing online lecture methods (Tysara & Fahrudin 2021). This collaboration is expected to produce a lecture module that makes online lectures comfortable, enjoyable and students understand the material delivered by lecturers so that there is effectiveness in achieving the LO of the courses delivered. The results of the opinion poll also show that the implementation of online teaching and learning activities is generally less effective in achieving LO, especially for practicum activities. Students get more LO with offline teaching and for students there is inefficiency when implementing online teaching and learning. One form of the ineffectiveness of online teaching and learning is that students feel confused in understanding lecture material, especially practicum in the TMP study program, even though the lecturer provides opportunities for questions and discussion sessions. Given the government's policy, in this case the Ministry of Education and Culture, is still enforcing the implementation of online teaching and learning during the new normal period until 2021, it is necessary to review the online teaching and learning method that has been implemented so far in TMP study programs so that it can minimize the obstacles encountered (if it is not possible to eliminate obstacles and the LO of lectures is achieved and students are not burdened with the cost of buying a data package (quota) from the provider. The choice of method for implementing online teaching and learning related to this needs to be considered by competent parties in achieving LO teaching online in TMP study programs.

The results of the questionnaire which were distributed to 47 students showed that in the first question, did the students agree to use online lectures? The conclusions from these questions can be seen in the following piechart:

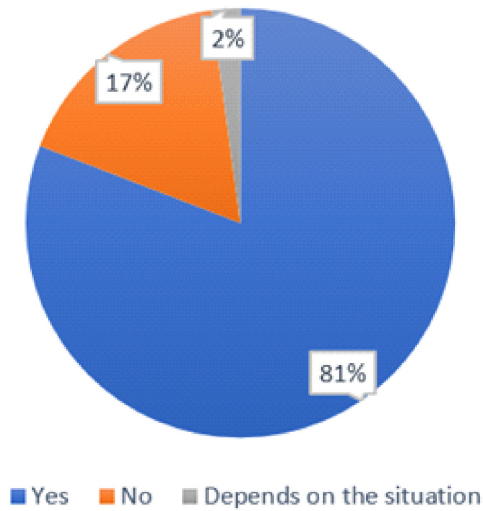
*Figure 1. Lecture classes*

From the pie chart above, it can be seen that out of 47 students, 55% of students agree that lecture classes are conducted online. The remaining 36% of the total 47 students chose offline lectures. 55% of students agreed with online lectures, the majority said that the lecture class had material presentation and discussion activities, so the class would be very effective if it was conducted online, be it with the Learning management System (LMS) of IPB University or using social media such as YouTube. In addition, the material can be played repeatedly, especially for students who want to understand the material carefully. But on the other hand, some students who disagree with online lectures argue that online lecture activities are only needed for students who have a bad signal. 36% of students feel that they are less focused when studying online.

*Figure 2. Practicum Classes*

In pie chart 2 above, it shows that 85% of students choose to do practical classes offline. Most students said that if the practicum class was conducted offline, it would be more effective. If you are going to have a discussion directly, it will be more fun. What's more, if you still don't understand, you can ask the lecturer or assistant lecturer directly. 9% of students from the pie chart above stated that practicum classes would be more effective if they were done offline because they were more focused. However, there is one thing that is different, there is 6% of practicum classes which will be conducted in a hybrid manner. Where the practicum class will be conducted online if the material is presented, if the practical class is in the field, it will be better if it is done offline.

*Figure 3. Practicum classes are held offline*



The pie chart above from 74 respondents shows that 81% said that practicum classes would be easier to do offline. They argue that practicum classes will be easier to understand offline, compared to online. While 17% of respondents choose online and 2% choose depending on the situation. If the situation can be carried out online, it will be more effective. Like playing videos uploaded on social media because they can be played repeatedly.

Figure 4. Social media plays an important role in lectures

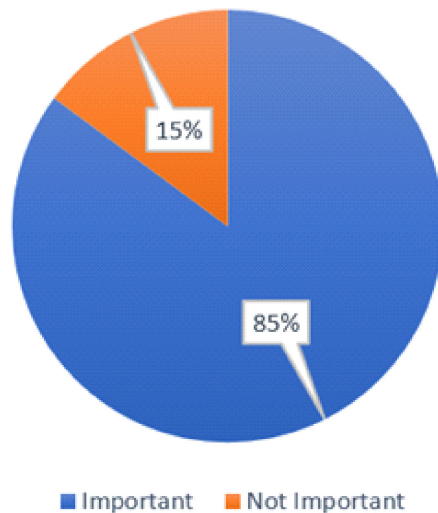


Figure 4 shows that the majority of students strongly agree that social media plays a big role in lectures. 85 % of 47 students said that social media is important. The information we have explored shows that using social media is more interesting. Because now is the era of technology, where we have to know how to operate social media. On the other hand, when the learning process takes place using social media, the learning material that has been given can be studied again by replaying the YouTube page that has been given.

## 5. CONCLUSION :

From the research above, it is known that 85% of respondents from 47 population stated that learning media using social media is very necessary, they think that with social media, lessons that are sometimes only monotonous in the classroom will become more interesting. With several types of media, like YouTube, for example, it will make them more interested in listening and can be played back when they want to repeat material.

From the results above, it is hoped that teachers, teachers, and lecturers will become agile learners, especially those related to technology. Because now the development of technology is very fast, so it is hoped that technology can be used as an interesting learning medium for students. So that when technology can improve students' learning abilities, it is hoped that in the future it will be able to increase students' academic abilities.

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## Chapter

# 6

## Fashion Diplomacy in Jokowi's Era: Dressing for Diversity

— PutuRatihKumalaDewi

### **Abstract :**

*President Joko Widodo or known as Jokowi is the Indonesian president who is most highlighted by his dress style. Not only his casual clothes when he went to the field to meet civil society, but Joko Widodo's style of dress during formal state events is also a concern. Joko Widodo often uses traditional costumes originating from various regions in Indonesia during state events. Traditional costumes are elements of Indonesian culture that have a very high value. Culture as part of diplomacy is crucial and being prioritized in line with Indonesia's foreign policy in the formation of nation branding. This article aims to describe the ways Indonesian President, Joko Widodo, conducts a cultural diversity of Indonesia through fashion diplomacy. The qualitative research method is used in this paper. The data used were gathered from official Indonesian government websites and national media coverages from 2017 to 2022, during Joko Widodo's administration. By using the concept of fashion diplomacy and theory symbol, the author finds that Joko Widodo's fashion style is his affirmation as head of state of the Republic of Indonesia. Jokowi's fashion style is not only meant to awaken the diversity of national identities for Indonesian political elites and society, but also to promote Indonesia's cultural heritage richness to the world.*

**Keywords:** Culture, Diversity, Fashion Diplomacy, Jokowi, Indonesia

### **1. Introduction :**

President Joko Widodo (known as Jokowi) is the 7th Indonesian president of the Republic of Indonesia which was published since 20 October 2014.

President Joko Widodo, who has been running for DKI Jakarta governor until the President Election (first round), has already attached his political views to certain symbols, particularly his attire. At first, Jokowi attracted public attention with the plaid shirt. At that time, Jokowi was identical to wearing a blue, red and white plaid shirt. This plaid shirt symbolizes the diversity of the society that he will lead, while rolled up sleeves represent the leader's attitude of being ready to step in right away for his society. It forges a new "identity" for the Indonesian head of state, emphasizing the terms "Indonesia" in the eyes of the world's political actors at the time.

Not only that, President Joko Widodo is also famous for wearing a white shirt. Since being elected as President in 2014, Joko Widodo has transformed his appearance by no longer wearing a plaid shirt. On his first day as president, Jokowi introduced his cabinet wearing a white shirt. Jokowi asked all his ministers to attend wearing white shirts and black trousers. Some ministers even looked similar to President Joko Widodo by rolling up their sleeves.

President Joko Widodo said if he wants to work, wear a white shirt and roll up the sleeves means you are ready to work. This correlates with the cabinet's tagline, namely, work, work, work (Pudjiarti, 2014). In addition, white shirts are used because they are cheap and symbolize simplicity (Rini, 2014). Of course, what he wears has little bearing on how he will rule.

Not only that, President Joko Widodo has also attracted public attention with his appearance, which often uses traditional clothes from various regions of Indonesia at various state events. On various official visits to the regions, President Joko Widodo uses traditional costumes from the local area as a form of respect for local culture. What caught the public's attention both nationally and internationally was the moment of the 72nd celebration of the Independence Day of Indonesia on August 17th, 2017. This celebration was different from previous year's celebration. On that day, President Joko Widodo wore the traditional costumes from Tanah Bumbu, Batulicin, South Kalimantan (Indonesian Cabinet Secretariat, 2017). Every invitee, including the state representatives, also wore traditional costumes. Even though in previous years since taking office, President Joko Widodo attended the commemoration ceremony for Indonesia's Independence Day wearing a full suit combined with a red tie. The lively appearance of traditional costumes from various regions in Indonesia suddenly caught the public's attention.

Fashion and diplomacy, two seemingly unrelated topics, actually play complementary roles. The use of fashion in conveying an identity is critical. Realized or not by the wearer, fashion is an instrument of nonverbal communication. The variety of clothing types and styles combined with any model used will leave an impression on the viewer (Wiana, 2016). Fashion also can be used as a nonverbal communication tool because it contains symbols

with meanings. Fashion diplomacy is a type of negotiation practice that uses fashion or the art of dressing up to exert influence over other people or parties (Ulfah, 2021)

The use of fashion by politicians and diplomats demonstrates that fashion diplomacy has now become a requirement for global leaders. Fashion diplomacy can now be used to convey political messages as a form of soft power to connect countries and improve relations. It can help with city branding, political branding, or even a country's actor's personal branding. It is possible because people's public attire and presentation will change. Fashion diplomacy can be viewed as the key to state leaders' personal branding. However, social media has increased the importance of leaders' personal branding. Personal branding, social media, and summit gifts enable leaders to control the narrative and shape perceptions on a global scale, reaching citizens from other countries. Leaders are now not only leaders, but also social media influencers.

Based on the background, this article aims to describe the ways of Joko Widodo as Indonesian President, conducts a cultural diversity of Indonesia through fashion diplomacy. The author will also elaborate how social media used as media of fashion diplomacy as part of public diplomacy. This relates to the reach of social media to a broad public, both nationally and internationally.

## **2. Material and Methods :**

### **2.1 Literature Review :**

In this study, the authors used three literatures as references for previous studies. The first article is from Wiana (2016) which discusses fashion as a form of nonverbal communication. In her writing, Wiana discusses the use and meaning of fashion from semiotic studies. Semiotics is a tool for studying the structure, type, typology, and relations of signs and their use in society. Fashion can effectively reflect the identity of the wearer. Besides that, it is also used to communicate the situation and condition of the wearer. Fashion not only reflects and translates culture but also creates a visual value model that can help us to show certain stylistic tendencies (Wiana, 2016). This paper helps writers understand that fashion is a symbol and a sign as well as a means of conveying messages from the wearer to the public. However, this paper does not specifically discuss fashion diplomacy carried out by heads of state.

The second literature was written by Roces and Edwards (2008) which highlighted the politics of clothing in Asia and America. In their writing, Roces and Edwards (2008) explained that there is a message to be conveyed in the use of clothing. Roces and Edwards exemplify Mahatma Gandhi and Sukarno as major political figures from Asia. Gandhi's traditional Gujarati

turban is considered to reflect his simplicity and love for his culture. Gandhi always wore these clothes when he met officials of other countries or people who loved him. While Sukarno's black skullcap depicts authority and firmness, as well as his identity as a Muslim and a symbol of Indonesian nationalism. This shows that there is a message that even traditional costume is equivalent to the Western world's version of formal clothing. Roces and Edwards (2008) writing is useful for writers in understanding the use of clothing, especially traditional clothing as an instrument of diplomacy and conveying messages. However, Roces and Edwards did not discuss the fashion diplomacy of the Indonesian president during Joko Widodo's reign, so this will be the novelty that the author offers through this research.

The third literature is written by Ulfah (2021) discussed the strategy of the Indonesian government in implementing Fashion Diplomacy. Fashion Diplomacy in Indonesia has actually started since President Suharto's administration. At that time, the fashion diplomacy that stood out was from the First Lady, Siti Hartinah Suharto. First Lady Siti Hartinah Suharto. At the time, the way Siti Hartinah Soeharto dressed represented the Javanization era, as evidenced by her choice to wear Kebaya, Batik, and Konde (Java Bun) from Javanese culture. Kebaya was chosen to represent the Indonesian female identity, which values female nature. Because Batik has different patterns that tell different stories and values about Indonesia. And it creates a lot of following messages in the way she dressed. Ulfah (2021) also mentioned Joko Widodo's fashion diplomacy. Through his attire, President Joko Widodo attached his political views to certain symbols. The plaid rolled up sleeves shirt that he wore symbolizes the diversity of the society that he will lead, while the sleeves rolled up represent the leader's attitude of being ready to step in right away for his society. Ulfah (2021) discusses fashion diplomacy as an identity, a promotion as a city branding tool including the role of the media as an important actor that supports fashion diplomacy in Indonesia.

The three literatures used as literature review have the same topic as this research, namely discussing the relationship between clothing and politics, which is a means of conveying political messages. However, among the three journals there is no article that discusses President Joko Widodo's fashion diplomacy using traditional clothes. These literatures is not specifically discuss about fashion diplomacy of the Indonesian president during Joko Widodo's reign, so this is going to be the novelty that the author offers through this research.

## **2.2 Theoretical Framework :**

### **2.2.1 Fashion diplomacy**

Fashion and politics are closely related. Fashion and diplomacy, two seemingly different topics, actually play complementary roles. Fashion itself

is undoubtedly political and ideological tool. On the other hand, politics is not only binary but also a system of all things and manifested in all forms, including fashion. Fashion is also political where it can be used as a diplomatic tool, known as fashion diplomacy. Fashion Diplomacy is a soft diplomacy because it uses cultures, norms, and interests in its efforts. Fashion diplomacy is a term that uses fashion as a tool. Fashion is like a language that doesn't need words. Fashion is a language of nonverbal communication. It uses symbols to send messages (Wiana, 2016; Dorrance 2011).

The role of fashion in politics is very dynamic and depends on the actor. In its development, costumes worn by a state leader on the international occasions become political symbol, identity, and statement. State leaders draft their political diplomacy through their costumes. Directly or indirectly, the political actors often use their costumes as means of political campaigns and statements. Fashion used as instrument for drawing interesting or divert attention, delivering message or opinion, as well as confirming their identity through the costumes they choose to wear.

Nowadays, fashion diplomacy has become the precondition for diplomatic leaders and actors in the global era. To keep up with the international connection, many leaders attach great importance to what they wear during the diplomatic talks. This action indirectly adheres unwritten rules about fashion diplomacy. Fashion style becomes a part of important diplomacies, especially for the state officials.

Generally, costumes convey social message including personal-identity claim or culture, social group norms, convenience, and functionality (Pohan, 2018). Fashion diplomacy is an art of negotiation practice which contributes the art of dressing up to give a certain influence towards other populace or other parties (Ulfah, 2021). Fashion diplomacy refers to the subtle, sartorial choices made by world leaders (or their spouses) and is used as a form of non-verbal communication: express attitudes towards certain foreign policy issues, other notable leaders, communicate an administration's priorities or send some kind of political message (Rizwan, 2021). The term "fashion" in diplomacy can be used to reach various national interests; such as to create political/city/personal branding, to create a links to each country to build a better relationship, to exchange values, and so forth.

Fashion diplomacy is a type of negotiation practice that uses fashion or the art of dressing up to exert influence over other people or parties. Fashion diplomacy can now be used as a form of soft power to create a link between countries in order to improve relations. It can help with city branding, political branding, or even the personal branding of a country's actor. It is possible because how people dress and appear in public reveals where they come from, their social level classification, and their ability to influence others. It can be said that fashion diplomacy is part of public diplomacy.

Nye (2005) explained public diplomacy by mentioning that there are three ways in public diplomacy. The first is to build regular communication, which explains the domestic and foreign policies of a country. The second is building a strategic communication, in which a specific theme is continuously promoted by the state to the public. And the third is building long-term relationships with important individuals through programs such as scholarships, student exchanges, training, conferences, seminars and access for the media.

Fashion diplomacy is classified as public diplomacy due to the ability of fashion to trade norms and values. It is very interesting that fashion can communicate political messages significantly by disclosing a state identity. Therefore, this needs a lot of planning by a fashion consultant of the state leaders. Considering the media obsession towards the image and role of the state leaders, they must pay a close attention on how they dress or accessorize themselves in accordance with how they want to present themselves before the world. This shows that fashion, as a form of art, is more than only popular or trendy design. Fashion has an ability to connect countries through cultural and economic bonding, conveying respect to the host country, underlining the political agenda, and sending message to various social community.

Political fashion operates in accordance with the history and culture of a country (Roces and Edwards, 2008). Indonesia's strategy to put fashion diplomacy as one of the diplomacy efforts to expose its image before the world which aims for draw global affiliation is challenged. In this paper, the concept of fashion diplomacy is used to analyze the fashion diplomacy of President Joko Widodo, the president of Indonesia, when wearing the traditional costumes from various regions in Indonesia during the official state events.

### **2.2.2 Symbol Theory :**

Fashion is a nonverbal communication tool, whether the wearer realizes it or not. The variety of clothing types and forms combined with any model used will leave an impression on the viewer (Wiana, 2016). Fashion's current role as a medium for people to express themselves, which eventually gives certain social messages through symbolic means, as well as an instrument of communication, with regard to the definition which is given to the wearer. What is worn is an attempt to project an image of who the wearer is and how they want to be perceived by those who interact with it. That condition is the result of an accumulation of the entire appearance, beginning with the choice of clothing design, material, and colors and ending with the use of other complements, such as accessories.

The use of fashion in conveying an identity is critical. Fashion can also be used as a nonverbal communication tool because it contains symbols with meanings (Ulfah, 2021). The symbol theory put forward by Susanne K. Langer.

According to Susanne Langer (Morissan, 2010), living animals are dominated by feelings, but human feelings are mediated by conception, symbols, and language. A sign is a stimulus that indicates the presence of something. Sign is closely related to the meaning of the actual event. In Langer's sense, symbols are used in a more complex way by getting someone to think about something separate from their existence. A symbol is an instrument of thought. Symbols are human conceptualizations of one thing; a symbol exists for something. A symbol or set of symbols works by connecting a concept, general idea, pattern, or form.

According to Langer, the concept is the meaning that is mutually agreed upon between communicators (Chaplin, 2019). Together, the agreed meaning is the denotative meaning, on the other hand the image or personal meaning is the connotative meaning. According to Langer, the concept is a meaning that is mutually agreed upon between communicators. In this context, the mutually agreed meaning is called the denotative meaning, while the personal (subjective) meaning is called the connotative meaning. More comprehensively, Langer views meaning as a complex relationship between symbols, objects and humans involving denotative and connotative meanings. The final conclusion, symbols in the context of Langer's symbol theory, holds various concepts, ideas (ideas) and even his philosophy of thought.

Charles Sanders Pierce classified the types of signs based on the observed object into the three characteristics, namely icon, index and symbol. Icon is the likeness relationship between a sign and an object or reference. An index is a sign that indicates the presence of casual relationship with an object or the presence of an entanglement with an object. While a symbol is a sign that is based on mutually agreed-upon rules, this sign indicates the relationship between the signified and the signifier (Atkin, 2006).

Fashion, when worn by heads of state, becomes an instrument for conveying messages, where there is meaning and value to the symbols used to be conveyed to the public. This is in line with the statement that fashion can also be used as a nonverbal communication tool because it contains symbols with meanings (Ulfah, 2021). Symbols in the context of Langer's symbol theory, holds various concepts, ideas (ideas) and even his philosophy of thought. Although the symbol is not the value itself, but the symbol is absolutely required for the benefit of comprehension of the values that represented.

The various types of sign phenomena that occur in society frequently switch roles, depending on how large the observer's reference on the object being observed is. A "symbol" is frequently changed to an "icon" because the observer's comprehension is limited to the physical manifestation or form of the observed sign. Another instance occurred when observers had a good understanding and reference about the observed object, so what was originally only implying an icon could now be interpreted as a symbol. The

use of traditional clothing is one example. An observer who understands the philosophy on parts of the dress will regard that dress as a symbol of his country; however, if the observer lacks references about the meaning of the philosophy of the observed dress, it will only become an icon from a specific area.

In this research symbol theory will be used to examine traditional clothes as icon can be interpreted as symbol when President Joko Widodo used it. Traditional also be used as a nonverbal communication tool because it contains symbols with meanings. The use of fashion in conveying an identity is critical. Fashion can also be used as a nonverbal communication tool because it contains symbols with meanings.

### **2.3 Methods :**

This research used descriptive qualitative method. Qualitative methods based on research procedures that produce descriptive data, in the form of written words of observed behavior (Moleong, 2005). The implementation of this descriptive research method is not limited to the collection and compilation of data but includes analysis and interpretation of the meaning of the data. This study emphasizes the technique of library research. The analysis is carried out based on secondary data related to Indonesia's fashion diplomacy and President Joko Widodo attire. The data were obtained through the study of related literatures, books, journals, magazines, and articles both online and offline, and searches on the official website of the Indonesia government as well as national and international mass media. A descriptive analysis was used, which is a research method that seeks to collect, compile, and interpret existing data with the goal of describing or explaining events. The author intends to use this descriptive method to learn about the President Joko Widodo's strategy for implementing fashion diplomacy.

## **3. Results and Discussion :**

### **3.1 President Joko Widodo and traditional costumes**

Indonesia is rich in cultural varieties, in terms of customs, local language, tradition, and traditional costumes. Traditional costumes are usually worn in various events, and it makes people want to know every Indonesian traditional costumes. Every region has its own characteristic with its respective meaning.

The government and representatives of Indonesia often display the traditional costumes from around the regions. This is specifically done during the presidential era of President Joko Widodo. During his two leadership periods, President Joko Widodo often wore traditional costumes in various state events. He actively introduced the richness of Indonesian cultures from the traditional costumes he wore in the public during the national celebration days. He also wore different traditional costumes on each occasion.

President Joko Widodo made the wearing of traditional costumes as a habit, especially when delivering a speech every August 16<sup>th</sup>. This distinctive habit was started by President Joko Widodo since 2019. The previous state leader only wore formal suits when delivering a speech to celebrate the Independence Day of Indonesia. President Joko Widodo was different because he always wore traditional costumes every August 17<sup>th</sup>, the Independence Day of Indonesia. This event was a very significant event to expose Indonesian local culture since it was attended by thousand people including many important figures such as state officials, Indonesian Army and Police, the representatives of foreign countries, and Indonesian people in common.

President Joko Widodo consistently promoted Indonesian customs and culture through the wearing of traditional costumes in various official events. Below are the traditional costumes of Indonesia ever worn by President Joko Widodo:

**a. *Traditional costumes from Bugis, South Sulawesi :***

The costumes worn by President Joko Widodo in the 2017 Annual Session of the People's Consultative Assembly were from Bugis, South Sulawesi (Nabilla, 2022). According to the notes referring to the traditional costumes from Bugis, these costumes were worn with *paroci* (long pants), *lipa garusuk* (sarong) and *passapu* (headgear like *peci*). These costumes are generally closed suit with long sleeves, collar, and buttons.

**b. *Traditional costumes from Tanah Bumbu, Batulicin, South Kalimantan:***

During the 72<sup>nd</sup> celebration of the Independence Day of Indonesia on August 17<sup>th</sup>, 2017, President Joko Widodo wore the traditional costumes from Tanah Bumbu, Batulicin, South Kalimantan (Indonesian Cabinet Secretariat, 2017). This celebration was different from previous year's celebration. On that day, every invitee, including the state representatives, wore traditional costumes.

These traditional costumes were also re-worn by President Joko Widodo during the Pancasila's Day ceremony in 2021. These are black suit with gold ornament. The black suit with *cekak musang* without buttons symbolizes good manners and respect the diversity. Besides, they also represent how strong the custom to unify the nation. The gold ornament in the chest symbolizes a wise leader. The inner part of the costumes, *teluk balana*, symbolizes the religious costumes. *Laung*, the headgear, symbolizes power and authority. As the lower costumes, these costumes are also worn with typical sarong from South Kalimantan. The long pants, *tapih*, symbolizes loyalty. Sarong symbolizes hard and skillful worker. Belt, *pendeng*, symbolizes simplicity. These costumes were also worn in the Pancasila's Day ceremony in 2021 (Arini, 2021).

**c. Traditional costumes from Aceh :**

During the 73<sup>rd</sup> celebration of the Independence Day of Indonesia on August 17<sup>th</sup>, 2018, President Joko Widodo chose to wear the traditional costumes from Aceh. President Joko Widodo wore the costumes commonly worn in traditional ceremonies or official events i.e., *meukeusah*, *siluweu*, *ijo krong*, *meukeutop*, and *rencong*, the traditional weapon from Aceh, (Ministry of State Secretariat of the Republic Indonesia, 2018). The traditional costumes that President Joko Widodo wore were *Meukeusah* shirt with a headgear. *Meukeusah* shirt is a costume made of black woven silk, usually called *Linto Baro*. The black color symbolizes greatness (Setiawan, 2022).

**d. Traditional costumes from Sasak :**

In the 2019 Annual Session of the People's Consultative Assembly, the Joint Session of the House of Representatives and the Regional Representative Council, President Joko Widodo wore golden shirt called *Pegon* from Sasak, West Nusa Tenggara (NTB). *Pegon* looks like a suit since it was acculturated from traditional Javanese and European suit. There is also a headgear with gold motifs, an ethnical ornament from Sasak (Nabilla, 2022). *Pegon* symbolizes greatness and modesty (Kompas, 2022).

**e. Traditional costumes from Klungkung, Bali :**

During the 74<sup>th</sup> celebration of the Independence Day of Indonesia on August 17<sup>th</sup>, 2019, President Joko Widodo wore traditional costumes from Klungkung, Bali. The costumes were equipped with woven *songket* and *endek* as the lower costumes, headgear, and *keris* tucked into the long pants. President Joko Widodo's traditional costumes were black, with gold brocade, along with a headgear bearing gold motifs (Tempo, 2019).

**f. Traditional costumes from Sabu Raijua :**

In the 2020 Annual Session of the People's Consultative Assembly, the Joint Session of the House of Representatives and the Regional Representative Council, President Joko Widodo wore traditional costumes from Sabu, East Nusa Tenggara (NTT). The Sabu tribe is an ethnicity group living in Sawu and Raijua Islands, NTT (Kompas, 2022). The traditional costumes worn by President Joko Widodo consist of black shirt with long sleeves, golden flowery sling cloth, and a headgear with similar pattern.

**g. Traditional costumes from South Central Timor :**

During the 75<sup>th</sup> celebration of the Independence Day of Indonesia on August 17<sup>th</sup>, 2020, President Joko Widodo wore the traditional costumes from South Central Timor, East Nusa Tenggara, combined with *Berantai Nunkolo* cloth, a traditional woven textile. Based on the Press Bureau of Presidential Secretariat, the head tie symbolizes a crown or the greatness of

the King. The betel and lime bag symbolizes the culture of *menyirih* from Nunkolo people, South Central Timor. The betel and lime bag also symbolizes the culture of unity, affection, and respect (Prasetia, 2020).

***h. Traditional costumes from Baduy :***

In the 2021 Annual Session of the People's Consultative Assembly, the Joint Session of the House of Representatives and the Regional Representative Council, President Joko Widodo wore a traditional black shirt along with blue headgear, typical costumes for men in Baduy. The Baduy tribe is known as rather reclusive tribe with a rich culture. President Jokowi is wearing a *jamang sangsang*, a typical clothing of the Baduy tribe, specifically the Outer Baduy Tribe which is characterized by the use of black and dark blue. The typical Baduy clothing was specifically chosen by President Jokowi as a tribute as well as a tribute to the nobility of the customary and cultural values of the Baduy tribe (Antara, 2021). The costumes symbolize a leader who fights for the rights, cultures, and native lands of Indonesia (Mihardi, 2021). In preparing the costumes, the president was also accompanied by Mr. Jaro Saija, the customary elder of Baduy and the head of the Kanekes Village.

***i. Pepadun traditional costumes from Lampung :***

During the 76<sup>th</sup> celebration of the Independence Day of Indonesia on August 17<sup>th</sup>, 2021, President Joko Widodo wore *Pepaduan* traditional costumes from Lampung. The costumes consist of white long-sleeved shirt combined with white long pants. The long pants are covered from waist to knee by *tumpalsarong*, a typical *sarong* from Lampung. They were then accessorized with all red scarves, belts, and headgear (Presmedia, 2022).

***j. Paksian traditional costumes from Bangka Belitung :***

In the 2022 Annual Session of the People's Consultative Assembly, the Joint Session of the House of Representatives and the Regional Representative Council, President Joko Widodo wore the *Paksian* traditional costumes from Bangka Belitung. The president wore green toska calf-length cloak with the bamboo-shoot ornament in the edge, scarf, shirt, and pants with the same color. The bamboo-shoot motif symbolizes harmony. The green color symbolizes coolness, hope, and growth. According to the Presidential Secretariat of the Republic of Indonesia, this color represents "green future" (Kompas, 2022). This is aimed to send an optimism message. For the headgear, the president wore khaki headgear or *sungkon*. Khaki, derived from gold color, symbolizes prosperity and wealth. The gold color is represented by woven *sarong* combined with red color behind the cloak worn by the president. The president wanted to deliver a message about the unity by wearing the *Paksian* costumes which combine Arabic, Malayan, and Chinese culture.

***k. Dolomani traditional costumes from Buton, Southeast Sulawesi :***

During the 77<sup>th</sup> celebration of the Independence Day of Indonesia on August 17<sup>th</sup>, 2022, President Joko Widodo wore the *Dolomani* traditional costumes from Buton, Southeast Sulawesi. These are the traditional costumes of the Sultan of Buton, consisting of shirts, pants, *sarong*, and *peci*. The costumes worn by President Joko Widodo were long red cloak with white ornament along the edge. The president also wore red long pants with the white ornament. Inside the long red cloak, President Joko Widodo wore broken-white shirt ornamented with sequins and cloak ornament. The round headgear was white, and the *sarong* was white and brown. The *dolomani* traditional costumes have a lot of philosophy. *Rongo* floral embroidery symbolizes a journey of a leader, coming from the bottom, rising to the top, and returning to be a commoner. Local-plant ornament is beautiful but itchy, symbolizing that a leader must alert to danger. The headgear, decorated with flowers and calligraphy, symbolizes that a leader must be credible and prioritize people's interest over his (The Consulate of the Republic of Indonesia in Darwin, 2022).

***l. Traditional costumes from Bali :***

President Joko Widodo wore traditional costumes from Bali when welcoming the state leaders and international representatives in the Welcoming Dinner and Cultural Performance event as a series of the 2022 G20 Bali Summit. This is a diplomatic effort of the Indonesian leader made to introduce the Balinese culture to the world. One of the introduced cultures was the beautiful and unique, traditional costumes from Bali. The Balinese traditional costumes are also a promotional medium for culture-based tourism (Nusa Bali, 2022). The Balinese traditional costumes do not only present physical beauty, but also bear the philosophical values of cultural civilization.

***m. Traditional costumes from Toba, North Sumatra :***

President Joko Widodo presented on stage wearing traditional costumes from Toba during the activity series in Medan, North Sumatra, in July 2022.

***n. Traditional costumes from Sumba :***

President Joko Widodo presented on stage wearing traditional costumes from Sumba, when attending the Sandelwood Horse Parade and the 2017 Sumba *Ikat* Weaving Festival.

***o. Traditional costumes from Nias :***

President Joko Widodo and the first lady wore the honorable, traditional costumes from Nias. The costumes were yellow with red motifs. The traditional costumes worn by President Joko Widodo was called *Baru Oholu*, and the traditional costumes worn by the First Lady was called *Öröba Si'öli*.

The political costumes operate in accordance with the history and culture of a country (Roces and Edwards, 2008). Through this fashion diplomacy, President Joko Widodo aimed to respect the local cultures. The Indonesian culture is very important for the state leader, so he is aware to give an access for the local culture to be nationally exposed. Fashion diplomacy is classified as public diplomacy due to the ability of fashion to trade norms and values. However, Fashion Diplomacy is viewed as an open door to more international interactions, the creation of a country's identity, the linking of people with many differences, and is soon expected to be a strategic communication tool to aid Indonesia's cultural and political campaigns because fashion has a strong nonverbal way of producing a new value.

According to Nye (2005), the fashion diplomacy carried out by President Joko Widodo can be classified as a form of building a strategic communication. This is because specific themes related to diversity are continuously extended to the public. There is a value to be conveyed through the use of traditional costumes from various regions in Indonesia. This is in line with the thinking of Roces and Edwards (2008) that political fashion operates according to the history and culture of a country. By revealing the identity of a country, fashion can effectively communicate political messages. Indonesia's strategy in utilizing fashion diplomacy is one of its diplomatic efforts to expose its image to the world and support nation branding to attract global affiliates.

### **3.2 Analysis of the Meaning of Fashion Diplomacy in the President Joko WidodoEra :**

The appearance of President Joko Widodo when wearing traditional costumes from various regions of Indonesia during the official events has desired meanings and symbols, communicated to the Indonesian people. Traditional costumes can only be worn in a formal event by the power holder. Culture signs through the traditional costumes can give rise to political interpretations, especially when they are worn by the state leader in formal events.

A state leader is the face of a country. The traditional costumes worn by President Joko Widodo are the affirmation that he is the leader of the Republic of Indonesia. Fashion, when worn by heads of state, becomes an instrument for conveying messages, where there is meaning and value to the symbols used to be conveyed to the public. This is in line with the statement that fashion can also be used as a nonverbal communication tool because it contains symbols with meanings (Ulfah, 2021). President Joko Widodo deliberately gives an access to the local culture to be nationally and internationally exposed. He also intends to exhibit the diversity of Indonesian indigenous culture. This shows that he is a leader who upholds the culture of his country.

Symbols in the context of Langer's symbol theory, holds various concepts, ideas (ideas) and even the philosophy of thought (Morissan, 2010). Traditional costumes represent symbol and meaning. In President Joko Widodo's fashion diplomacy, traditional costumes are symbols to convey messages. Culturally, Indonesia is diverse and the wearing of the traditional costumes from various regions when attending various ceremonies represents the richness of diverse cultures of Indonesia. The diversity as an identity is highlighted here. This is in line with the Indonesia's philosophy, *Bhinneka Tunggal Ika*, which upholds the value of unity in diversity.

President Joko Widodo intends to emphasize diversity as the Indonesian identity. All traditional costumes worn by President Joko Widodo have different philosophy, and harmony as a message is delivered through diversity and various philosophies. This is in line with Rizwan's opinion (2021) where fashion diplomacy refers to world leaders' subtle sartorial choices and is used as a form of nonverbal communication: express feelings about specific foreign policy issues, other notable leaders, communicate an administration's priorities, or send a political message.

Meaning or message is inseparable from someone's social action. Based on the classification of the types of signs by Pierce which is divided into three characteristics, namely icons, indexes and symbols (Atkin, 2006), traditional clothes from various regions in Indonesia are regional icons. When used by President Joko Widodo in various official state events, the icon can now be interpreted as a symbol. When the observer has a good understanding and reference of the object being observed, so that what previously only implied an icon can now be interpreted as a symbol. As in the use of traditional costumes by President Joko Widodo. People who understand the philosophy on the parts of traditional costumes will consider these clothes as a symbol of the country.

According to Shamsuddin Harris, a political observer, President Joko Widodo wants to show that diversity is not an issue. There is no problem with the original identity based on ethnicity (Putra, 2017). The variety of clothing types and forms combined with any model used will leave an impression on the viewer (Wiana, 2016). When a leader wears traditional costumes, he is considered a leader who respects diversity. He will be considered *bhinneka* and access cultural resource.

Through the wearing of traditional costumes, President Joko Widodo also conveys that Indonesia is plural in culture to the public. Everyone should uphold the unity in diversity. He wants to invite public in general to respect the cultural diversity. Diversity in religion, language, culture, and race cannot separate Indonesians as a unity. On the other hand, diversity is a national asset to develop the country.

Wearing traditional costumes during the official state events indirectly promotes the diversity of Indonesian culture to all over the world and exposes

the local culture internationally such as during the 2022 G20 Bali Summit. At that moment, President Jokowi attended the Welcoming Dinner and Cultural Performance event and wore traditional costumes from Bali. Here is how the Indonesian local culture becomes a part of Indonesian cultural diplomacy.

Fashion is not only used as a means of expressing oneself and forming the personal branding of a state leader. But more than that, fashion gives certain social messages through symbolic means, as well as an instrument of communication, with regard to the definition which is given to the wearer. So that when used by heads of state by reaching not only the domestic public but also foreign publics, fashion can support a country's nation branding.

In addition to introducing Indonesian culture to the international community, it also becomes the national branding efforts to strengthen the national identity. Through the wearing of traditional costumes from various regions, President Joko Widodo intends to build national character, as a country that upholds diversity and cultural richness. The government supports national culture through the local wisdom as one of the identities. Fashion is more than just costumes, and as a form of art, it has an ability to connect nations through cultural and economic bond, respect the host country, underline the political agenda, and send a message to various social community.

Moreover, the promotion can impact young generation positively. By this way, there will be more young generation who knows their customs and cultures. As the future of the nation, the young generation needs to respect diversity in their daily life, including the diverse value brought by the traditional costumes. This is a strategy for conserving culture and evoking public's sense of pride especially from the regions whose traditional costumes worn by the president.

### **3.3 Social Media Utilization in Strengthening Indonesia's Fashion Diplomacy :**

With the fast development of technology and information in this era, internet and social media have become one of the proven media effective for disseminating messages to all over the world. Social media has become an important platform in human communication, including the diplomacy through fashion which utilizes progressive technology. Currently, social media is dominant in visualizing the state officials' appearance that will be easily spread through multiple platforms. The self-visualization from the state leader through fashion grabs public attention.

There are several media used in disseminating President Joko Widodo's fashion diplomacy, i.e., the official Youtube channel owned by the Ministry of State Secretariat of the Republic of Indonesia, President Joko Widodo's Instagram and Twitter via the official account of the Presidential Staff Office (KSP). The official Youtube channel owned by the Ministry of State Secretariat

of the Republic of Indonesia actively displays the President Jokowi's video content wearing traditional costumes from various regions in Indonesia in various official state events. Besides, the video also explains the meaning of each traditional costumes. The social media, Twitter, is also used to expose the traditional costumes worn by President Joko Widodo as well as the reason to choose the costumes which is to respect the value and culture of Indonesia (Times Indonesia, 2021). The Twitter account of the Presidential Staff Office (KSP) exposing the president wearing the traditional costumes is @KSPgoid.

Aside from using the official state account, President Joko Widodo via his personal Instagram and Twitter account also posted the photos of costumes he wore. President Joko Widodo through his personal Twitter account, @jokowi, also often brings up related tweets exposing the traditional costumes he was wearing, such as this tweet *"saya menghadiri Sidang Tahunan MPR RI Tahun 2020 di Gedung di Senayan, pagi ini, dan menyampaikan Pidato Kenegaraan dalam rangka HUT ke-75 Kemerdekaan RI. Tahukah Anda, dari daerah mana gerangan busana adat yang saya kenakan ini?"* ("I attended the 2020 Annual Session of the People's Consultative Assembly in Senayan this morning, and delivered a speech in the 75<sup>th</sup> celebration of the Independence Day of Indonesia. Do you know where the traditional costumes that I am wearing come from?").

The use of social media has increased the importance of leaders' personal branding and nation branding. Social media enable leaders to control the narrative and shape perceptions not only for the domestic public but also on a global scale, reaching citizens from other countries. Social media has a great potential in reaching international public. This opens a path for diplomatic activities on social media. With social media, state leaders can communicate, interact, disseminate information about a policy, and give opinion about a problem. Through interactions on social media, people can know their state leader more. This activity evokes a sense of closeness and enhances people's trust to the state leader. This is because in its current development, leaders are now not only leaders, but also social media influencers. This shows that social media is used as a medium of fashion diplomacy as part of public diplomacy. Social media is also used to deliver a message from the costumes worn and build a positive image as well as the national branding of Indonesia. This shows the use of social media in strengthening the national identity through fashion diplomacy.

#### **4. Conclusion :**

Fashion and politics cannot be separated, especially when used by heads of state. Even fashion is used as a means of political communication where it can be used as a diplomatic tool. President Joko Widodo is the 7<sup>th</sup> President of Indonesia who has attracted public attention with his dressing style. Since 2017, Jokowi has used traditional clothing continually in various official state events. Through this fashion diplomacy, President Joko Widodo aimed to

respect the local culture. The Indonesian culture is very important for the state leader, so he is aware of giving access to the local culture to be nationally and internationally exposed. Fashion diplomacy is classified as public diplomacy due to the ability of fashion to trade norms and values.

Fashion is useful as a means of nonverbal communication. It becomes an instrument for conveying messages, where there is meaning and value to the symbols used to be conveyed to the public. When Jokowi wears traditional costumes, he is considered a leader who respects diversity. Through the wearing of traditional costumes, President Joko Widodo also conveys that Indonesia is plural in culture to the public. Culturally, Indonesia is diverse and the wearing of the traditional costumes from various regions when attending various ceremonies represents the richness of diverse cultures of Indonesia. President Joko Widodo intends to emphasize diversity as the Indonesian identity. This is in line with the Indonesia's philosophy, *Bhinneka Tunggal Ika*, which upholds the value of unity in diversity.

This dissemination is carried out through social media, both Jokowi's personal social media such as Twitter and Instagram accounts as well as official government social media such as the official Youtube channel owned by the Ministry of State Secretariat of the Republic of Indonesia, and Twitter via the official account of the Presidential Staff Office (KSP). This shows that social media is used as a medium of fashion diplomacy as part of public diplomacy. Social media is also used to deliver a message from the costumes worn and build a positive image as well as Indonesian branding. This shows the use of social media in strengthening the national identity through fashion diplomacy. By revealing the identity of Indonesia, fashion can effectively communicate political messages, expose its image to the world and support nation branding to attract global affiliates.

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## Chapter

# 7

# The Perils of Social Media: How Cancel Culture is Shaping Indonesia's Presidential Election

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### **Abstract :**

*Indonesia's presidential election in 2024 is fast approaching, and as the political climate shifts, social media users in Indonesia are exposed to a plethora of election-related content. As the presidential pre-election period approaches, political public figures become vulnerable to cancel culture. Cancel culture, a recent trend in social media refers to the act of publicly shaming a public figure who violates social norms, causing significant harm to their reputation and career. However, there is a lack of discussion surrounding the relationship between cancel culture and political public figures. This study explores the cancel culture phenomenon in Indonesia's social media sphere and its impact on political public figures. An estimate of 133 posts from chosen public figures' posts with a combined more than 300,000 comments was extracted. The posts were categorized into two: political and non-political topics. Descriptive statistics, simple sentiment analysis, and linguistic perspective were conducted to figure out which type of content attracts more negative comments. This study aims to fill this gap by examining the form of cancel culture that exists in Indonesia's social media. It also provides a deeper understanding of the strength of cancel culture in disrupting Indonesia's Presidential election in 2024.*

**Keywords:** Presidential Election 2024, Cancel Culture, Social Media

## **1. Introduction :**

With over 160 million social media users spending an average of 3 hours per day on the platforms, social media has become an integral part of Indonesians' daily lives. Instagram, TikTok, Twitter, Facebook, and WhatsApp are the most popular social media platforms in Indonesia. Instagram was Indonesia's second most popular social media platform.

Social media has created both opportunities and difficulties. People are becoming more interconnected, and information is moving faster than ever. Those who have access to social media are more vulnerable to hoaxes, fake news, and disinformation. In accordance with this, a Digital Civility Index which was published by Microsoft in 2020 showed that Indonesia has the lowest index in the Asia-Pacific. In Indonesia, hoaxes and fraud have increased the risk of digital courtesy by 13 percentage points, to 47%. Hate speech has risen five percentage points to 27%. Meanwhile, the risk of discrimination has decreased by two percentage points to 13%. According to the same index, social media is one of the places where impoliteness is prevalent (Pusparisa, 2021).

The discussion on impoliteness in social media is closely related to the recent phenomenon: cancel culture. Cancel culture has a common pattern: when a public figure or celebrity commits an act that is considered to violate societal norms, the public reacts by canceling that person, with one of the goals being to destroy the public figure's career and reputation (Romano, 2019). It targets individuals, public figures, institutions, and even countries.

The consequences of cancel culture differ according to the goals and actors involved. According to Bridges (2021), cancel culture was first identified as a weapon of the weak used to express aspirations or injustice against the dominant group, so the impact was not truly devastating. Most celebrities affected by cancellation culture can resume their lives after the uproar has slowed down, as Kanye West did in 2021. Although there are some exceptional cases where the perpetrators' illegal actions caused the counterculture movement, the perpetrator was sentenced to prison for his actions in addition to being subjected to prison culture.

When ordinary people come into contact with this culture, the outcome is quite different, and it even has the potential to destroy it. Such was the case with a public relations employee who tweeted an AIDS-related message before boarding a flight; when he arrived at his destination, his flight was canceled, and he was fired immediately (procon.org, 2022).

Likewise, politicians are also vulnerable to being canceled. The case of New York Governor Andrew Cuomo in 2021 is one example of a cancel culture aimed at politicians. After several women accused him of sexual harassment and misconduct, Cuomo faced intense public scrutiny and calls

for his resignation. Cuomo's political career was jeopardized as a result of the allegations, and many people demanded that he be held accountable for his actions. Some prominent politicians, including Democratic colleagues, have called for Cuomo's resignation or impeachment, while others have urged him to resign voluntarily. Cuomo initially refused to resign and denied the allegations, but he eventually announced his resignation in August 2021 in response to mounting pressure from his own party and the public.

Virginia Governor Ralph Northam faced calls to resign in 2020 after a photo from his medical school yearbook surfaced showing a person in blackface and another in a Ku Klux Klan robe. Northam apologized at first for the photo but later denied being in it. Despite this, many people demanded his resignation, and he was under intense pressure from within his own party.

Representative Ilhan Omar faced criticism and accusations of anti-Semitism in 2019 after making several comments deemed insensitive or offensive to the Jewish community. Some called for her resignation or punishment, while others defended her right to free speech and accused her critics of engaging in cancel culture. A year prior to Omar, Senator Al Franken resigned in 2018 after multiple women accused him of sexual harassment and misconduct. Franken initially denied the allegations but eventually apologized and resigned. Some praised Franken for accepting responsibility for his actions, while others criticized his own party's treatment of him and accused them of engaging in cancel culture.

The above cases are just a few examples of how cancel culture can be used to target politicians who are accused of wrongdoing or who hold views that some members of the public find controversial or offensive. However, we haven't found any information regarding examples of cancel culture targeting political public figures in countries outside the US.

In Indonesia, the case of Basuki Tjahja Purnama is the perfect example showing how political public figures are not safe from cancel culture. From 2014 to 2017, Ahok, also known as Basuki Tjahaja Purnama, was the governor of Jakarta, Indonesia. Ahok was charged with blasphemy in September 2016 after being accused of insulting the Quran during a public speech. The row began when Ahok quoted a Quran verse in a campaign speech and questioned whether his opponents were using the verse to mislead voters. Some conservative Muslim organizations took offense to Ahok's remarks, claiming he insulted Islam and the Quran. There were protests and demonstrations, and Ahok was eventually charged with blasphemy. The case sparked widespread outrage in Indonesia and around the world, with many people concerned about the government's handling of the situation. Despite widespread public support, Ahok was found guilty of blasphemy and

sentenced to two years in prison in May 2017. Many saw the verdict as a setback for Indonesia's reputation as a tolerant and pluralistic society.

This research aims to explore cancel culture targeting political public figures by using two public figures : Anies Baswedan and Ganjar Pranowo as our case study. The two figures were chosen for their active usage of Instagram as part of their public communication tools. Both are also expected to run for the presidential election in 2024.

#### ***Anies Baswedan :***

Anies Baswedan was officially announced as a presidential candidate in the 2024 Presidential Election by the NasDem Party on October 3, 2022, at the NasDem Tower, Gondangdia, Central Jakarta (voi. id). The Chancellor of Paramadina University for the 2007-2015 period stated his readiness to become a presidential candidate on September 16, 2022. Prior to the announcement, Baswedan served as Jakarta's Governor. Burhani (2022) stated that long before becoming the Governor of DKI Jakarta, Baswedan was considered an inspirational leader whose words were able to amaze his audience. Lai (2023) even said Baswedan was the strongest opposition to winning a pro-government candidate in the 2024 presidential election.

Baswedan cannot be separated from social media platforms. Kompas R & D monitoring using the Talkwalker application from June 19 to 25, 2022, on the figure of Baswedan on social media shows the high interest of netizens in discussing the figure, who has 4.8 million followers on Twitter and 5.9 million on Instagram (as of April 18, 2023). Kompas' R&D monitoring, netizen conversations, and mass media coverage of Baswedan generated 173,900 conversations and involved the interaction of more than one million social media users (Hendarto, 2022).

Apart from social media support, research related to Anies Baswedan's performance is also worth discussing. For instance, Zico's research (2020), shows that Anies Baswedan has not fully fulfilled his commitment to ending the Jakarta Reclamation, which was his promise during the 2017 Pilgub campaign. Then, Indriyana's research (2022) describes criticism and sarcasm on social media Twitter of Baswedan 's performance as the Governor of DKI Jakarta. The results of Indirayana's research show that semiotic elements in the content of criticism and sarcasm towards Governor Anies Bawesdan appear in content that has a satirical tone and expresses netizens' dislike of Anies Bawesdan, who is considered incompetent in managing the city of Jakarta.

#### ***Ganjar Pranowo :***

Pranowo was announced by PDI-P party leader, Megawati Soekarnoputri as presidential candidate one day before the Ied celebration on April 2023.

By the time the announcement was made, Pranowo serves as Central Java province governor. He was also subject of bullying due to his statement related with the world cup U-20.

Pranowo was a member of the House of Representatives from the PDI Perjuangan faction in the 2004-2009 and 2009-2013 periods (Kompas, 2020). He was originally a sympathizer of the PDI and supported Megawati during the party's internal conflict in 1996. After that, he chose to pursue a career in politics through the PDI-P party led by Megawati Sukarnoputri.

Pranowo is known for his criticism of President SBY for not suspending Finance Minister Sri Mulyani, which could cause tensions between state institutions. He is also known for being a member of the Special Committee on the Century Bank Inquiry and was elected as a member of the DPR monitoring team on the Century case by the PDI Perjuangan (Tempo.co, 2020).

Pranowo extensively uses social media platforms such as Twitter and Instagram to engage with the public before and during his governorship. His Instagram account @ganjar\_pranowo, has 5.5 million followers. On Twitter, he has 3.2 million followers under the user id of @ganjarpranowo. He urged local officials to be active on social media so that they could reply to and learn about the newest information from their own regions as promptly as possible. Pranowo also frequently utilizes social media to solicit feedback, criticism, and even protests from people who disagree with his views.

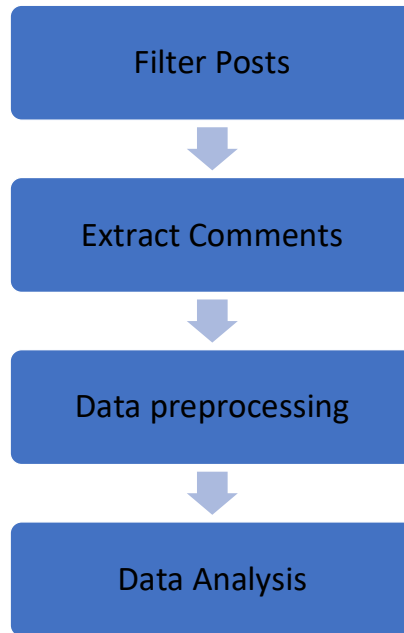
## **2. Methodology :**

This is descriptive quantitative research with data from two political public figures' Instagram accounts being extracted. Comments and captions from Anies Baswedan and Ganjar Pranowo's Instagram accounts were collected from March, 5<sup>th</sup> 2023 to April, 5<sup>th</sup> 2023. The timeline was chosen to limit the number of big data to be included in the analysis and both figures are becoming the center of attention for the U-20 world cup issue.

Data collection is taken from Instagram accounts, authors use a tool from exportcomments.com which limits a maximum of 50,000 comments per post. Exportcomments.com stated that the tools can download Instagram comments by excluding spams, allowing comments that were extracted valid for analysis.

The following figure shows the steps for data analysis:

*Figure 1. Steps for Data Analysis*



Analysis of comments data from Instagram is conducted in the following stages:

- **Filter Posts:** The first step is to filter the posts to be analyzed. In this study, posts were selected from March 5 to April 5, 2023 to examine the effect of the U20 World Cup issue on people's perspectives, as reflected in comments on the Baswedan and Pranowo Instagram accounts.
- **Extract Comments:** The next step is to extract comments and captions from the filtered posts.
- **Data preprocessing:** Before conducting data analysis, we perform data pre-processing to improve the quality of the data. This includes removing duplicates, eliminating stopwords and special characters, and reducing data dimensions for easier analysis.
- **Data Analysis:** At this stage, we conduct topic and sentiment analysis on the Instagram comments data.

### 3. Results and Discussion :

#### Descriptive Statistics

*Table 1. Descriptive Statistic of Instagram Accounts During Observation  
Period: March 5<sup>th</sup>, 2023 to April 5<sup>th</sup>, 2023*

	Anies Baswedan	Ganjar Pranowo
#Followers	5.9M	5.5M
#posts	32	101
#comments received	35,162	985,871
#likes	1,305,791	4,051,985
#videoviews	2,901,397	35,822,004
#video post	8 out of 32 posts (25%)	76 out of 102 posts (75%)

The table above shows descriptive statistics of Instagram accounts during data collection period. The huge discrepancy in the amount of video postings between Baswedan and Pranowo is an intriguing part of the table. Pranowo has 76 out of 102 video posts (75%) whereas Baswedan has just 8 out of 32 video posts (25%). This suggests that Pranowo is focusing more on creating video content, which is connecting well with his audience. It might also imply that video material is more successful in capturing the attention and engagement of the audience.

Another interesting aspect is the difference in participation levels between the two people. Baswedan has a substantially lesser number of posts and video views than Pranowo, but he has a greater number of comments and likes. This might imply that, despite creating fewer articles and videos, Baswedan's posts are very engaging and resonate strongly with his audience.

Due to the small number of combined posts from Baswedan's and Pranowos, this research conducted posts classification manually. This research classifies both figures' Instagram posts into two categories: Political Content and Non-Political content. The classification is based on the following points:

1. The presence of political party symbols in photos
2. The presence of other political figures in photos
3. The presence of the political party name in the caption and or hashtag

Photos that do not include one or more of the agreed-upon elements are classified as Non-Political. Each author is responsible for voting on the category of each post. To evaluate the categories of postings, a cumulative vote of 75% is required. If there are an equal number of votes, an author debate takes place.

**Extracted Comments :**

The tools to extract comments from Instagram accounts limit to a maximum of 50,000 comments per post. The tools automatically exclude comments that are considered spam or automated robot (bot). The table below shows the summary of extracted data, the number of posts and comments valid for analysis:

*Table 2. Summary of Extracted Data*

	Anies Baswedan	Ganjar Pranowo
Total Post Extracted	32	101
#actual comments	35,162	985,871
#comments retrieved	33,245	341,496
Percentage Retrieved	94%	34.5%

As we can see, the percentage of comments retrieved from Pranowo’s Instagram are below 50% due to the limitation of the tool that we used. However, the number of retrieved comments is still 10 times higher than Baswedan’. This figure shows us that Pranowo’s Instagram account has a higher engagement rate compared to Baswedan’s. One of the possible explanations is the issue of U-20 which attracted more people to comment on Pranowo’s posts.

Another interesting point that we can see from the table above is the number of posts that Pranowo has posted during 30 days period of our data collection. Compared to Baswedan, Pranowo recorded 101 posts, which means on average, the team posted 3 posts daily.

*Table 3. Descriptive Statistic of Posts based on Classification During the Observation Periods*

	Political Case		Non-Political Contents	
	Anies Baswedan	Ganjar Pranowo	Anies Baswedan	Ganjar Pranowo
# posts	26	14	6	87
# comments	5,422	24,210	29,740	961,661
# likes	265,970	971,941	1,039,821	3,080,044
Average Comments per Post	209	1,729	4,957	11,054
Average Likes per Post	10,230	69,424	173,304	35,403





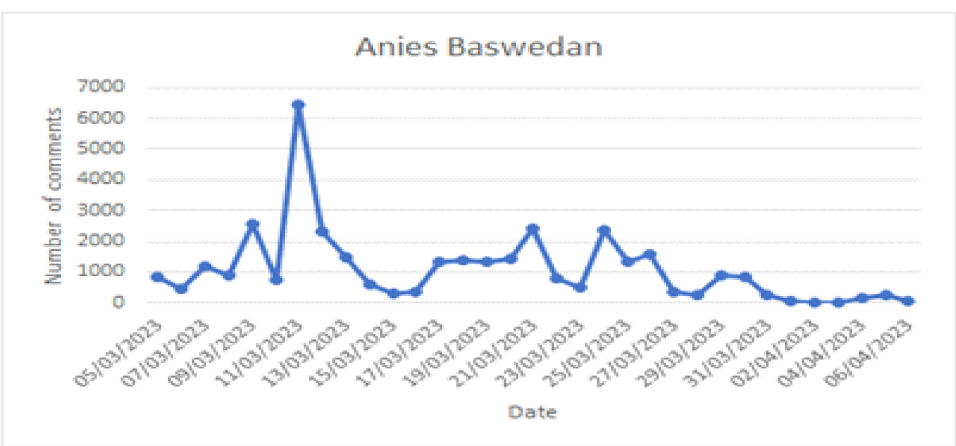
the committee and relevant parties find a way to ensure that the U-20 World Cup could go place in Indonesia without the involvement of the Israeli national team. With the issue evolving, FIFA finally postponed the drawing for U-20 World Cup later on. This, further triggered football fans to target Pranowo’s Instagram account as can be seen by the number of comments he received.

Figure 4. Timeline for Comments Pre and Post U-20 Statement on Ganjar



The picture above shows how the number of comments increased sharply on Pranowo’s Instagram account on March 31, 2023, right at the time FIFA announced that Indonesia had failed to host the U-20 World Cup. The pros and cons arising from this statement caused the number of comments on Pranowo’s account to exceed more than 70,000. The comments that he received showed negative sentiments toward him.

Figure 5. Timeline for Comments Pre and Post U-20 Statement on Ganjar



Basedan's Instagram account attracted more comments on March 13<sup>th</sup>, 2023. On March 8<sup>th</sup>, 2023, Baswedan was invited for an interview with English as the main language on ABC News Australia channel. This sparked people's interest with his English communication skill which is said to be above average. What we found is the peak of comments received was not on the date of the interview being held. Rather than 5 days after the interview was published. The same pattern appeared on Pranowo's Instagram account which were getting more comments 7 days after the initial statements.

Additional analysis showed that the negative comments toward Pranowo's posts can still be found on the five latest Instagram posts as per April 25<sup>th</sup>, 2023. By using "Israel" as a keyword, we can still find small numbers of comments. This signals that cancel cultures can be found in the form of comments and the sudden increase of comments targeting posts which lasted more than a month after the triggering statement. Our additional analysis also showed that netizen is willing to scroll down at a maximum of 10 posts prior to the date of the U-20 statement.

### *The Form of Cancel Culture :*

Based on our findings, cancel culture can shape the next presidential election in at least several forms. The first form is massive cyberbullying targeting political social media accounts to sway public opinion, most of the time, people who made harsh comments were using fake accounts.

*Figure 6. Screenshot on Cyberbullying (Source: Pranowo's Instagram Account)*



On Pranowo's case, people are targeting not only his social media account, but also his wife and kids. Pranowo perceives it as a common occurrence for internet users to voice their frustration and dissatisfaction on his social media

profiles. Nevertheless, Pranowo urged online users to refrain from targeting his spouse, Siti Atikoh Supriyanti, and his child, Muhammad Zinedine Alam Ganjar, with negative comments or personal attacks in the virtual world.

*Figure 7. Screenshot On Cyberbullying (Source: Pranowo's wife @atikoh.s Instagram Account)*



*Figure 8. Screenshot On Cyberbullying (Source: Pranowo's Son @alamganjar Instagram Account)*



The second form is the formation of hashtags to influence people's opinions and gain a wider reach. This includes hashtags to encourage others in boycott public figures. Hashtags is known to carry emotion (Mohammad and Kiritchenko, 2015), which can explain the widespread use of negative hashtags in Pranowo's Instagram comments. The presence of hashtags that contain political messages, such as #SayNoToGanjar, increases negative perceptions toward an issue (Rho and Mazmanian, 2019). In Pranowo's case, the presence of hashtags might lead other people to have a negative perception of his electability in the upcoming election.

The existence of verified accounts that left comments is the third form. Instagram's verified account option was launched in 2014 for some prominent people. In 2018, the website enabled users to request the blue tick, a sign for verified accounts. The blue tick denotes a person's or brand's legitimacy. In other words, they are accounts on the site with a large number of followers and the power to influence people's opinions.

*Figure 9. Example of Verified Account Who Wrote Cynical Comment  
(Source: Pranowo's Instagram Account)*



Our early observations showed a number of verified accounts that expressed their disappointment with Pranowo's decision. These comments that were made by verified accounts received a higher number of likes and replies. However, by the time we extracted our data, most of these comments could not be found.

The last form is the appearance of fake account with an inappropriate username depicting bullying and harassment.

**Figure 10. Fake Accounts with Inappropriate Usernames (source: authors)**

16104 ganjar_kontrol	30/03/2023	0 Ganjang anjing
17297 ganjar_kontrol2	02/04/2023	0 Pilih Ganjar yang menolak anak bangsa untuk
47274 ganjar_kontrol2	27/03/2023	0 Pak lu tau gak lagu "asede" cocoklah untuk ba
41875 ganjar_kontrol2	30/03/2023	0 Pak gua gak mau banyak bacot gua cuma mau
31495 ganjar_kontrol66	26/03/2023	0 Pak Ganjar kontrollllll memek pepep ajggg
34728 ganjar_kontrol66	29/03/2023	0 Ganjar kontrol cepat mati aja lu ngentot
16367 ganjar_kontrol66	30/03/2023	0 Sok baik lu ngentot babi kontrol kau sudah me
16395 ganjar_kontrol66	30/03/2023	0 @ramdhanlutfiyana pasti lu cucu nya pak Gar
16476 ganjar_kontrol66	30/03/2023	0 @xyt_man1 mau jadi presiden mau duit nya c
33416 ganjar_kontrolbodohtolol	26/03/2023	0 Ganjar tolollllll
12923 ganjar_kontrolbodohtolol	30/03/2023	0 Tolak Ganjar Pranowo jadi presiden untuk sel
21078 ganjar_kontrolodon	04/04/2023	0 @zaidalghfri14 tolol lu yatim,pendukung genji
10286 ganjar_kontrolodon	30/03/2023	0 GANJAR YATIM,MEMEK,KONTOL, BANGSAT,BJ
26536 ganjar_memek	29/03/2023	0 Ganjar asu
2420 ganjar_memek	31/03/2023	0 Keren pak
4862 ganjar_ntt	01/04/2023	0 Semangat Bapak 🙏🙏

Those fake accounts were identified as social bots. A study by Bessi and Ferrara (2016), as well as Kollanyi et al. (2016), revealed how the presence of social bots in the 2016 U.S. Presidential elections influence political discussions, change the public perception of political entities, and even affect the outcomes of political elections (Bessi & Farera, 2016). Social bots are being increasingly discussed in the context of political manipulation and being informed. This can be seen in the usernames and comments on these accounts on Pranowo's Instagram account dated March 31, 2023. Those usernames in the Indonesian context are vulgar or inappropriate, and contained words related to sexual matters, whether they mean genitals: kontrol for men, memek for women; acts of sex (ngentot), and insults words; bodoh, tolol which refers to stupidity; harassment (bangsat) and insults by mentioning animal names (asu, babi).

Social bots are a new type of bot that emerged with the emergence of social platforms in the early 2000s (Assenmacher D. et all 2020). Boshmaf et al. (2011) define social bots as computers that drive social media accounts that mimic human behavior. These social bots exist in the form of groups called botnets and can be employed to spread spam and support politicians, or others by pushing campaigns. Meanwhile, Hegelich and Janetzko (2016) defined social bots that are involved in political discussions that aim to influence the public as political bots. Somewhat different from Hegelich and Janetzko, Woolley defined political bots as a subclass of social bots, aiming to participate in political discussions or the propagation of political opinions (Woolley, 2016). The form of cancel culture that appears on Pranowo's Instagram account is present in the appearance of political bots.

### ***Linguistic Perspective of Cancel Culture :***

Baswedan is shown to be actively engaging with a wider audience by using hashtags. Hendarto (2022) revealed how the hashtag #Indonesia Harus BersamaOrangBaik became a campaign in social media accounts supporting

Anies Baswedan. However, according to Hendarto, this support is not enough to win Baswedan in the 2024 presidential election. Hendarto said that, without the support of political parties, Baswedan's stage would only remain on social media. At the time of writing, four parties supported the Anies: the Nasdem Party, the Democratic Party, the PKS, and the Ummat Party.

Comments that are showing negative sentiments are written in different languages including local languages and English. This shows us that in order to express one's emotions, people are choosing the mother language as the first option. This action can be explained with the concept of code-mixing and code-switching. Code mixing is a term that refers to mixing various linguistic units while code-switching is alternating between two languages in a single sentence. For example, in the comments we can found:

"ㄹㄹㄹ udah mau pemilihan presiden malah berubah"

In which 'ㄹㄹㄹ' is another word for expressing laughing in Korean language. This mixing alphabetic language into one comment is considered as code-mixing.

Another interesting finding that we encounter is the presence of emojis. Emojis are grammatical aspects of language used in social media communication (Hasyim, 2019). It is being used frequently to express emotions (Vidal et.al 2015). For example, "☹", "😡", "👎", "👊" and "👎" which are expressing negative sentiments can easily be found in Pranowo's Instagram comments.

### ***The Perils of Social Media in Indonesia's Next Presidential Election :***

This study focuses on the impact of social media on next Indonesia's Presidential election. Our finding shows that both figures received a different reaction from the public regarding the U-20 issue. A survey from Lembaga Survei Indonesia (LSI) showed that Pranowo's electability decreased compared to previous months before his statement on World Cup U-20. Pranowo scored 19,8% of the vote in a simulation of a list of 19 names, a significant decrease from 27,1% in February. Meanwhile, Baswedan's support grew from 17,2% in February to 18,4 %.

LSI suspects that Ganjar Pranowo's statement regarding the Israeli national team may have contributed to the decline in his support base. Ganjar Pranowo was frequently mentioned as the person most responsible for FIFA's decision to cancel Indonesia's status as the host of the U-20 PD, which may have further eroded his support as shown in the graph below. (Isi, 2023: 67).

## **5. Conclusion :**

Indonesians will exercise their political rights in a few of months by voting for the next president. Taking lessons from the past election, which split Indonesians, it is critical to understand how a cancel culture manifests

itself on social media in the run-up to the upcoming election. According to our analysis, Pranowo's diminished electability may be attributable to his comments on the U-20 problem. The article, however, failed to identify the same effect for Baswedan, since his Instagram did not say anything about the situation. As a result, the influence of canceling culture is subtle and may vary according to the scenario.

The article emphasizes that cancel culture is an accidental phenomenon that lasts no more than one month after a renowned individual makes an error. To determine how canceling culture affects the confidence of public officials, researchers must act quickly after the gaffe is committed.

According to an ancient Chinese saying, "the higher the tree, the stronger the wind," political prominent people may be more prone to culture shock. This study is likely to serve as a starting point for future research on cancel culture in the political context and how political public figures are susceptible to the phenomenon.

There are various limitations to this study that may be addressed in future research. The first constraint is the tool's maximum number of retrieved comments per article, which is 50,000. In Pranowo's instance, we discovered postings with more than 100,000 comments. The Instagram API restricts such large downloads; nevertheless, Instagram account owners may download all comments. Future scholars are encouraged to contact the Social Media Administration staff in order to receive the whole remark for a more succinct study. We also noted the presence of spam and buzzers. The technology we used expressly stated that it was unable to extract comments from spam or fraudulent accounts. The fraction of extracted comments that are less than 100% demonstrates this.

The process for categorizing images into political and non-political elements is our second constraint. Because our study only included 200 posts to be categorised, future research should combine picture classification with automated deep learning or comparable approaches to improve classification precision.

Our last constraint is the time frame for observing the phenomena. Because cancellation culture is accidental, it is impossible to forecast when a prominent person will be the target. When this study is completed, Pranowo will be shown to be more susceptible than Baswedan. However, this does not imply that Baswedan is immune to cultural cancellation. Cancellation culture is also known to focus individuals, rather than groups, on a single problem. Although it is still difficult for someone to target more than one person at the same time.

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## Chapter

# 8

# Spirituality of Social Media in Ruwat Rawat Borobudur

— Novita Siswayanti

### **Abstract :**

*Social media as online media has its own spirituality for Ruwat Rawat Borobudur. Social media is a spirit of communication, discussion in introducing Ruwat Rawat Borobudur as a cultural space for lovers of art and culture. The aims of this research are (1) to know how to use social media in Ruwat Rawat Borobudur; (2) Knowing the value of social media spirituality in Ruwa Rawat Borobudur; (3) Knowing the effectiveness of social media in Ruwat Rawat Borobudur. This study uses a qualitative descriptive method through a phenomenological analysis approach. Researchers collected data through observation and in-depth interviews with informants, then analyzed the informants' experiences which were carried out consciously. The results of the study show that the use of social media in Ruwat Rawat Borobudur is as information media, communication media, documentation media, discussion forums. While the spirituality of social media in Ruwat Rawat Borobudur is cultural literacy, creativity, social network, tolerance, diversity. The effectiveness of Ruwat Rawat Borobudur is known from the number of responses that appear on social media in exchanging information and communities across space and time.*

**Keywords:** Spirituality, Social Media, Ruwat Rawat Borobudur

### **1. INTRODUCTION :**

The rapid advancement of information technology in the era of globalization has presented the internet as a social media that is increasingly needed by mankind for everyday life. Through social media, long-distance

communication and interaction is easier and faster with only a smartphone. Through its webpage and personal account, anyone can connect and access friends, exchange stories/experiences, post/spread news/information, upload/download photos/videos. Through social media all activities posted/shared become open, known, socialized and widely known, especially for accounts registered with fellow friends. (Andreas M. Kaplan, 2009)

Social media is a web and mobile-based technology that uses very easy and scalable communication techniques. Social media is no longer a place for socialization or interpersonal interaction, but social interaction that turns communication into an interactive dialogue that spreads widely. (Widayanti, 2015) Social media can be used for multidimensional purposes for the world of education, business/services, tourism, culture and others. Social media offers many conveniences as if it is addictive, there is no day without a smartphone. Accessing social media is fast and unlimited, making it easy for anyone to participate openly and spontaneously, post information/videos, comment/ respond to a post.

Through social media, every user can make use of digital technology more easily but smartly and wisely. Be wise in using social media in accordance with the guidelines and guidelines written in Law no. 19 of 2018 concerning Information and Electronic Transactions (UU ITE). Therefore, with the existence of the ITE Law, it is hoped that social media users will be smart and wise in accessing, managing and disseminating information, comments, photos or videos. Users must understand exactly what is allowed and prohibited to share through social media. Of course users maximize the use of social media for positive and useful things. (Ministry of Education and Culture, 2020)

Likewise with the use of social media carried out by Ruwat Rawat Borobudur based on friendship, outreach, education and cultural preservation. Ruwat Rawat Borobudur is a space or vehicle for meeting art and culture lovers, cross-faith/faith/religious, cross-ethnic and class members who are members of the Brayat Panangkaran community. Through social media, Brayat Panangkaran is connected and connected to friendship and one another can communicate interactively in the Ruwat Rawat Borobudur cultural space. Ruwat Rawat Borobudur utilizes various forms of media including; one, print media (billboards, magazines, leaflets, banners, brochures), electronic media, Jogya radio and television, online media (internet website [www.ruwatrawatborobudur.com](http://www.ruwatrawatborobudur.com)) social media (facebook, instagram, youtube ruwatrawat borobudur official)

Since 2003 Ruwat Rawat Borobudur has held cultural meetings every year to strengthen friendship, share knowledge and experience with the theme of preserving values Borobudur spirituality. Ruwat Rawat Borobudur as a form of love and concern for the preservation of spiritual values

Borobudur, where the management of Borobudur as a tourism destination is only seen as an artifact object that ignores the preservation of the values contained in Borobudur as a world cultural heritage. Sucoro the initiator of Ruwat Rawat Borobudur hopes that through Ruwat Rawat Borobudur local culture will continue to be preserved and can support the development of Borobudur tourist destinations to improve people's welfare. Therefore, through the Ruwat Rawat Borobudur cultural movement, it can empower and involve Brayat Panangkaran's active participation in visualizing and grounding the spiritual values of Borobudur. (Sucoro, 2018: 12)

Brayat Panangkaran uses various media as a space for communication and dissemination of Ruwat Borobudur activities. Through social networks it will make it easier for members to exchange stories or experiences, send emails or messages, as well as the agenda for the Ruwat Rawat Borobudur activities themselves. Social networks are channeled connected through various media that function as information windows that introduce and report on various Borobudur Ruwat Rawat activities, so that anyone can access Borobudur Ruwat Rawat media and the range of information on RRB activities extends to the archipelago and even the world.

#### ***Formulation of the Problem :***

Social media as online media has its own spirituality for the cultural space of Ruwat Rawat Borobudur in preserving Borobudur's spiritual values. Social media as a spirit of information, communication, interaction in introducing and socializing Ruwat Rawat Borobudur as a cultural space for nurturing the culture of art and culture lovers. Therefore the problems raised in this study are: (1) How is the use of social media in Ruwat Rawat Borobudur; (2) What is the spiritual value of social media in Ruwa Rawat Borobudur; (3) How is the effectiveness of social media in Ruwat Rawat Borobudur.

## **2. RESEARCH METHODS :**

This study uses a qualitative descriptive method through a phenomenological analysis approach. The phenomenological analysis approach seeks to describe and understand human or community situations, events or experiences. Therefore, this research seeks to reveal the movement and cultural space of Ruwat Rawat Borobudur's journey to continue to exist in preserving spiritual values. Ruwat Rawat Borobudur can be disseminated and communicated with the Brayat Panangkaran inter-community lovers of art and culture through social media. Therefore the researchers conducted observations of Ruwat Rawat Boorbudur's social media and interviews with Brayat Panangkaran regarding his participation and contribution in preserving Borobudur's spiritual values. (Herdiansyah, 2012)

***Research Purpose and Significance :***

This study aims to find out how Ruwat Rawat Borobudur uses social media; describe the spirituality of Ruwat Rawat Borobudur in social media and find out the effectiveness of social media in disseminating and communicating Ruwat Rawat Borobudur to the Brayat Panangkaran community and the general public. The significance of this research is that it is useful for the existence of Ruwat Rawat Borobudur in preserving Borobudur's spiritual values ??which at the same time contributes to the management of Borobudur tourist destinations based on preserving spiritual values.

***Previous Research :***

Social media has positive benefits and impacts on all aspects of life. This has been proven by the Pasundan Vocational School which utilizes social media as a means for disseminating information and socializing easily and quickly for teaching and learning activities at school. (Widayanti, 2015) In addition, the presence of social media has also changed the way of communicating in society from conventional to modern. The way people communicate in the era of social media is completely digital, fast and effective, not limited by time or place wherever they are, they can still access and communicate via social media. (Setiadi, 2015)

Social media is of various kinds and has features for sending messages, commenting columns, sharing information, uploading photos or videos, or making telephone calls, all of which make it easy for users to network socially on social media. However, every social media user when using digital technology must pay attention to and understand Law No. 19 of 2018 concerning Information and Electronic Transactions (UU ITE). Use social media intelligently, positively and wisely. (Ministry of Education and Culture, 2020) Based on literature studies and previous research, it is known that research on social media spirituality in Borobudur outpatient care has never been studied.

**3. DISCUSSION :*****3.1 Utilization of Social Media in Ruwat Rawat Borobudur :******Information Media :***

Information media is a means or place for users to socialize, disseminate various news and information, invite users to participate and contribute actively by sharing ideas, ideas or experiences in communities or social networks. Through the information media, people get information, news, announcements about something important. Through information media, a product can be published, introduced and promoted so that it attracts consumers to consume it. (Widayanti, 2015: 84-85)

Media information is a means used by Brayat Panangkaran in informing, reporting, conveying, publishing ideas, messages and various Ruwat Rawat Borobudur activities related to the preservation of Borobudur spiritual values. Information media is a space for developing Ruwat Rawat Borobudur's creativity in publishing and distributing various works of Ruwat Rawat Borobudur. Ruwat Rawat Borobudur has the phenomenal dance work of the Karmawibangga Song inspired by the reliefs of Borobudur. In addition, Ruwat Rawat Borobudur features the agenda of the Suroan tradition (malem satu Suro) which represents Javanese tradition and culture which is acculturative and accommodating to the nature and environment of Borobudur where the people live as farm farmer.

Through the information media Ruwat Rawat Borobudur is reported, informed and published interactively through social media, be it Facebook, WhatsApp, Instagram or the website. One of the comprehensive information media reporting the ins and outs and various activities of Ruwat Rawat Borobudur is the Ruwat Rawat Borobudur website. Com. The Ruwat Rawat Borobudur website provides information about what, why and how the role of Ruwat Rawat Borobudur is for the preservation of Borobudur's spiritual values. Anyone who wants to get to know more about Ruwat Rawat Borobudur can access the website and other information media for Ruwat Rawat Borobudur. This information media indirectly serves as a window to publish and introduce the spiritual values ??of the usefulness and significance of Ruwat Rawat Borobudur for the preservation of Borobudur values.

### ***Communication Media :***

Communication media is a means or network that brings together communicators and communicants, each of whom is in a different place, so that through the media both of them are brought together at one time and can share messages or communicate with each other. Messages conveyed by the communicator to the communicant can influence each other both in terms of knowledge and attitude. (Sigit, 2018, 20) Through social media there is interactive communication between communicators and communicants including opinions being able to share information/messages/experiences with each other. Through social media, invite anyone to participate in providing comments and feedback openly, so that togetherness and solidarity are established.

Social media is a means or network used by Brayat Panangkaran (Arts and Traditions Community) in communicating and communicating various ideas/ideas/ activities of the Ruwat Rawat Borobudur to various parties, be it the community, government or stakeholders. Ruwat Rawat Borobudur as a space or vehicle for meeting lovers of art, tradition and culture which is followed and attended by anyone who has concern and concern for the preservation of art and cultural traditions of Borobudur. Communication networks, both whatsapp and zoom meetings, serve as a meeting and

communication medium for Brayat Panangkaran, whose members come from various places and regions, including Borobudur, Magelang, and even throughout the archipelago.

Through social networks, personal or interpersonal communication occurs between Brayat Panangkaran members, sharing opinions, messages or information discussing various matters related to the preservation of Borobudur values ??or Ruwat Rawat Borobudur activities. Through social networks, communication is established. Through social networks, up-to-date and significant issues or themes are generated related to the preservation of the value of Borobudur. Through communication via social networks, the theme of the Ruwat Rawat Borobudur activities was discussed and agreed which differs every year, for example the theme of RRB for 2023 is Examining Borobudur Spirituality in Diversity.

#### ***Documentation Media :***

Media documentation is a means for collecting, recording, storing various activities and information stored or recorded in documents, whether in the form of photos, videos, written newspapers or other reference materials. Media documentation that disseminates information so that it is known and accessible to all levels of society. (Linda, 2018, vii) Media documentation is valuable evidence, archives or records and is needed as evidence of an activity or material for policy makers. Documentation media can be stored according to time sequence, place or theme of an activity so that it is easier for anyone who needs it to access it. Anyone can access and upload content on social media, view and provide feedback on the uploaded content.

Media documentation is a means of perpetuating various events of Ruwat Rawat Borobudur activities in the form of writing, reportage, photos and videos. The documentation media is evidence, literacy or track record of the journey of Ruwat Rawat activities in preserving the spiritual values ??of Borobudur. Through media documentation various Ruwat Rawat Borobudur activities which represent the maintenance and preservation of Borobudur spiritual values ??are uploaded on YouTube or websites ranging from folk arts, traditional ceremonies, cultural films to cultural workshops.

Through media documentation, various artistic, traditional and cultural agendas of the Ruwat Rawat Borobudur can be accessed, read and witnessed by anyone at different times and spaces. Through media documentation, village potential that is framed in traditional ceremonies such as Saparan, Merti Dusun or Rajaban as an agenda for Ruwat Rawat Borobudur activities can be exposed, published and introduced to anyone as part of preserving Borobudur's spiritual values. Through media documentation uploaded on social media, both websites and YouTube, it can be recorded who accessed, downloaded, subscribed to and commented on various Borobudur Ruwat Rawat activities.

***Online Discussion Forums :***

Electronic discussion forums are an online/online discussion facility that can be accessed anytime and anywhere without space and time limitations. Online discussion forums are one of the facilities or means to hold interactive dialogues in order to gather information or discuss a particular topic. Through online media discussion forums can run in a conducive manner, reviewing and discussing a particular theme or topic, in which each participant can express his opinion moderated by the moderator. Online discussion forums, whether through zoom meetings or Google meet, can only be accessed by users who already have an account. The admin first creates a discussion account then participants who don't have an account register first with the admin to get an account.

Likewise with the Borobudur outpatient care discussion forum which is held offline and online via zoom meeting media. Online discussion forums bring together participants who live far apart at one time and one place. The online discussion forum discusses and discusses various matters, be it the planning for the Ruwat Rawat Borobudur activities which are attended by internal committees as well as broad discussions which are attended by the general public from various elements and stakeholders. Zoom meeting media as online media that connects and facilitates all discussion participants to communicate with each other, interact and exchange ideas/experiences in one discussion forum.

The online discussion forum is one of the agendas for the Borobudur outpatient care in disseminating and disseminating ideas/ideas so that they are known and responded to by various parties or stakeholders. Online discussion forums as a medium to facilitate and connect various parties, both the government and stakeholders who are lovers of traditional arts and culture, so that they are directly involved in interactive dialogue on the topics/themes being discussed. The themes/topics discussed by Ruwat Rawat Borobudur are updated and vary according to the situation or condition. For example when commemorating World Heritage Day where Brayat Panangkaran in collaboration with BPPI Ruwat Rawat Borobudur held a discussion forum both offline and online entitled Examining the Spirituality of Merapi and Borobudur in Diversity in the Methokan Tradition in Merapisari Hamlet.

***3.2 Spirituality in Ruwat Rawat Borobudur Social Media :******Cultural Literacy :***

Cultural literacy is a honing movement, training someone to read, write, listen and speak in order to have sensitivity and awareness of cultural preservation as a national character. Through cultural literacy one can utilize social media as a means of accessing, understanding and processing

information critically, intelligently and wisely. Through cultural literacy in social media, one can broaden one's horizons and creativity to find ideas and continue to be productive in their work. Through cultural literacy in social media, it can develop one's character so that he has a wise, kind and cultured personality (Wiedarti, Pangesti. 2018; 8)

Likewise with Ruwat Rawat Borobudur through content, photos and videos of Ruwat Rawat Borobudur uploaded on social media can be a means of cultural education. Through social media, cultural events that describe cultural diversity and spirituality can provide knowledge, knowledge and insights about various arts, traditions and culture of Borobudur. Through social media, Brayat Panangkaran can easily get information and access various Borobudur cultures without having to come to the location. Through the video of the Ruwat Rawat Borobudur art performance, anyone can get to know various types of art and they can even learn and study traditional dance arts such as Jathilan, Kubrosiswo through the Ruwat Rawat Borobudur social media application.

Through photos and pictures of various traditions that are displayed on Ruwat Rawat Borobudur social media, anyone can find out, get to know the diversity of traditions and culture that are spread in villages in the Borobudur area. Through the official Ruwat Rawat Borobudur YouTube channel, anyone can witness the diverse traditions and culture of Borobudur with the particularities of each region. Through his video, Ruwat Rawat Borobudur can display a series of traditional or cultural ceremonies in villages in the Borobudur area, starting from traditional regional clothing cultural carnivals, mountains of vegetables, tumpengan food, kenduri kembul bujana, wayang and art performances. Through the diversity of Borobudur traditions and culture which is broadcast on Ruwat Rawat Borobudur social media, the message of Borobudur's religious spirituality values ??can be disseminated.

### ***Creativity :***

Ruwat Rawat Borobudur is a place for Brayat Panangkaran's creativity to develop his love for Borobudur culture through art. Everyone has their own way of showing their creativity and love for preserving the spiritual values ??of Borobudur. Through social media Ruwat Rawat Borobudur motivated Brayat Panangkaran to develop his creativity in making videos, photos, stories, news and writing related to the preservation of Borobudur's spiritual values. the form of information, news pictures or videos. Through social media, Brayat Panangkaran can exchange ideas,

One of the creativity of Ruwat Rawat Borobudur through Brayat Panangkaran is creating ballet creations Song of Karmawibangga inspired by one of the relief panels at Borobudur Temple, namely Karmawibangga. Kidung Karmawibangga is a folk art performance containing a moral message

of strengthening and community togetherness in preserving the spirituality of Borobudur. Ballet Karmawibangga tells the story of the law of cause and effect, good and bad karma. For those who do good, good will be rewarded, as well as those who do evil, evil will be rewarded. Kidung Karmawibangga displays the harmonization of the dancers' movements with rhythmic and melodic accompaniment that are identical to karawitan music. Song of Karmawibangga is one of the creative traditional dances that attracts tourists.

### ***Social network :***

Social Network is a social network and interconnection between users of social media accounts/sites and anyone known or unknown in friendship. Social network is an internet service that is intended for social or business purposes. Social networks are usually followed by online communities who have interests and similarities in thoughts, backgrounds or activities. Through a social network equipped with various features, they can communicate and interact with each other in the same social network group. Social network sites such as WhatsApp, Facebook, Instagram connect two or more people to share information, messages either through writing, photos or videos. (<https://sis.binus.ac.id>)

Ruwat Rawat Borobudur is a vehicle or meeting room for Brayat Panangkaran (lovers of art, tradition and culture) who are committed to preserving Borobudur's spiritual values. Ruwat Rawat Borobudur as a door for cultural activities that maintain social cohesion and spiritual cohesion from various stakeholders and backgrounds to preserve and utilize the potential of Borobudur as a cultural heritage. (Sucoro, 2018; 37-38) Ruwat Rawat Borobudur started with ideas from art and culture lovers who talked about and discussed various things about Borobudur as a world cultural heritage. They understand Borobudur not only as a mere temple building, but also the culture of the surrounding community as the spirituality of Borobudur which must be preserved as a national identity.

Ruwat Rawat Borobudur is a social work for Brayat Panangkaran lovers art and culture in establishing accommodative, dialogical and interactive communications. Ruwat Rawat Borobudur as a meeting room for Brayat Captivity uses social network services WhatsApp, Facebook, Instagram, YouTube, Zoom meetings, and the website. Through the social network, the Brayat Panangkaran community continues to increase its members not only in the Borobudur area, but also artists, humanists, cultural actors, academics, education practitioners, farmers, traders, journalists, the private sector and the government in Magelang, Yogyakarta, Semarang. Central Java and the Archipelago. Borobudur art and culture lovers are spread all over the archipelago and they remain committed and contribute to the preservation of Borobudur's spiritual values.

For Ruwat Borobudur social network has multifunction not only as a network of friends, media of communication and interaction for Brayat Panangkaran, but also as a medium for introducing, promoting, conveying, sharing various activities of Ruwat Rawat Borobudur so that it can be reached to all levels of society both nationally and internationally. Social the network can mediate and bring together Brayat Panangkaran to share ideas related to preserving the spiritual values ??of Borobudur by staying in each other's homes.

Through the WhatsApp social network, fellow brayat panangkaran can exchange stories, ideas, messages, experiences either via telephone, video calls, photos, pictures (leaflets, brochures), or videos related to Ruwat Rawat Borobudur. Through Facebook, Ruwat Rawat Borobudur activities can be shared, responded to, and downloaded by members of the Panangkaran branch where they are located. Through YouTube or Instagram, art videos, traditions or cultural workshops of Ruwat Rawat Borobudur can be watched, subscribed to and downloaded by anyone who accesses them. Through the zoom meeting link, cultural discussions conceptualized in cultural workshops or cultural interactive dialogues can serve as a medium for meeting and sharing opinions from, by, for and fellow Brayat Panangkaran on various matters related to the preservation of Borobudur spiritual values.

### *Diversity :*

Ruwat Rawat Borobudur is a cultural forum or space that shows the art, traditions and culture of Borobudur displayed, recorded, uploaded by the Brayat Panangkaran community via social media. Art performances that are displayed, traditional ceremonies that are held, or cultural workshops that discuss the cultural spirituality of Borobudur both offline and online illustrate diversity. Cultural diversity which is the creativity, taste and initiative of rural communities in the Borobudur area that is adaptive and survival with the community and its natural environment. Diversity which describes cultural diversity grows and develops into a collective awareness of the nation even though it is religious, but in essence it is a national cultural unit under the motto *Bhinneka Tunggal Ika* (Ahimsa Putra, 2014).

The diversity of arts, traditions and culture of the people of Borobudur which is full of Borobudur spiritual values ??is displayed on Ruwat Rawat Borobudur social media. Diversity in Borobudur art, whether it's dance art, is an expression of gratitude to God during the rice harvest or the tradition of harvesting rice fields or wayang art with various cultural plays that are displayed, which is an educational or cultural expression of Borobudur. The diversity and cultural diversity uploaded on social media via the Ruwat Rawat Borobudur channel or website is a description of the life of the Borobudur people who still maintain and preserve traditions passed down

from generation to generation as local wisdom and national identity-although they are different but still one.

Diversity as the cultural root of the Borobudur rural community which continues to exist with agricultural nature in the midst of cultural transformation and even rural modernization is shown on Ruwat Rawat Borobudur social media. The diversity of the merti hamlet tradition of each village in the Borobudur area has its own uniqueness and contains each spiritual value. For example, Merti Dusun in Mangunrejo Village with a series of cultural carnival activities, kembang bujana kenduri and wayang displays the values of village spirituality which are religious, people get along in harmony, imitate leaders and are agrarians. (Siswayanti, 2022) Through social media Ruwat Rawat Borobudur wants to show authenticity, naturalness, the beauty of Borobudur's cultural diversity which can foster love, strengthen and strengthen national identity and can increase the spirit of nationalism and love for the country.

#### ***Tolerance :***

The Ruwat Rawat Borobudur social media presents the Borobudur cultural event which is the spirituality of the nation's cultural heritage which is still being preserved and passed down from generation to generation. Cultural events as Borobudur's cultural treasures are generally syncretic and have a hybrid pattern, there is acculturation between religion and culture. As is the case with the Suro one night tradition at Borobudur as a new year's tradition which includes acculturation between the Javanese and Islamic calendars coinciding with the 1st of Muharram in the Hijri year. One Suro in Javanese culture with the Muharam Month in the Islamic calendar as a marker of the turn of the year which brings new hope full of kindness. (Sucoro-Novita, 2022) In the spirituality of Borobudur, religion and culture are like a coin that has two different sides;

The cultural treasures of Borobudur that are accommodating to the local culture, it is necessary to build public awareness of the importance of understanding the environment in an inclusive, open and tolerant manner. The importance of building an attitude of mutual acceptance of the environment and respect for differences. As well as loyalty in friendship (Ahimsa Putra, 2014) Therefore it is important to be tolerant on social media in addressing and understanding the cultural events of Ruwat Rawat Borobudur which are acculturative and accommodating between local culture and religion. Tolerance in accepting and understanding differences in culture, religion/belief, characteristics, and background. Be tolerant in uploading photos/videos, spreading messages/information, as well as giving opinions/comments by avoiding things that can cause differences of opinion or disputes, especially in SARA.

The attitude of tolerance in viewing/commenting on every Ruwat Rawat Borobudur cultural event that is uploaded on social media is one of cultivating the value of harmony as well as mutual respect and respect for differences. The differences that exist as grace and uniqueness that unite. Differences that arise in cultural events on Ruwat Rawat Borobudur social media need to be addressed in an inclusive and tolerant manner by building harmonization in interacting and communicating. Tolerate in addressing differences so that competition, disputes or conflicts do not occur which can break social relations or damage the spiritual values ??of Borobudur.

### ***3.3 The Effectiveness of Ruwat Rawat Borobudur Social Media :***

Ruwat Rawat Borobudur through its social media functions as a mediation and catalyst for the general public and the Brayat Panangkaran community to share information, ideas, ideas and experiences related to the preservation of Borobudur spiritual values. Ruwat Rawat Borobudur through its website and social media channels posts, uploads various information, news, pictures, photos and videos of various activities of Ruwat Rawat Borobudur. Through its website and social media channels, Ruwat Rawat Borobudur has succeeded in mobilizing and expanding its network not only in the Borobudur area but also in Magelang, Central Java, Yogyakarta, Bali, West Java, Kalimantan, Sumatra and even abroad.

Ruwat Rawat Borobudur has various social networking media, namely WhatsApp, website, Facebook, Instagram and YouTube. Through social media sites or the Ruwat Rawat Borobudur channel, anyone can easily communicate in a fast and unlimited time. Through social media anyone can be interested in participating and contributing to every Ruwat Rawat Borobudur cultural event. Through information, photos or videos uploaded on Ruwat Rawat Borobudur social media, anyone can provide feedback, comments, responses or suggestions for the progress and development of Ruwat Rawat Borobudur in a sustainable manner. Through social media, it can be seen the number of responses that appear to exchange information on each account or the Ruwat Rawat Borobudur site quickly across space and time.

Through social media, the Ruwat Rawat Borobudur social network is growing and spreading. Ruwat Rawat Borobudur as a cultural space requires synergy and collaboration from multi-stakeholders, be it the community, government, stakeholders or Borobudur Temple tourism managers. Through social media, websites and zoom meeting links, cross-cultural communication, across beliefs/religions, across hamlets/villages, and across business groups is captured. These networks exchange messages, ideas, comments or suggestions in an effort to strengthen multi-stakeholder awareness to be jointly involved in preserving Borobudur's spiritual values. Through social media, these networks agree to collaborate with each other in conveying

ideas or contributions in their involvement in the Ruwat Rawat Borobudur cultural event.

#### **4. CONCLUSION :**

Ruwat Rawat Borobudur is a cultural gathering place for Brayat Panangkaran lovers of art, tradition and culture who are committed to and contribute to the preservation of Borobudur's spiritual values. Brayat Panangkaran as a community of art, tradition and culture lovers is spread in various areas, both in the Borobudur, Magelang, Java and Outside Java areas. However, long distances are brought closer together and facilitated by social media so that Brayat Panangkaran continues to communicate and interact in disseminating and socializing Ruwat Rawat Borobudur.

Social media is a means for Ruwat Rawat Borobudur to disseminate information, communicate, interact and dialogue interactively between the Brayat Panangkaran communities. In addition, social media is also a means of documentation for Ruwat Rawat Borobudur by uploading, uploading or downloading every cultural event that is held. So that through social media the Ruwat Rawat Borobudur cultural movement can empower and involve Brayat Panangkaran's active participation in visualizing and grounding the spiritual values ??of Borobudur.

Social media spirituality in Ruwat Rawat Borobudur contributes to cultural literacy that educates and educates anyone, especially Brayat Panangkaran, so that they have knowledge and insight into Borobudur's cultural heritage. Social media motivates Brayat Panangkaran's creativity to be skilled, creative and productive in posting, creating works of art and culture that breathe the spirituality of Borobudur. The Ruwat Rawat Borobudur social media describes the diversity and cultural diversity of Borobudur that is inclusive and tolerant, so that it can foster love, strengthen national identity and increase the spirit of nationalism and love for the motherland.

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## Chapter

# 9

# Addressing Extremist Messages in Indonesian Internet-based Media: An Evaluation of the Technical-deterministic Approach and Proposal for a Sociocultural Approach

— Karman and Bambang Mudjiyanto

### **Abstract :**

*The Indonesian government has implemented a range of strategic and technical-deterministic policies to address the spread of extremist messages in internet-based media. However, these policies have not been entirely effective in preventing the dissemination of negative content. The proliferation of digital media and digital literacy creates a dilemma, as increased accessibility and connectivity have inadvertently aided the spread of extremist content. This article seeks to evaluate the effectiveness of the Indonesian government's deterministic approach to combating negative content. By conducting a systematic review of existing literature and analyzing government policies, this paper identifies the limitation of the technical-deterministic approach of the Indonesian government. Evidence of extremist content being spread through internet-based media highlights the inadequacy of this approach. To address this issue, a non-deterministic approach is proposed, focused on strengthening family institutions and promoting important concepts in Islam that are frequently manipulated by extremists. By adopting this approach, the Indonesian government can work towards addressing the root causes of extremism, rather than merely attempting to suppress negative*

*content. Strengthening families can provide individuals with a sense of belonging and support, reducing the appeal of extremist groups. Promoting key concepts in Islam, such as compassion and tolerance, can help combat the misinterpretation and misrepresentation of the religion by extremists. Ultimately, by taking a more nuanced approach, the Indonesian government can more effectively combat the spread of extremism in internet.*

**Keywords:** *Indonesia; Extremist messages; Online content management; Technical-deterministic approach; Sociocultural approach.*

## **1. Introduction :**

It is important for Indonesia to address the challenges posed by diversity and radicalism to promote social harmony and ensure peaceful co-existence between different religious communities. According to 2018 survey conducted by The Center for Islamic and Community Studies (research institute located within the Universitas Islam Negeri Syarif Hidayatullah Jakarta), The fact that almost half of Muslim teachers had radical opinions. It indicates the need for measures to prevent the spread of extremist ideology. One approach to promoting harmony and preventing radicalism is through education [1]–[3]. The Indonesian government can work with religious leaders and educators to promote values of tolerance, respect, and mutual understanding among students. This can be achieved through the development of educational curricula that emphasize these values, as well as through teacher training programs that equip educators with the skills and knowledge needed to effectively promote religious harmony in the classroom [4]–[6]. Another approach is through interfaith dialogue and engagement [7]. By bringing together leaders and representatives from different religious communities, constructive conversations can take place that promote understanding and mutual respect. Such efforts can help to dispel myths and stereotypes that contribute to religious tension and create opportunities for collaboration and cooperation between different religious groups. Finally, it is important for the government to address the root causes of radicalism, including poverty, social exclusion, and political grievances. By addressing these issues, the government can help to prevent the spread of extremist ideology and promote social harmony and stability [8] .

The characteristics of radicalism can have serious implications for the social and cultural fabric of Indonesian society, potentially disrupting the harmony and tolerance between different religious communities. The spread of extremist ideology can contribute to the polarization of society, creating a sense of mistrust and fear between different groups. This can result in increased tension, conflict, and violence, as well as a breakdown of social cohesion and a decline in democratic values and institutions. As such, it is essential to address the root causes of radicalism and promote education,

interfaith dialogue, and social inclusion to safeguard the stability and prosperity of Indonesian society. Extreme radicalism poses a serious threat to Indonesia's harmonious and peaceful society. This type of radicalism is often rooted in *takfiri* ideology, which views individuals with different beliefs as *kafir* or infidels, even if they are Muslim.

The national agency for terrorism eradication has identified specific characteristics of extremism which are used to identify and block Islamic websites that pose a threat to the unity of the Republic of Indonesia. These characteristics include a desire for rapid change, the use of violence in the name of religion or sacred violence [9], efforts to make others renounce their faith, and support for groups like Islamic State of Iraq and Syria or ISIS. Radicalism also involves the spread of extremist teachings and an invitation to join groups like ISIS, as well as a narrow and distorted interpretation of the concept of jihad. It is critical that Indonesia takes measures to address the root causes of radicalism and promote education, dialogue, and social inclusion to protect the stability and security of society (Narasikan, 2015).

Numerous studies have highlighted the presence of *takfiri* ideology that is propagated using internet-based communication technologies [11]–[18]. In the context of Indonesia's democratic system, individuals who adhere to this ideology may view those who embrace democratic values and systems as infidels or *kafir*. This is because they view democracy as a religion, and therefore reject those who do not share their beliefs as non-believers. Similarly, those who uphold the values of Pancasila may also be seen as infidels by those with *takfiri* ideology. This can create a serious challenge to social harmony and stability, as it may lead to the stigmatization and exclusion of certain groups within society. It is crucial that steps are taken to address the spread of *takfiri* ideology and promote education and dialogue that emphasizes the importance of mutual respect, tolerance, and understanding among all members of Indonesian society [19].

In Indonesia, there are several organizations that espouse *takfiri* ideology, including *Jamaah Anshor Tauhid* led by Abu Bakar Ba'asyir and *Jamaah Anshoru Daulah* led by Aman Abdurahman. Abdurahman is a prominent jihadist ideologue in Indonesia whose ideas have been heavily influenced by figures like Abu Muhammad Al-Maqdisi and Al-Zarqawi, both of whom are well-known jihadists globally. Abdurahman's writings, including his blog "*Millah Ibrahim*," have been subject to censorship by the Indonesian government due to his status as a convicted criminal.

Despite these measures, it is still possible for internet users in Indonesia to access websites that promote the ideas of Abu Muhammad Al-Maqdisi, such as the *Tawheed* site without the need for a virtual private network. He has been associated with several jihadist groups, including Al-Qaeda, and

has been imprisoned several times by the Jordanian government for his alleged involvement in terrorist activities. Regarding his thought, we can read works of Joas Wagemakers. He is a scholar who has extensively studied the ideology and thought of Abu Muhammad al-Maqdisi, a prominent Salafi-jihadi scholar. He has written several books and articles on al-Maqdisi's ideas and their influence on contemporary jihadist movements [20]–[27]. He has analyzed al-Maqdisi's views on topics such as jihad, takfir (declaring other Muslims to be non-believers), the role of violence in religious and political activism, and the relationship between Salafi-jihadism and mainstream Sunni Islam. Wagemakers has also explored the ways in which al-Maqdisi's ideas have been interpreted and adapted by jihadist groups such as al-Qaeda and the Islamic State.

This phenomenon highlights the ease with which takfiri ideology can be disseminated through global technology, allowing messages and information containing extremist ideas to spread easily. It is essential that the government and civil society organizations take proactive measures to combat the spread of *takfiri* ideology, including promoting education, dialogue, and civic engagement that foster social cohesion and tolerance. The impact of communication technology on society is complex and multifaceted, as it can be used for both positive and negative purposes. Unfortunately, individuals and groups with *takfiri* ideology often harnesses technology to further their radical and extremist goals. They use social media platforms to spread their ideology, communicate with like-minded individuals, organize online training and planning sessions, raise funds for their activities, and promote acts of violence.

Given the high number of social media users in Indonesia [28], particularly among the younger generation, it is alarming that some use this technology to spread radicalism and extremism. The Indonesian government, through the Ministry of Communication and Informatics, has made efforts to block content related to terrorism and radicalism. Over the past decade, the agency has blocked radical content on Facebook and Instagram, Google/YouTube, Telegram, file sharing, and various websites. While these efforts to block extremist content are important, they must be balanced with measures to promote positive and constructive uses of communication technology. By encouraging young people to use technology in productive and responsible ways, and by providing alternative narratives and messages that counter extremist ideology, the government and civil society can work together to combat the spread of radicalism and extremism in Indonesia [29] .

The National terrorism eradication Agency is working to prevent the spread of radical ideology among State Civil Apparatuses by taking proactive measures and addressing instances of radicalization among civil servants. Meanwhile, the Ministry of Communication and Informatics provides multiple

platforms for the public to report complaints related to radicalism and other negative contents. These complaint services cover various types of negative content, such as pornography, online gambling, copyright infringement, and terrorism. The national anti-terrorism agency is also actively engaging with various communities, including places of worship, state-owned enterprises, and public news agencies, to prevent the spread of radicalism and terrorism. However, despite these efforts, there are still numerous sites spreading radical and extreme content, indicating that the government's measures have not been entirely successful. It is evident that radicalism remains a serious problem, and therefore, the government's narrative in deradicalization efforts should focus on strengthening national insights. More work needs to be done to combat this issue, and the government must continue to work tirelessly to address it.

The websites potential as channel to spread *Takfiri* ideas. It is important to take action to prevent the spread of such ideas, which promote violence, intolerance, and hatred. Here are some possible steps that can be taken: 1) Reporting: The websites can be reported to authorities, such as law enforcement or counter-terrorism agencies, who can investigate and act against the individuals or groups behind them. 2) Counter-speech: A counter-narrative can be developed that challenges the *Takfiri* ideology and promotes alternative, more positive messages. This can be done through social media campaigns, community outreach programs, and other means. 3) Education: Educational programs can be developed to raise awareness about the dangers of *Takfiri* ideology and to provide individuals with the knowledge and skills they need to resist its influence. This can include training on critical thinking, media literacy, and religious literacy. 4) Cooperation: Governments, civil society organizations, and religious leaders can work together to prevent the spread of *Takfiri* ideology and to promote peace, tolerance, and understanding. This can involve sharing information, coordinating efforts, and developing joint initiatives. It is important to remember that preventing the spread of *Takfiri* ideology is a complex and ongoing challenge that requires sustained effort and cooperation. By working together, however, it is possible to reduce the impact of extremist messages and promote more positive and inclusive alternatives.

Based on the URLs provided, the websites seem to be focused on Islamic teachings, including theology and religious practices. Some of the websites provide downloads of books and other materials related to Islamic teachings, while others offer online discussions, lectures, and forums for sharing knowledge and ideas. Many of the websites seem to be geared towards promoting a particular interpretation of Islam that emphasizes the importance of monotheism, or *Tawhid*, and reject practices and beliefs that are seen as contrary to this principle. Some of the websites may also touch on topics related to politics, democracy, and the role of Islam in society.

In the past, the deradicalization program in Indonesia received praise from the Rand Corporation, partly due to the involvement of former perpetrators of the 2002 Bali bombing in anti-terrorism efforts. However, as the context has changed, it is essential to revitalize these deradicalization efforts. Technological advancements have played a significant role in this change, as technology acts as a mediator for users' goals, values, and interests. Users with radical and extremist values are likely to exploit technology to spread their ideas, recruit members, seek support, provoke, and raise funds. Radical groups are driven by their ideological values and beliefs, which lead them to disseminate their Islamic messages or engage in *da'wah*. These groups actively form offline communities or *da'wah* groups, which are often mediated by online media platforms. These technological advancements have made it easier for radical groups to spread their messages and recruit members, making it crucial for the deradicalization efforts to keep up with these developments. Therefore, it is necessary to develop more effective strategies to counter these efforts, including using online media to promote counter-narratives and engaging with technology companies to limit the spread of extremist content. It is also crucial to continue efforts to address the root causes of radicalization, such as poverty, inequality, and social exclusion. Only by adapting to these changes and taking a multifaceted approach can we hope to succeed in deradicalization efforts in Indonesia.

The internet-based communication platforms have been increasingly used as tools for spreading extremist ideologies. Radical groups have exploited the web's reading technology, as well as social networks and messaging apps like WhatsApp and Telegram, to spread their messages and recruit new members. For instance, during the conflict in Ambon, several websites such as <http://perangsalib01.cjb.net>, [www.laskarjihad.or.id](http://www.laskarjihad.or.id), and [www.mujahidin.or.id](http://www.mujahidin.or.id) were used to promote radical agendas and mobilize followers. These websites were often linked to mailing lists and online forums, where members could discuss and coordinate their actions. Unfortunately, such platforms can facilitate the spread of hate speech, incitement to violence, and other forms of harmful content, which can have serious consequences for social cohesion and stability. Therefore, it is crucial for technology companies and governments to work together to prevent the misuse of these technologies and promote responsible use of the internet-based communication platforms such as *Al-Bunyan*, *Arrohmah*, *Al-Busyiro*, *almustaqbal.net*. Technology has become a major platform for the spread of radicalism, utilizing various tools such as social media, microblogs, and messaging applications like WhatsApp and Telegram. During the conflict in Ambon, extremist groups used the web for their propaganda by creating websites such as <http://perangsalib01.cjb.net>, [www.laskarjihad.or.id](http://www.laskarjihad.or.id), [www.malu.ku.org](http://www.malu.ku.org), [www.mujahidin.or.id](http://www.mujahidin.or.id), [www.salafy.net](http://www.salafy.net), [www.salafy.net](http://www.salafy.net).

or.id, and [www.salafyoon.net](http://www.salafyoon.net). These websites were also used to facilitate communication between group members through mailing lists, such as [laskarjihad@yahoogroups.com](mailto:laskarjihad@yahoogroups.com)[30].

The government has taken measures to combat the spread of radical content by blocking access to websites suspected of promoting terrorism and ethnic, religious, racial, and intergroup hatred. In 2015, the Ministry of Information and Technology blocked 814,594 sites containing radical content, based on recommendations from a community element (sociologists and religious leaders). The government also blocked sites promoting hate speech in 2017, through the Regulation of the Minister of Communication and Informatics Number 19 of 2014 concerning the Handling of Negatively Loaded Internet Sites. However, this restriction on radical content faced challenges, as it was deemed to have a weak legal basis and could not be justified legally.

Over the last 10 years (2009-2019), the government has closed 494 contents on websites, which is comparatively fewer than the content spread through social media platforms such as Facebook and Instagram. Therefore, more effective measures need to be taken to control the spread of radical content, such as monitoring social media and messaging platforms, and developing strategies to counter extremist ideologies.

The use of social network technology, such as Facebook's Fan Page service, and micro blogging technology like Twitter, has facilitated the spread of radical content. However, the government has the authority to limit access to these platforms. In fact, the Ministry of Communication and Informatics has blocked 8,131 contents of radicalism that spread on Facebook and Instagram during the period of 2009-2019. Conversation technology, such as WhatsApp and Telegram, has also become a preferred platform for radical groups due to its encrypted protection. According to the Ministry of Communication and Informatics, 614 radical contents on Telegram were blocked in the same 10-year period. Telegram is known to be used by sympathizers of the ISIS version of the caliphate, who disseminate takfiri ideology through semi-open channels.

This paper aims to critically evaluate the current government's approach in addressing the proliferation of negative content, specifically extremism content, and propose two important approaches to combat this issue. The first proposed approach involves placing greater emphasis on the meaning of loyalty and disloyalty, as individuals who are loyal to their nation and its values are less likely to be influenced by extremist ideologies. This approach requires a comprehensive strategy that includes not only education and awareness campaigns but also the active participation of civil society and community leaders.

The second proposed approach involves revitalizing the social role of the family. The family is the foundation of any society and plays a crucial

role in shaping the values and beliefs of individuals. However, the traditional family structure has been eroded by modernization, globalization, and other factors. Revitalizing the family structure would involve strengthening the family unit by promoting family values, encouraging family activities, and providing support for families in need. This approach can help to prevent individuals from being drawn into extremist groups by providing a strong sense of belonging and support within the family unit.

This paper argues that the current approach taken by the government in addressing the spread of negative content needs to be evaluated and revised. Prioritizing the meaning of loyalty and disloyalty and revitalizing the social role of the family are two important approaches that can be employed to combat extremism and prevent individuals from being influenced by extremist ideologies. These approaches require the active participation of civil society, community leaders, and families to ensure their success.

### **Evaluating The existing role of Indonesia Government :**

The Ministry of Communication and Informatics' efforts to prevent the spread of radicalism through digital media must be strengthened. Radical content remains easily accessible, as demonstrated by Abu Muhammad Al-Makdisi's book on *"The Religion of Democracy,"* which is readily available online. Aman Abdurahman, a jihadist ideologue in Indonesia, previously spread the teachings of Al-Makdisi on his website *"Millah Ibrohim"* Although the Ministry deleted the blog due to Abdurahman's convict status, authors have found that the *Tawheed* site still publishes Al-Makdisi's works, and it can be accessed in Indonesia without using virtual private networks.

The ubiquity of global technology enables the flow of information, including messages containing the meaning of takfiri ideology. Moreover, internet user can harness Virtual Private Network is a VPN. A secure, encrypted connection to another network over the internet is made possible by this technology. By concealing the user's IP address and encrypting their internet traffic, VPNs are frequently used to preserve online privacy and security. This makes it impossible for third parties to track or intercept the user's online behavior. They can also be used to access material that could be geographically restricted, including streaming services or social media websites. VPN technology provides easy access to prohibited information, rendering government censorship less effective. Therefore, additional measures must be taken to prevent radicalization. Strengthening the family institution, the smallest unit of society, is an alternative strategy. Internet-based media enables self-radicalization, independent of the *bai'at* (an Arabic term that refers to a pledge of loyalty made by an individual to a leader or organization). Millennials are the most vulnerable demographic to radicalization due to their high levels of literacy.

In response to the spread of radical content on encrypted chat apps, Indonesia has implemented regulations aimed at reducing the problem. Government Regulation No. 82 of 2012, which was updated with Government Regulation No. 71 of 2019, requires electronic system operators to have a permanent business entity and emphasizes the use of intranet networks instead of the internet. These regulations have been put in place to ensure that the spread of harmful content is limited, and to encourage the use of safer and more secure communication channels. In an interview with Aswhin Sasongko Sastrosubroto, the Director-General of Informatics Application at the Ministry of Communication and Informatics of the Republic of Indonesia, he emphasized the importance of these regulations in maintaining a safe and healthy online environment for everyone.

However, the problem is that there is no representative of *verysign* (see its function in <https://www.verisign.com/>). The company that issues all .com domain addresses, in Indonesia. If VeriSign had a representative in Indonesia, the government could enforce regulations on the permanent business entity and ask *verysign* to prevent negative content in Indonesia. While end-to-end encryption protects the flow of messages between users, these messages can still be detected by certain entities such as VeriSign, Internet Corporation for Assigned Names and Numbers (ICANN), and Defense Advanced Research Projects Agency (DARPA). VeriSign is responsible for managing and securing the domain name system (DNS), ICANN is responsible for coordinating and maintaining the internet's unique identifiers, and DARPA is an agency of the United States Department of Defense responsible for developing new technologies for national security purposes. Despite the use of end-to-end encryption, these entities may still have the capability to intercept and analyze messages for various reasons. It is important to be aware of these potential vulnerabilities and take appropriate precautions to protect sensitive information. It is a non-profit organization responsible for managing and coordinating the domain name system (DNS) and internet protocol (IP) address system. DARPA stands for Defense Advanced Research Projects Agency. It is a research and development agency of the United States Department of Defense responsible for the development of emerging technologies for military use. In the context of internet governance, DARPA has played a significant role in the development of various internet technologies, including the development of the precursor to the modern internet, known as ARPANET.

Allowing radical content to spread is unacceptable and may create unstable conditions. Therefore, it is essential to strengthen regulations related to electronic systems and to work towards preventing the spread of radical content on the internet.

### *The Change of Meaning-Making :*

The principle of loyalty and disloyalty has undergone a significant change in meaning. Numerous studies have been conducted on the application of loyalty and disloyalty by global organizations. A state-of-the-art research article on *al-walâ?-wa-al-barâ* is presented below. The principle of loyalty and disloyalty, also known as love and hate for Allah, is one of the key doctrinal elements of Jihadism. Jihadists argue that the concepts of loyalty and denial are rooted in the Islamic creed, which states that there is no god, but Allah and Muhammad are his messenger. The interpretation of loyalty and disloyalty has an impact on the actions taken and people who can be socialized with. In the Islamic context, *al-Bara* means “denial,” signifying the rejection and abandonment of anything that displeases Allah or is contrary to Sharia law. This includes determining which behaviors are considered Islamic or Un-Islamic and which human beings can be friends with. Jihadists view anyone who does not believe in Allah as an enemy, and they only consider those who share their beliefs as their friends. According to Kadivar’s research, jihadist groups such as Daesh consider Muslim governments to be infidels and deserving of the death penalty. Al-Baghdadi referred to Muslim rulers as apostates, slaves, and watchdogs of Jews and Christians, while Daesh considered the Saudi government as an apostate, *al-Salul* as the dogs of the Jews, and the Crusaders. These views reflect the changed interpretation of the principle of loyalty and disloyalty in Jihadism, which has significant implications for the actions and behaviors of those who adhere to it [31].

Jihadist groups not only target Muslims but also perceive some Muslim attitudes and behaviors as being inconsistent with Islam. These include Muslims who: (1) love something that goes against Islamic teachings; (2) live in non-Muslim lands (*Dar al-Harb*); (3) ask non-Muslims for help (which Jihadist groups interpret as showing hostility towards Muslims); (4) ask for forgiveness and offer prayers for non-Muslims; and (5) participate in non-Muslim celebrations [32]. The principle of loyalty and disloyalty, according to jihadist/Daesh groups, centers around the concepts of loyalty and denial. However, this concept has been radicalized by jihadist groups, particularly by Abu Muhammad al-Maqdisi [33]. The concept means that a Muslim gives his submission and allegiance only to Islam, Muslims, and God and renounces everything else [34]. The concept of loyalty and disloyalty also involves considering Muslims who do not express hostility towards non-Muslims as infidels. This extreme interpretation of loyalty and disloyalty is closely linked to the violent actions taken by jihadist groups [35]. Kadivar’s research offers convincing proof of the extreme acts brought about by the idea of loyalty and disloyalty in terrorist organizations like Daesh.

Since 2014, the group has been attacking Muslims in Afghanistan, Iraq, and Syria. These attacks are justified by the group’s *takfiri* doctrine, which

views Muslims who do not exhibit hate toward infidels as infidels as well. According to Kadivar's research, the takfiri strategy used by Daesh is distinct from that used by al-Qaeda in terms of targets and explanations. Being the sole purveyor of Islam, Daesh views non-Sunni Muslims as Kuffar and focuses on Sunnis who do not share its extreme ideologies. This strategy aims to delegitimize other Muslim organizations and support their radical beliefs. Ultimately, Kadivar's research provides insightful understandings into the intellectual and historical foundations of Daesh's takfiri strategy and its effects on both Muslims and non-Muslims [31].

Takfir is a tool used by Daesh to identify opponents, justify killings, and identify allies to strengthen *al-wal-wa-al-bara*. Themes of loyalty and treachery are prevalent in radicalization. *Jahiliyah*, monotheism, Allah as the judge, takfir, loyalty and disloyalty, and jihad and *istishhad* (fighting and wanting to die as martyrs in Allah's service) are six concepts that are used to radicalize Muslims and justify murder in [36]. The principle of loyalty and disloyalty is rooted in the concept of loyalty to God, which is an essential quality that Muslims should possess. However, this loyalty has far-reaching implications for social and cultural life. It affects Muslim relations with various groups, including the government, followers of religions other than Islam, and even other Muslims who have different interpretations. This principle creates a dichotomy that divides the world into two groups: pure/unadulterated Muslims and everyone else. This theme of loyalty and disloyalty is often used by radical groups to consolidate their beliefs, identify enemies, and justify acts of violence. In fact, it is one of the six themes used to radicalize Muslims and justify violence, including *jahiliyah*, monotheism, judgment of Allah, takfir, jihad, and *istishhad* (fighting and hoping to die as martyrs in Allah's way). [37].

The theme of loyalty and disloyalty in militant Islamism revolves around the idea of Muslims showing their allegiance to Islam by separating themselves from non-believers. This principle requires Muslims to express their loyalty to Islam and their enmity towards disbelievers openly. It also entails supporting those who uphold Muslim causes while denying any help or comfort to non-believers. Muslims may even have to renounce their own families, friends, neighbors, community, tribe, or country if they persist in their ungodly state. Radical Muslims draw on the example of Abraham, who disowned his father for refusing to accept God. They consider those who do not fully adhere to the principles of loyalty and disloyalty to have become disbelievers, citing verses 5-51 of the Qur'an:

*"O you who believe! Do not take Jews and Christians as friends; they are friends of each other; and whoever among you takes them as friends, then surely he is one of them."*

Extremist organizations have radicalized the ideas of loyalty and disloyalty and exploited them as a means of indoctrination. One such group that makes use of this strategy is the Abu Sayyaf Group. The indoctrination of loyalty and disloyalty can cause a change in radicalism from moderate to extreme radicalism, inspiring people to commit violence to further their ideologies. This idea is used to justify extremist behavior and to maintain a culture of violence and hatred towards people who do not share their ideals [38]. The practice of loyalty and disloyalty among Salafi circles has its roots in the concept of loyalty to God and the belief that Muslims should not engage in activities that conflict with Islamic values. This often translates into a withdrawal from non-Muslim activities and a rejection of non-Muslim cultural practices. Sheikh Bin Baz, a prominent Saudi Arabian mufti, has stated that participating in non-Muslim cultural activities is a form of resemblance with non-Muslims, which is forbidden in Islam.

While the concept of loyalty and disloyalty is present in Islam, jihadist groups have developed it into the theory of Opposition and Hostility, where political rulers in the Islamic world are considered infidels. Abu Muhammad al-Maqdisi is one such example who holds this view, which contrasts with the common practice among Salafi clergy in Saudi Arabia who apply loyalty and disloyalty in the context of obedience and loyalty to the authorities. The concept of loyalty and disloyalty has been manipulated by extremist groups, such as Abu Sayyaf Group, to radicalize individuals and justify violent actions [37]. Al-Maqdisi's principles of loyalty and disloyalty are rooted in the interpretation of several Quranic verses, including Al-Quran 60:4, 2:130, and 16:123. These verses are believed to provide guidance on the importance of loyalty and disloyalty in Islamic teachings [37]. Al-Maqdisi believed in the "*religion of Abraham*" (Millat Ibrahim), which involved living a morally upright life and distancing oneself from those who did not. According to the Quran, Ibrahim renounced Un-Islamic practices and his followers, making al-barâ an integral part of Millat Ibrahim. Al-Maqdisi also pointed out that previous Muslims had rejected idol worship in their own lives. *He expanded the meaning of Thaghut, which was not just an idol but also a disbelieving ruler, emphasizing loyalty to Allah and rejection of all forms of taghut.* Al-Maqdisi weaponized loyalty and disloyalty against the rulers of Islamic countries [37].

Uriya Shavit conducted a comparative analysis of the concepts of loyalty and disloyalty among Salafi and Muslim Brotherhood groups, with a focus on the implications for Muslim minorities living in Western countries. While Salafis understand loyalty and disloyalty as an obligation for Muslims to adhere to Islamic principles and disassociate themselves from non-Muslim customs and habits, the Muslim Brotherhood understands it in the context of social relations with adherents of other religions, based on their attitudes towards Muslims. Shavit's research included analyzing agreements and fatwas

published since 1980 and collecting information from over 30 mosques and Islamic centers in Belgium, Germany, and France. The Muslim Brotherhood is considered a “middle group” (*wasathi*) and has a doctrine related to jurisprudence to facilitate the issuance of fatwas and the spread of Islamic teachings. Shavit’s research aimed to reconcile conflicting interpretations of loyalty and disloyalty and their implications for social practices.

Salafi groups attach tremendous attention to using the ideas of loyalty and disloyalty to purify the monotheistic ideals. They frequently do not travel to or reside in nations where there is a significant Muslim minority, unless it is for the sake of da’wah. Yet, there are two opposing viewpoints in Salafi and moderate groupings, or *wasathi*, when discussing loyalty and betrayal. The Salafi movement places a strong emphasis on preserving allegiance to and exhibiting sympathy for other Muslims, while reserving hate for non-Muslims. This is shown in their steadfast attitude toward Muslims wishing Christians a Merry Christmas. The *wasathi*, on the other hand, exhorts Muslims to form friendly bonds with non-Muslims and to evaluate them considering how they treat Muslims. It is important to recognize that there is no single “Muslim community” with a unified perspective on loyalty and disloyalty. Rather, there are diverse interpretations and practices within the Muslim community. Some Muslims may indeed hold a more tolerant and inclusive stance towards non-Muslims, while others may take a more exclusive approach. Similarly, while some Muslims may choose to maintain their religious practices and beliefs while assimilating into Western culture, others may opt for a more separatist approach.

To avoid perpetuating harmful stereotypes and promoting division, it is essential to acknowledge and appreciate the diversity of viewpoints and experiences within the Muslim community. By doing so, we may foster greater social cohesion and encourage meaningful communication and understanding among various groups. This requires a willingness to engage in respectful dialogue, listen to different perspectives, and recognize the complexity of issues related to loyalty and disloyalty within the Muslim community [39].

Salafi circles oppose the attitude of Muslims who show affection to non-Muslims [40]. The notion of loyalty and disloyalty influences religious life in Indonesia. In Indonesia, several Islamic groups have been influenced by al-makdisi such as the JAD, and JAT groups. Not only that but at the organizational level this principle was also adopted by Islamic organizations. Burhani disclosed the practice of loyalty and disloyalty in vigilante groups. Loyalty and disloyalty are used as tools for unkind attitudes toward those who do not embrace Islam. Muslims The concepts of loyalty and disloyalty have become the ideology of modern Salafism. The concepts of loyalty and disloyalty have become the ideology of modern Salafism and are used to justify hostile relations with non-Muslims. This concept is usually implemented

by prioritizing love only for fellow Muslims and showing pettiness and hostility towards non-Muslims [41].

From the above literature review, the proposition can be built that the meaning of the concept of religion in terms of the meaning of the concept of loyalty and disloyalty determines their behavior in socio-cultural life and socio-political life. When talking about Power and Identity, Castells said that fundamentalism (often synonymous with fundamentalism) is the construction of collective identity (construction of collective identity under the identification of individual behavior and society's institutions to the norms derived from God's law, interpreted by a definite authority that intermediates between God and humanity) [42], [43]. If the meaning of the concept changes, it will change how they behave in people's lives. One of the efforts that can be done is to explore the meaning of loyalty and disloyalty that are aligned in the Indonesian context.

### **Strengthening Family Institutions to Prevent Extremism :**

Strengthening family institutions in preventing the dangers of extremism is a vital strategy for building resilience and social cohesion in societies facing the threat of violence. Family institutions play a key role in shaping the values, attitudes, and behaviors of individuals, especially children and youth, who are often the most vulnerable to radicalization and recruitment by extremist groups. By providing a supportive environment, fostering critical thinking skills, promoting dialogue and tolerance, and addressing grievances and conflicts, family institutions can help prevent violent extremism and contribute to peace and development.

According to the United Nations Development Programme (UNDP), prevention of violent extremism (PVE) requires global solutions that address the root causes and drivers of extremism, such as poverty, inequality, marginalization, discrimination, and human rights violations. UNDP supports PVE programming in more than 40 countries, with a focus on gender equality, youth empowerment and engagement, return and reintegration of ex-combatants, religion and faith-based dialogue, online hate speech and radicalization, and mental health and psychosocial support [44].

A review of the literature on PVE suggests that resilience to extremism can be enhanced by a social-ecological perspective that considers the role of contextual structures and institutions, such as family, school, community, media, and state. The review also identifies a few themes that cut across different disciplinary approaches to PVE, such as identity, belonging, agency, empowerment, participation, trust, dialogue, diversity, inclusion, and justice[45], [46].

UNESCO has also produced a guide for policy-makers on preventing violent extremism through education, which highlights the importance of

developing inclusive and equitable education systems that respect human rights and foster global citizenship. The guide provides practical examples of how education can address the challenges posed by violent extremism within each society [47].

Terrorism is a complex and multifaceted phenomenon that poses significant challenges to researchers and practitioners. One of the aspects that has received relatively less attention in the literature is the role of family members in terrorist activities. This review aims to provide a comprehensive and critical overview of the scientific evidence on this topic, based on qualitative studies that have been published in the grey literature. The review covers five studies that met the inclusion criteria and were conducted between 2004 and 2016 [48].

Several studies have investigated the impact of terrorism on families, as well as the motivations and pathways of family members who become involved in terrorist activities. These studies have identified several key themes. One of the most significant themes is the impact of losing a family member in an act of terror on the bereaved relatives. These impacts can include persistent and comparative grief, changes in relationships with other family members, financial compensation, and the return of the victim's bodily remains. Another theme is the coping strategies and sources of support for the bereaved relatives. These strategies may include sharing the tragedy and personal grief publicly, acting, joining support groups and services, remembering their family member, and finding ways to heal and grow after loss [49].

The studies also highlight the motivations and pathways of family members who become involved in terrorist activities. These may include ideological commitment, influence from social networks, personal grievances, and psychological vulnerabilities. Finally, the studies identify the challenges and opportunities for preventing and countering radicalization and terrorism within families. These may include early detection, intervention, rehabilitation, and reintegration programs that focus on providing support and resources to families affected by terrorism, as well as addressing the underlying factors that drive individuals to engage in terrorism [50].

After examining the existing literature on family involvement in terrorism, the review concludes by identifying gaps and limitations in current research and suggesting implications and recommendations for future research and practice. One recommendation is to conduct more rigorous and systematic studies using primary data sources, mixed methods, comparative designs, and longitudinal perspectives. This would provide more robust and comprehensive insights into the motivations, pathways, and impacts of family involvement in terrorism.

Another suggestion is to explore the diversity and heterogeneity of family involvement in terrorism across different contexts, groups, ideologies, roles, and outcomes. This would help to better understand the complexities of this issue and develop more targeted prevention and intervention strategies. Additionally, the review highlights the importance of examining the interactions and dynamics between family members and other actors and factors that influence radicalization and terrorism processes. This could include studying the role of online networks, peer influence, and community dynamics in shaping the involvement of family members in terrorist activities. Finally, the review recommends developing and evaluating evidence-based programs and policies that address the needs and challenges of families affected by terrorism. This could include providing support services for bereaved relatives, as well as designing interventions that focus on preventing radicalization and promoting social cohesion within families and communities.

In recent years, there have been several instances of terrorism acts involving family members in Indonesia. One such incident was the Surabaya Bombings in 2018, where a family of six carried out a series of suicide bombings on three churches in Surabaya. The father and two sons attacked one church, while the mother and two daughters attacked another church. The family then detonated a bomb at a third location, a police station. Another example was the Medan Police Station Attack in 2019, where a man and his wife launched a suicide bombing at the police station, killing themselves and injuring several others. Most recently, in 2021, a couple who were members of a terrorist group carried out a suicide bombing outside a church in Makassar. The attack killed the couple and injured several others. Family involvement in terrorism is a complex issue that can have various motivations and causes. It is crucial to address the underlying factors that drive individuals to engage in terrorism, including social, economic, and political factors. Additionally, it's essential to provide support and resources to families affected by terrorism, such as counseling and community outreach programs, to prevent further radicalization and violence.

## **CONCLUSION :**

This article sheds light on the weaknesses of the government's approach to dealing with negative content containing radicalism and extremism. The technological determinism approach that focuses solely on blocking or removing content is inadequate, as it neglects the underlying social, cultural, political, and psychological factors that drive radicalization. Fortunately, this article offers two alternative approaches that are more sensitive to the Indonesian context and respect human rights and democracy. The interpretation approach emphasizes the importance of critical awareness and interreligious and intergroup dialogue to reduce prejudice and negative stereotypes. The strengthening of family institutions approach highlights

the crucial role of families in shaping individuals' character and worldview and suggests ways to improve the quality of education and upbringing of children.

*Recommendation.* In adopting these alternative approaches, the Indonesian government can effectively tackle radicalism and extremism while creating a more inclusive and tolerant society. The success of these efforts will depend on the collaborative efforts of various stakeholders, including the government, civil society, religious institutions, and families, to build a stronger, more cohesive community that values diversity and pluralism.

While family involvement in terrorism is a complex and multifaceted issue, there is hope for prevention and intervention through a variety of strategies. The existing literature highlights the importance of strengthening family institutions as a means of preventing violent extremism and building social cohesion. It also emphasizes the need for more rigorous and systematic research to better understand the motivations, pathways, and impacts of family involvement in terrorism. Moving forward, it will be essential to address the underlying factors that drive individuals to engage in terrorism, including social, economic, and political factors. Moreover, providing support and resources to families affected by terrorism is crucial in preventing further radicalization and promoting healing and growth after loss. While the challenges of preventing and countering family involvement in terrorism are significant, continued efforts to better understand the issue and develop evidence-based programs and policies will be crucial in building more resilient and peaceful societies. By working together, researchers, practitioners, and policymakers can make progress in this important area and contribute to a safer and more just world for all.

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## Chapter

# 10

## Social Media, Cultural and Economic in Building a Bali Women's Cooperative

— Anak Agung Ayu Rai Wahyuni &  
Fransiska Dewi Setiowati Sunaryo

### **Abstract :**

*The role of social media in culture and economy can be seen in cooperatives in people's lives in Indonesia, especially in Bali. Cooperatives are very influential in maintaining the family economy when problems occur, especially when a pandemic hits Bali. One of the cooperatives in Bali that has a uniqueness is the Bali Family Friendly Women's Cooperative hereinafter referred to as the Bali Women's Cooperative in building optimism and adapting to new habits in building markets due to the Covid-19 pandemic that shook Bali and even the world. In facing the new era, absolute transformation is carried out by cooperative drivers and Usaha Mikro, Kecil dan Menengah (UMKM) in addition to facilitating the use of technology in the field of social media and information, it also secures business actors and consumers from exposure to Covid-19. Bali Women's Cooperative considers it important to promote environmentally friendly economic activities in accordance with the principles of sustainable economy, often also called green economy. Some issues that need to be explained include firstly: What is the role of social media in the operation of Bali Women's Cooperative to stimulate Bali's economy? Secondly, how is the implementation of the management of Bali Women's Cooperative? and thirdly, what benefits of Bali Women's Cooperative members and the Balinese community get?*

**Keywords:** social media, cooperative, synergy, energy, collaboration.

### **INTRODUCTION :**

Social media is currently one of the important media to give identity to a product. Cooperatives are one of the service businesses that use social media

to brand their products to be more recognizable, in demand and increase profits. Ideally, the role of social media should provide benefits, especially to introduce products to all aspects of the social layer, but because the ability of social media users has not been maximized, the results obtained have not been seen. Cooperatives are teachers of the Indonesian economy, with their existence and existence guaranteed by law. Therefore, building a family-based economy in a cooperative forum is the basis of strength to improve community welfare. In the midst of the COVID-19 pandemic, cooperatives in Bali face serious challenges, but cooperative drivers and MSME players are expected to continue to build optimism in order to adapt by carrying out new habits in building markets. Given the COVID-19 pandemic, it has significantly changed the pattern of interaction between traders and buyers or between producers and consumers. To respond to this, cooperatives and MSMEs are expected to be able to map patterns of changes in consumer behavior in the era of the Covid-19 pandemic, including consumer wants, expectations, and needs in undergoing the new era order.

The pandemic that shook the entire world throughout 2020-2021 should increase human awareness of the importance of promoting environmentally friendly economic activities. Without concern for the environment, both natural and social, human economic activity will sooner or later encounter obstacles that ultimately harm humans themselves.

Bali Family-Friendly Women's Cooperative hereinafter will be called KPRK Bali, is one of the cooperatives in Bali since February 23, 2015 carrying out the mission of prospering and educating members, improving the quality and identity of women through family-friendly education, fighting for the interests and aspirations of members to grow potential and mutually beneficial business cooperation and providing services to members and the community by apply the principles of family-friendly governance. KPRK Bali in its efforts to stretch the pulse of the people through four business units, namely: Trade Unit, Service Unit, Savings and Loans Unit and Training Unit.

KPRK at a very young age was born by the Community of Children of the Nation at the age of only 5 years in the new era has a new spirit of wanting to move quickly to ground the existence of cooperatives as teachers of people's economy, with various innovations, creativity and adaptation in the Covid-19 pandemic situation to continue to dedicate themselves to writhing the pulse of the people's economy through business units owned with various innovations and lifting Balinese local wisdom *Pang on Payu*. KPRK Bali with a 3K work culture of Smart Work, Sincere Work and Complete Work and the spirit of *Pang Di Payu* is one way to participate in realizing the vision of Bali Province "Nangun Sat Kerthi Loka Bali". KPRK Bali new era is expected to be a home that can prosper members, protect the environment, maintain, protect and habitually interact in the culture of *Pang Di Payu*. From

this background, the question arises what efforts KPRK Bali has made to make Bali's economy grow healthy again without triggering the emergence of a new pandemic. (KPRK Profile, 2019)

By taking into account the background described above, the problems that will be studied in this study are social, cultural and economic media in building a Bali Women's Cooperative. This research will focus on several basic things, including: first: What is the role of social media in the operation of Balinese Women to stimulate Bali's economy? Second, how is the implementation of the management of K operative Perempuan Bali? and thirdly, what benefits do cooperative Perempuan members and Balinese society get?

## **RESEARCH METHODS AND THEORIES :**

To get writing results that have high objectivity, a method is needed. Method is a way of working used to understand the object that is the target of research in the science concerned (Koentjaraningrat, 1977: 16). In accordance with the study of historical science, the method used is the historical method as one of the tools owned by historical science (Sartono Kartodirdjo, 1982: 67-68). The historical method has four hapans, namely: (1) heuristics, (2) source criticism, (3) data interpretation, and (4) historiography The sources used are journals about cooperatives and accountability reports of the Bali KPRK Annual Member Meeting. In addition, an online newspaper that contains the activities of KPRK Bali. In-depth interviews were also conducted with resource persons such as Tini Gorda as chairman of the KPRK Bali board and interviews with informants, namely members of the KPRK cooperative. After conducting interviews and searching for literary sources, then in source criticism, interpretation and historiographic processes or writing research results are carried out. (Gottchalk, 1974:35-43)

## **LITERATURE REVIEW :**

The study of social media, cooperatives and women is actually a very interesting thing to be investigated further because it is very direct in contact with people's lives both in Bali and in Indonesia in general. The first study used was from one of the articles in the journal entitled "The effect of social media written by Wardani which discusses the influence of social media use on student financial management behavior with self-control as a moderation variable. From the results of his research that the use of social media does not affect the behavior of student financial management. (Wardani, 2022)

The second article written by Kiki Srirejeki entitled Analysis of the Benefits of Social Media in Empowering Micro, Small and Medium Enterprises and MSMEs. From the results of his research shows that the majority of MSME business people have used and utilized social media applications for their

business and its many benefits. Social media applications are one of the effective promotional tools in empowering MSMEs. (Kiki, 2016)

Thenext study from the EP Journal article entitled "The Role of Women's Cooperatives in Women's Empowerment Efforts in Women's Cooperatives in Blahbatuh District, Gianyar Regency" written by Cyntia Putri Devanty and Ida Ayu Nyoman Saskara discusses how the role of women's cooperatives in efforts to empower women in Blahbatuh District, Gianyar Regency. Devanty, 2017:648)

The second article from the 2021 Humanist Journal entitled "Bali Artha Guna Savings and Loans Cooperative in the Cultural Frame of Modern Society in Bali" by Fransiska Dewi Setiowati Sunaryo which discusses how the Overview of the Bali Artha Guna Puskopdit Savings and Loan Cooperative then How to Apply Modern Management in the Bali Artha Guna Puskopdit Savings and Loan Cooperative and How Application Programs at the Bali Artha Guna Puskopdit and Its Benefits for the Community, Especially Members Cooperation. (Sunaryo, 2021: 26)

The third article entitled "The Role of Women's Cooperatives on Women's Empowerment in the Women's Cooperative "Mother Earth" Yosowilangun Palace Village, Lumajang Regency, Anang Rakhmad, AT. Hendrawijaya, Deditiani Tri Indrianti. In this article, the role of women's cooperatives is very important in the ongoing process of women's empowerment because it can affect the high and low empowerment process. As for the analysis of each indicator is: for indicators of improving welfare with women's empowerment According to Badrudin (2012: 154) In the paradigm of economic development, changes in community welfare are an inseparable part. (Rakhman, 2019:23-25)

## **DISCUSSION :**

### **OVERVIEW OF KPRK BALI COOPERATIVE :**

Family Friendly Women's Cooperative (KPRK) is a cooperative engaged in various business fields which are its main fields of one-stop trade related to daily needs and holiday needs. In addition, this cooperative also provides service businesses such as travel / travel / tirta yatra services, decoration rental services, electricity and telephone payment services, retail businesses and savings and loans businesses with a system of *tanggung renteng*. Koperasi KPRK Bali was established on February 23, 2015 by Komunitas Anak Bangsa formed by Dr.A.A.A.Ngr Tini Rusmini Gorda, S.H, M.M, M.H., together with his colleagues who aim to improve the welfare of members as well as an inseparable part of the form of togetherness to lead to a family-friendly cooperative. KPRK Bali has been incorporated with number 04/BH/XXVII/II/2016. Located on Jl. Tukad Batanghari XIC No.17 Denpasar, Bali. (RAT KRPK Report 2019)

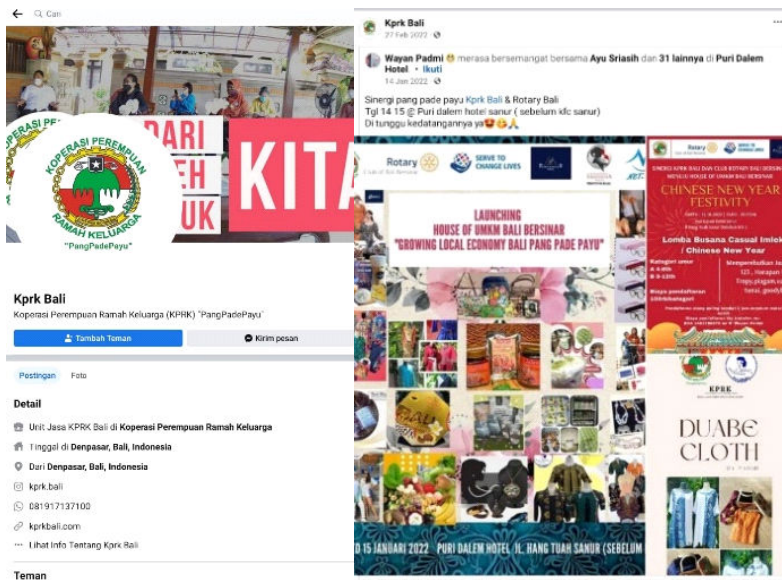
KPRK Bali has a vision of "The realization of a family-friendly smart cooperative". While its missions include: 1. Improving the quality and identity

of women through family-friendly education, 2. Fighting for the interests and aspirations of members to grow potential and mutually beneficial business cooperation, 3. Increase member participation in capital and financing, 4. Provide family-friendly services to members and the community, and 5. Apply the principles of family-friendly governance. (KPRK Profile, 2019)

## THE ROLE OF SOCIAL MEDIA IN THE DEVELOPMENT OF WOMEN'S COOPERATIVES IN BALI :

In developing cooperative marketing, social media plays one of the important roles in today's digital era. The role of social media includes: Obtaining data from consumers From social media, cooperatives can obtain data from various kinds of customers who on average upload about themselves in various types of social media such as Facebook, Instagram, Tiktok Whatsappnya respectively. From there it can be known what they like and which is currently trending. Indirectly, cooperatives can also know their current needs. Second: Growing trust in cooperatives Bali Women's Cooperative is currently actively promoting its activities through social media such as Facebook and Instagram. Even today many institutions, both government and private, require workers who have social media to repost the activities carried out by their agencies. This is done in addition to promotion also to foster trust also to foster trust in the institution as in the picture of one of the Facebook social media used by the Bali Women's Cooperative below.

*Figure 1. Facebook KPRK Bali*



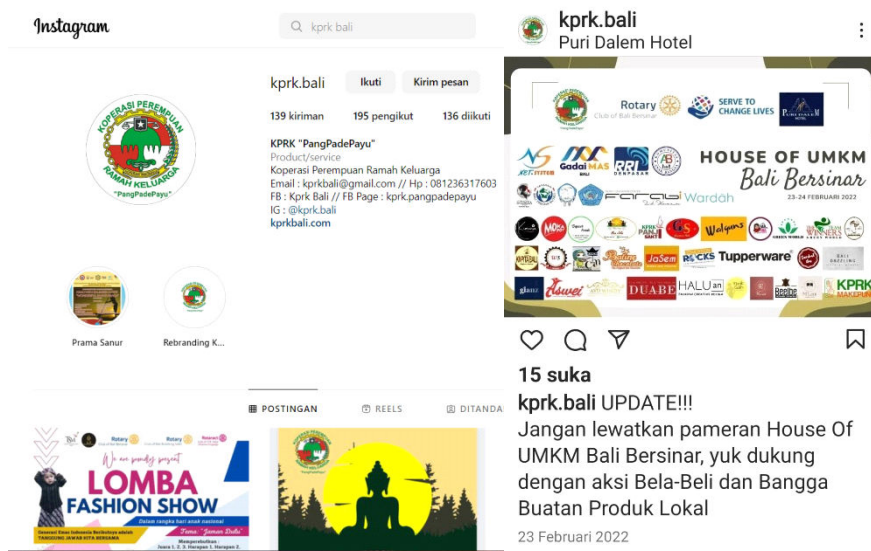
*Source: Facebook Kprk Bali 2023*

Third: Marketing cooperative products with definite results. Through social media, cooperation can also routinely market products that are trending in the market. Cooperatives that collaborate with MSMEs can inform activities such as exhibitions in various places. In addition, financial institutions also often raise interest on loans given lightly to customers if there are more funds that have not been used. Fourth: Know the activities carried out by other cooperatives or other financial institutions

Activities that are often promoted through social media can be a benchmark and can be an example for other institutions. To develop a cooperative, a marketing strategy and comparative studies with other cooperatives are needed. To reduce costs, comparative studies can be done simply by looking at information through social media, cooperative activities or other financial institutions that can be used as a good example for cooperative development.

And lastly, Sharing Information about Cooperatives Quickly Using the right social media should not have a negative impact. Knowledge of sufficient literacy about events shared on social media should be examined first so that hoax news is not easily spread. Through social media such as Instagram kprk.bali and facebook is very useful for disseminating information on Balinese women's cooperative activities as shown below.

**Figure 2. KPRK Bali Instagram**



**Source: KPRK Bali Instagram**

From the picture above, it can be seen that social media is an effective promotional tool to introduce the activities carried out by the Bali Women's

Cooperative. Information is also disseminated through whatsapp groups that regularly send updated news. To get the various benefits of social media as a means to develop cooperatives, several strategies are needed such as planning to use social media, creating interesting content, using paid advertising and choosing the right social media platform for cooperative customers so that everything is right on target and achieving the goals to be targeted.

Despite the many obstacles faced in the midst of the COVID-19 pandemic, the KPRK Cooperative continues to be optimistic by adapting to new habits in building markets. The first step taken by management is to recognize changes in behavior and consumers and transform proactively. The Covid-19 pandemic has significantly changed the pattern of interaction between sellers and customers. Changes in adaptation to new habits then consumers will avoid physical encounters. Online shopping will remain an option after this pandemic ends. (Interview with Riawati in Denpasar, 2022)

According to the survey results, 30% of respondents claimed to have increased online shopping activities and 40% said that they would continue to make online purchases even after the pandemic ended. Therefore, MSMEs that become cooperative partners must be able to find ways to connect with customers or customers. One of the ways used is to use social media platforms in this case Whatsapp group, Facebook and Instagram, not only to offer the latest products or services, but also create a network of loyal customers.

In addition, activities carried out by KPRK Bali in collaboration with Atnews Online Media held an event "Revive the Economy of Bali" with the theme "Citizen Contribution to the Country in the Badung National Struggle Monument (MPB) Area on Saturday, December 11-12, 2021. The activities are Eco Enzyme Socialization from Bali Trsena Sujati, Green Map Green Economy Dialogue, MSME Exhibition, Eling Prana and Cultural Art Show. Cultural Arts performances consist of Balinese Dance, Wirama, Music, and Fashion Show which features weaving works of the nation's children as a form of support for the Circular Letter of the Governor of Bali Number 4 of 2021 concerning the Use of Balinese Endek Woven Fabrics / Traditional Balinese Fabrics. (Interview with Gorda in Gianyar, June 15, 2022)

Other activities carried out by KPRK in embracing the younger generation to recover Bali from the Covid-19 pandemic are synergizing with the Indonesian Women Leaders Association (PPPI), DPD Bali Perempuan Indonesia Maju (PIM), GTS Institute, KPRK Trade Unit Pangpadepayu, YouthABLE and Dkreatif and Dotkebeli. This activity is expected to be able to build Human Resources with a hero spirit by doing real work, smart work, sincere work, complete work, dedicating themselves to supporting the economy, tourism, education, documenting to be an example.

**KPRK BALI COOPERATIVE MANAGEMENT :**

According to Law No. 11 of 2020 concerning Job Creation, it confirms that cooperatives can only serve members. This confirms the prohibition on embracing the community as many cooperatives have been doing. "This means that anyone who wants to get cooperative services must become a member so that the benefits received are optimal. Services for non-members do not exist because the requirement to get them is mandatory membership,". The benefits of being a member of a cooperative mean owning the cooperative itself. Also have the opportunity to use the services of loans and product marketing. You can even receive profits every year from the results of the cooperative's business. Nevertheless, a healthy cooperative must always add members so that it constantly involves the community to operate. Therefore, in order for KPRK Bali to be reached by the community, this cooperative continues to recruit members so that the KPRK Bali Cooperative has 385 members. (Interview with Ani in Denpasar, 2022)

To become a member of the KPRK cooperative, there are several requirements, including: Copy of KTP, Copy of Family Card, fill out the registration form and thumbprint. Members are also required to pay a basic fee of Rp1,000,000 and a mandatory fee of Rp25,000/month. The applicable loan system is a joint responsibility so there must be a group leader and group name. In addition, members are willing to shop at Warung KPRK by order or by order. As a *dress code*, KPRK icon must be purchased by buying barong clothes. For initial deposits, members have a passbook with an initial balance of Rp50,000. If you want to apply for a loan, members must pay the principal fee and mandatory fees. For the Annual Member Meeting, SHU will be distributed depending on the member's activity. (Interview with Riawati in Denpasar 2022)

The types of savings available at KPRK Bali are Family-Friendly Women's Daily Savings (Tahap Raga) and Family-Friendly Monthly Annual Savings (SiTaRaGa). If there are members who want to open a Savings Account, there are several requirements, including: Copy of ID card, fill out a savings or deposit form, deposit an initial balance of at least Rp50,000 and a minimum daily balance of Rp10,000 (Raga Stage). For Si Ta Raga deposit a minimum initial balance of IDR 50,000 with deposits once a month with the same multiples. For minimum deposits of IDR 1,000,000 or more with interest according to applicable regulations. (Interview with Gorda in Gianyar, 2022)

If there are KPRK members who want to apply for a loan, they can complete the requirements, including photocopies of KTP and KK, fill out credit forms and credit agreements, business certificates or work statements and statements ready to be deducted when borrowing credit. It can also guarantee the form of motorcycle and car BPKB. If the credit of IDR 10,000,000 and above is deducted by insurance fees and credit administration deductions

of 2.5% from the loan ceiling, light interest of 2% decreases and every credit application must be borne by the group leader, and if there is a bad credit, the group leader must be responsible. (Interview with Tirtawati in Denpasar 2022)

In the event of a bad loan in payment, KPRK has a joint responsibility system, where with this system KPRK members will be divided into several groups and led by a group leader who is trusted by their group members. All loans are carried out with the approval of the group leader's guarantee so that the group leader is responsible for depositing loan payments made by its members to the KPRK. Thus, indirectly there has been a monitoring system for the course of the loan financial flow so that if there is a bad debt, it will be resolved immediately by the group leader at the direction of the KPRK. (Interview with Anna Stefani Wulan Permata Dewi NS in Denpasar, 2022)

As a form of applying the 7th cooperative principle, namely providing training to its members, KPRK Bali also routinely provides education and training (Diklat) such as Kurus English, Entrepreneurship Courses, Sewing Courses, Sewing Courses, Skinny Cosmetology and so on.

#### **BENEFITS OBTAINED BY KPRK BALI MEMBERS :**

Cooperatives are one of the financial institutions that are in accordance with the personality of the Indonesian nation, have enormous benefits, among others, as a money storage institution with higher interest than banks to cooperative members. Cooperatives are also subject to lower taxes so they can be an alternative option for investment.

KPRK cooperatives also provide loans to their members because KPRK is a savings and loan cooperative. Unlike banks, KPRK provides various conveniences for its members to get loans. You only need to submit a loan proposal along with your identity to the cooperative management. The proposal is used to explain the purpose of using borrowed funds, for example for business capital. The management of the cooperative will then decide whether the loan application is approved or not.

Every year, each member of KPRK Bali will receive the remaining operating results (SHU). Based on Law Number 25 of 1992 concerning Cooperatives, the remaining operating results are cooperative income earned in one financial year minus costs, depreciation, and other obligations including taxes in the relevant financial year. As a member of the cooperative, you are entitled to the rest of the results of this effort. The provisions for the distribution of business results are regulated in accordance with the agreement of all members through member meetings. (Interview with Gorda in Gianyar 2022)

Cooperative members not only act as consumers, but also as producers. For this reason, cooperatives encourage their members who have businesses to sell their business products through cooperatives.

If KPRK Bali members have a business, they can sell their business products through cooperatives. Thus, its members will get customers not only from cooperative members, but also from the community around the cooperative.

One of the goals of cooperatives is to improve the welfare of their members. For this reason, the cooperative will carry out programs that suit the needs of its members. Many times, cooperatives hold various trainings for their members. The training is tailored to the needs and professions of its members. For example, KPRK Bali conducts training related to plant maintenance. This is felt by Wulan Permata as the owner of Aswei Handicraft business in Singaraja who benefits from membership in KPRK (Interview with Permata, 2021)

As members of the cooperative, of course, members have the opportunity to attend these trainings. Moreover, the operational costs for conducting this training are taken from cooperative funds. Therefore, its members do not have to pay anything. In addition to the benefits described above, there are still various other benefits. Being a member of a cooperative will train the ability of its members to organize. This organizational ability is also important in the world of work. (Interview with Ekawati in Karangasem, 2022)

The Bali KPRK Cooperative applies the *Pang Pade Payu* pattern which means that the system of togetherness and kinship in accordance with the spirit of the cooperative really helps KPRK survive and exist during the Covid-19 pandemic. KPRK also does not stand still, even more actively continues to provide education and social service activities throughout Bali to provide assistance to communities directly affected by the Covid-19 pandemic. Uniquely, KPRK Bali's social activities prioritize quality without disturbing internal finances (principal money or cooperative dues), so that in the 2021 KPRK Annual Member Meeting (RAT), the remaining operating results remained surplus because they made a profit of IDR 26 million, a difference of IDR 1 million, which was IDR 27 million before the Covid-19 pandemic. (Bali KPRK RAT Report 2021)

The performance of KPRK Bali is also very attractive to business actors, especially MSMEs throughout Bali who want to join. This can be proven by the data, namely the addition of members from 126 to 385 cooperative members from various circles. Initially, the first five years invited women and then the members were open to being men and women. (Bali KPRK RAT Report 2021)

These efforts are to ensure the sustainability of the cooperative and increase the benefits felt by members. Even the commitment applied in order to be able to maintain the economic turnover market of fellow members normatively in order to be able to provide mutual welfare. The method of selecting KPRK Supervisors and Administrators so that they are free from domestic (household) financial affairs. This effort is to prevent corruption disturbances and the development of KPRK is safer and more stable. Absolute transformation is carried out by cooperative drivers and Micro, Small and Medium Enterprises (MSMEs).

KPRK Bali to improve its services began to develop digitalization that uses technology in the field of information so as to benefit its members to make it easier for them to transact. KPRK has benefits to save MSMEs from economic conditions that collapsed due to the Covid-19 pandemic in Bali. KPRK continues to implement the Law regulating cooperatives in article 3 which states that cooperatives have the aim of prospering members in particular and society in general and participating in building the national economic order in order to create an advanced, just and prosperous society based on Pancasila and the 1945 Constitution. Thus, cooperatives aim to advance the welfare of members and the community and build the national economy.

The existence of cooperatives provides benefits to their members in order to make it easier to obtain the necessary needs so that they can directly advance the welfare of the people and the Indonesian economy.

## **CONCLUSION :**

In the era of the industrial revolution 4.0 and society 5.0 today with the development of science through the emergence of innovations in the field of technology such as social media is very necessary in the daily life of mankind. Cooperatives as one of the financial institutions that characterize the Indonesian nation also inevitably begin to adapt to technology so as not to be abandoned by its users. Cooperatives began to compete with other financial institutions such as banks that have used digital technology in the past. The role of social media has begun to be felt before the Covid-19 pandemic years. Social media is increasingly widely used, especially during the pandemic in early 2021 until now. From this study, it can be concluded that the Bali Women's Cooperative (KPRK) as one of the users of Instagram and Facebook social media actively uses social media because it is useful for disseminating information and promoting to reach the expected target. There are obstacles, of course, in its development, but due to the persistence of the management and professional management, obstacles in the field can be overcome properly. Many benefits are also obtained by its members, such as loan funds to open a business and increase the capital of small medium

businesses, especially during the Covid-19 pandemic. Efforts to cooperate with the local government, as well as the central government over the past three years and maximize the use of social media properly can prosper its members and the surrounding community. From the results of this research, it is hoped that it can be a reference for other cooperatives to synergize and apply the motto *pang pade payu* in the wider community.

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## Solidarity and Tolerance in Kediri's Multicultural Society

— Ni Wayan Radita Novi Puspitasari

### **Abstract :**

*The historical context of Kediri Kingdom brought a multicultural background in the present-day society. On the one hand, Hindu-Buddhist religious-cultural aspects in the 10<sup>th</sup> century left cultural traces of its values in the form of slametan, tingkeban, babaran, etc. as communal feast in the Islam-Javanese society. On the other hand, Islam entered to the local society by using Hindu-Buddhist culture, such as wayang and macapat. These two artistic traditions were instruments for accelerating the Islamic propagation into the society. Thus, this article scrutinizes the solidaristic movement of Kediri society to tolerate the existing Hindu-Buddhist values in their religious and cultural life. Therefore, there are two questions, i.e. how the Kediri society could tolerate the existence of Hindu-Buddhist culture within their Islamic values? and In what form the solidaristic movement can be established in this multicultural society? Through these two analytical questions, the method will be through in-depth interviews and collection of secondary sources.*

**Keywords:** Solidarity, toleration, Hindu-Buddhist values, Islam, Kediri society

### **1. Introduction :**

In a Musrenbang (Musyawarah Perencanaan Pembangunan/Development Planning Consultation Forum), East Java's Governor Khofifah Indar Parawansa stated that Kediri is the happiest city in Indonesia. (RRI, 2022) Apart from having high prosperity, the city of Kediri is also referred as a tolerant city that is ranked in the top 10 cities in Indonesia according to the SETARA Institute 2021. (SETARA, 2022: 4) In line with Joko Widodo's

government program, Kediri also succeeded to reduce issues of radicalism, terrorism and intolerance. They strengthen the institution of FKUB as a promotion of religious tolerance and freedom by carrying out various activities such as upgrading, training, and inter-religious discussions. Governor Indar Parawansa also invited the Mayor of Kediri, Abdullah Abu Bakar, to share tips and strategies towards a city that has values of tolerance and prosperity.

According to the population of Kediri, the results of the BPS (Central Statistics Agency) in 2020 showed that the population of Kediri was 1,635,294 people with a male population of 825,867 and a female population of 809,427. (BPS, 2022) From the data that has been obtained, it can be seen that gender differences are not too significant in Kediri's society. The ethnicity is almost 90% Javanese. (Alamin, 2021: 137) By using Javanese as a daily language, the dominance of Javanese tradition and culture is very much felt in society, especially in the field of public services and government systems. The strong dominance of Java in Kediri society does not corner the minorities in terms of religion or culture. This can be seen in one example from the Panji Festival in 2018. At this festival, two countries participated in celebrating the Kisah Panji performance at Selomangleng cave, which is located in the west of Kediri. (SETARA, 2022) Artists from Finland and Mexico took part in a workshop as an effort to learn more about Panji's story. The people of Kediri believe that Selomangleng cave is the place of Dewi Kilisuci's hermitage and the story of Panji has also been designated as Memory of the World (MoW) by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The historical background also has a strong influence on the people of Kediri. In the years 1045 to 1222 AD (11th century), the Kingdom of Kediri (or Panjalu) ruled over the land of Kediri. Then, the power moved to Tumapel Kingdom (or Singasari) in the 13th century and in the same century, power moved to the Majapahit Kingdom until the 15th century. These three kingdoms adhered to the Hindu-Buddhist religion which is deeply rooted in the Kediri society. In the 16th century, Islam entered and the power switched from the Kingdom of Demak to Kingdom of Mataram. Islam that spread in Kediri survives until now and is the religion of the majority of the society. However, in the 18th century, the arrival of Dutch colonialism brought a new religion, namely Christianity. As a result, some areas in Kediri adhere Christianity, one of which is Pare sub-district. Therefore, with a long historical background, there are two questions in this article, namely: First, how can the people of Kediri tolerate the existence of Hindu-Buddhist culture in the values of Islamic teachings? and Second, what form of solidarity can be formed in a multicultural society in Kediri? These two questions are expected to explain further about the people of Kediri in the form of tolerance and

solidarity that can be acculturated and assimilated into various religious and cultural teachings.

## **2. Theory and Methodology :**

In his article entitled "Tolerance, Toleration, and the Liberal Tradition", Andrew R. Murphy said that tolerance is central to political theory and practice. Tolerance, in his view, is a social and political practice as well as an individual attitude. (Murphy, 1997: 595) Tolerance involves at least disapproval of the behavior or thing that is tolerated. Thus, tolerance is a complex mix of rejection and acceptance. If someone agrees to something, it's hard to see how that person can be said to tolerate it. Murphy also argues that tolerance is a willingness to admit the possibility of validity from seemingly contradictory points of view, hesitancy to give value judgments or "truths" to individual or group beliefs. (Murphy, 1997: 600)

After reaching the required level of tolerance, the practice of solidarity with religious, customary and cultural diversity can be implemented and maintained. According to Kolers, in principle solidarity is not addressed to those who are oppressed, but to those who join when there is a call from the oppressed. (Kolers, 2016: 5) The fact that the goal of solidarity is their own collective interest rather than the interests of other groups does not mean that each participant will personally agree with every way the group takes, or even every goal it pursues. Kolers also provides two approaches to the theory of solidarity, namely the function of calling for solidarity is used to solve problems of collective action and motivates to do what is known to be true; the collective approach deceives us into moralizing the concept of solidarity, as if solidarity were about the pursuit of justice. (Kolers, 2016: 6) So, solidarity is a form of cooperation. Just as political solidarity must depart from the antecedent social unity that limits the feelings of our fellowmen, so it must depart from the preceding moral unity that limits our collective action.

The method is historical analysis, which sees history as the background of cultural development in Kediri society by analyzing its impact on the present. This method then uses a qualitative approach, where the data obtained is through in-depth interviews, the use of primary and secondary sources obtained in the field. The scope is also in the Kediri area by looking at the heritage sites of the Kediri kingdom as Hindu-Buddhist symbols which still have a great impact on Kediri society at this time.

## **3. Historical Relics: The Golden Thread of the Airlangga Kingdom from the Past to the Present :**

From a historical perspective, the city of Kediri is the oldest city in East Java that was ruled by the Kediri Kingdom in the 11th century. The kingdom of Kediri, which was ruled by King Airlangga, is known as a descendant of King Udayana from the island of Bali and Mahendradatta as a princess of

East Java, son of Makutawangsaawardhana, grandson of Sri Lokapala (or great-grandson of Mpu Sindok in Central Java). (Ardhana, 2016: 17) This started when Airlangga was sent to Java when he was 16 years old, known in the Old Bali period as a tradition that sent the King's son to study religious knowledge. He was appointed King in 941 Caka (1019 AD) who is believed to be the incarnation of Lord Vishnu (devaraja concept). (Ardhana, 2017: 24) The king is known to have a special position in his society, because it is believed to have magical powers that affect the surrounding environment with Javanese cosmology. During his reign, Airlangga was known as a good king and his name spread throughout the archipelago. This can be seen in the relationship of power between the King and his servants. The king gave freedom from the royal burden (dharma sima swatantra) to his servants which was clearly seen in the relationship between King Airlangga and Mpu Sindok. Raja Airlangga who gave Mpu Sindok tax exemption is an example which means that "the newly formed free area is not part of the legal area." (quoted in Schrieke, 1975: 12 by Ardhana, 2017: 25) The relationship between the Kingdom of Kediri and the Kingdom of Bali seems to have existed when King Udayana reached his golden age as King of Bali.

In existing inscriptions, King Udayana is said to only be able to marry Mahendradatta when he refuses other marriage invitations. With this statement, Mahendradatta became very angry and became known as Gunapriya. He, then, did a very significant black magic in Bali with the development of the story of Calon Arang. Candidate Charcoal's name is associated with Gunapriya who became a female sorcerer and is known as Rangda/Girah/Jirah. The discovery of the temple on a hill in the village of Burwan with an angry eight-armed Gunapriyadharmapatni. Ardhana also mentioned that Gunapriya's name was always mentioned before Udayana's name in his inscriptions. (Ardhana, 2017: 28) Gunapriya also ordered to use Old Javanese rather than Old Balinese language which symbolizes that Gunapriyadharmapatni has influential power in marriage and government. This is where the peak of Javanese Hindu culture in Bali is seen, which was ruled by King Udayana. The Old Javanese language that has been used in Bali is called the Kawi language which is increasingly being used and strengthens the Balinese language itself.

Calonarang is also associated with a magic widow who comes from the village of Gurah (Randa ring Girah) named Nyi Girah. (Department of Culture and Tourism of Kediri Regency, 48-49) He is said to be happy to spread sorcery that causes epidemics to the people of Kahuripan. It is said that when the residents of Kahuripan are exposed to witchcraft in the morning, then at noon that person will die and so on. King Airlangga also ordered his soldiers to kill Calonarang, but the soldiers ordered by King Airlangga were killed and failed to carry out the king's orders. Then King Airlangga sent

Mpu Bharada (a Buddhist priest) to solve this problem. From the investigation conducted by MPU Bharada, it is known that Calonarang felt hurt towards the people of Kahuripan because no man wanted to marry his son, Ratna Manggali. From this, Mpu Bharada sent his student named Mpu Bahula to marry Ratna Manggali. He also became a spy to find the weaknesses of Calonarang. The secret of Calonarang's magic began to be revealed and Mpu Bahula managed to steal the holy book of Calonarang which was then read by Mpu Bharada and managed to defeat Calonarang.

The kingdom of Kediri which had been ruled by King Airlangga ended in 1049 AD. Because Airlangga had several sons, he divided the kingdom of Kediri into two, namely Janggala and Panjalu. This division was assisted by a Brahmin named Mpu Bharadah who divided the two kingdoms by being bounded by the Brantas River and Gunung Kawi. Janggala with its city center Kahuripan and Panjalu whose capital is Daha (now Kediri). Both of these areas were ruled by Samarawijaya with the Panjalu region, and Mapanji Garasakan ruled Jenggala. King Airlangga's desire to divide the territory of his kingdom is to provide peace and there is no struggle between his children. However, Mapanji Garasakan did not want that and he attacked Samarawijaya as King Panjalu. Mapanji Garasakan then succeeded in conquering the Panjalu region which can be seen that the name of the Panjalu kingdom was never mentioned again in subsequent inscriptions.

With the disappearance of the Panjalu kingdom in these inscriptions, seventy-five years later the Panjalu kingdom was mentioned again by Bameswara (1116 - 1134) and Jayabhaya (1135 - 1157). In 1135, Jayabhaya mentions "Panjalu Jayati" (which means Panjalu wins) in the Hantang inscription as a symbol that he had fought and won against the Jenggala kingdom. (Ardhana, 2017: 34) Jayabhaya's victory over the Jenggala kingdom shows that he is the official heir who has the right to command the kingdom of his ancestors. In *Serat Babad Kadhiri: The Story of the Establishment of a Victory*, written by Mas Ngabei Purbawidjaja, discusses Jayabhaya in more detail. Purbawidjaja was a *beskal* or Attorney Ageng in Kediri during the Dutch government. He asked Ki Dermakanda about the legend or the origin of the city of Kediri. As a puppeteer *klithik*, Ki Dermakanda agreed and "summoned" Kyai Buta Locaya on Friday Kliwon by providing offerings as an intermediary. In his interview with Kyai Buta Locaya, Purbawidjaja asked about the glory of Prabu Jayabhaya and the location of the center of his kingdom. Kyai Buta Locaya replied,

*"the location of his kingdom in the east of the Bengawan called Mamenang / Daha. Mamenang is the name of the kingdom and Daha is the name of the region (nagari)... The name of Prabu Jayabhaya is well known throughout Java and has great influence. Many kings from foreign lands were subject to the care of your majesty the King Aji Jayabhaya without being fought first. Other kingdoms on the island of Java*

*paid tribute in the form of gold, diamonds, diamonds, agricultural products, handicrafts and all kinds of valuable possessions and princesses to serve as ladies-in-waiting. Kings outside the kingdom of Kediri unite and prostrate under the King of Kediri."* (Purbawidjaja, 2008: 7)

From Kyai Buta Locaya's statement, Purbawidjaja got a fairly accurate source. Then, it is also told that Jayabhaya himself holds the title Maharaja Sri Warmeswara Madhusudhana Parakrama Digjayatungga-dewa who is known as the most famous and greatest king of the Kediri kingdom. He managed to reunite the kingdoms of Kediri and Jenggala which symbolized that the Airlangga kingdom could be reunited. The story of this unification has been immortalized in the literary work Bhatarayudha by Mpu Panuluh and Mpu Sedah which tells about the war between the Pandavas and the Kauravas in Padang Kuruksetra to fight for the throne of Astinapura. This story explains how the power struggle that had been carried out by Jenggala and Panjalu became a civil war which could then be reunited into the kingdom of Kediri.

Kediri also experienced development with the entry of Islam during the Demak kingdom (15th century), then the Islamic Mataram kingdom (16th century). This has a great influence on the lives of the people of Kediri today, because the majority of the people adhere to Islam. However, they still accept and practice Hindu-Buddhist teachings in their daily lives through traditions, culture, and local wisdom which will be discussed in the next chapter.

#### **4. The Attitude of Tolerance and Solidarity of the Kediri Society at the Calonarang Site and the Jayabaya Site :**

From the historical background that already exists, the people of Kediri have various beliefs and traditions. With the still strong Hindu-Buddhist influence, the majority Muslim Kediri community also practices this worship and is known as Abangan Islam (or Kejawen). According to Geertz, Abangan Islam is "a balanced integration of elements of animism, Hinduism and Islam; a basic Javanese syncretism which is a true folk tradition on the island of Java." (Geertz, 2014: xxx) This is where the role of culture and local wisdom is closely related to tolerance and solidarity in maintaining the integrity of the people of Kediri. The sustainability of culture in Abangan Islam has had a great impact on practicing tolerance between religious communities, for relics of the Airlangga kingdom, and the formation of solidarity in maintaining the peace and welfare of the people of Kediri. Therefore, in this sub-chapter, we will look at the forms of site protection through local wisdom and the empowerment of historical heritage, such as the Calonarang site, the Joyoboyo site and the role of FKUB in preserving and increasing tolerance between religious communities in Kediri.

**a. Calonarang Site: Preservation of Hindu-Buddhist Culture and the New Paradigm of Calonarang :**

The Calonarang site is a controversial site in the Kediri community. With a background that is famous for having magical knowledge and his magic will spread disease outbreaks to the surrounding community, Calonarang has a negative stigma in society. However, Sujarwo, as the caretaker of this site, started to change the stigma in a new direction. He stated that he was appointed directly from Gurah village as the caretaker of the Calonarang site. From a young age, Sujarwo has been cared for (appointed) by Calonarang. In an in-depth interview, Sujarwo stated that "He is known as a witch, *teluh*." (Sujarwo, 23 August 2022) People in Girah village refer to Calonarang as 'Mbok Rondo Girah Kalumatur'. Calonarang comes from a palm tree called Calonarang (meaning the candidate is charcoal / the candidate is ash) if it is misused. From Sujarwo's explanation, when he was Titikrama (mateg aji/issued his spell), Calonarang did turn into a leak. With the connotation of a negative and hurtful leak, Sujarwo changed the paradigm and said that "leak is not really meant to hurt, but to destroy evil." (Sujarwo, August 23, 2022) Here Sujarwo states that Calonarang is a compassionate / motherly figure and even dares to oppose the class of Prabu Airlangga. He said that,

*"She lived in the Airlangga era. Before she helped Airlangga, Airlangga's kingdom collapsed many times. Because of her help, King Airlangga was able to reach the golden age of Kahuripan. Airlangga gave a land in this forest as his gratitude for her help. Whereas in the past this land was the land of jalmo moro jalmo mati / no one dared to enter here because it is a place of jinn. The first time she came here, she opened the land and was known as Walu Ting Girah Calonarang (Queen Ruler of Girah village). Finally, her position is equal to Kahuripan that resulted into political intrigue."* (Sujarwo, 23rd August 2022)

From this historical background, Sujarwo slowly disseminated it to the surrounding community. He changed the negative stigma of Calonarang with a new positive perspective, namely it was Calonarang who fought for women's rights during the Kediri Kingdom era, who dared to fight for women's rights, standing at the same height and sitting equally with men. (Sujarwo, 23 August 2022) This was proven by the residents who helped collect the lumps of stone or mortar owned by the Calonarang site into the site. There are still many residents who do not dare to approach the site because it is famous for its slogan:

*"'jalmo moro jalmo mati'", that is, who dares to enter here, especially with bad intentions, will definitely not come back."* (Sujarwo, 23rd August 2022)

Therefore, the community around the Calonarang site did not dare to enter the site or be around it. However, about 10 years ago, people have

started to accept this site in their lives. This is evident in one of the activities that can bring the community closer to this site, namely the Cultural Carnival.

*Figure 1. Carnival Culture of Calonarang Site (youtube.com)*



The four villages that participated in this carnival were Sekorejo, Pojok, Kucanganom, and Need. This cultural carnival starts from the Village Hall which is only 2 km from the Calonarang site. What is said is heirlooms from the site in the form of spears and kris. This heirloom was also found on Friday when they were digging the ground for a trash can. At a depth of  $\pm 1$  meter, under the Timo tree, they found the heirloom. The cultural carnival is held every 10 Suro, on August 8, 2022. They set 10 Suro as the date of the carnival, due to take the middle date as a form of appreciation for Islam and Javanese culture. Sujarwo also began to promote cultural carnival activities (heritage procession), herbs (placed in bottles) and those who brought 9 girls (carried), mountain carnival of crops (tumpengan entered the site) but if the produce can be put in front of the site which then becomes a fight inhabitant. Herbal medicine made by the local community makes Calonarang the icon of the herbal medicine. Calonarang, who is known as a magic healer, gives karomah bharokah (prayer) for the herbal medicine.

What proves the miracle of the Calonarang site is when there is a city rat plague. Many of the villagers' farms failed because of the rat plague. Later, Sujarwo said that they were reviving the tradition of slaughtering goats. He said that "we planted his feet in 4 corners outside the village, if his head was in the middle and covered the whole village. Slowly but surely, the mouse shifted and now it's not there at all." (Sujarwo, August 23, 2022) So, every year on the 1st of Suro, people slaughter goats and plant canangs in various wind directions in the village. Sujarwo also said that with the Calonarang

site, the land in Girah village became fertile. Because in the past this land was sandy and could not be planted with anything, so that when people accepted the Calonarang site, the soil became more fertile and could provide abundant crops. People who used to be against the Calonarang site are now very concerned about the site.

*b. The Jayabaya Site and the Clean Village Tradition as a Form of Inter-religious Solidarity :*

Unlike the Calonarang story, Jayabaya is a direct descendant of King Airlangga. Jayabaya is the most famous king in Indonesia. His kingdom was domiciled in Pamenang where the site is now a Jayabaya moksa place which is divided into three, namely: loka moksa (place of moksa Jayabaya - who guards - grandparents of kedongmaniro), loka bhusana (place of clothes - grandparents suringgono), loka Mahkota (place of crown). (Sunardi, 23 August 2022) Various elements of society and various religions came to the Jayabaya site. Mostly to ask for blessings, get a job, want to get promoted and also the safety of the family. According to Sunardi as the caretaker of the Jayabaya site, that

*"Kraton Ngajogjakarta got a dawuh (call) to search the Jayabaya site and it was approved by Kyai Plered, he fastened in an imprisoned search for the truth. After this place was actually Jayabaya's moksa place, then it was built like this. Before it was built, there were big bricks. If you go up you have to pray. In 2018, I became the caretaker. It used to be my grandfather, father, uncle, then me. The story is that I became a caretaker because my father asked me to accompany him, so I just went along. I have never been visited, only I had a dream. Jayabaya said, "yo sing sabar" (just be patient). I asked my father, yes it is the King. His face is visible, wearing black pants and udeng. He is big and tall, and handsome." (Sunardi, 23rd August 2022)*

Visitors who come to the Jayabaya site are also very diverse. When the Balinese come and bring offerings, Sunardi will lead the prayer first in the upper courtyard. Then, they will pray with Hindu beliefs to be able to pray to Raja Jayabaya. Clothing is not required to wear special clothes, it just has to be neat. However, Sunardi still wears traditional Javanese clothes which include blanks, black shirts and Javanese ikat cloth. Tati, a Muslim from Jogjakarta, said that she attends the 1 Suro event every year. She and her mother have been to the Jayabaya site since 1976. Tati can also come twice a month and stay at the kenduri, a place where visitors can stay. She has stayed for 9 days at the Jayabaya site from Monday to August 29, 2022. Tati said that

*"We go up with flowers, whatever you want to say to Grandpa, it will definitely come true. If we are honest with Grandpa. I feel a lot from this petilasan such as children can be successful, his father's work is also smooth, his heart is at peace. If you have bad thoughts, you can cry there. If there is difficulty, no matter how difficult,*

*anything can cry. You can't lie here, what you tell must be honest."* (Tati, 23rd August 2022)

Katiyem is a Christian who lives next to the Jayabaya site. Katiyem said that the village has various religions followed by its residents, such as Islam, Christianity and Hinduism. From his narrative, it shows the attitude of tolerance among the people, that "if we inhale and light incense, it's normal. No one here is angry... When I pray, Jesus imagines first, then Joyoboyo. This is an intermediary." (Katiyem, 23 August 2022) Besides 1 Suro, many visitors also come on Wage Sunday. Visitors always come every day, so this site never closes.

On the Jayabaya site, there is an activity called Clean Village. The village clean tradition is an annual routine agenda that has a fixed time to carry out the village clean tradition. The form of solidarity was also shown in this activity which was carried out on the Jayabaya site. In the month of Sura, the village clean tradition is carried out in three stages, namely: the preparation stage (consultation), the village environment cleaning stage, and the closing stage. (Rohmah, 2021: 60) At the deliberation stage, the first meeting is held a month before the date of the village clean up. The head of the BPD, the village head, village officials (heads of RW and RT), religious leaders, traditional leaders and village communities gather and deliberation at the village hall to form an annual village clean tradition committee. The task of this committee is to prepare all participants in the ritual ceremony for the practice of marching and traditional dances. The participants were diverse, many of whom came from Islam, Hindu Christianity, Buddhism and the people around the village.

Decisions to participate in village clean-up activities are carried out unanimously and fairly. With this village clean-up activity, communication between residents who adhere to various religions becomes more intimate and tolerance between religious communities is also practiced in this activity. (Rohmah, 2021: 58) At the time of cleaning the village environment, several activities were carried out such as dhikr, slametan, grave pilgrimage, feast and ritual ceremonies. This ritual ceremony is the main activity in the village clean tradition which has a sacred value and aims to remember the ancestors. Accompanied by the beat of gamelan music, the participants wearing Javanese traditional clothes brought sow flowers, a collection of offerings, tumpeng and blessings. The ingredients for the ceremony are rice, vegetables, side dishes or ingkung (roasted chicken, lodok), and fruits. (Kurnia: 2018: 58; and Sunardi, August 23, 2022). Not to be missed, they also brought mountains containing agricultural produce and fermented drinks as a form of gratitude for the sustenance that God has given so far. (Kusbiantoro, 2022) The community still has a strong belief that if village traditions are not carried out, disaster will come to them. The closing stage is filled with entertainment stages, such as wayang kulit, art festivals, jaranan performances, and leisure

walks. (Sunardi, August 23, 2022) The time for the implementation of the village clean tradition is approximately one week.

*c. The Role of FKUB and Tolerance Between Religious People :*

Kediri also has PAUB-PK (Paguyuban Inter-Religious People and Believers) which was formed in 2000. (Munif, 2022: 2) PAUB-PK is descended from FKUB (Forum of Religious Harmony) which consists of six religious elements, namely Hinduism, Islam, Catholicism, Christianity, Buddhism, and Confucianism. From the formation of PAUB-PK, many religious conflicts have been resolved in the city of Kediri. This is due to the better communication between religious leaders when problems arise. (Ishaq, 2021: 86) Members of FKUB were also invited to the event “Strengthening Pancasila Ideology & Religious Moderation: Launching of Religious Moderation House and Pancasila Study Center” at IAIN Kediri. On August 22, 2022, Prof. Yudian Wahyudi as the Head of the Pancasila Ideology Development Agency (BPIP) was a resource person in the activity. This activity is an example of fostering an attitude of tolerance and increasing understanding of the Pancasila ideology as the state ideology. The event opened with performances of lion dance and remo dance which symbolized harmony in diversity. Solidarity was also shown by FKUB leaders in supporting the event by attending and also praying together for the smooth running of the event and activities to be carried out. Wahidul Anam, as Chancellor of IAIN Kediri, stated that “it is important to understand religion broadly. Considering that religion can be used as medicine when humans are facing life problems. However, religion can also be used as a justification for doing things that threaten the lives of other humans.” (Aswaja, 2022)

*Figure 2. Strengthening The Ideology of Pancasila and Religious Moderation*



Moderate attitude is also shown by the community who are predominantly Muslim and their *pesantren* by referring to four concepts of *ukhuwah* (brotherhood), namely: (1) *Ukhuwah Annahdliyah* (fellow NU); (2) *Ukhuwah Islamiyah* (relationships among Muslims); (3) *Ukhuwah Wathaniyah* (relationships among citizens); and (4) *Ukhuwah Basyariyah* (human relations). (Saifudin, 2020: 45) From these four concepts, Muslims are taught to be *rahmatan lil'alam* (or inclusive Islam in spreading peace throughout the universe). (Yasin, 2021: 97) In preserving tolerance between religious communities, the villages around the Jayabaya site also apply it by respecting each other. In an interview with Sunardi, he said that,

*"to preserve tolerance, all welcome. The Christian Christmas invites Muslim neighbors and vice versa. On Eid al-Adha there is a distribution of meat, they also invite others. If the impact of tolerance is very good and really accepts."* (Sunardi, 23rd August 2022)

Installing banners when there is one of the religious holidays is also a form of tolerance taught to children. With different backgrounds, the people of Kediri already have a good pattern of communication between adherents of various religions. The Islamic community also has a high tolerance for adherents of other religions, such as taking turns taking care of each other when one of the people has religious celebrations / holidays.

## 5. Conclusion :

The historical background of the Calonarang and Jayabaya sites has had a huge impact on the people of Kediri today. The diversity of religious beliefs in society requires people to have strong tolerance values ??in accepting differences in religious beliefs. As happened at the Calonarang site, reforms to the site have begun to be promoted in order to provide socialization to the public that the Calonarang figure is a kind-hearted figure and is very concerned with the position of women in society during the Airlangga Kingdom. The miracle of the site has also been proven when a rat plague hit the village of Girah, where many farmers failed to harvest and the soil was less fertile because the soil was sand. However, with the approach taken by the Caretaker, Sujarwo, the community dared to approach the site and also held a Cultural Carnival to thank and appreciate the Calonarang site. The purpose of this carnival is also trying to bring the community in Girah village closer to the Calonarang site itself. Likewise with the Jayabaya site, where the community clearly shows tolerance for various religions. The community around the Jayabaya site is also very diverse by following religions such as Islam, Christianity, and Hinduism. The attitude of solidarity is also shown in the village clean-up activities which are prepared a month 1 Suro. This preparation strengthens the community members to organize activities that will be held on 1 Suro, such as *dhikr*, *slametan*, grave pilgrimage, feast and

ritual ceremonies. The ritual ceremony which is the main ceremony in the clean village has a mixture of Islam and Kejawen. Islamic values ??mixed with Hindu-Buddhist culture are derived from the culture of the kingdoms of Kediri and Majapahit. The role of FKUB also has a strong influence in the preservation and tolerance between religious communities. The presence of religious figures as representatives of religions in Kediri provides the right solution when problems or religious conflicts arise in the community. So the theory of tolerance and solidarity that arises when there is intimidation against minority groups in society is said to be proven in the Kediri community. Although religious intrigue and problems rarely appear, the role of the community who has high values ??of tolerance and solidarity is able to reduce conflicts that occur, especially with the historical background of Hindu-Buddhist.

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Tati, Massanger, Visitor of Jayabaya site, originate from Jogjakarta (23 August 2022)

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## Chapter

# 12

## “Adak Tiba Meka” Unity Media and Identity Strengthening Manggarai, East Nusa Tenggara

— I Gusti Ngurah Jayanti &  
I Ketut Sudharma Putra

### **Abstract :**

*This study aims to determine “Adak Tiba Meka” in an effort to strengthen identity and preserve cultural values in Manggarai. Besides that, I want to reveal the meaning of “Adak Tiba Meka” and its implementation in the sustainability of life in the Manggarai community. This paper uses an ethnographic approach with qualitative methods. How to obtain data using triangulation data collection techniques: observation, interviews, and literature study (Library study). The findings in this paper explain that “arrived meka” in the life of the Manggarai people is considered important as a form of respect for the host for guests who come to visit. Traditional leaders with a full sense of kinship welcome guests with traditional sayings, rhymes, and dances. Arriving meka is a unique Manggarai tradition and has been passed down from generation to generation until today. In simple terms, it can be said that “Adak Arrive Meka” is a procession of welcoming guests according to the Manggarai custom. In this procession there is a distinctive and unique procedure for receiving guests (Tiba Meka), starting from the ceremony of picking up guests, the ritual of receiving guests, and then the ritual of paying respects to guests. Each of these stages goes through a series of traditional ceremonies. Traditional leaders or the community who welcome guests wear traditional clothes. Traditional rhymes (torok), and dances, are obligatory treats in the ritual of welcoming guests. Other materials in welcoming guests, such as drinks in the form of palm wine, and side dishes in the form of chicken. Meanwhile, it also appears to use properties such as hats, scarves, etc.*

**Keywords:** Adak Tiba Meka, identity, Manggarai, culture

## 1. Introduction :

East Nusa Tenggara is an archipelago, which consists of 632 islands. Most of the islands in East Nusa Tenggara already have names, especially the relatively large islands. The islands in the East Nusa Tenggara region include Flores Island, Sumba Island, Timor Island, Sabu Island, Raijua Island, Rote Island, Ndao Island, Semau Island, Komodo Island, Rinca Island, and others. The state of the natural environment in East Nusa Tenggara is mostly mountainous, with limestone hills and a small part is lowland. In the highlands identified for the island of Flores there are several mountain peaks including Mount Iya, Curung Numbeng, Ranah, Mandasu, Klombo, Ambolombo, Kelimutu, and Egon. East Nusa Tenggara has many natural attractions, such as beautiful mountain panoramas, beautiful beaches, and marine parks. This province is also rich in historical and cultural attractions. A historical tourist object that is very well known to the people of Indonesia is the Exile of the first Indonesian president, Ir Sukarno, in Ende. The people of East Nusa Tenggara have traditional villages and traditional houses. The demonstration of traditional ceremonies is a very interesting tradition. Especially the tourist attraction on Flores Island, which is famous for its Lake Kelimutu (Suhardi, 2002: 54).

The large and small islands scattered in the East Nusa Tenggara region are mostly inhabited by residents, both natives, and immigrants. The East Nusa Tenggara region is currently inhabited by various ethnic groups, namely: the Helong Tribe, the Atoin Metto (Atoni) Tribe, the Tetun Tribe, the Kemak Tribe, the Mara E Tribe, the Rote Tribe, the Sabu Tribe (Rai Hawu ), the Sumba Tribe, the Manggarai Riung Tribe, the Ngada Tribe, the Sikka-Krowe Muhang Tribe, the Lamaholot Tribe (Solor), the Kedang Tribe, the Labala Tribe, and the Alor Pantar Tribe (Widiatmika, et al. 2007: 10 ). Each ethnic group has its own culture and becomes the identity of the ethnic group.

Flores is one of the major islands in East Nusa Tenggara Province, divided into 8 regencies, from the west-to-West Manggarai, Manggarai, East Manggarai, Ngada, Nagekeo, Ende, Sikka, and East Flores Regencies. This snake-shaped island stretches for approximately 354 km from west to east and is about 63 km wide from north to south. West Manggarai Regency, Manggarai Regency, and East Manggarai Regency, previously became one regency, namely Manggarai Regency, with its capital city in Ruteng. The residents who occupy the territory of these three districts are the Riung Manggarai ethnic group. The Manggarai ethnic group is further divided into several ethnic groups: the Manggarai PoE, Mbai, Rajeng and Mbaen ethnic groups. The three districts, namely West Manggarai, Manggarai, and East Manggarai Regencies, have a lot of potential, both natural and cultural potential. Like the natural potential in West Manggarai Regency, namely Labuan Bajo. Labuan Bajo is one of the five Super Priority destinations

currently being developed in Indonesia. In addition, West Manggarai also has a Komodo National Park tourist attraction. While the cultural potential of the Manggarai community includes: Traditional Manggarai Traditional Houses/Niang Houses, Manggarai People's Gardens Lodok (Circular), Main Caci Lalong Manggarai, Carved Root Wood (imagination), Christian Crosses (Panggol Nggeluk), (Erot, page 4). In addition, West Manggarai, Manggarai, and East Manggarai districts also have cultural potential in the form of a tradition called the Tiba Meka tradition.

Adak Tiba Meka is a tradition of the Manggarai people related to welcoming guests who come to visit the house or to the customary (beo) village area. This tradition has been going on for a long time and has been passed down from generation to generation to honor guests who are invited to traditional (beo) villages. The Manggarai community is very permissive and respectful of guests from various social strata of the Manggarai community. Until now, the customary way of welcoming guests in the traditions of the Manggarai people still exists and is increasingly being maintained. They realize that the ancestral tradition has a good purpose to elevate the dignity of the culture of the Manggarai people.

The procedure for welcoming guests in the adak tiba meka tradition is based on customs that have been developed by agreement from traditional elders through traditional speech or oral tradition. Each stage involves various generations so that the collective memory is maintained in connection with the series of traditional processions of the Tiba Meka tradition. The tradition of adak tiba meka in the Manggarai community has its own specificity and uniqueness in carrying out the customary welcoming ritual. Thus, the tradition of adak arrives meka can still take place and become a good identity to be able to become a unifying media in traditional life as well as sustainable life in the current era of globalization.

## **2. Discussion :**

Adak tiba meka is a tradition that has been passed down from generation to generation. Tradition in the sense is more of an orientation to the past and has a major influence on the present (Gidden, 2003:18). Traditions of the past have built today's civilization, as well as in the tradition of Adak, Meka is a product of the past that can still survive and is used to reconstruct Manggarai's traditional culture, strengthening its cultural identity. Identity becomes important, especially in the present era. Castells in Putranto, (2004:86), states that identity refers to sources of meaning and people's experiences as well as identity due to the construction of meaning based on (a) cultural attribute, or a set of cultural attributes, which are prioritized over other sources of meaning. Ken Plumer in Kumbara, (2004: 232), states that identity is also interpreted as a process of naming or placing oneself in a certain

category or social construction. Identity is built socially, in the sense that a person expresses himself that can be accepted by others in judging himself.

The culture of the Manggarai people was built in a long historical construction and various external elements also contributed to the formation of the culture that existed in the Manggarai people. Adak tiba meka is also a cultural construction of the past which has now become a tradition. The Manggarai people really respect the residents who come to visit the village (beo), and this respect is applied by welcoming guests in the local language (tiba meka). Every time an official guest arrives from either a traditional or government invitation, this ritual becomes a priority that will fill the welcoming ritual (tiba meka). This ritual usually involves elements of traditional equipment or the host who has a guest of honor. The adak tiba meka ritual has suddenly become a tradition that has several stages or series in its implementation. The stages are a). Reis arrives di'a (welcome with joy and joy); b). Raes agu raos cama laing (fostering brotherhood and a sense of solidarity and togetherness); c). Pandeng cepa (prioritizing mental and physical bonds); d). Inung waekolang (serving drinks as a form of respect and at the same time a sign of friendship); e). Tegi reweng (request, strengthening, and encouraging); f). Wali di'a (praying for the safety of the guests who come) (Nding & Bayu, 2019:14). The stages mentioned above are a process that has a philosophical meaning. Therefore, each stage of the adak arrives meka ritual contains a universal meaning, namely an expression of happiness and joy for the guests who attend, and the community can establish a deeper relationship from time to time.

Etymologically, the word tiba meka comes from two words, namely arrived and meka. Arrive means accept, accept, parry, agree, or welcome. Meanwhile, meka means guests (Verheijen in Nding & Bayu, 2019: 17). So, arriving at meka means receiving or welcoming guests. Newborn children are called meka weru (newborn guests). Arriving at meka is a customary term for welcoming guests who will come. According to the tradition of the Manggarai people, anyone who comes to a village or traditional village must be respected according to the customary procedures and habits that have been running in Manggarai. (Sutam, 2001: 2) said the procedure for receiving guests in traditional Manggarai culture is called Arriving Meka (Receiving guests), namely the ceremony of picking up, receiving, respecting, and making guests part of the community which is manifested through the presence of the host in traditional clothing, acceptance words (torok), certain gestures (users, dances), songs, and materials (palm wine, chicken, hats, scarves, cloth) with procedures/stages, times, methods and places determined or adapted to condition.

In carrying out the adak tiba meka ritual, of course, there are steps and rules that must be known regarding the guests who will come. Whether the

guest is an invited guest and what about his social status, determines the pattern and procedure for welcoming him. The social status or background of the people who will be given a welcoming ritual are those who have social stratification and positions that are considered important and respectable. For this reason, the reception is classified into several types of welcoming patterns for *adak tiba meka*, namely: first, reception based on hierarchy or social stratification such as social status, position, and level of importance and function of guests; secondly, the reception is based on the host's social status or based on the purpose of the meeting. Of the several types of reception that are common, the most often carried out is based on customary activities, namely: those guests who have been invited according to custom are often called '*meka ata Undang lite*'. This type of invited guest is a guest of honor who is considered important and must be given a welcome and honor. Such invited guests are related to a series of *penti* rituals or harvest celebrations. Traditional wedding ceremonies always invite officials and traditional leaders. Welcoming guests with a special purpose are often called '*necessary meka ata manga*'. In this activity invite the host with the aim of being able to attend traditional activities. The activities of welcoming guests that are often carried out are government administration figures and priests or often referred to as '*government heads and religious leaders*'. The presence of government and religious figures is important because it represents the presence of the state in providing material or spiritual support for the advancement of villages or traditional villages in Manggarai.

The type of welcoming guests (*arrived meka*) based on social status is more formal in form because those who are invited to come are officials or people who have important positions in the government. Greetings from traditional leaders or traditional instruments in the *adak tiba meka* tradition to invited guests will be prepared in accordance with the customary procedures and rules that apply. Reception of guests is not only with banquets or talks but more complete preparation by providing various banquets and wearing the attributes and properties worn by officers when welcoming guests of honor. While welcoming guests based on the host's social status is more at simpler level in providing banquets and reception but still in accordance with the traditional procedures of the Manggarai people.

The tradition of *adak tiba meka* presents the community, not only the group of guests who come but the most prominent is hosts as the initiator and welcomes the arrival of the guests who come. The welcoming parties who play a role in it are the customary leaders or community heads and other customary members. As for the preparations for welcoming guests, namely determining officers who will bring property such as carrying pistons, bringing scarves, hats, bringing drinks, and food. The dances that arrive *meka*, *ronde*, and *dende* are also prepared by the artists who will perform

during the guest welcoming ritual. The properties used in welcoming guests are Tuak (robo), white chicken, scarves, hats, necklaces, and cloth. Besides that, they also brought musical instruments to support the dance that was performed during the reception.

The place for the adak tiba meka ritual is generally carried out at the village gate, at the traditional house, or according to the place where an activity is held by the traditional community. The place plays an important role as a supporter and greatly influences the pattern of welcoming guests because the place represents the organizers or parties who welcome them in the capacity of their social status in the community. So, by looking at a place such as the community house or the traditional village house, it reflects the level of importance of the event and also the presence of important figures at the time of the reception. Meanwhile, the time for carrying out the adak tradition tiba meka is very flexible according to customer decisions whether in the morning, afternoon, or evening. However, in general, it is related to welcoming important guests related to government and religious guests for the inauguration and thanksgiving activities that are held during the day. Likewise, with plenty of activities or post-harvest celebrations, usually, the reception of invited guests is held during the day. Meanwhile, other customary invitation activities have recently been adjusted to the time of implementation. The invitees will be greeted according to a predetermined time. The time for welcoming activities is not strict and has been adjusted depending on the agreement that has been made so that the invited guests can attend the event properly.

#### **Stages and procedures for welcoming guests (Tiba Meka) :**

The traditional members who oversee welcoming guests have prepared all the necessities, including equipment, offerings, and ritual equipment such as white chicken, water, betel nut, and various other needs. Likewise, the traditional leaders who joined the arriving meka activities had also prepared themselves in traditional attire. Traditional clothing is a symbol of the identity of the Manggarai ethnic group which must be worn by traditional leaders as the host. The series of welcoming guests begins with several stages, namely: starting from Letang wae, then curu (torok curu), Renggas, Ronde, nggong curu, dere naka, then Pemaka, dance performance arrives meka, dende/wewo, Wengko/mbau and finally Kapu, ris, an'a wa mre loce. In the past, all of these stages became a complete series that was always carried out strictly. But lately, these stages have been adjusted to the current circumstances and conditions. Even though there is a shift in the stages of the adak tradition, it doesn't reduce the meaning and meaning in it. Chronologically, it can be described as when the adak arrives and when the figures take place, the host immediately greets the guests who come and at the same time shakes hands and then greets all the groups who come with traditional words or

rhymes. Traditional speakers (laro jaong) in this case representing all traditional officials and indigenous peoples (letang temba) expressed their gratitude and feelings of pleasure for the presence of the invited guests.

A person who becomes a speaker is usually a chosen person, meaning that person has the skills and charisma, and extensive knowledge about the cultural customs of Manggarai. The role of indigenous speakers in tiba meka is very central because it relates to the honor and responsibilities they carry. Proficiency, manners, and cultural knowledge form the basis of a person as a traditional speaker. There are separate rules that guide traditional speakers in conveying information as well as during the dialogic interaction process between guests and hosts as activity organizers. Traditional speakers also convey matters related to activities and information related to environmental conditions in the village. As traditional speakers, they also convey messages from residents to guests who come. As is the case with messages conveyed when guests who come receive greetings from all villagers, it is marked by drinking palm wine together as a symbol of friendship and greetings of welcome and gratitude for residents and guests. In his remarks, the spokesperson also conveyed matters related to the condition of the village community. The customary head then hands over a white rooster to the invited guests. A white rooster is a symbol or symbol of sincerity and friendship with the hope that happiness and kinship can be intertwined further. In addition, the guests and their entourage were pinned with necklaces, cloth, or hats that had been prepared beforehand as a sign of friendship.

The thing that always seems to exist in the culture of the Manggarai people is a dish in the form of betel nut to guests who come. Betel nut in the ritual of welcoming guests (tiba meka) is a symbolic food that has both spiritual and manifest meaning. Spiritually the symbol of the betel nut has a special meaning which is also presented to the ancestors and ancestral spirits. Betel nut is very closely related to the belief in ancestral spirits which until now some people still believe in regardless of the majority of people who have embraced a religion. Betel nut is a form of symbolism that has a sacred value so that the ancestors give blessings for safety to the residents and guests who attend. While manifestly, the betel nut is a symbol of friendship and hopes for a harmonious relationship.

The welcoming ceremony also included a dance, the "teba meka" dance. The Arri Meka dance is danced in groups with more than two to four dancers. The dancers wear traditional Manggarai clothing and bring several properties to support the dance. The male dancers wear songket, lipa tado, white clothes, headbands, and tubi rapa. Female dancers use songket, mbero, kebaya, retu, bali-belo and others. Regarding the color of the clothes, it doesn't have a special standard that can be adjusted. While the dance is accompanied by musical instruments such as gongs, drums, and others as support.

The tradition of arriving meka in its implementation is always accompanied by a traditional dance called the arrived meka dance. The Arri Meka dance as a dance that is always performed at welcoming guests/tourists must be able to represent a series of preparations for receiving guests according to the Manggarai custom, starting from the rhythm of the music being played (kedendik), Ndundake, Takitu, Redep, then movement motifs (sa'e) and clothing. what is worn must maintain the originality and order of traditional Manggarai clothing when receiving guests) (Erni, 2021: 8). This dance tells of the overflow of joy over the presence of guests who come to the village. With the welcoming dance "tiba meka" the guests feel happy and full of honor and without hesitation and responsibility to share with the villagers.

### **Adak Tiba Meka as a Strengthening of Local Cultural Identity :**

Every customary activity related to human activity has an implied or hidden meaning behind the activity. Likewise, in the tradition, "adak tiba meka" is a ritual of welcoming guests that is often carried out by the indigenous people of Manggarai. Various preparations were made so that the event could run well. With a good and mature reception, it is hoped that guests will feel relieved and happy. Adak Arri Meka essentially provides services and welcomes guests with joy and excitement. The value contained behind it is that all human beings are brothers with various levels and types. Guests are relatives, friends, and people who are exalted. We, who are the hosts, can one day be guests at some point and at some point, in the future. Several values that can be expressed in the ritual of Adak tiba meka to strengthen local identity include, among others: integration values and spiritual values.

Integration value. The ritual of welcoming guests (tiba meka) in the Manggarai community has an important meaning and impact on relations between communities. Respect for guests shows permissiveness and opens space for dialogue and interaction with others. In the welcoming procession, there are greetings and greetings delivered by the spokesperson (traditional speech). Greetings in the local language in the form of rhymes and speeches that contain praise and a sense of humility from the welcoming group. This reflects Eastern culture which is always guarded and polite in interactions. Guests come to attend and are welcomed feeling comfortable and full of familiarity without feeling awkward to greet or dialogue in return. Familiarity and respect build attitudes that can establish relationships in various fields of life. This also builds and strengthens the identity of an ethnic group. Strength and a sense of togetherness bring strengthening to the roots of integration. This situation is deemed necessary, especially in the midst of globalization. The ritual of adak arrives meka can be used as a unifying medium in the hope that we will not be uprooted from the cultural roots

that we inherited from our predecessors amidst the tendency for cultural homogeneity as a result of globalization (Brata, 2016: 12).

Spiritual Value. The *adak tiba meka* ritual is one of the traditions related to patterns of human relations. In building that relationship, the Manggarai people really maintain balance and harmony in society. To realize this balance and harmony, ritual practices are important in binding entities to organize themselves to build a more real relationship. Relationships in this regard are more about appreciation inwardly, the spirit of fostering a sense of brotherhood between ethnic groups. Several ritual paraphernalia come to me, both in the form of objects (material) and intangibles such as through speech or words, which are symbols that are full of meaning and spark spirituality. The equipment in arriving *meka* that stands out in the ritual is the handing over of a white rooster and betel nut which is a form of symbolization related to the belief of the indigenous people in one thing and the relationship of belief in ancestral spirits for the Manggarai people. It is undeniable that before major religions such as Christianity and Catholicism entered, most Manggarai people believed in the existence of ancestral spirits. That belief is still essentially there today, these elements are embodied in the form of symbols. Like the symbol of a white rooster, offerings of betel nut are part of ritual paraphernalia associated with offerings to glorify nature through ancestral spirits. This spirit constructs traditional rituals as well as the *adak tiba meka* ritual. The awakened spirit is to maintain a harmonious and balanced relationship between humans and humans, nature, and relationships with those in power through belief in the existence of ancestral spirits. Belief in ancestors has collaborated with the inclusion of major religious beliefs that are believed by the people of Manggarai today.

### **3. Conclusion :**

In the Manggarai community, knowing the tradition of welcoming guests in the local language is better known as “*adak tiba meka*”. This tradition has been passed down from generation to generation until now. The predecessors passed down this tradition for the noble purpose of respecting and appreciating people who come as guests, both unknown and well-known guests. There are several types of guests that are classified in this case, namely: invited guests, guests of honor, guests who come suddenly such as: caught in the rain, staying out at night, sick, and others. Those who come must receive good treatment and as hosts help with the needs according to ability. The tradition of *adak tiba meka* is more specifically for guests who have social status, especially in the fields of government and custom. The guests of honor received a lively and joyful welcome and were served food for the groups of guests who came. Giving a joyful welcome, it is hoped that the guests will feel happy and that in the future kinship and brotherhood relations can be even stronger. At the household level, the reception of guests is simpler

without any programmed stages, but the reception of guests is more informal and looks at the human and fraternal perspectives.

The tradition of adak arrives meka has a noble function and value that can be used as a guide in life in the present and in the future. Adak arrives meka has a spiritual function in that this tradition is seen as part of a ritual respect for ancestors and fellow human beings who must respect and help one another. Paying respect by welcoming and praying for guests who come is important to maintaining the balance of physical and spiritual life. These values can be seen in the local concept, namely lampek lima (five fingers/ five fingers) which has the following meanings and meanings: a. Lapek one (little finger): all people (everything that is mortal like spirits, kaka de tana, ngongo de golo); b. Lampek dua (ring finger) means the entire village community, the place where they live, friends, and also the spirits that exist, such as the spirits of the tana dragons, golo dragons, mbaru dragons, wae teku, Darat; c. Lampek three (middle finger) means husband, wife, children (ase-ka'e weki); d. Lampek four (index finger) means ase-ka'e/wa'u, children of wine (ancestral spirits); Lampek five (thumb) which means ana krona, parents, Mori Kraeng.

The tradition of adak arrives meka becomes a pattern for behavior to strengthen cultural identity in Manggarai. The functions and meanings that can be revealed provide confirmation of the meaning of life which should be able to respect each other and establish relationships, strengthen togetherness between communities, and build solidity and solidarity.

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## Chapter

# 13

## **Parsidangan Stone Sites as a Media Learning of Batak Toba Local Wisdom Values in North Sumatra Province, Indonesia**

— Nurlaila & Deni Sutrisna

### **Abstract :**

*This research is focused on the aim of analyzing the meaning of the Parsidangan stone site as a source of learning the local wisdom values of the Batak Toba ethnic in North Sumatra Province, Indonesia. The Parsidangan stone is stone carved in the form of chairs lined up around a stone table. The Parsidangan stone site was used to prosecute lawbreakers and places of deliberation. The research method used is a qualitative Parsidangan stone site descriptive method, with data collection techniques through observation, documentation, and tracing sources of literature from research and international journals. The data obtained were then analyzed using qualitative analysis techniques. The Parsidangan stone site was taken as the object of writing because its existence as a place for Parsidangan stone and deliberations of the Batak people in the past is still embedded in the minds of most Batak people, especially the Batak Toba ethnicity. The results showed that the Parsidangan stone site has important historical and cultural values for the Batak community, so the use of Parsidangan stone site as a media learning source of local wisdom values can be done by developing teaching materials adapted to the needs and characteristics of the community. Thus their involvement in the learning process will be able to recognize, appreciate, and at the same time practice these values in everyday life. The Batak Toba community has a philosophy of life Dalihan Na Tolu (DNT) which has become a way of life in building*

*social relations. In every cultural activity and behavior in social life, the Batak Toba people are always in the context of understanding and implementing the Dalihan Na Tolu principle.*

**Keywords:** *Parsidangan stone site, local wisdom, Batak Toba ethnic, media learning source, Dalihan Na Tolu*

### **Introduction :**

Today's Batak people mostly inhabit the mountainous areas of North Sumatra, starting from the border of Aceh province in the north to the borders of Riau and West Sumatra in the south. In addition, the Batak people also inhabit flat land between the mountainous areas and the East coast of North Sumatra and the West coast of North Sumatra. Thus the Batak people inhabit Karo Highlands, Langkat Hulu, Deli Hulu, Serdang Hulu, Simalungun, Dairi, Toba, Humbang, Silindung, Angkola, and Mandailing. The Toba Batak sub-ethnic generally lives in rural areas which include the shores of Lake Toba. This sub-ethnic is the most numerous compared to other Batak sub-ethnicities (Karo, Simalungun, Pakpak/Dairi, Angkola, and Mandailing sub-ethnics). Among them, there is a unified area of life called the forest. Among the Toba Batak people, there is an understanding that is intended to express territorial units in the countryside, including Huta, Lumban, and Sosor. Huta is usually territorial units inhabited by families from the same clan. Meanwhile, Lumban means an area inhabited by families who are residents of one part of the Sosor klen, which is an area inhabited by families who are residents of the descendants of the founder of the Huta.

One of the methods that the Batak people live by is a strong philosophy that has been passed down from generation to generation based on *taronbo* (descent). Adat has been consistently implemented until now as an inheritance of *dohot uhum* (rules, laws) which are written in the form of Batak words (Batak language), Batak letters (Batak writing), Batak forms (Batak style), and can be seen in the form *ulos Batak*. Life therapy or philosophy that has a very deep meaning and a basic truth that is intrinsic to the Batak people. Raja Patih Tampubolon in his I and II books *Pustaka Tumbaga Holing* says "*Ndang mat habatahon be, molo so martaronbo, mapusako dohot marpatik/uhum Batak be naso Batak namai*". This means that the Batak people are no longer worthy of being called Batak people if they do not have and do not carry out a genealogy, library of laws.

Certainly the most striking characteristic of Batak sculpture is the exaggerated size of the head of human figures. The proportion given to the head is usually around one third of the total height. Batak anatomy was grounded in their concept of the human soul – the head were made larger because the *tondi* soul was believed to be concentrated there, making them more important (Sibeth and Bruce W. Carpenter, 2007:36). The *Parsidangan*

Stone Site is a historical site located in Siallagan Village, Harian District, Samosir Regency, North Sumatra, Indonesia. This site is the place where the elders of the Toba Batak tribe used to hold meetings to discuss various important matters, including to discuss customary and religious issues. At the Parsidangan Stone session site, a scattering of stones was also found. Some of the large stones used as seats by the elders have carvings and pictures depicting people's lives in the past. In addition, there are also small stones that are considered sacred by the local community and are often used to perform religious and customary rituals.

The Parsidangan Stone site has a long and important historical footprint for the Batak people. Historical traces of the stone assembly site can be found in various historical and literary sources. One of the well-known historical records is the record of a Dutch missionary named Johannes Warneck in the 19th century. In the note, Warneck mentioned that the Stone Court Site had existed since around 1600 years ago and was used as a place for parsidangan stones by Batak tribal leaders. At that time, tribal leaders often gathered at this site to discuss various issues and make decisions related to the interests of the community. Here is the location of the Parsidangan Stone in the village of Huta Siallagan.

*Figure 1. Parsidangan Stone in Siallagan Village, Samosir Regency*



*(Source: Doc. Medan Archaeological Center, 2013)*

The description of the stone chair is as follows (Wiradnyana *et al*, 2016 53-54): it is located next to the stone steps of one of the Toba Batak traditional houses, with a length of 11.20 m and a width of 5.85 m. The venue for this parsidangan stone is bounded by piles of stones with thicknesses ranging from 30 cm – 60 cm, width of 30 cm, and stone lengths ranging from 30 cm – 120 cm. The higher place is 3 m wide and 5.85 m long, and Hariara trees are planted in this area. The stone chairs in the area are in good shape and have

even been decorated with checkered patterns. Likewise, a stone table with a very nice shape resembles a Padma (lotus flower) at the bottom. At the execution site, there were also stone chairs with lengths ranging from 97 cm – 125 cm, and chair heights ranging from 57 cm – 78 cm. Meanwhile, the stone table is 102 cm in diameter, 71 cm high from the ground, and supported by 4 stones. On the south side, there is a statue sitting on a long chair. this statue is a depiction of the king and next to it there is a statue placed on the ground as a picture of his bodyguard. The execution stones consist of 2 (two) pieces, which are monolith stones that have been worked. One has a slanted position to lay the accused down, and one smaller to decapitate the defendant so that the shape is slightly curved

**Problem :**

Theoretical debates especially among social scientists and humanities about the rapid development that has emerged recently, involve the pros and cons of using forms of social media. This is, of course, reasonable, because the changes that have occurred are primarily a result of the rapid development of social media by utilizing diverse cultural settings, which in turn triggers us to think that there have been changes concerning issues of culture and human civilization. Where is the issue of values which is the core of the problem of a culture being questioned? One effort to answer this problem is to re-examine past cultural values as a learning medium. The Parsidangan stone has a deep meaning in the minds of the Batak people. The legend of the Parsidangan stone is a form of local wisdom because it is one of the original knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives (Sibarani, 2010). Several studies on the legend of the Parsidangan stone have been carried out such as by Debora, *et al.* (2019); Syahfitri, *et al.* (2021); and, Sinamo, *et al.* (2021). How this site plays an important role in maintaining cultural values as a learning medium, especially in understanding local wisdom values, is the issue raised in this research. It is the responsibility of social and humanitarian scientists to think about this problem which is happening not only in Sumatra but also in other places in Indonesia.

**Research method :**

The method used in this research is qualitative. Moleong (2007:4) defines the qualitative method as a research strategy to produce descriptive data, research results are in the form of written or spoken words from people and observed behavior. According to Creswell (2010:5), the qualitative research method is a research method that can be used to explore and understand the meaning that comes from social or humanitarian problems. The research method used is a descriptive qualitative method, with data collection techniques through observation, documentation, literature searches of

research results, and international journals. The data obtained were then analyzed using qualitative analysis techniques.

### **Education in the Batak Toba family :**

The Batak Toba people call their hometown *Bonani Pasogit* or Batak Land, which is the birthplace where they live their daily life based on the principles of the seven Batak philosophies. The seven Batak philosophies are (Tinambunan, 2010: 2-10): *Mardebata* (having God), *Marpinompar* (having offspring), *Martutur* (having kinship), *Maradat* (having customs), *Marpangkirimon* (having hope), *Marpatik* (having rules and law) and *Maruhun* (has law). The seven philosophies are always lived and adhered to in the Batak Toba family.

One of the Batak Toba people living mottos is "*anakkokin do hamoraon in ahu*" which means that children are the most precious treasure. They will try to educate their children to become a person who can enhance the dignity of their family. As with any form of the custom house Batak Toba where the rear roof of the house must be higher than the front; the house floor whose position is getting inside the house becomes higher (Purba *et al*, 2016:220). Early-on children have been taught to excel in life, especially in education. Education is the way to achieve a better life than their parents.

A good education also shapes their child's character to be polite, disciplined, honest, independent, and faithful. These things not only become the capital in association with fellow peers, but also in every relationship towards the world of work later, and to become personally useful to the country. This then leads to the condition of the mother's role in Batak Toba becoming very important for the regulation of family affairs, including the management of family finances. The wages or income given to the husband is often not enough to support the entire life of the family, especially the children's education fund. However, these conditions did not dampen the spirit of the family to provide the best for their children's education.

Education in the adat of the Batak Toba family mainly focuses on teaching the traditional values and culture of the Batak Toba culture which have been passed down from generation to generation. Education in this adat is given by parents, grandparents, and adat elders to the younger generation. In the past, education in adat in the Batak Toba was known as '*Parsuratan*'. *Parsuratan* consists of several stages which include teaching about cultural, customary and religious values. These stages start from the time the children are young until they are adults and ready to marry.

Education in the traditional Batak Toba family includes several important values, such as: Customs. Children are taught about Batak Toba customs, including how to speak, wear traditional clothing, and traditional ceremonial procedures, Religious Values. Children are also taught about religious values,

such as respecting their ancestors, worshiping regularly, and following religious rules, Wisdom and Leadership. Children are also taught about wisdom and leadership, including how to lead and make the right decisions, and Everyday Life Skills. Children are taught daily life skills, such as working in the fields, tending livestock, and cooking.

In addition, in Batak society there are principles that are firmly held in life, namely *Dalihan Na Tolu*. *Dalihan Na Tolu* is a very important customary concept in Batak Toba culture. This concept refers to three basic principles which include: 1. The relationship between humans and society. The first principle of *Dalihan Na Tolu* is the relationship between humans and society. This principle teaches the importance of maintaining good relations with family, relatives and neighbours. This concept also emphasizes the importance of helping each other in everyday life, 2. The relationship between humans and nature. The second principle of *Dalihan Na Tolu* is the relationship between humans and nature. This principle teaches the importance of maintaining balance and harmony with nature. This concept also emphasizes the importance of protecting the environment and utilizing natural resources wisely, and 3. The relationship between man and God. The third principle of *Dalihan Na Tolu* is the relationship between humans and God. This principle teaches the importance of maintaining a good relationship with God through worship and respecting ancestors. This concept also emphasizes the importance of morality and ethics in everyday life. The *Dalihan Na Tolu* principle places the interests of society above individual interests. This concept also emphasizes the importance of cooperation, solidarity and mutual cooperation in everyday life. This principle has become an important part of the Batak Toba identity and culture, and is still upheld by the Toba Batak people to this day.

#### **Parsidangan stone site as a media for learning local wisdom :**

The Parsidangan stone site has many historical and cultural values that can be used as interesting learning materials. The stone conference site contains several large stones that were used as seats by the elders at that time. In addition, some stones are considered sacred by the local community. This stone is often used to perform religious and customary rituals. In studying the local wisdom of the Batak tribe, especially the Batak Toba, the Parsidangan stone site can be an important source of information about the traditional and religious values that are firmly held by the local community. In addition, this site can also provide an overview of the traditional government system of the Batak tribe in the past. In today's digital era, the stone site can be used as an interactive learning medium by presenting interesting information and content such as videos, photos, and other documentation. In this way, learning about the local wisdom of the Batak Toba tribe can become more

accessible and more attractive for the younger generation who want to learn about the history and culture of the region.

The Parsidangan stone site has many forms of local wisdom inherited by the Batak Toba. Batak tribal customary government system. In the past, Batak Toba tribal elders often gathered at this site to discuss various problems faced by the community. These elders people. Some forms of local wisdom include: 1. Customary Government System. The Parsidangan stone site is an important place in the are the traditional leaders of the Batak Toba tribe and are responsible for leading the community in various traditional activities, 2. Religious Belief Systems and Rituals. The Parsidangan stone site is also an important place in the belief system and religious rituals of the Batak Toba tribe. Several small stones on this site are considered sacred by the local community. These stones are often used to perform religious and customary rituals such as wedding rituals, death rituals, and others, 3. Traditional Knowledge. The Parsidangan stone site is one of the places that have a lot of traditional knowledge of the Batak Toba tribe. The elders of the Batak Toba tribe who gathered at this site have extensive knowledge and experience regarding various problems faced by the community.

This knowledge is then passed on to the next generation through various traditional ceremonies and other traditions, and 4. Culture and Arts. The Parsidangan stone site is also an important place in Batak culture and art. Several large stones on this site have carvings and pictures depicting people's lives in the past. Parsidangan stone Huta Siallagan is a unique cultural heritage that has a positive impact on the welfare of society today. Currently, many people around the Huta Siallagan tourist attraction work as traders by selling souvenirs in the form of miniatures from tourist attractions in Huta Siallagan, such as key chains, pangulubalang statues, pustaha laklak which is the calendar of the Batak people in the past, and ulos, Batak patterned clothes. In addition, he works as a guide to promote Huta Siallagan as a tourism area on Samosir Island. Parsidangan stone becomes a tourist visit because it holds a unique and interesting historical story.

In addition, this site is also an important place for holding various traditional events such as weddings, funerals, and others. Tourist perception of Parsidangan stone folklore in Huta Siallagan is very important was the first step in developing tourist attractions in Huta Siallagan. From research conducted by Rabiatal Adawiyah Siregar and friends (2022), it was possible to identify the perceptions of local people and tourists about the level of attractiveness of Huta Siallagan Village with its local wisdom to improve the tourism sector which can be seen in the following table.

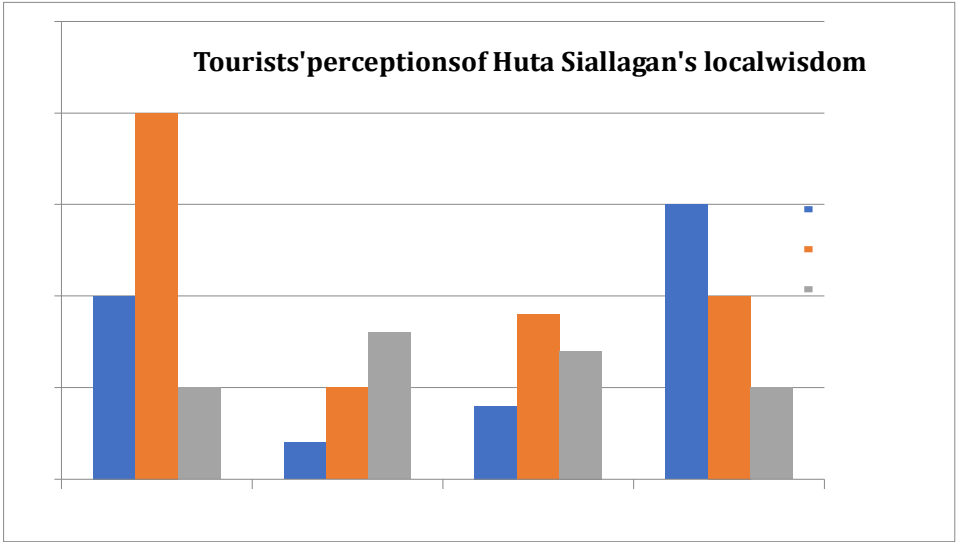
Table 1. Tourist perceptions of Huta Siallagan’s local wisdom

1.	Art and Culture	The Folklore of Site Persidangan stone, the magnificent Bolon House, the Sigale-gale show
2.	Mythsand Beliefs	Pangulubalang, Parhalaan, Manitiari, Hariara Tree, Panaluan single stick
3.	Socio-economic status	Agriculture, trade, handicrafts and traditional modes of transportation
4.	Architecture	Local architecture

(Source: Siregar., et.al 2022:186)

Based on the table of tourist perceptions of Huta Siallagan’s local wisdom above, it can be seen in the following chart that the local wisdom is attractive

Chart 1. Tourists’ perceptions of Huta Siallagan’s local wisdom



(Source: Siregar., et.al 2022:186)

The Stone conference site is one of the important historical sites and must be preserved. Therefore it can be said that the practical benefits of using these remains as learning media are as follows (Kustandi & Bambang Sutjipto, 2011:26): 1. Learning media can clarify the presentation of messages and information so that it can expedite and improve learning processes and outcomes, 2. Learning media can increase and direct children’s attention, so that it can lead to learning motivation, more direct interaction between children/students and their objects (stone chairs), 3. Learning media can overcome the limitations of the senses, space, and time, and 4. Learning media can provide children/students with a common experience of historical

events and allow for direct interaction with traditional elders/elders and historical actors, for example through field trips or study tours.

The Parsidangan stone site of the Huta Siallagan parsidangan stone can be a very valuable learning medium. This site is one of the largest and most well-known parsidangan stone sites in Indonesia, and has several reasons why it can be used as an effective learning media: 1. High Historical Value. The Parsidangan stones at Huta Siallagan have existed since the 14th century, and have high historical value in Batak culture. This site is a silent witness to valuable Batak history and culture, and can be very interesting teaching material for students studying Indonesian history and culture, 2. Strengthen Observation Skills. The Huta Siallagan Parsidangan stone site has various types of interesting and unique parsidangan stone stones, which can strengthen students' observation skills. Students can observe the texture, color, and shape of different parsidangan stone stones, and gain a better understanding of Batak history and culture, 3. Providing Hands-On Experience. Students can learn directly from the Parsidangan stone site of the Huta Siallagan parsidangan stone. They can feel, see, and study parsidangan stone stones first-hand, and gain a better understanding of Batak history and culture. This can help students experience history in a more tangible way and deepen their understanding of Indonesian history and culture, 4. Improve Critical Thinking Skills. The use of the Huta Siallagan Parsidangan stone site in learning can help students improve their critical thinking skills. They can learn how to analyze and consider parsidangan stone stones to gain a better understanding of Batak history and culture, and 5. Stimulating Curiosity. The Parsidangan stone site of the Huta Siallagan parsidangan stone can stimulate students' curiosity about Batak history and culture. Students can see and study unique and interesting parsidangan stone stones, and develop their curiosity about Indonesian history and culture.

The supporting learning media that can be used to study the value of local wisdom at Huta Siallagan's Parsidangan Stone include documentaries, books, direct visits, and folklore packaged in various information tools. Specifically, the folklore of Batu Parsidangan can be used as teaching material for students. Folklore culture needs to be preserved. Folklore contains values that can be linked to character education because education is a vehicle for realizing students as successors to the nation's culture. This story comes from Siallagan Pindaraya Village, Samosir Regency. It is known that there are relics from this cultural site, namely a stone shaped like a chair and table. Based on the information during the observation, the stone is marked as the existence of the village found.

### **Conclusion :**

The Parsidangan stone site is an important place in local wisdom, especially in the context of adat and traditional law North Sumatra Province,

Indonesia. As a learning media, this site can provide teaching about local wisdom values, such as loyalty, honesty, and respect for others. Through the Parsidangan stone site, the younger generation can learn the right ways of speaking and behaving in the context of traditional customs and laws. They can also learn important values such as justice, tolerance and brotherhood. In an educational context, Parsidangan stone sites can be invaluable learning resources for students at school or university students. By studying this site, they can understand local history and culture better, and deepen their understanding of the values shared by local people. In conclusion, the Parsidangan stone site is an important learning media in local wisdom. Through this site, young people can learn about important values in traditional customs and laws, as well as understand local history and culture better.

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## Chapter

# 14

## Designing Archaeological Information on Social Media

— *Putra Kama Jaya, Henki Riko Pratama,  
Irfanuddin Wahid Marzuki & Vivi Sandra Sari*

### **Abstract :**

*Social media has become a part of modern society. Social media in today's era has the benefit of spreading information quickly and widely. The reach of social media information dissemination is global. People can access information as long as there is an internet network. Social media has been becoming a daily source of information. Social media has revolutionized the way we communicate and interact with each other, making it essential to become the platform for educational sources about archaeological remains. Communities and cultural activists use Facebook and Instagram to provide information on archaeological remains, for example; kelompok pecinta museum, kelompok pecinta bangunan kolonial, komunitas kota tua, komunitas arkeolog, pecinta warisan budaya, etc. Government agencies have also started using social media to promote their activities to preserve archaeological remains. Social media is a means of sharing information practically and quickly. To attract a large audience, it certainly takes effort to make the information interesting and informative. The presentation of archaeological information content on social media needs to be well-designed to attract a wider audience. There are several elements included in designing information, such as visual elements, use of language, relevance, presentation of information, and interaction. Based on this, the problem that will be discussed in this study is how to design these elements into exciting and informative archaeological information on social media. This research is analytical and descriptive by using inductive reasoning. The research stages include; data collection, analysis, and conclusions. The results of the study show that archaeological remains are one of the things that attract the*

*attention of the wider community. However, information about the research so far has only been consumed by certain circles. Archaeological research results can be disseminated through social media so that the wider community can enjoy the research results. To attract public interest, of course, an exciting strategy is needed in packaging information about archeology and research results that have been disseminated through social media.*

**keywords:** *Archeology, social media, research results, publications*

## **1. Introduction :**

Archaeology is the study of the human past through its material remains. The past studied by archaeologists ranges from yesterday to thousands or even millions of years ago. In that time archaeology has emerged as the field that uses past remains to order and describe ancient events and to explain the human behavior behind those events. Archaeology has four principal goals in studying the past: 1) to reveal the form of the past, 2) to discover function, 3) to understand cultural processes, and 4) the archaeologist attempts to derive meaning from the archaeological record (Sharer & Ashmore, 2003). By excavating and studying the remains of these materials, archaeologists can reconstruct human history and uncover the secrets of past civilizations that have been lost or forgotten.

Archaeological publication is the process of publication and dissemination of results of archaeological research that has been carried out by archaeologists. The goal of archaeological publications is to share knowledge about human history and past culture to the public. Archaeological publications typically consist of research reports, papers, books, journal articles, and conference presentations. Archaeological research reports are often compiled after the completion of research activities and data processing, which contain information about research locations, methods used, and findings found during the research process. Archaeological research has three main objectives, namely; reconstructing cultural history, ways of life, and describing processes of cultural change. This goal can be realized by rediscovering past relics scattered in several sites, explaining the material culture based on its function, and understanding the cultural processes that occur (Binford, 1972).

Archaeological journal articles, books, and papers are more formal and often more detailed forms of publication than research reports. Archaeological papers may be presented at conferences or seminars, whereas books and journal articles on archeology may be published in academic or popular journals. Archaeological research results can be disseminated through social media and other online platforms. Archaeologists often use social media to share information about recent excavations and discoveries and hold discussions with the public online.

Social media has become an essential means for archaeologists to communicate with the public directly and disseminate the results of their

research. Archaeologists can use social media to share information about the latest finds and the results of their research with the public. In this way, the public can quickly obtain information about human history and culture in the past. Through social media, archaeologists can raise public awareness about the importance of protecting archaeological sites and champion policies that support the protection of these sites. Social media became a platform for discussion and debate on issues related to archeology, such as the ethics of excavation or restoration of archaeological sites. By utilizing social media, archaeologists can expand the reach of their publications so that the public can access the results of archaeological research.

Public relations and archeology have long been the concern of archaeologists since 1939 (Tanudirjo, 2013) when Grahame Clark published the book *Archeology and Society*. Archeology must produce knowledge that is useful to society because archaeological research is funded by society (Clark, 1960). Even though it had been initiated by Clark for a long time, archaeological progress was still not much in the community. Archeology still has antiquarian characteristics that remain with itself (Tanudirjo, 2013). Archeology only focuses on exploring and researching archaeological resources, without paying attention to proper management (Gimsey, 1991), let alone conveying the results of research to the community (Tanudirjo, 2013).

Social media can accommodate discussions about archeology because it has vast space to convey information about archeology. In Indonesia, people use Facebook, Instagram, Twitter, and Youtube to disseminate archaeological content. Facebook has a maximum of 33,000 characters in a post, Instagram has a maximum of 2,200 characters, Twitter has a maximum of 220 characters per post, and YouTube has a video duration of up to 12 hours (Singh, 2022).

Social media is instant and fast spread. Archaeological content on social media requires adjustments in design to fit the platform. The visual appearance of posts on social media is essential because it is the main attraction for getting an audience on social media. Based on this, the problem discussed in this study is how to design effective and efficient archaeological information through social media so that it attracts public attention.

## **2. Methods :**

This research is analytical and descriptive by using inductive reasoning. Analytical descriptive research aims to make systematic, factual, and accurate descriptions of certain facts (Suryabrata, 1995). Inductive reasoning moves from the study of facts or specific symptoms to then be concluded as general symptoms or empirical generalizations (Tanudirdjo, 1989). Inductive research begins with observations or observations that will be presented measurably so that they become data (Fuad & Koentjaraningrat, 1977); (Tanudirdjo, 1989).

The stages of the research include data collection, data analysis, and concluding. Data collection is done through observation and literature study. Collection of library data in the form of journal articles that discuss archaeological publications and social media. The data that have been collected are then analyzed to look for correlations between related variables. The data that has been analyzed is then synthesized into conclusions to answer the research problem.

### **3. Research result :**

Archeology as a science in its efforts to achieve goals follows two paradigms, namely mission-oriented and basic-oriented. Mission-oriented can be political but also economical, while basic-oriented aims to develop knowledge. In carrying out scientific activities, the problem arises of the integrity of the scientist as a person and socially responsible to society. Following this scientific tradition, there has been a paradigm shift that includes the epistemological and methodological levels, as well as the teleological level, namely demanding the benefits of this development for the benefit of society in general. The dissemination of research results that have been carried out is the social responsibility of archeology as a science. A reasonable emphasis is given that in essence, the costs required by archaeologists to carry out various scientific activities come from the community (Magetsari, 2016).

One of the deliveries of information on the results of archaeological research is a publication to the broader community as a form of communication and interaction between archeology and society. Good communication between archeology and society needs to be built through the media (mass media and social media) because archeology, as a thriving science, cannot be separated from cooperation with the broader community (Prasodjo, 2013). The media is a space where various ideologies are represented (Gramsci, 1971), which can be a tool to build the dominant culture and ideology for the rulers, as well as an instrument of struggle for the oppressed (Sobur, 2004). The media is considered as the fourth power (the fourth estate) because of its ability to influence society (Sobur, 2004) and the media is crucial in socialization and transmitting the information. Social media has an attraction that can make someone participate in giving open feedback, commenting, and sharing information quickly and unlimitedly. In this regard, the information conveyed by the media is often inappropriate/biased, depending on the authorities behind the media.

Media triggers the birth of a new approach to public archeology. Public archeology is a contemporary approach to archeology that examines the reciprocal relationship between archeology and the public (Prasodjo, 2013). Public archeology can be defined as a theory or strategy and a way for

cultural heritage or archaeological remains to be known, enjoyed, and understood by the wider community. So public archeology becomes essential and strategic in managing and preserving archaeological remains in this era (Sulistyanto, 2018); (V. S. Sari et al., 2022) The public archeology approach can be grouped into two models, namely, deficit models and multiple perspective models (Merriman, 2004). The deficit model assumes that if archeology involves the community, many people will understand and increasingly support archaeological activities. Archeology plays a significant role in this model approach. The multiple perspective model places archeology as a facilitator who works with the community. Communities have different views from archeology, so this model encourages public awareness to be more active.

Public-oriented archeology requires archaeologists to fully understand the public (Merriman, 2002), so that archeology must further understand public consumption and interpretation of archeology in the media (Richardson, 2013).

Declining equipment costs and ease of public access have supported the growth of internet technology over the last two decades. Social media emerged as an online platform that allows users to interact, share content and connect with others via the internet. This platform allows users to create profiles, share information, photos, and videos, and engage in online discussions through comments, private messages, or other social media. Examples of popular social media are Facebook, Twitter, Instagram, Youtube, and others. Social media has become an essential means of communication for individuals, organizations, and companies to connect with their audiences.

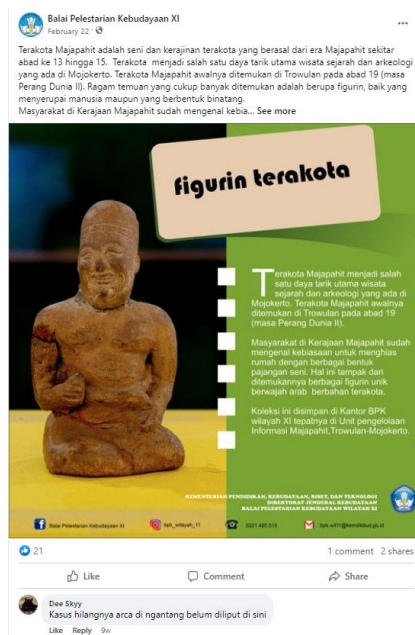
Social media users in Indonesia are vast and continue to grow. Based on the Hootsuite and We Are Social reports published in January 2022, there are around 169.2 million active social media users in Indonesia. Indonesia is the most significant number of social media users in Southeast Asia and the fourth largest in the world after China, India, and the United States. There are around 118 million active Facebook users in Indonesia. There are around 62 million active Instagram users in Indonesia. There are around 130 million active YouTube users in Indonesia. There are around 9.5 million active Twitter users in Indonesia. Social media users in Indonesia tend to use social media applications via smartphones. The significance of increasing social media accounts aligns with the increasing number of smartphone users in Indonesia (Shilvina, 2023).

The use of social media in archeology can connect people with similar interests to research, collaborate, discuss, and enjoy archeology regardless of location, education, academic affiliation, and social status (Richardson, 2013). Social media has also become a forum for discussing and sharing information about archaeological remains. Facebook, Instagram, Twitter, and

Youtube are several platforms often used to disseminate archaeological content in Indonesia.

Facebook allows its users to share text, site links, photos, and videos. Apart from that, Facebook also allows to create groups and fan pages. Many groups and fan pages on Facebook dedicate themselves to creating content or disseminating information about archaeological remains. Individuals or groups and government agencies create groups and fan pages on social media. Several groups in Indonesia exist, among others; museum lovers, groups of cultural observers, lovers of colonial buildings, observers of Majapahit heritage, the Indonesian archaeological community, and the cultural advocacy community. Accounts or groups of government agency fan pages such as Cultural Preservation Center XI regularly post about their activities and education about the artifact or cultural heritage. Facebook's most notable feature is its simplicity in sharing information on the account timeline, allowing others to view the content.

**Figure 1. An example of Cultural Preservation Center XI post on Facebook**



Source: <https://web.facebook.com/photo/?fbid=2134751740249231&set=a.188814488176309>

Instagram is a social media that allows sharing of photos and short videos. As a platform, Instagram has an advantage in photo and video editing before the account owner posts on the homepage. The excellent visual on Instagram makes it more attractive than other social media platforms. The

use of Instagram as a medium of educational information is a new phenomenon in the use of social media (Pittman & Reich, 2016), even social media continues to grow and is very common among young people today (D. N. Sari & Basit, 2020). In Indonesia, there is Assisi TV which presents local history and archeology content. The media channel has a distinctive design that forms a brand so that the general public can easily recognize it.

*Figure 2. An example of the Assisi channel's thumbnail view on Instagram*



Source: <https://www.instagram.com/asisichannel?hl=en>

In posts on the Asisi Channel social media account, there is the same display design pattern in making thumbnails, namely the use of language style, sorting fonts, choosing the color of writing, and sorting pictures or photos to provide an overview of the topics discussed. Asisi Channel uses yellow and black colors to make titles with consistent fonts. The language used is also simple and brief, with the impression of providing phenomenal information.

Another social media is Twitter, which allows users to share text, photos, and videos. Twitter has a thread feature that allows users to share long posts, which cultural observers and archaeologists use to publish their findings. In addition, there is also a “trending topic” feature which is the mainstay of the Twitter platform. Twitter users can easily access the latest information and news globally using this feature. Choosing the right topic to increase the number of conversations can make a theme trending and

viral to attract the audience's attention. The hashtag feature on the Twitter platform makes it the most up-to-date and fastest news source for disseminating important information. Hashtag is one of the ways to campaign for the preservation of archaeological remains, so many people are starting to pay attention to them. A local media archeologist in Indonesia with a Twitter account named Lampau dot in (*lampau.in*) is dedicated to informing the public about archeologist remains and histories. To distinguish themselves from other Twitter accounts, they utilize the hashtag 1Hari1fakta to label their daily posts. This hashtag has become their brand identity.

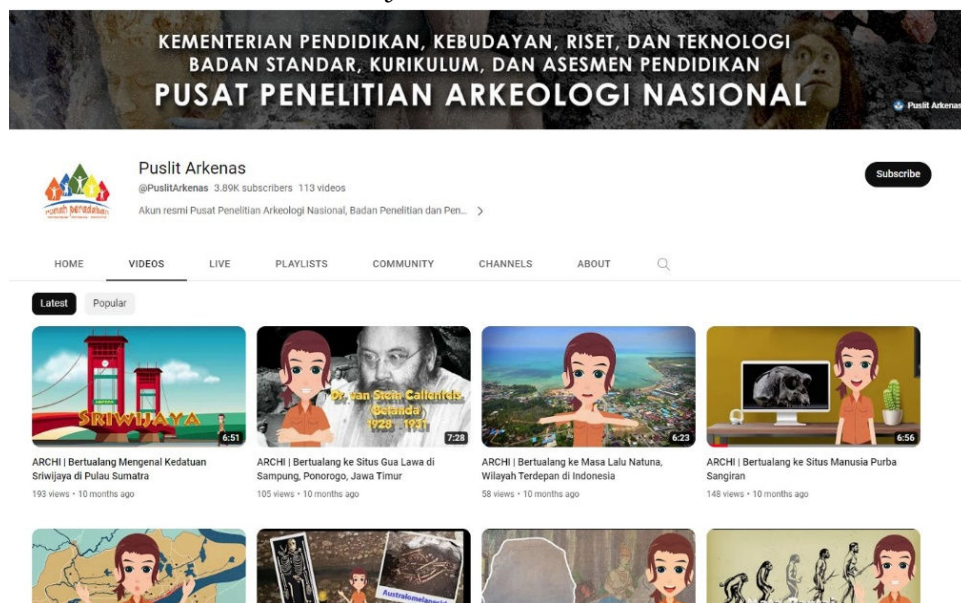
*Figure 3. An example of lampau.in Twitter post with 1Hari1fakta hashtag*



Source: <https://twitter.com/lampauin>

Youtube is a website for sharing video content, allowing users to upload, watch and share videos. Youtube is more dominated by creator content, and they take the archeology theme because content about past mysteries gets many audiences. Government agencies such as the National Archaeological Research Center made a Youtube channel to educate the public about archeology. They made a mascot character named Archi to narrate the content. The mascot became a brand to appeal to the younger audience. Archi's videos have a short duration and use simple and easy-to-understand language.

**Figure 4. An example of National Archaeological Research Center's youtube channel**



Source: <https://www.youtube.com/@PuslitArkenas/videos>

Each social media platform offers distinct advantages for sharing content that appeals to the account holder's preferences. By understanding their target audience, they make design decisions based on audience preference. The visuals and storytelling on each platform are customized to suit the specific target audience, and a unique visual identity is crafted to set each social media account apart.

#### 4. Discussion :

Design is a physical translation of social, economic, and human life aspects and reflects the era's culture. Design is one of the manifestations of tangible culture, and design is a product of values that apply at a particular time (Sachari & Sunarya, 2001). Making a design must be adjusted to the tastes of the intended audience so that it is right on target.

The visual appearance of a design is the key to the attractiveness of a design. Visual appearance is an effective means of communication to convey messages and attract a vast audience. Visual displays can convey complex and lengthy messages into more straightforward and easier-to-understand displays. Visual communication design is always associated with appearances perceived by many people with thoughts and feelings (T. Susanto, 2005). In designing information design regarding archeology, it is necessary to consider several elements, namely visual design, use of language, relevance, and presentation of information.

To make information about archaeology more appealing on social media, it's important to use attractive and high-quality photos or images of archaeological discoveries or sites. These pictures and photos are a means of conveying messages visually. Visuals have the power to significantly influence the audience and serve as a potent medium for communicating messages or narratives. Visual communication is a process of interaction between humans who express ideas through visual media. Feedback is in the form of the recipient understanding the meaning of the message conveyed by the sender (Kenney, 2010). A good image can capture the audience's attention and increase the post's attractiveness. Artifacts, views of archaeological sites, photographic documentation, visual reconstructions, and illustrations or infographics can become good social media content. These photos and images can attract the audience's attention and make archaeological content more engaging. However, remember that in using these photos, we must always pay attention to ethical aspects and interests related to archaeological sites and cultural heritage.

Archaeological information design should consider the use of appropriate language. Using the correct language in archaeological content on social media is very important so the audience can understand the message well. Various languages are usually discussed based on the area of use of style, level of formality, and means of use (Chaer & Leoni Agustina, 2014). A simple and easy-to-understand language can help increase public participation in understanding history and culture. Using more general archaeological terms or explaining complex archaeological terms can help an audience unfamiliar with archaeological terms understand the content. It is best to use technical terms that are easy for the general audience to understand and language that a non-academic audience can easily understand.

Archaeological information design should prioritize relevant content. The relevance of content to societal issues will undoubtedly attract much attention. Providing information about archaeological remains related to the commemoration of holidays or the commemoration of historical moments is one way to make it relevant to the community. Using the proper anniversary hashtags can help archeology posts more easily found by an audience interested in the topic. If the media puts pressure on an event, the media will make people think that the event is essential. In this case, the media has a powerful effect on influencing people's assumptions. The assumption will appear that what is considered important by the media will be considered necessary by the public (McCombs & Shaw, 1972).

When presenting archaeological information, images and text are essential components. Combining the two can attract a large audience, but it's important to carefully choose high-quality, high-resolution photos or clear illustrations that effectively convey the intended message. The text should consist of concise and easily understandable keywords to quickly inform the audience. When creating a layout, thinking about arranging pictures and text is crucial.

Ensuring enough space and empty areas on the page to look clear is vital. Moreover, it is essential to consider the hierarchy of the elements. The most important information should be placed prominently, while less essential details can be placed in smaller fonts or lower on the page. Taking the time to design the layout carefully can significantly improve the readability and overall appearance of the design. It's also important to consider font selection and the layout of the design elements, as they can enhance the message and make the display more communicative. A good layout ensures that the image and text elements are arranged in a way that supports the concept or message being conveyed. The layout is the placement of design elements for a field in a particular media to support the concept or message created (Rustan, 2009). The primary purpose and benefit of the layout is to make the display communicative and support the arrangement of image and text elements in the design. The primary criteria for a good layout also have several keys, namely: It Works (Achieves Goals), It Organizes (well organized), and It Attracts (Persuasive / Interesting for users) (Rustan, 2009).

The color scheme chosen for a design is important as it can become a defining feature. Color carries meaning and can reflect a community's philosophy, character, lifestyle, norms, and culture (Purbasari & Rahardja, 2016). Consistently using specific colors helps the audience recognize the creator's content. Colors can also convey emotions or traits that influence the atmosphere of the viewer. For example, in archeology, gold and earth tones are appropriate for representing antiquity, mystery, valuables, and excavations. Adding dark colors like black can enhance the sense of mystery.

Aside from the previously mentioned factors, utilizing infographics and thumbnails can also enhance the success of social media posts. Infographics are a combination of images and text that effectively convey information visually, making it beneficial for presenting archaeological data. They simplify complex information, making it easier for audiences to comprehend. Meanwhile, creating appealing thumbnails is crucial in promoting videos. The thumbnail encourages the public to watch the video, and an attractive archeology video thumbnail can increase the view count and captivate the audience. To create an effective archeology video thumbnail, using eye-catching images, descriptive titles, visually appealing layouts, easy-to-read fonts, and avoiding deceitful practices can significantly improve its effectiveness. Therefore, it is crucial to have a well-designed video thumbnail to promote archaeological content on social media.

## **5. Conclusion :**

Social media has significantly transformed the way we access and share information. It has emerged as a powerful and dynamic platform that enables individuals from different backgrounds to connect, collaborate, and share content. In archaeology, social media plays a significant role in exchanging information, generating ideas, and working together on archaeological

remains, irrespective of one's location, education level, or social status. Social media has made archaeology more inclusive, accessible, and participatory for everyone, including professionals and enthusiasts.

Archaeological information can be made more accessible to the public through well-designed social media content. Good archeology content can be achieved by presenting the information in an exciting and easy-to-understand format, using appropriate language, and providing informative and memorable content. To effectively communicate information in archeology, it is essential to consider the factors mentioned earlier. Well-designed social media content will ensure that the information is presented, easily understandable, and engages the intended audience. Consequently, professionals in both archeology and visual communication should prioritize the design of archaeological information on social media to convey information about history and culture to the public effectively.

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Chapter

16

# **Managing Urban Parks as Sustainable Tourist Destinations Through Social Media: A Case from Bogor Botanical Garden (BBG), West Java**

— Tatang Rusata & Rusman Nurjaman

**Abstract :**

*In the era of digital technology, social media has become an integral part of human life that can be utilized as a tool for tourism destination management. Among other things, to increase interaction with visitors, as a marketing medium, and also a monitoring tool. Referring to digital adoption theory, a digital technology innovation is accepted and adopted by the community due to several main factors, namely relative advantage, compatibility, complexity, trialability, and observability.*

*By maximizing the presence of social media as a technology usage trend, social media platforms can be used as a sustainable destination management tool. In addition, the capacity to utilize digital technology productively is also influenced by the knowledge and skills one has and the social networks one has. The use of social media has extensive linkages between managers, tourists, local community involvement, and businesses as partners.*

*By using the concept of digital adoption through a qualitative approach, this study aims to identify the management practices of Bogor Botanical Gardens as a sustainable tourism destination through digital adoption in the form of using social media to see the extent of community involvement and management partners. From the results of the study it was found that factors such as innovation characteristics,*

*characteristics of innovation recipients, and environmental factors can also affect the level of adoption of sustainable practices by visitors and community members involved in the management of urban parks. BBG managers by utilizing social media as one of the communication channels are considered effective in disseminating information about sustainable practices in city park management. Regarding the involvement of management partners, consistent efforts are needed in promoting sustainable practices and increasing community participation in sustainable management of city parks.*

**Keywords:** *Bogor Botanical Garden, Digital Adoption, Social Media, Sustainable Tourism*

## **1. Introduction :**

Natural green areas in urban centers are not only places to live and work, but also green spaces that have a positive influence on people's quality of life. With a well-maintained environment, urban people can experience important social and psychological benefits such as the enhancement of their senses and emotions. Based on research on people's interest in urban environments, it was found that nature experiences in urban environments can provide a useful source of emotions and provide positive services (Hajmirsadeghi, 2012). The emotional factor of being in a natural environment has a positive impact on the well-being of urban people.

Many empirical studies have proven the validity of the theory of the regenerative function of the natural environment. Clean and preserved environments such as air and water, the use of wind filters, and noise reduction are important factors in maintaining urban environmental conditions. In addition, the presence of natural areas also provides social and psychological services that are vital to the survival of modern cities and the well-being of urban residents (Chiesura, 2004). The park experience can reduce stress increase contemplative, invigorate city dwellers, and provide a sense of calm and harmony (Ulrich et al., 1991). Other studies have also shown the same, reinforcing the notion that natural environments have a positive impact on psychological and mental health. One example is research on the important role of parks and recreation agencies which suggests that access to parks with mental and social activities, such as community gatherings and social interactions can help reduce the risk of mental health disorders such as stress and depression (Jennings & Gaither, 2012). The ability of natural elements as "natural tranquilizers" is particularly valuable in urban areas, where stress is a common occurrence in daily life. The presence of trees and parks in open areas can encourage the development of a better social life (Kuo & Sullivan, 2001). With trees cleaning the air, the cost of pollution reduction and prevention measures can be reduced. In addition to social and psychological benefits, the function of nature in urban centers can provide economic benefits to cities and citizens.

The existence of green open spaces in cities is essential for maintaining ecological balance, improving quality of life, and creating more sustainable cities. Green infrastructure can help create a more sustainable, safe and comfortable city for its residents (Jones & Somper, 2014). In developing a more sustainable city, it is not only necessary to consider the abiotic and biotic aspects of urban life, but also social aspects such as people's satisfaction, experience and perception of the quality of their daily environment. This is believed to be important for creating better and more humane cities. Generally, to make a city livable, pleasant and attractive to its citizens, some aspects such as "the amount of public green space per inhabitant", "public parks" and "recreational areas" are often mentioned as important factors. When it comes to the sustainability aspect of cities, some cities have developed their own sustainability indicators, to try and measure quality of life issues in a meaningful way.

City park management is not only intended to provide green open spaces with unique and attractive tourist attractions, such as playgrounds, flower gardens, and water parks, but also environmental conservation. City park management should also involve community participation and pay attention to the needs and aspirations of visitors. In this context, social media can be used to facilitate interaction between visitors and city park managers, monitor and respond to visitor feedback and complaints through social media to improve the quality of city park management. It is also a means of education and campaigning on the importance of maintaining cleanliness and environmental conservation. The use of social media has a broad relationship between managers, tourists, local community involvement, and businesses as partners. According to the digital adoption theory, an innovation (including digital technology) is accepted and adopted by the community influenced by five main factors, namely: 1) Relative advantage where people will be more likely to adopt innovations if they see greater benefits or advantages than the old ways they use. 2) Compatibility, in which case innovations that are more easily understood and accepted by the community will be easier to adopt. 3) Complexity, the easier the innovation is to implement, the easier it will be adopted by the community. 4) Trialability, in this case people will be more likely to adopt innovations if they can try and test the innovation before they decide to use it fully. And the 5th, observability. At this stage, people will be more likely to adopt innovations if they see examples of other people who have used them and benefited from them. By paying attention to the five factors above, innovators and developers of digital technology can design their products and services to be more easily accepted by the public and accelerate the adoption of digital technology by the public (Rogers, 2003). Meanwhile, according to Ragnedda (2020), the role of social capital, culture, economy, and public policy in opening access and participation is an important role in the utilization of social media. By

maximizing the existence of social media as a trend in technology use, social media platforms can be used as a tool for sustainable destination management (Ragnedda & Ruii, 2020).

In that context, the relationship between urban parks and urban sustainability through investigating the value of social media as a social service provider is important to the quality of human life. How key components of sustainable development and social media development demonstrate the assumed conceptual relationship between urban parks and urban sustainability. Thus the research objective of this article is to explore how the management of urban parks as sustainable tourist destinations can be done through the use of social media, using the case of Bogor Botanical Gardens (KRB) in West Java as a case study. In terms of identifying best practices and strategies for managing urban parks as sustainable tourism destinations through social media may include purpose and need analysis, case studies, identification of needs, team and resource management, performance measurement, and regular evaluation and improvement. This research is expected to provide insights into best practices in managing urban parks as sustainable tourist destinations, as well as to provide input on the use of social media in increasing the sustainability and popularity of urban parks as tourist destinations.

To gain an understanding of the management of the city's Bogor Botanical Gardens (KRB) as a sustainable tourism destination through the use of social media, exploring the potential of social media in promoting city parks as sustainable tourism destinations, the researcher used the concept of diffusion of innovation. Specifically, the objectives of this study are, 1) to highlight the importance of sustainability in urban park management and tourism; 2) to examine the challenges faced by urban park managers in promoting sustainable tourism through social media; 3) to identify best practices and strategies for managing urban parks as sustainable tourism destinations through social media, and; 4) to offer recommendations for urban park managers and policy makers on how to effectively use social media to promote sustainable tourism in urban parks.

## **2. Theory and Method :**

Sustainable tourism policy is an important agenda to overcome the environmental crisis. The concept of sustainability can encourage environmentally friendly tourism, create sustainable jobs, and improve the welfare of local communities (Schönherr et al., 2023). Sustainable tourism is a tourism industry development concept that pays attention to the balance between economic, social, and environmental sustainability in the future. Sustainable tourism considers the needs of local communities, considers the impact on the environment and local culture, and takes into account limited natural resources and the impacts of climate change. The concept also includes efforts to empower local communities and improve their welfare through

the development of a sustainable tourism industry (Epler-Wood, 2017). In the context of urban parks, the concept of sustainability is applied by ensuring that the management of urban parks is carried out by considering the current and future welfare of the environment and local communities.

In the context of tourism integration, the use of social media can influence social behavior and interaction, so it can be utilized to interact with visitors and promote sustainable tourism activities. However, the capacity to utilize digital technologies productively is also influenced by users' knowledge, skills and social networks. Digital adoption theory suggests that there are five main factors that influence the adoption of innovations by society, including digital technologies, namely relative advantage, sustainability, complexity, trialability, and observability. Everett Rogers defines diffusion as the process by which new innovations, ideas, or practices are spread through specific communication channels to members of a social system over a period of time. Diffusion occurs when a person adopts an innovation, and then communicates information about it to others in their social network. There are five categories of people based on the timing and level of adoption of innovations: innovators, early adopters, early majority, late majority, and laggards (Rogers, 2003).

This research uses descriptive qualitative methods to explore information to understand more deeply about the management of urban parks and efforts to make them sustainable tourist destinations. Primary data collection techniques were conducted through interviews with Bogor Botanical Garden managers, and local government officials. Secondary data is a literature review in the form of journals, books and related documents. All data collected will be analyzed qualitatively to obtain accurate and relevant research results. In addition, document analysis was conducted to evaluate best practices in sustainable urban park management through social media. To monitor social media in the context of managing urban parks as sustainable tourism destinations, sentiment analysis was conducted to determine the sentiment or positive, negative or neutral feelings of social media users towards the Bogor Botanical Garden (KRB) destination. By monitoring sentiment including the number of impressions, likes, shares and comments, the effectiveness of the social media strategy can be determined. By using a combination of these methods, the results are expected to provide better insight into how to manage sustainable tourism destinations through social media and make better decisions in their management.

### **3. Results and Discussion :**

#### ***a. Management Practices of Bogor Botanical Garden as a Tourism Destination :***

Bogor Botanical Garden (KRB) is one of the ex situ plant conservation areas (outside the habitat) that has a collection of plants documented and

organized according to certain patterns and classifications, such as taxonomy, bioregion, thematic, or a combination of these patterns with the aim of conservation, education, research, tourism, and environmental services. As the oldest botanical garden, KRB was originally the courtyard garden of the Governor General's office which was more like a garden because of its beauty. If traced further, the garden was actually part of a *samida* (artificial forest or artificial park) dating back to the Padjadjaran Kingdom, precisely during the reign of Sri Baduga Maharaja Prabu Siliwangi in the 15th century as written in the Batutulis Inscription (cf. Danasasmita, 2014). At that time, the artificial forest not only functioned as a park but also served as a conservation function and a place for raising wood seeds and medicinal plants. However, with the arrival of German botanists Hasskarl and Reindwart in 1817, the idea emerged to transform the Governor-General's office garden into a "biological institute" under the name *Lands Plantentuin te Buitenzorg*, which was intended as a center of natural knowledge in the Dutch East Indies. Over time this biological institution developed into a kind of botanical laboratory, a place where various plants were brought in from various parts of the archipelago and even abroad to become research objects for the development of life science. This is what later became the forerunner of the Bogor Botanical Garden in its current form (Goss, 2012).

The current management of KRB itself has certainly shifted compared to the Dutch East Indies era. In the independence era, KRB was one of the Central Government Botanical Gardens whose management was under the authority of the Indonesian Institute of Sciences, in this case through the Botanical Garden Plant Conservation Center. Now, after the unification of research institutions/organizations, the management of KRB is under the authority of the National Research and Innovation Agency, precisely through the Research Center for Plant Conservation, Botanical Gardens and Forestry. In its status as the oldest botanical garden managed directly by the Central Government, KRB has become a national reference model in the management of regional botanical gardens, both those managed by the Provincial and Regency / City Governments, as well as other botanical gardens that are still under the authority of the Central Government (Saparita, 2019). However, for reasons of reaching a wider audience, KRB along with three other botanical gardens under the authority of BRIN, since 2020 its management has been handed over to the private sector. In this case, PT Mitra Natura Raya, a subsidiary of PT Dyandra Media Internasional, was entrusted with managing KRB, especially in optimizing the functions of education, tourism, and environmental services (Kompas, February 2, 2020).

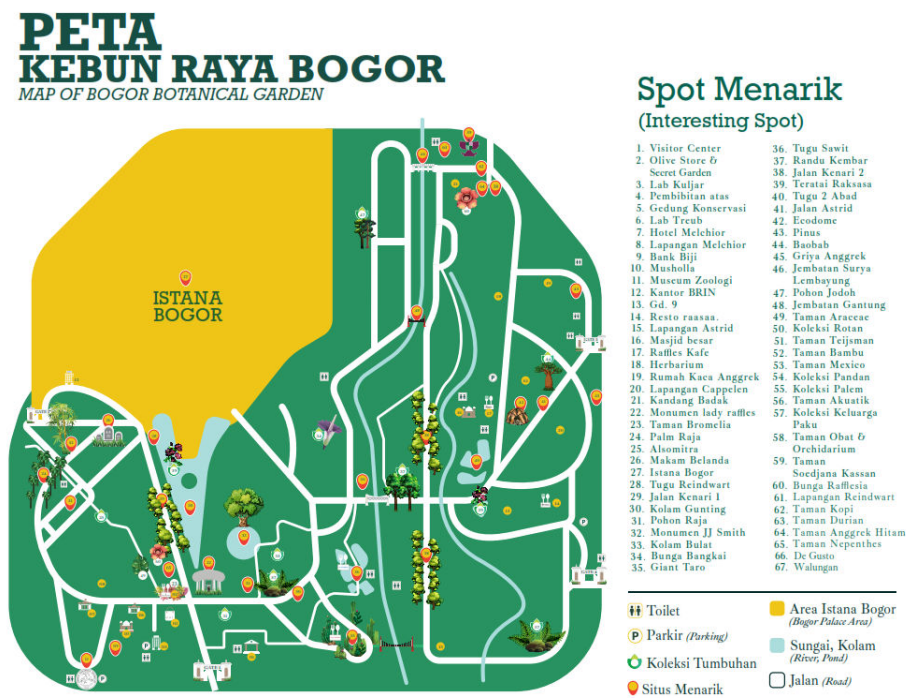
As a conservation area that also contains tourist destinations, the management of KRB refers to a special regulation, namely Presidential Regulation No. 93 of 2011 concerning Botanical Gardens. This regulation

stipulates that the Bogor Botanical Garden is then further reduced in the Head of LIPI Regulation No. 10 of 2015 concerning Botanical Garden Management. This is the regulation that becomes the normative basis in the management of KRB.

Referring to the above policy, the management practice itself certainly has many aspects, each of which has a different focus and emphasis on each other but mutually supports the objectives or pillars of KRB, namely conservation, education, research, tourism, and environmental services. Referring to Perka LIPI No. 10/2015, tourism is one form of utilization of the KRB area. In this context, the activities include two things, namely 1) the provision of tourist facilities that are comfortable, healthy, and have educational value; and 2) the provision of socialization facilities for the community. In addition, the same regulation also mentions the utilization of plant collections through environmental tourism, namely through guiding and plant introduction activities. For example, in KRB there are five medicinal plant tourism routes that can be used by visitors who want to enjoy the beauty of the KRB collection while learning and increasing knowledge about plants that are useful as medicinal ingredients traditionally used by various ethnicities in Indonesia (Hidayat, 2016). A study even identified a number of potentials that could be developed into historical tourism interpretation trails integrated with KRB (Ajrina, 2015).

Although tourism is not the main function of the KRB, it is in fact one of the main tourist destinations in Jabodetabok. A study shows that most visitors to KRB aim for tourism. The number reached 94%. While other functions, such as research, education, and conservation center, are somewhat neglected. Only 2 percent of visitors each come to KRB to conduct research and education. The rest visit KRB for family gatherings (Isterah, 2014). In practice, the management of KRB is supported by human resources according to the requirements, qualifications and competencies needed. For example, in addition to having general qualifications and competencies, human resources managing KRB also have specific qualifications and competencies, such as having qualifications or academic backgrounds in biology, agriculture, forestry, and the environment and mastering gardening techniques according to their fields of work.

Figure 1. Map of Bogor Botanical Garden with legend and information on interesting spots



Source: [kebunraya.id](http://kebunraya.id)

b. The Use of Social Media in the Management of Bogor Botanical Garden (KRB)

The use of social media has become an important part of daily life and has influenced various aspects including tourism. Social media is considered effective due to its wide reach potential and the ability to reach younger and more digitally engaged audiences (Hays et al., 2013). Based on the We Are Social report quoted by DataIndonesia, the number of active social media users in Indonesia was 191 million people in January 2022. That number has increased by 12.35% compared to the previous year which was 170 million people. Looking at the trend, the number of social media users in Indonesia continues to increase every year. However, the growth has fluctuated from 2014 to 2022. The highest increase in the number of social media users reached 34.2% in 2017. However, the increase slowed down to 6.3% in 2022. Meanwhile, Whatsapp is the most widely used social media by Indonesians. The percentage is recorded at 88.7%. After that, there are Instagram and Facebook with percentages of 84.8% and 81.3% respectively. Meanwhile, the proportion of TikTok and Telegram users is 63.1% and 62.8%, respectively (Mahdi, 2023).

Diffusion according to Rogers (Rogers, 2003) involves four main elements, namely innovation: something new, be it an idea, product, or practice, that introduces change to a social system. Communication channels: the means used to convey information about the innovation, such as mass media, friends, family, and government agencies. Time: the period of time required to disseminate information about the innovation and its adoption by members of the social system. And the social system is a network consisting of individuals, groups, and organizations that interact and influence each other in a specific environment.

The use of social media can be an effective alternative for communicating marketing messages in a pandemic situation like today. In some cases, participatory and integrated approaches can help transform mature tourism destinations into sustainable and sustainable destinations, and provide long-term benefits for local communities and the local environment (Corral et al., 2016). Currently, the management of Bogor Botanical Garden's social media accounts is integrated with other botanical gardens in one account [www.kebunraya.id](http://www.kebunraya.id). Under the management of PT Mitra Natura Raya, there are four botanical gardens, namely Bogor Botanical Garden, Cibodas Botanical Garden, Purwodadi Botanical Garden, and Eka Karya Bali Botanical Garden.

Bogor Botanical Garden (KRB) utilizes social media to promote their activities and services during the pandemic. Such as research conducted by Safitri related to strategies carried out by KRB managers to increase the effectiveness of marketing through social media, such as increasing user engagement and creating attention-grabbing content (Safitri, 2022). Bogor Botanical Garden as one of the largest and well-known botanical gardens in Indonesia utilizes social media to improve services and interactions with its visitors. Through social media, the Bogor Botanical Garden manager can inform about various plant collections, activities, and organized events. Bogor Botanical Garden has social media accounts namely Facebook, Instagram, Twitter and Youtube.

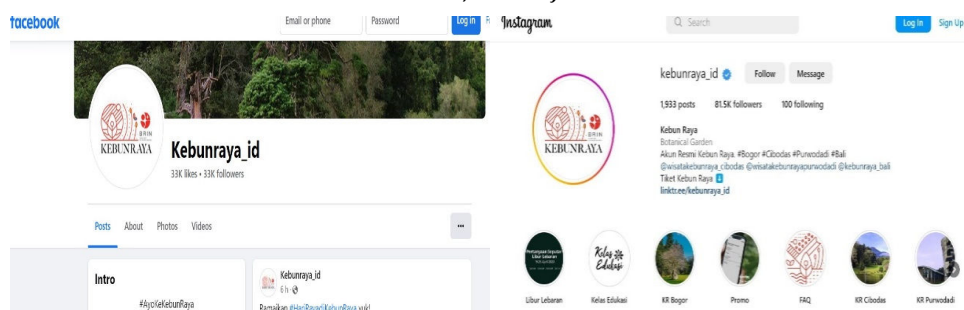
Facebook is a social networking media that has many features used by KRB managers in establishing relationships with the public or visitors. The Kebun Raya Facebook account has been followed by more than 33,000 people, with 33 thousand likes. Facebook social media is used to promote various activities that will be carried out at the Bogor Botanical Garden (KRB). Here is an example of how to promote on the Botanical Garden Facebook account:

*"... You can invite your family to visit Taman Hari Raya which will be held at Purwodadi Botanical Garden. There are many programs that can be followed, including the Ornamental Plant & Gardening Supplies Bazaar, Nusantara Culinary Bazaar, Kids Corner, Live Music, Zumba Gymnastics, and Ling Tien Kung Gymnastics."*

The next social media is Instagram. In accordance with its character, Instagram social media focuses on photos and videos. Bogor Botanical

Garden Instagram has 4,584 followers with 342 posts. You could say that the Bogor Botanical Garden Instagram account is quite active because it uploads photo content every day. The Bogor Botanical Garden Instagram account also uses a highlight feature that contains information about educational classes, virtual tours, cafes and restaurants, questions and answers, hashtags in collaboration with Pertamina, and online tickets. It also conducts factory direct sales during the pandemic. This activity is often carried out periodically. The items sold are products ranging from plants to souvenirs typical of the Bogor Botanical Garden.

**Figure 2. Facebook and Instagram social media of Bogor Botanical Garden, West Java**



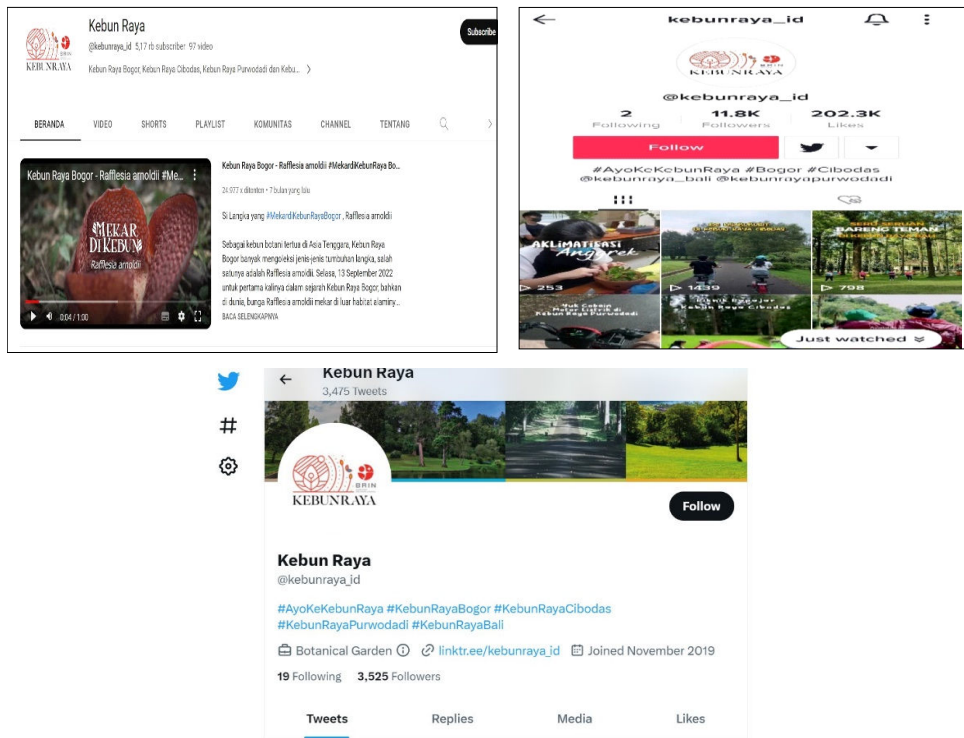
The Botanical Garden also has a twitter account, @kebunraya\_id. The botanical garden account was created in 2019 with 3,532 followers. Judging from the posts on the account, it can be seen that social media functions as a means of promoting the botanical garden. Botanical garden managers can promote events held at the botanical garden, new plant collections, and the latest news about the botanical garden. Twitter accounts are also a means of communication between botanical garden managers and visitors. Botanical garden managers can share information about the types of plants in the botanical garden. This is an educational function. The image below shows one of the posts on the Bogor Botanical Garden Twitter account.

Another social media account is YouTube with the account @kebunraya\_id. Until this research was conducted the account had uploaded 98 videos and had 5,17,000 subscribers. The description explains that I am a combination of four botanical gardens, namely Bogor Botanical Garden, Cibodas Botanical Garden, Purwodadi Botanical Garden and Bali Botanical Garden with a message of conservation, education and tourism. On the Botanical Garden Youtube account, the uploaded videos contain information about the types of plants in the botanical garden of the botanical garden, how to care for the plants, or facts about the botanical garden. The videos help visitors understand the botanical gardens better.

The last social media that the Botanical Garden has is TikTok. On Tik Tok social media, it has uploaded 50 videos and has over eleven thousand

followers. The social media Twitter, Youtube and TikTok of the Bogor Botanical Garden, West Java uploaded adjust to the TikTok platform itself. Diffusion is the process by which innovations are spread through specific channels, over a period of time, and among members of a social system. This process involves communication, social influence, and adoption of the innovation by members of the social system.

**Figure 3. Twitter, Youtube and Tiktok social media of Bogor Botanical Garden, West Java**



The last social media that the Botanical Garden has is TikTok. Tik Tok social media has uploaded 50 videos and has more than eleven thousand followers. The social media Twitter, Youtube and TikTok of the Bogor Botanical Garden, West Java uploaded adjust to the TikTok platform itself. Diffusion is the process by which innovations are spread through specific channels, over a period of time, and among members of a social system. This process involves communication, social influence, and adoption of the innovation by members of the social system.

### **c. Development of KRB as a Sustainable Tourism Destination :**

Social media is a popular digital platform that is increasingly used by people around the world. In the context of destination management, social

media is an effective marketing tool to promote tourist destinations (Bosio et al., 2018). One concept that can be used to understand how social media can influence human behavior is the concept of diffusion of innovation initiated by Everett Rogers. The concept of innovation diffusion refers to the process by which innovations or new ideas spread through a system or society. Characteristics of innovations such as relative advantage, ease of use, and observable results can influence the acceptance or diffusion of digital innovations in practical terms (Rogers, 1995). Diffusion is the process by which new innovations, ideas, or practices are spread through specific communication channels to members of a social system over a period of time. The diffusion process occurs when a person or group adopts an innovation, and then communicates information about the innovation to others in their social network. Social interaction and interpersonal relationships are important in the diffusion process because people are more likely to receive information from people they know and trust. Rogers identified five categories of people based on the timing and level of adoption of innovations, namely innovators, early adopters, early majority, late majority and laggards.

The acceptance of digital adoption is in line with the function of the Bogor Botanical Garden, which is not only a forest park that balances the environment in the middle of Bogor City, which is increasingly crowded with residences and motorized vehicles, but also a recreational area. The decision to use social media as a tool to promote sustainable practices The factors that drive the decision to use social media as a tool to promote sustainable practices according to the concept of innovation diffusion are due to the relative advantage. This factor refers to the extent to which the use of social media is more advantageous than other promotional media in promoting sustainable practices. One of the relative advantages of using social media in the development of the Bogor Botanical Garden is the ability to reach a wider audience effectively and efficiently. Bogor Botanical Garden managers can promote themselves to a larger and more geographically and demographically diversified audience of potential visitors.

In addition, social media can also provide visitors with an interactive experience and help build a closer relationship between Bogor Botanical Garden and potential visitors. Compatibility, this factor refers to the extent to which social media can be adapted to the values and norms adopted by users. The compatibility factor should be represented in the content shared on the Bogor Botanical Garden's social media. For example, if Bogor Botanical Garden places sustainability and nature conservation as their core values, then the content shared on their social media should reflect this. A mismatch between the Bogor Botanical Gardens' values and norms and the content shared on their social media could reduce the effectiveness of the marketing campaign and could even damage the Bogor Botanical Gardens' brand image.

Ease of use where this factor refers to the extent to which social media is easy to use and understand by users. Ease of uploading and managing content, as well as the ability to track and analyze the marketing and management performance of Bogor Botanical Garden. If the management system can be easily used, Bogor Botanical Garden managers can monitor and analyze their social media performance more easily and effectively, so they can make better and timely marketing decisions. Ease of testing (Trialability) which refers to the factor of the extent to which social media can be tried and tested first before it is actually adopted. If users can try and test social media in promoting sustainable practices first, then the use of social media as a promotional tool can be more easily accepted. Trialability in the context of Bogor Botanical Garden management refers to the ease of trying and evaluating social media as a marketing tool.

In this case, trialability can include the ease of trying out the various social media platforms available, evaluating the performance of marketing campaigns, and modifying existing marketing strategies to increase their effectiveness. And observability where this factor refers to the extent to which the results of using social media as a sustainable practice promotion tool can be seen and measured by others. With high observability, Bogor Botanical Garden managers can monitor the performance of their marketing campaigns more effectively and continuously make improvements and adjustments to their marketing strategies. By looking at the data obtained from observability, Bogor Botanical Garden managers can gain insight into what is and is not working in their marketing campaigns, as well as identify areas that require improvement. From the results of interviews with parties related to the use of social media, the use of social media as a promotional tool can attract more interest from other users. However, there are concerns that management will distort the function and benefits of Bogor Botanical Gardens as a place of education and research. The concern is mainly on the guarantee that the management of the botanical garden will be balanced because edu-tourism is designed with a conservation style. In the context of managing the Bogor Botanical Garden as a sustainable tourism destination, social media can help raise awareness and promote sustainable practices to the public.

The concept of digital adoption in tourism activities can enhance sustainable destination management that takes into account social and environmental impacts. Social media can play an important role in promoting tourism destinations and facilitating interaction between destination managers and visitors to develop sustainable tourism activities. However, it is important to remember that the use of social media should be done wisely and responsibly, taking into account social and environmental implications.

Social media utilization can also help in the management of sustainable tourism destinations. Destination managers can use social media platforms

as a tool to promote sustainable governance, facilitate local community participation, and build capacity to utilize digital technology productively. In addition, social media platforms can also assist destination managers in monitoring and evaluating the environmental and social impacts of tourism, and assist in the development of strategies to mitigate negative impacts. However, the use of social media can also have negative implications on tourism destinations. An increase in the number of tourists resulting from promotion through social media can lead to over-tourism, environmental damage, and social conflict. The city of Bogor is one of the destinations for domestic tourists due to the many interesting attractions in the city of Bogor, be it scientific, culinary or shopping attractions. Coupled with the support of the availability of transportation facilities and infrastructure to reach Bogor City (Andriani et al., 2015). Therefore, there needs to be sustainable and responsible management in utilizing social media for tourism promotion. As social media remains an effective marketing tool due to its potential wide reach and ability to reach a younger and more digitally engaged audience.

The capacity to utilize digital technology productively is also influenced by the knowledge and skills possessed as well as the social networks owned. The involvement of local communities and related parties such as business partners is also very important in the use of social media for tourism destination promotion. Therefore, destination managers should work together with local communities and business partners to ensure that the utilization of social media for sustainable tourism promotion is carried out effectively and responsibly.

Social media provides an effective and efficient way to promote tourist destinations, expand market reach, and improve the overall sustainability of the tourism sector. Social media has played an important role in increasing the trend of traveling independent travel patterns without the help of travel agents. From the tourist aspect, social media allows tourists to obtain accurate and up-to-date information about destinations, accommodation, transportation, and activities, as well as to interact with fellow tourists and share experiences and recommendations. Therefore, the potential for sustainable tourism destination management by utilizing social media is very important to explore and implement. How social media can be utilized as a tool to manage sustainable tourism destinations provides significant benefits for managers, local communities, and tourists.

However, the use of social media in botanical garden management also has some challenges and risks. One of them is the issue of privacy and security of visitor data. Therefore, botanical gardens need to ensure that the use of social media is done with attention to the privacy and security of visitor data. Overall, the use of social media can be an effective strategy in botanical garden management, as long as it is done wisely and pays attention to the

privacy and security aspects of visitor data. Overall, the use of social media contributes significantly to tourism destination promotion and sustainable management. However, destination managers should be mindful of the social and environmental implications of social media use and work with local communities and business partners to ensure social media utilization is done effectively and responsibly.

#### **4. Conclusion :**

Digital adoption in the form of social media helps promote sustainable practices and increase community participation in the form of communication channels to disseminate information about sustainable practices in urban park management, such as those implemented in KRB. In practice, managing urban parks as sustainable tourism destinations requires collaborative efforts between park managers, visitors, and local communities. This can be seen under the management of PT Mitra Natura Raya there are four Botanical Gardens, namely Bogor Botanical Garden, Cibodas Botanical Garden, Purwodasi Botanical Garden, and Eka Karya Bali Botanical Garden, the management of social media accounts of Bogor Botanical Garden is integrated with other botanical gardens in one account [www.kebunraya.id](http://www.kebunraya.id). Thus, its existence plays an important role in maintaining the sustainability and preservation of the Bogor Botanical Garden, as well as developing the botanical garden as an attractive and educational tourist destination.

In the diffusion process, the characteristics of the innovation, the characteristics of the recipient of the innovation, and environmental factors can influence the success in adopting sustainable practices by visitors and community members involved in urban park management. Use of social media platforms to promote the destination, engage with visitors and build a community of supporters. This involves creating engaging content on Facebook, Twitter, Instagram, Youtube and Tik Tok that can be seen to be effective with follower engagement. Photos, videos and reviews, which can be shared on social media platforms are important to see how much they are utilized or shared by visitors.

The use of social media in the management of Bogor Botanical Garden can generally provide benefits in several aspects. First, social media can be used as a means of botanical garden promotion and marketing, such as sharing information about activities, events, or facilities in the botanical garden through social media platforms such as Instagram, Facebook, Twitter, and so on. That way, people who are interested in visiting the botanical garden can more easily get information and get to know the botanical garden more closely. Second, social media can be a means to interact with visitors and the general public. In this case, botanical gardens can utilize the comments and direct message features on social media platforms to answer questions or

provide further information about the botanical gardens. In addition, botanical gardens can also utilize social media to hold discussions, polls, or surveys that can help in making decisions in botanical garden management. Third, social media can be a means to build a community of botanical garden enthusiasts. Not yet enforced restrictions on tourist visits so that it often reaches a surge in the number of visits and supervision of tourists is still not optimal, it can affect the environmental impact that occurs in the Botanical Garden.

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## Chapter

# 16

## Mass Media And Political Conflict in Indonesia in the 1960s And Expression in Digital Era

— Dr. Wannofri Samry, Dr. Sawirman,  
Dr. Azmi Fitrissia & Dr. Anatona4

### **Abstract :**

*The focus of this paper is on media narratives in political conflicts in the 1960s and the expression about it in contemporary times on social media. In the 1960s the conflicting groups were the supporters of the president's ideas about revolution and nationalism, religion and communism (nasakom) versus groups that are anti-communist and anti-revolutionary. Their fight was read in various mass media. The texts read were news, articles, caricatures and works of art published in the mass media. This study will help explain the political conditions before and after the outbreak of the G 30 S PKI Indonesia communist Party) incident and compare with Reformation Order. All texts were analyzed by framing and discourse analysis. The description of this study will use a historical perspective assisted by political concepts. The sources used in this paper are the mass media that appeared in the 1960s and social media that emerged during the digital era.*

**Keywords:** mass media, narrative, political conflict, communist, anti-communist

### **Introduction :**

In 1960 Indonesia plunged into a turmoil era. The conflict escalation was caused by the political system and political competition between many groups.

After the implementation of liberal democracy in 1950, there were many political struggles occurred. The insurgencies also happened in the provinces

causing national political instability. There was no clear objective of Indonesia's politics in that year since the political parties could not make a consensus toward Indonesia's stability. On July 5<sup>th</sup> 1959 President Soekarno announced a decree about coming back to 1945 Indonesia's Constitution.<sup>1</sup> This decree was followed by a speech "Finding back our revolution" which explained this decree. This event was momentum for soft authoritarian or "strongly controlled democracy" on the hand of President Soekarno. The president's speech was approved by the High Court as National Guidelines or Manifesto Politi (Manipol) confirming the Western democracy was not applicable in Indonesia. Therefore, Indonesia's democracy had been based on Indonesia's culture.

The political basis of the soft authoritarian system in Indonesia was based on Manipol and the very ideas of 1945 constitution, Indonesia's socialism, strongly controlled democracy, strongly controlled economy and Indonesia's behavior (USDEK). Soekarno believed this governmental model, still based on 1945 constitution, would be capable of leading all Indonesian people toward the Indonesia's behavior-based socialism<sup>2</sup>.

Soekarno put his action toward the goals of Indonesia's socialism by undermining the political power of the political parties. He integrates all the political power into his own hand as the revolutionary leader. He created novel ideas such as the unity of Nationalist, Religion, and Communist (Nasakom) to bind the Indonesian people into a model of socialist society so called Indonesia's socialism<sup>3</sup>.

Soekarno believed that the political chaos during the liberal era of democracy can be solved and prevented, after that the Indonesian people would be united as a nation. Soekarno wanted national dualism such as a prosperous society and a capitalistic society, a finished revolution and an unfinished revolution, democracy for the people and people for democracy would perish in time.<sup>4</sup> Soekarno faced many obstacles in implementing Nasakom. There were many contradictions among Indonesian people which triggered a more chaotic situation.

Soft authoritarianism had increased Soekarno's power tremendously and undermined the power of political parties, particularly the parties unsupportive to the political manifesto. According to Todiruan Dydo (1989) Soekarno put the political parties into a weakening state leading to a stronger dictator holding all the power. Herbert Feith states that at the beginning of

<sup>1</sup>Soekarno, "finding our own revolution" in Government Public Relation Department of RI, R.I. Political Manifesto Jakarta: Department, 1959. pp. 35-37; See the High Court decision on Indonesia's Political Manifesto no, 3/Kpts/Sd/II/59.

<sup>2</sup>Wannofri Samry (1991: 17-26); Ibid, pp.53-54

<sup>3</sup>Soekarno, "The Road of Our Revolution", in Pritono, Tradecraft of Indoctrination. Djakarta: Dua R, 1959.

<sup>4</sup>Indonesia's Department of Public Relations. , op.cit. p. 19

soft authoritarianism, the parties' role were small because of the immense pressure from the government. However, the political tensions increased before the event G 30 S PKI 1965 caused by Soekarno's close relationship with the communist (PKI) in implementing Manipol-USDEK. The growing power of communism caused a social unrest in Indonesia.

According to Donald Wilhelm, Indonesia's Communist party was the biggest party in the world outside Comintern. It had 3 million of official members, 17 million members in its supporting organization.<sup>5</sup> Nasakom was indoctrinated in many institutions indicating the growing influence of communism. The communist party was seen in many contradictions in Indonesia including ideology, politics, and cultures (Moeljanto & Ismail, 1995)

The president himself supported the communist group. This support was obvious during the tension between the armed forces led by A.H Nasution against the communist, Soekarno would defend the communist.<sup>6</sup> The evidence was quite obvious after the coup done by the communist on September 30 1965, Soekarno did not condemn the communist. Thus, according to Herbert Feith, "many people at that time believed Indonesia was moving toward communism".<sup>7</sup>

There were three major powers in the era of soft authoritarianism: Soekarno, the Communist Party, and the army. Soekarno still dominated the balance of power. The communist grew stronger after Soekarno implemented his ideas of Nasakom. Other parties like Masyumi and PSI got only a little room for movement. Their freedom was oppressed and their legal rights were removed.

### **Response and Slogan in 1960s :**

Political manifesto-USDEK and soft authoritarianism were rejected by many political groups like Masyumi party and Indonesia's Socialist Party (PSI), the army, journalists and intellectuals. Masyumi and PSI were banned and dissolved in 1960. The journalist organization in Soekarnoism supporting group was also banned in 1964. The anti-Soekarno's ideas newspapers were also banned. The intellectuals who declared the manifest of culture in 1963 was also banned in 1964. All opponents of Soekarno's ideas were banned, and their intellectual, social, economic, and political rights were destroyed. This bitter event was also an offensive move from the communist against their political rivals. According to Nyoto the offensive OPM is intended to achieve the victory. Winning against the anti-communist journalists is a

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<sup>5</sup> Donald Wilhelm, *Indonesia Rises* (transl. Suli Suleiman). Jakarta: Universitas Indonesia Press, 1980. P. 42

<sup>6</sup> Mochtar Lubis, *The Conscience against Oppression*. Jakarta: Sinar Harapan, 1988. pp. 64-67; Anthony C.A. Dake, 2005: 9-18)

<sup>7</sup> Edward C. Smith, *Pers Banning and Dissolving in Indonesia*. Jakarta: Grafiti Pers, 1986. p. 67.

political struggle to achieve a more stable, quality, long lasting, and dialectical victory (Tribuana Said & D.S. Muljanto, 1983: 13-15).

There were some issues distributed by the communist supporters of Soekarno in 1960: anti-menipol, revolusi phobi, kontra revolusioner, nasionalisme phobi, and komunisto-phobi.

The high court in 1959 explained the political manifesto according to Soekarno's speech. The national revolution was a shared revolution among all groups against imperialism and colonialism, a revolution based on shared cooperation among all people, and a democratic power wisely distributed the national power. The aim of the political manifesto was to achieve a prosperous society according to the 1945 constitution. The problem lies in the slogans such as revolution and counter-revolution, friends and foes becoming the communist offensive movement against its adversary. The people's enemy were branded *blandis*, reformist, conservative, counter-revolution, chameleon and *cunguk*, imperialist and the supporters (T Kartaadmadja, 1959: 62)

The term mental revolution was also explained in the manifesto proposed by Soekarno. The president also built the infrastructures to show up Indonesia's development and pride in international communities such as Game of the Emerging Forces (Ganefo), Asia and Africa Conference, monas with the apex made of gold and the ideas to move the capital city to the Kalimantan.

Vice president Mohammad Hatta responded to Soekarno's ideas as an unfinished revolution since a revolution shakes the nation to the core, all pillars become loose. Therefore, a prolonged revolution had to be stopped. According to Hatta, the unfinished problem is not the revolution itself but its implementation (Hatta, 1956 dalam Feith & Castle, 1988: 80-83). Hatta was right, the political turmoil and ordeal in Indonesia reached its pinnacle on September 30/PKI 1965.

### **Recycling Symbol and Slogan in Reformation Era :**

The year 1960 is a different political context from the Reformation era in Indonesia, but there are some similarities in the use of phrases and symbols. Those phrases and symbols are about nationalism, the spirit of anti-imperialism, and national integration derived from Soekarno's ideas implemented in Jokowi's administration. This implementation is close to Soekarno's ideology and his political behavior. Megawati is a Soekarno's daughter who fights for the implementation of Soekarnoism and Soekarno's teachings in Indonesia. Soekarno's supporters claimed that even Pancasila was derived from Soekarno's ideas giving room for Marhaenism. Marhaenism is a Soekarno teaching inspired by Marxism. However, a Soekarno is not a Marxist and not a communist either (Aditya, 2020; Soekarno, 1965).

Megawati Soekarno Putri stated that president Jokowi is "a party employee" meaning, he has to implement the party's idealism such as

nationalism and national integrity taught by Soekarno (petugas partai - [www.youtube.com](http://www.youtube.com)). Although there is no act and regulation in Indonesia stating the president to follow party’s regulation since the Indonesia’s president is responsible to the people and constitution.

Megawati during the announcement of the candidates running for the presidency and provincial leaders always states that they are the party’s employees and they have to understand Soekarno’s teachings. Those teachings are nationalism and national integrity, anti-imperialism, and anti-colonialism in the political manifesto stated on August 17, 1959 and 1945 national constitution, Indonesia’s socialism. These Soekarno’s teachings are important for Indonesia.

Although Nasakom is a controversial idea but it was actually a Soekarno’s attempt to unite the Indonesia. The context for Nasakom was also the need of Indonesia to obtain military support from Uni Sovyet and China to fight the imperialist country such as Britain and the USA at that time. Therefore, the context of Nasakom is different from today’s political context. It is not appropriate and not correct to use Nasakom as a teaching adopted by Jokowi and Megawati. The era is different, the Jokowi regime is not a communist and has no association with communism. This regime is a clean administration.

However, Soekarno remained rejected the idea to ban and dissolve PKI at that time because of the fear of losing support from Uni Sovyet and China (raudhoh channel/ 1525) Kisah Yang Tercecer Dalam Supersemar Yang Jarang Diketahui Publik - YouTube).

The recycled phrases and symbols used in Megawati’s administration are close to that of 1960 as follow:

Table 1. The Words Recycled by Soekarno from Historical Development in 1960

1960s	Reformation Era
Soekarnoisme: manifesto politik-Usdek-Nasionalisme, agama, marxisme (nasakom)	Soekarnoisme
revolusi mental	revolusi mental
Marhaenisme	Marhaenisme, wong cilik
Islamo phobi, Islam sontoloyo	Politik identitas, kadrun/kadal gurun
Revolusioner, Kontra revolusi, Pancasila	Saya Indonesia saya pancasila
Komunisto phobi	Saya Soekarno, bukan komunis! Saya pro NKRI
Ganyang	Ganyang mafia migas, ganyang mafia hukum, ganyang mafia pajak
anti-manipol	Anti pemerintah, anti NKRI
gotong royong	Kabinet gotong royong

The main ideas in Megawati's speech as PDIP leader are about all members of PDIP have to understand Soekarnoism or Soekarno's teachings (Megawati di Hut ke-50 PDIP: Saya Soekarno, Tak Mau Dibilang Komunis - YouTube). This criterion is absolute for Megawati to choose the presidential candidate for 2024. Soekarnoism refers to Soekarno's ideas on nationalism, national integration, Pancasila, anti-imperialism and anti-colonialism stated in political Manifesto and his speeches. The Soekarno's ideas during the final moment of his reign were documented in *Revolusi Belum Selesai* (2005) and *Di Bawah Bendera Revolusi*. bawa as the main reference for the Soekarnoism.

There are phrases distributed on social media such as "*Kadrun*" (*Kadal Gurun*) which refers to radicalism today, was also used in 1960 referring to the Islamic group unsupportive to Soekarno's idea. Both historical contexts are different, therefore, the use of Kadrun today is not a part of Islamophobic, but rather a resistance against radical groups. The slogans "saya Indonesia dan saya Pancasila" refers to the government supporters. In 1960, they were called "kaum revolusioner" against "anti-manipolis" and kontra-revolusioner". Nowadays, those who stand against Jokowi's administration are criticized on social media. These criticisms are open in debate and dialogue, in the form of ideas, not oppression.

In old order era, during Soekarno's administration, there were organizations banned such as badan pendukung Soekarnoisme, Manifest Kebudayaan and political parties such as Masyumi and Partai Sosialis Indonesia (PSI). During Jokowi's administration, the organizations banned and dissolved only radical groups like HTI and FPI. (2 Organisasi Terlarang di Era Jokowi: HTI dan FPI (detik.com)). This ban is different from Soekarno's administration because, during Soekarno's regime, BPS and Manifest were also banned. Both organizations were only intellectual movements.

Jokowi's administration is different from Soekarno's one since Indonesia faces different problems and social context. Indonesia's politics is more stable in Jokowi's reign. There are many laws restricting president's authority in a democratic system. The existing laws restraint the president to be an authoritarian like Soeharto's and Soekarno's regime. Although the opponents were captured and put into the jail, but the process was compliant with the law. The banning of media like that of in 1960-s never happens.

### **Conclusion :**

The political tensions and conflicts in 1960, particularly on September 30 1965/ PKI (G 30 S PKI) have no relationship with today government of Indonesia. The political contexts are totally different. The bloody tragedy in 1965 is a historical lesson for the Indonesian. The Soekarnoism who were defeated in 1960 try to show up the recycled symbols now. The victory of Soekarnoism with PDIP become the basis for the emerging Soekarnoism and the teachings of Soekarno in the form of ideas, phrases, and perspectives

like nationalism, national resilience, national integrity, anti-imperialism, and anti-colonialism.

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## Chapter

# 17

## The Rasulan Culture: Strengthening the Gunungkidul Farmer Groups Association in Resistive Acculturation

— Sanusi, Sri Sugiharti & Urip Tri Wijayanti

### **Abstract :**

*People in Gunungkidul use modern technology and internet-based ways to talk to each other, like using social media on their phones. On the other hand, some associations of farmer groups use social media to coordinate efforts to preserve the Rasulan culture. The culture is a tradition the Javanese carry out during harvest time. Traditional rituals with inherited cultural meanings and values are part of this socialisation process. The Rasulan is part of the Thanksgiving event, which can still be found in Gunungkidul. Farmer groups in rural areas play an essential role in preserving the importance of Rasulan culture among the younger generation. The Rasulan rituals reflect regional ecological knowledge to promote ecosystem and biodiversity preservation. This qualitative descriptive study was conducted in three villages in Playen District, Gunungkidul Regency, Yogyakarta. The approach taken in this investigation included a literature review and observations. In order to reflect each data requirement and support the original study conclusions, several informants were selected for this study using purposive sampling. The data analysis method utilises Miles and Huberman's interactive analysis model. This research indicates that the farmer groups have kept the Rasulan culture. In the meantime, social media is utilised to coordinate communication and enlighten the younger generation on the value of adequately conserving the tradition to increase cultural resilience in Gunungkidul.*

**Keywords:** farmers group, Rasulan, acculturation, cultural resilience

**Introduction :**

The increasing use of modern technology, particularly smartphones and social media platforms, has become more prevalent in rural communities in developing countries such as Indonesia. According to a United Nations (2020) study on the impact of digital technology, social media is used for pleasure, communication, and work-related duties. In 2021, the Pew Research Centre found that social media use is widespread globally, with 53% of adults in emerging economies reporting that they use social media often and 45% reporting that they use it occasionally (Perrin & Anderson, 2021; Maulu et al., 2021). This suggests that modern technology, including social media, is an integral part of the daily lives of people in rural communities and has the potential to be a valuable tool for coordinating efforts to preserve local culture and traditions.

In the rural district of Gunungkidul, Yogyakarta, Indonesia, the people have found ways to preserve their cultural heritage and pass it on to younger generations despite the influence of modern technology and globalisation. They have achieved this through modern technology and internet-based communication methods, as Trevino et al. (2021) noted. Farmers in the region are relatively connected to social media, primarily through Facebook, WhatsApp, and YouTube. This connectivity could coordinate efforts to preserve local culture and traditions. (Dewinta et al., 2019).

During harvest time, Javanese farmers in the Gunungkidul continue to practise the Rasulan culture, a significant tradition. Different rituals with cultural meanings and values passed down from generation to generation are part of this tradition. According to Nasir (2019), the Rasulan is a form of thanksgiving ritual that reflects local ecological knowledge and supports biodiversity and ecosystem conservation in the area. The Rasulan and its associated rituals are part of the socialisation process for the younger generation as they learn the importance of preserving and continuing the tradition (Nahdi et al., 2019; Rahayu, 2019).

The Rasulan culture has cultural significance and reflects local ecological knowledge that supports biodiversity and ecosystem conservation in the Gunungkidul region of Indonesia (Finn et al., 2017; Aswani et al., 2018; Joa et al., 2018). Nibbering (1991) notes that the Rasulan rituals include various practices that promote sustainable agricultural practices, such as using organic fertilisers and intercropping. Moreover, the rituals involve using traditional knowledge and practices to ensure proper management of natural resources. Overall, the Rasulan rituals reflect a deep understanding and appreciation of the local ecology and its interconnections with the culture and traditions of the people of Gunungkidul (Cox, 2014)

Farmer groups in rural areas are critical in preserving the Rasulan culture and its associated rituals. According to Sulistyowati et al. (2022), these groups

serve as custodians of cultural traditions and are responsible for passing them down to the younger generation. The farmer groups plan and participate in the Rasulan rituals, ensuring they are done right and with respect for their cultural and ecological importance. Moreover, these groups also use social media platforms to coordinate their efforts, indicating the potential for modern technology to be used for cultural preservation.

In light of the importance of preserving cultural traditions and ecological knowledge in the face of modernisation and globalisation, there is a need to explore the potential of modern technology in supporting such efforts. This paper examines social media's role in preserving the Rasulan culture among Javanese farmers in Gunungkidul, Indonesia. Specifically, this paper will explore the use of social media platforms in coordinating efforts to preserve the Rasulan culture and its associated rituals. By examining the experiences of farmer groups in Gunungkidul, this paper seeks to provide insights into the potential of modern technology in supporting the preservation of cultural traditions and ecological knowledge in rural communities in developing countries.

In rural communities, contemporary technology—particularly social media platforms—is spreading rapidly. Rural communities in Gunungkidul, Indonesia, have discovered ways to maintain their cultural legacy and pass it on to younger generations despite the influence of industrialisation and globalisation. Rasulan culture is one such custom that Javanese farmers still follow during the harvest.

The Rasulan culture involves various traditional rituals with inherited cultural meanings and values passed down from generation to generation. It reflects local ecological knowledge and supports biodiversity and ecosystem conservation in the area (Dewi et al., 2019; Hardianti et al., 2020; Setialana et al., 2021). The Rasulan rituals include various practices that promote sustainable agricultural practices and the proper management of natural resources. Farmer groups in the region play a critical role in preserving the Rasulan culture and its associated rituals, serving as custodians of the cultural traditions and passing them down to the younger generation.

Social media platforms, such as WhatsApp, are relatively well-adopted by farmers in Gunungkidul, providing an opportunity to coordinate efforts to preserve the Rasulan culture and its associated rituals (Dewinta et al., 2019). The use of social media platforms can support the preservation of cultural traditions and ecological knowledge in rural communities in developing countries like Indonesia. This paper aims to examine social media's role in preserving the Rasulan culture among Javanese farmers in Gunungkidul, Indonesia, and explore the experiences of farmer groups in using social media to coordinate efforts to preserve cultural traditions and ecological knowledge.

Appropriate research methods must be employed to understand better the intersection of traditional practices and modern technology in Gunungkidul. One such method is the qualitative descriptive approach, as Creswell (2013) proposed. This method is beneficial in exploring complex social phenomena, such as the relationship between technology and cultural practices. Additionally, Miles and Huberman's interactive analysis model (1994) can be used to analyse the data, which is essential in ensuring the accuracy and reliability of the research findings to understand better technology's role in preserving traditional practices and cultural values using appropriate research methods.

Overall, the potential of modern technology, including social media, to support the preservation of cultural traditions and ecological knowledge in rural communities is significant. By examining the experiences of farmer groups in Gunungkidul, this study can provide insights into the effective use of social media in supporting cultural preservation efforts and offer recommendations for future initiatives in other rural areas of developing countries.

### **Literature Review :**

Preserving cultural traditions and ecological knowledge is crucial for maintaining the diversity of our planet. As globalisation continues to spread, traditional knowledge and practices are often lost, leading to the degradation of local environments and the erosion of cultural diversity. Researchers have looked into several preservation techniques for ecological knowledge and cultural practises, including using social media to organise cultural activities. Traditional knowledge must be safeguarded since it is the foundation of indigenous identity, culture, languages, legacy, and livelihoods (United Nations, 2019). The existence of humankind depends on the biocultural diversity that results from the traditional knowledge, practises, and institutions that human civilisations have created over millennia of coping with nature (Aswani et al., 2018; Gómez-Baggethun et al., 2013; Molnár & Babai, 2021). Globally, local and indigenous knowledge is changing, especially ecology (Aswani et al., 2018). Over time, Indigenous peoples worldwide have preserved distinctive understandings rooted in cultural experiences that guide relations among human, non-human, and spiritual entities (Bruchac, 2014). Therefore, it is essential to recognise the value of traditional knowledge and practices and work to preserve them for future generations. The use of social media can be an effective tool for coordinating cultural efforts and sharing knowledge across communities, helping to preserve cultural traditions and ecological knowledge.

One area of research that has received considerable attention is using traditional ecological knowledge (TEK) in conservation and natural resource

management. TEK refers to the knowledge, practices, and beliefs developed by indigenous and local communities over generations to manage their natural resources sustainably. Several studies have shown that TEK can effectively promote conservation and sustainable development, particularly in rural communities (Hoagland, 2017). The concept of TEK comes up frequently in specific segments of environmental and natural resources science (Whyte, 2013). Traditional Ecological Knowledge and Natural Resource Management investigates how TEK is still taught and used in Native communities today (Eisenberg, 2019). TEK plays a significant role in natural resource management and has the potential to forecast the near long term (Lemi, 2019). Indigenous ecological knowledge (IEK) is ecological knowledge maintained by local cultures and closely linked with local ecosystems transferring from one generation to provide a basis for local decision-making (McCarter et al., 2014).

### **Resistive Acculturation :**

Resistive acculturation is a term that refers to the process by which a culture resists or withdraws from acculturation, which is the adoption of cultural elements from another group. This can be a strategy for cultural preservation and resilience in changing circumstances, such as colonisation or globalisation (Ausubel, 1961). One example of resistive acculturation is the Maori people of New Zealand, who withdrew into isolated villages and resisted acculturation after being defeated by British colonists.

David Ausubel's theory of resistive acculturation suggests that cultures can resist assimilation and cultural change by selectively adopting modern technologies and practices relevant to their needs and priorities. By doing so, they can maintain their cultural traditions and values while still adapting to the realities of modern life. The Maori people of New Zealand can be seen as an example of this, as they withdrew into isolated villages and maintained their traditional way of life while selectively adopting modern technologies, such as guns and boats, for defence and transportation (Ausubel, 1961).

Similarly, the Rasulan culture in Gunungkidul, Indonesia, can be seen as an example of how resistance to acculturation and selective adoption of modernism and technology can be used as a strategy for cultural preservation and resilience. The Rasulan culture is a traditional culture practised by the people of Gunungkidul for generations. The culture values harmony with nature, community, and traditional activities.

In the modern era, using social media by the farmer's group, district government, and village government could also be seen as resistance to cultural assimilation. By using social media to share information and promote their cultural practices, the Rasulan culture can maintain a strong sense of community and cultural identity, even in the face of outside influence.

According to Ausubel's idea of resistive acculturation, traditional tribes can combat modernisation and maintain their own culture. By avoiding damaging modern influences, the Rasulan society has done well. The tribe has made it a tradition not to change the culture of the outside world by maintaining their practices and beliefs. The group is open to contemporary concepts; it is necessary to keep them in mind. They have instead selected methods of doing things that align with their habits and views, such as using social media to promote their culture.

Overall, resistance acculturation can be utilised to preserve a culture and make it more resistant to change. Maori culture in New Zealand and Rasulan culture in Gunungkidul are examples. These civilisations can adapt to modernity and technology while maintaining traditional practices and beliefs. In doing so, they can maintain a strong sense of identity and community. It is crucial to remember that every civilisation is unique and that additional factors can be at play that supports their ability to endure and preserve their culture.

### **Method :**

The study investigated the preservation of the Rasulan culture among farmer groups in Gunungkidul Regency, Yogyakarta, using a qualitative descriptive methodology that included observation, interviews, and a literature review. The study sought to understand how social media is used to assist in preserving the culture and the role that farmer groups play in doing so. Informants were picked through purposeful sampling based on their acquaintance with and involvement in Rasulan culture. Data was collected through a review of relevant studies and papers, observation of Rasulan rituals, and interviews with informants, which were recorded with their consent in their native language. The data was analysed using the interactive analysis approach developed by Miles and Huberman to identify themes and patterns related to preserving the culture among farmer groups. The study found that farmer groups are essential in preserving the Rasulan culture. Social media coordinates communication and educates the younger generation about its significance in increasing cultural resilience in Gunungkidul. Overall, the methodology used in this study provided a comprehensive understanding of preserving the Rasulan culture in Gunungkidul Regency and offered valuable insights for future research and policy-making.

### **Results and Findings :**

The study emphasises the importance of deliberate sampling methods in selecting informants for qualitative studies. The purposive sampling method used in this study ensured that the informants chosen had direct involvement in the Rasulan culture, allowing for a more comprehensive understanding of the tradition's preservation. The pandemic presented a new challenge for

the Rasulan culture, but the community was able to adapt and maintain its traditions. The annual Rasulan ceremony, which usually involves a large gathering, was successfully organised while adhering to health protocols. The community's ability to organise the ceremony during the pandemic is a testament to their resilience and commitment to preserving their culture.

The practice of having the Rasulan event in several communities, including Bandung, Logandeng, and Ngunut Lor, the three villages in the Playen sub-district, displays these communities' adaptation and perseverance despite the difficulties brought on by the COVID-19 pandemic. In 2020, the people of Logandeng organised a simpler version of the event due to COVID-19 restrictions. However, it still included the traditional Javanese feast called "kenduri", where people shared nasi uduk ingkung and prayed together for safety and gratitude. Similarly, the Kenduri celebration of Rasulan in June 2022 was a historic occasion for the residents of Ngunut Lor. Despite not holding a complete Rasulan for two years, the community showed great enthusiasm. These events demonstrate the importance of cultural and traditional practices in bringing people together, even in difficult times. The Kenduri feast and the distribution of nasi uduk ingkung in woven coconut leaf containers highlight how food and cultural practices can be intertwined to create a unique and meaningful experience. Recognising the importance of cultural and traditional events in conserving our legacy and developing a feeling of community. These events also serve as a reminder of the communities' resilience and adaptation in the face of hardship.

The study results indicate that farmer groups have preserved the Rasulan culture. Social media is used to coordinate communication and educate the younger generation on the importance of conserving the tradition to increase cultural resilience in Gunungkidul. The Rasulan rituals reflect regional ecological knowledge to promote ecosystem and biodiversity preservation. According to the study's findings, farmer organisations in Gunungkidul Regency are essential to maintaining Rasulan culture.

They have successfully passed down the tradition from generation to generation and ensured its continuity. The use of social media has also been beneficial in enhancing the conservation of the culture by facilitating communication and raising awareness among the younger generation about the tradition's significance. Sulistiyowati et al. (2022) concluded that the Rasulan tradition in Gunungkidul, Yogyakarta Province, Indonesia, has been successfully preserved and passed down through generations, ensuring its continuity and cultural significance. This tradition, along with others like gumregan and life cycle rituals, reflects the local ecological knowledge supporting the area's biodiversity and ecosystem conservation. Social media has been essential in promoting the preservation of these cultural practises by allowing communication and increasing awareness among the next

generation. Through social media, the younger generation can learn about the rich history and cultural importance of the Rasulan tradition and other rituals in Gunungkidul, ensuring their continued practice and preservation.

The Rasulan culture, according to the study, reflects local ecological knowledge and supports biodiversity and ecosystem conservation in the area. This finding highlights the importance of traditional ecological knowledge in conservation efforts and how cultural practices and beliefs can contribute to sustainable resource management. The Rasulan festival lasts three days. The first day starts with a “bersih desa”, or community-wide cleanup, in which farmers and business people assist in sprucing up the village’s surroundings. The participants cultivate a sense of community and environmental consciousness through this activity.

Among the most well-liked events are traditional artistic performances, including reog, jatilán (horse dance), ketoprak, and wayang kulit (shadow puppetry). Each hamlet also participates in a cultural procession known as the “kirab budaya” when they display various harvest gifts such as rice, maize, and beans. Among the participants who wear distinctive and traditional costumes and accessories are a group of teenage girls carrying brooms, farmers holding hoes and caps, mothers carrying baskets and young men flaunting royal army clothes and wielding weapons. To thank God for the sustenance provided, Rasulan adheres to a tradition. The villagers of Gunung Kidul carry out this annual schedule to the extent that it has permeated the community. Participants in the custom are bathed in water infused with flowers, herbs, and other natural elements as part of a cleansing process. It is thought that doing this will cleanse both the body and the soul and bring luck and wealth.

The event’s main draw is the all-night wayang kulit performance, which draws spectators from outside the hamlet. As part of the Rasulan custom, which is generally a colourful and culturally rich event, the community and visitors from other locations join together to enjoy the abundant harvest and express thanks to God.

The study provides evidence that social media is utilised to coordinate communication and educate the younger generation about the importance of preserving the tradition to increase cultural resilience in Gunungkidul. This finding underscores the potential of social media in supporting cultural preservation and conservation efforts.

### **Role of Social Media in Conserving Rasulan Tradition :**

A crucial area of study involves coordinating cultural endeavours using social media. Rural communities today have more options than ever to share their cultural practices and customs and communicate with one another

because of the prevalence of social media. Researchers have explored how social media can promote cultural awareness and strengthen cultural identity among rural communities (Radwan, 2022). With the advancement of digital technology, rural communities can share their cultural legacy and produce their heritage, digital archives, and culture (Beel et al., 2017). Therefore, social media can effectively coordinate cultural efforts and share knowledge across communities, helping preserve cultural traditions and ecological knowledge. Traditional ecological knowledge (TEK), which is valued by indigenous cultures, has existed for a long time. The concept of TEK comes up frequently in specific segments of environmental and natural resources science and policy literature (Hoagland, 2017; Whyte, 2013). Therefore, social media can promote the sharing of TEK and indigenous knowledge, helping preserve these valuable knowledge systems for future generations.

In the context of Gunungkidul, Indonesia, Rasulan culture is significant in the life of Javanese farmers. According to Widiyanto and Sugiman (2015), the Rasulan culture has been threatened by various factors, including urbanisation, industrialisation, and modernisation. The tradition is usually held in the rainy season, but due to climate change, the rainy season has become unpredictable, which affects the timing of the Rasulan tradition (Rahayu, 2019). The Rasulan Tradition from Gunung Kidul can be used as a character education means of cooperation values among youth (Adriyanto & Kusdarini, 2020). Therefore, it is essential to recognise the value of the Rasulan culture and work towards preserving it for future generations. The use of social media can be an effective tool for coordinating cultural efforts and sharing knowledge across communities, helping to preserve cultural traditions and ecological knowledge (Dewi et al., 2019).

The study's results also highlight the significant role that farmer groups play in preserving cultural traditions and ecological knowledge. The Rasulan culture has not only been preserved but has also contributed to the conservation of the local ecosystem. The use of social media has been instrumental in enhancing conservation efforts by enabling coordination and communication among farmer groups. The use of social media has been beneficial in enhancing the conservation of the culture by facilitating communication and raising awareness among the younger generation about the tradition's significance.

The village council creates a committee to organise and carry out the Rasulan celebration. The committee chooses the event's schedule, necessary spending amount, and other technical details. Following these selections, each family in the neighbourhood is assessed its share of the event's costs. The cost incurred by each family varies according to several parameters, including the status of the invited person, the number of events, and the sort of food being provided.

The Rasulan tradition celebrates yearly throughout the harvest season, especially on Jum'at Legi, a Javanese market day. The village hall serves as the centre point for the festivities, which then spread to the streets, riverbanks, and other notable spots throughout the community. The event draws tourists from many locations who want to attend and experience the local culture.

Overall, the community seeks to accomplish the following by upholding this tradition:

**1. *Preserving and promoting their cultural heritage and traditions.***

There have been efforts to develop sustainable food agriculture land protection policies in the region to control land function change and minimise the adverse effects of the conversion of agricultural land (Sulistiyowati et al., 2021; Anggalini et al., 2020).

**2. *Expressing gratitude to God for the blessings and sustenance provided.***

The festival is a form of gratitude to God for the blessings and sustenance provided, especially after the harvest season, and to avoid disasters. The Rasulan tradition is still maintained and preserved by the people of Gunungkidul towards the domination of the mass culture that exists today (Dewi et al., 2019; Rahayu, 2019).

**3. *Perpetuating the practice from generation to generation.***

From one generation to the next, the custom has been passed down. It is still maintained and preserved by the people of Gunungkidul towards the domination of today's mass culture. The existence of the Rasulan tradition that is still maintained today is influenced by the role of community agents who carry out various forms of resistance, including closed resistance and open resistance (Kuswanto et al., 2021a; Kuswanto et al., 2021b). Rasulan also means education related to the character values of cooperation among youth (Adriyanto & Kusdarini, 2020).

**Preserving Cultural Identity While Adapting to Modernisation :**

The Rasulan custom is also a significant component of Gunung Kidul's cultural history, and the local government has marketed it as one of the cultural events to promote tourism there. The festival draws attendees from beyond the region and other countries and the local populace. (Nibbering, 1991). This culture is a unique example of how a traditional community can resist modernism while adapting to changing times. According to Ausubel's idea, this culture has retained its identity and practises through resistive acculturation. The theory contends that an individual or group can incorporate aspects of a dominant culture while retaining its customs and values (Ausubel, 1961). Additionally, the community's resilience was further tested during the pandemic when they successfully organised their annual ceremonies while adhering to health protocols.

The Rasulan custom in Gunung Kidul provides an intriguing example of how a community can maintain its cultural identity while adapting to modernisation. Through resistive acculturation, the community has selectively adopted modern methods that align with their values while preserving their traditions and beliefs. This is demonstrated by their use of social media to promote their culture without compromising their traditions. Not only has the Rasulan tradition maintained social solidarity and communal bonds, but it has also become a significant component of Gunung Kidul's cultural history and tourism. The community's ability to avoid damaging modern influences while embracing positive aspects of modernisation has allowed them to preserve their cultural heritage while adapting to changing times successfully. Additionally, the Rasulan tradition serves as a means of character education, teaching the values of cooperation among the youth. Overall, the Rasulan custom in Gunung Kidul presents a fascinating case study of how a community can embrace modernisation without losing its cultural identity and traditions (Rahayu, 2019; Adriyanto & Kusdarini, 2020; Kuswanto, 2021b).

The study's findings provide valuable insights for future research and policy-making in preserving cultural traditions and supporting ecosystem conservation. It highlights the significance of farmer groups' role in cultural preservation and the potential benefits of social media in enhancing conservation efforts. The study underscores the importance of traditional ecological knowledge in conservation efforts and how cultural practices and beliefs can contribute to sustainable resource management. The Rasulan culture has demonstrated resistive acculturation, a mechanism for preserving cultural identity through resistance to outside cultural forms. This aligns with Aulsebrook's theory, which states that cultural identity is preserved by perpetuating existing social institutions and values. In the case of the Rasulan culture, this was achieved through resistive acculturation, which involved the arbitrary rejection of outside cultural forms and the preservation of vital social institutions and values. However, unlike the Maori, the Rasulan culture has also found ways to adapt and adopt modern technology and media to preserve and promote their culture. For instance, they have used social media platforms like Facebook, Youtube, Tiktok, and Instagram to showcase their traditional practices, promote tourism, and connect with other communities. One of the key benefits of using social media for cultural preservation is the ability to reach a wider audience.

### **Conclusion :**

The results of this study have significant ramifications for protecting ecological conservation efforts in Gunungkidul Regency and maintaining cultural practices. The study highlights the significant role of farmer groups in preserving the Rasulan culture and local ecological knowledge, which in

turn contributes to biodiversity and ecosystem conservation in the area. The use of social media has also been shown to be an effective tool for coordinating communication and educating younger generations about the importance of cultural preservation.

The Rasulan culture of Gunungkidul is an example of the strength of tradition and the power of resistive acculturation. The community's ability to maintain its identity and practices while adapting to changing times is a testament to its resilience. The pandemic presented a new challenge, but the community successfully organised its annual ceremony while adhering to health protocols. This community serves as an inspiration to other traditional communities facing the challenges of modernism and the pandemic. Governments and policymakers can learn from the Rasulan culture's success in preserving their traditions and identity while adapting to changing times.

Policymakers and conservation organisations should recognise the importance of farmer groups in preserving cultural traditions and support their efforts through capacity building and funding. They should also consider using social media to enhance communication and education about cultural preservation and conservation. Further research should investigate the potential of other indigenous practices and knowledge for ecosystem conservation and cultural resilience. Future studies should also consider expanding the sample size and geographic scope to gain a more comprehensive understanding of the role of farmer groups in cultural preservation and conservation efforts. Overall, this study offers significant new understandings of how farmer organisations, social media use, and local ecological expertise contribute to preserving cultural practices and ecosystem conservation in Gunungkidul Regency.

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# A Bibliometric Analysis of Local Wisdom and its Connection to Infodemic

— Sanusi, Purwadi & Yoka Pramadi

## **Abstract :**

*This study aimed to review relevant articles on local wisdom and infodemics systematically. Bibliometric analysis was applied to analyze 749 articles published from 2018 to 2022, which were searched from the Scopus database. Descriptive and bibliometric analysis techniques were used to document findings with the VOSviewer analysis tool. According to the results of this study, Sustainability Switzerland had the highest CiteScore of 5.0, while the International Journal of Instruction had the most citations, with 101. The country with the most publications was Indonesia, followed by the United States and Spain. The results of the analysis also revealed four main themes: (a) communication was critical in overcoming the infodemic related to the COVID-19 pandemic and public health, (b) the importance of fact-checking against disinformation and fake news via Twitter, (c) local wisdom derived from Indonesian culture, and (d) conspiracy theories were misinformation on social media. These findings can help researchers and practitioners make informed decisions about publishing and staying current with the latest research in this field.*

**Keywords:** *bibliometric analysis, local wisdom, infodemic, social media*

## **INTRODUCTION :**

The dissemination of incorrect and misleading information in our connected society, particularly during times of crisis, is a growing concern. This phenomenon, often called an “infodemic,” may adversely affect social cohesiveness, political stability, and public health. The infodemic has primarily

been attributed to social media platforms, making false or misleading information possible to spread quickly among a large audience (Verma et al., 2022).

This study searches for and evaluates the current literature on “infodemics” and “local wisdom,” using a technique called “bibliometric analysis” to generate insights and ideas for successful “information literacy” interventions in impacted communities. Several academics and decision-makers have urged a more significant focus on how local wisdom and culture might mitigate the effects of the infodemic (Dash et al., 2021). Local wisdom can provide distinctive insights and strategies for handling crises because they are deeply ingrained in cultural practices and belief systems.

A crucial skill for navigating the complicated and constantly evolving information landscape of the 21st century has also been described as the capacity to locate, assess, and effectively utilize information. Information literacy entails this. This study attempts to address the research questions:

1. What is the trend of publication growth related to local wisdom and infodemic in the global realm?
2. What research subjects encompass publications related to local wisdom and infodemic?
3. What are the most influential publication sources in local wisdom and infodemic publications?
4. Which countries and organizations are the most productive in publishing local wisdom and infodemic?
5. What are the themes that emerge from the 749 analyzed publications?

To address these questions, we used bibliometric methods to identify kinds of literature in the Scopus database related to infodemic and local wisdom published from 2018 to 2022.

According to Tangcharoensathien et al. (2020), battling the infodemic necessitates a concerted effort, including numerous experts and stakeholders. On the other hand, Islam et al. (2020) assert that to combat the infodemic, public health authorities need to take a more sophisticated approach to communication. The possibility of infodemiology and infoveillance for monitoring and studying the transmission of false information during the pandemic is explored by Eysenbach (2020). Kouzy et al. (2020) suggest several tactics to address the infodemic, including increasing stakeholder cooperation and promoting media literacy. Betsch et al. (2020) emphasize the risks of false information and the significance of public trust in successfully managing the pandemic. However, these sources need to address how local knowledge might be used to combat the epidemic.

On the other hand, applying this local wisdom is crucial for the country’s socio-economic development, providing a unique identity and potential for

sustainable growth. Local wisdom is a valuable resource in Indonesia, providing a unique identity and potential for sustainable growth. As highlighted in the sources, the implementation of local wisdom is most evident in the communities. For example, Hariyanto et al. (2022) highlight the successful implementation of Jogo Tonggo, a social activity based on local wisdom, in Central Java to tackle the impact of the COVID-19 pandemic on the health, social, and economic sectors of the community. The study emphasizes the role of formal and non-formal figures in the community in the success of the implementation of Jogo Tonggo, showing how the strength of social capital and community participation is key to protecting and advancing local wisdom. Similarly, Rombe (2020) discusses how the Dayak Iban community of Sui Utik in Kalimantan uses their indigenous system of Tembawang, with the help of the Sekar Kawung foundation, to challenge deforestation and air pollution through creative works based on the materials of the local rainforest.

In response to the pandemic, Jogo Tonggo, a social activity based on local wisdom, was successfully implemented in Central Java. Formal and non-formal figures played a crucial role in preserving and promoting local wisdom, highlighting the importance of social capital and community participation. Moreover, the study by Fakhriati & Erman (2022) shows how local communities can use their expertise and ingenuity to address socioeconomic and environmental problems as well as respond to emergencies like the COVID-19 pandemic.

In the context of the COVID-19 pandemic, Fakhriati & Erman (2022) examine the resilience of the Indonesian informal sector engaged in embroidery making in the village communities of Balai Gurah, West Sumatra, and Garot, Aceh. The article highlights various forms of resilience in the face of the socio-economic crisis caused by the pandemic, including local wisdom based on Islamic teachings and customary rules, natural resources availability, and community view on embroidery as cultural heritage.

Another aspect where local wisdom can play a crucial role is in addressing the infodemic phenomenon. Ristiani (2020) emphasizes the importance of maintaining local wisdom in virtual communication to ensure that polite language is used as a tool for self-control and that opinions expressed are filtered according to aspects of wisdom, acceptance, generosity, approval, and sympathy for others. However, there is no indication that the article discusses the infodemic.

Sadly, there is a gap in the research on the relationship between local wisdom and infodemic, which calls for further research. Local wisdom is essential in handling infodemic. Incorporating local wisdom in information literacy initiatives can enhance the effectiveness of interventions to reduce the infodemic's adverse effects. Literature discussing local wisdom

demonstrates that local communities can leverage their knowledge and creativity to address environmental and socio-economic challenges, as they should in reaction to emergencies like the COVID-19 pandemic. Local wisdom should also play an essential role in handling the infodemic. By valuing and promoting local wisdom, Indonesia can build a more resilient and sustainable future while preserving its rich cultural heritage.

In general, further research is required to examine how local wisdom addresses the infodemic phenomenon, particularly in developing nations where the impact can be more severe. The intersection of local wisdom and the infodemic is essential for future research. The study highlights the relevance of local wisdom in contemporary times, showing how it can be a practical solution to reduce the negative impact of the infodemic phenomenon. However, a bibliometric analysis of 749 articles on local wisdom and infodemic reveals a gap in the literature on the connection between the two concepts. So far, we have yet to find publications related to local wisdom and infodemics that are reviewed using bibliometric analysis, especially from articles in the Scopus database.

More study is required to close this gap and present a culturally sensitive viewpoint on dealing with the infodemic issue. By exploring the role of local wisdom in mitigating the impact of the infodemic, practical solutions can be developed to help communities navigate the flood of information and disinformation during times of crisis. Incorporating local wisdom in information literacy initiatives can also enhance the effectiveness of interventions to reduce the infodemic's adverse effects. Overall, more attention should be given to the intersection of local wisdom and the infodemic in future research, especially in the context of developing countries where the impact of the infodemic can be more severe.

Our findings highlight the need for a culturally sensitive approach to tackling the infodemic phenomenon, which should incorporate local wisdom and knowledge. Local wisdom can serve as a practical solution for reducing the adverse effects of infodemic in affected areas. This study can be a basis for future research on the relationship between local wisdom and infodemic and how information literacy initiatives can effectively utilize local wisdom to combat infodemic.

This study paper underlines the significance of approaching the infodemic phenomenon from a culturally aware perspective that values local wisdom and knowledge in its conclusion. Local wisdom and information literacy initiatives can offer practical solutions for reducing the infodemic's effects in impacted areas.

## **METHOD :**

This research study uses bibliometric analysis to examine the literature on two specific topics - local wisdom and infodemic - published in the last

five years (2018 – 2022). The bibliometric analysis evaluates scientific publications by analyzing their citations and other metadata to understand productivity patterns and influence within the academic community.

In this study, the researchers used VOSviewer to build a bibliometric map of the examined literature. VOSviewer is a software tool that can analyze large bibliographic data sets to create visual maps showing the relationships between different publications, authors, and research topics. The researchers used this tool to identify clusters of related publications and patterns of citation and co-citation between different articles.

Overall, the purpose of this study was to provide a detailed analysis of the literature on local wisdom and infodemic in the past five years, with a particular focus on understanding the relationships between different publications and identifying key trends and themes in the field. Using bibliometric analysis and visualization tools like VOSviewer, the researchers could better understand the state of research in this area and identify opportunities for future research and collaboration.

#### **Database Selection :**

In bibliometric studies, the validity of research results depends on how much the research object is represented in the database used (Mongeon & Paul-Hus, 2016). There are many databases available for research purposes. These databases include Web of Science (WoS), Scopus, Google Scholar, Microsoft Academic Search, Dimensions, Semantic Scholar, CiteSeerX, and ResearchGate. However, using multiple databases simultaneously is not recommended because it will increase complexity but will not significantly improve the results (Deyanova et al., 2022). Therefore, selecting a database is an essential step in conducting bibliometric studies.

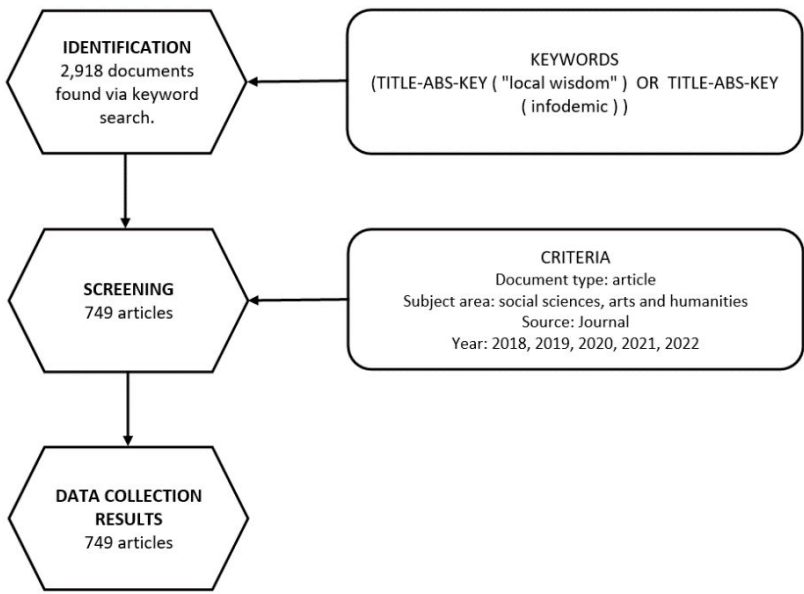
This study selected Scopus as the data source. The choice of Scopus was based on several reasons, including the frequent use of Scopus for bibliometric studies due to its many advantages. First, the coverage of several fields in Scopus is broader than in WoS. (Zhu & Liu, 2020) In addition, Scopus is more frequently cited by researchers and academics (Martín-Martín et al., 2021). Second, Scopus generates more citations than WoS despite having a shorter time frame (Pranckutė, 2021). Third, Scopus is the broadest provider of abstract and citation databases, launched by Elsevier in 2004 (Burnham, 2006; Guz & Rushchitsky, 2009).

#### **Data Collection :**

The data collection process in this study was divided into two stages. The first stage involved identifying scientific articles to be used as research data. This identification process included searching for data using local wisdom and infodemic. Then the second stage was screening. This stage

involved further filtering the data by limiting it to specific categories. For a more precise understanding, the data collection stage in this study is presented in Figure 1.

Figure 1. Data Collection Stage



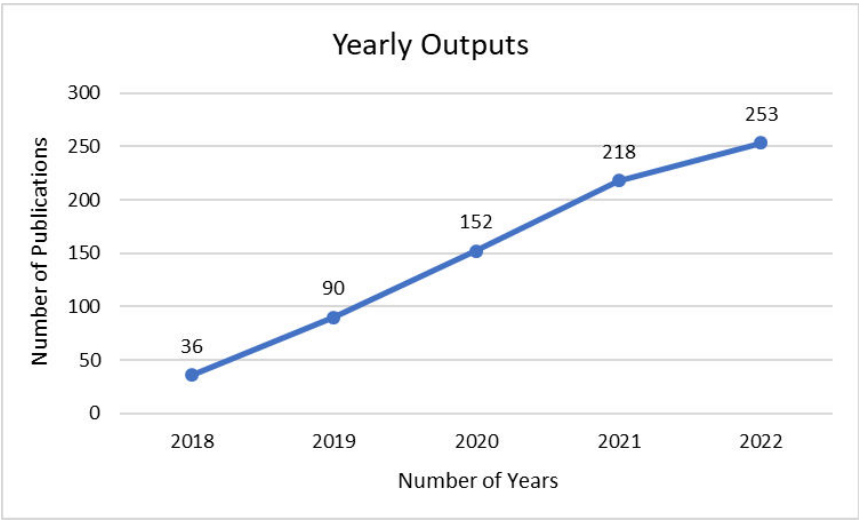
Source: author’s elaboration

RESULTS :

Yearly Outputs and Subject Area Categories :

Recent research has shown a growing interest in Local Wisdom and Infodemic topics. To further explore this trend, we analyzed the yearly growth output of publications related to these topics from 2018 to 2022 using data sourced from Scopus. Figure 2 shows the number of publications related to Local Wisdom and Infodemic over time, indicating a steady increase in publications over the years. In 2018, there were only 36 publications related to these topics, while in 2022, the number of publications had increased to 253, demonstrating significant growth in research interest in these topics.

Figure 2. Yearly Growth Output of Local Wisdom and Infodemic Publications



Source: author’s elaboration from Scopus

The findings in Figure 2 demonstrate a clear upward trend in the number of publications related to Local Wisdom and Infodemic over the past few years. This suggests that these topics are gaining increasing attention in the academic community and that more researchers are exploring these areas of study. These findings have several potential implications for future research and practice. For example, further studies could investigate the factors contributing to the growth of research interest in these topics or explore the potential applications of Local Wisdom and Infodemic in different contexts. Overall, the data presented in Figure 2 highlights the growing importance of Local Wisdom and Infodemic in the academic community and provides valuable insights into the research direction in these areas. These insights can inform future research and help to advance our understanding of these essential topics.

**Most Influential Document Sources in Local Wisdom and Infodemic Publications :**

To better understand the current state of research in the Local Wisdom and Infodemic field, we conducted a bibliometric analysis of publications in this area. As part of this analysis, we identified the most influential journals in this field based on the total number of publications, CiteScore, and citations. Table 1 summarises our findings, including the top 10 most influential journals in Local Wisdom and Infodemic. The table includes information on the journal’s name, total publications, CiteScore, and the number of citations.

The information presented in Table 1 can be used to gain insights into the publishing landscape of Local Wisdom and Infodemic and to help guide future research and practice in this area.

*Table 1. The Influential Journals in 749 Local Wisdom and Infodemic Publications*

Num.	Journal	TP	CiteScore	Citations
1	International Journal of Innovation Creativity and Change	27	0.5	18
2	International Journal of Scientific and Technology Research	26	0.2	19
3	Review of International Geographical Education Online	12	0.6	3
4	Geojournal of Tourism and Geosites	11	3.0	66
5	Library Philosophy and Practice	11	0.4	32
6	Opcion	11	0.5	8
7	Sustainability Switzerland	11	5.0	51
8	International Journal of Instruction	10	3.4	101
9	Journal of Legal Ethical and Regulatory Issues	10	1.1	14
10	Humanities and Social Sciences Reviews	9	0.6	14

***TP: Total Publications***

The data presented in Table 1 provide valuable insights into the most influential journals in Local Wisdom and Infodemic. The high number of publications in the International Journal of Innovation Creativity and Change, the International Journal of Scientific and Technology Research, and the Review of International Geographical Education Online suggest that these journals are popular for researchers in this field. According to the table, the International Journal of Innovation Creativity and Change ranked first with 27 publications, followed by the International Journal of Scientific and Technology Research with 26 publications. Sustainability Switzerland had the highest CiteScore of 5.0, while the International Journal of Instruction had the highest number of citations, with 101.

In addition, the high CiteScore of the Geojournal of Tourism and Geosites and the International Journal of Instruction and their high number of citations indicate that the academic community highly regards them. These findings have important implications for researchers and practitioners interested in Local Wisdom and Infodemic. For instance, those seeking to publish their

work in a reputable journal may consider submitting their manuscript to one of the journals listed in Table 1, including the International Journal of Innovation Creativity and Change, the International Journal of Scientific and Technology Research, the Review of International Geographical Education Online, Geojournal of Tourism and Geosites, and the International Journal of Instruction. Moreover, practitioners can consult these journals to stay informed about the latest research and trends in the field.

Overall, the data presented in Table 1 highlight the crucial role of reputable journals in advancing the Local Wisdom and Infodemic field and can assist researchers and practitioners in making informed decisions about publishing and keeping up with the latest research.

**Distribution of Local Wisdom and Infodemic Publications in the Most Influential Countries :**

The distribution of Local Wisdom and Infodemic publications in the most influential countries is shown in Table 2. As Local Wisdom and Infodemic is a global phenomena, it is essential to understand the contributions of different countries in advancing research in this area. The table presents data on the total number of publications, citations, and links (bibliographic coupling links and co-authorship links) for the top 10 countries with the most publications. By examining these data, we can gain insights into the geographic distribution of research in this field and identify the countries leading the way in producing impactful research.

*Table 2. Most Influential Countries in Local Wisdom and Infodemic Publications*

Num.	Country	TP	Citations	BC-Links	CA-Links
1	Indonesia	352	923	689.00	20
2	United States	64	538	952.98	14
3	Spain	35	491	162.07	01
4	Thailand	35	61	124.00	05
5	United Kingdom	29	232	883.06	13
6	China	23	118	453.52	06
7	India	23	162	518.27	07
8	Italy	20	192	213.17	03
9	Malaysia	20	37	537.33	14
10	Australia	18	297	422.58	06

*TP: Total Publications | BC-Links: Bibliographic Coupling-Links | CA-Links: Co-authorship Links*

The data presented in Table 2 show the distribution of Local Wisdom and Infodemic publications in the most influential countries. The table indicates that Indonesia is the most active country in the number of publications, with 352 papers published. The United States follows in second place with 64 publications, while Spain takes third place with 35. Other countries in the top 10 list include Thailand, the United Kingdom, China, India, Italy, Malaysia, and Australia.

Moreover, the table also provides information on each country's citations, bibliographic coupling links, and co-authorship links. The most citations are from the United States with 538. In contrast, Indonesia has the highest number of bibliographic coupling links, with 689, and the United Kingdom has the highest number of co-authorship links, with 13.

These findings suggest that Indonesia is a leading country in the Local Wisdom and Infodemic field, with the most publications and bibliographic coupling links. Researchers and practitioners interested in this field may consider collaborating with Indonesian researchers or submitting their work to Indonesian journals to advance their research. Additionally, countries like the United States and the United Kingdom, with high citation and co-authorship links, may be valuable resources for researchers seeking to expand their networks or find potential collaborators. Overall, the data presented in Table 2 offer valuable insights into the distribution of Local Wisdom and Infodemic publications in different countries, which can inform future research and collaborations in this field.

**Figure 3. Most Influential Countries in Local Wisdom and Infodemic Research**



**Source: VOSviewer**

Using VOSviewer, a programme for building and visualising bibliometric networks, this figure depicts the most significant nations in Local Wisdom and Infodemic research. Each circle's size represents a country's relative contribution to the field, with larger circles indicating higher publication output. The colours of the circles indicate clusters of countries that tend to co-publish with each other. As can be seen, Indonesia has the highest contribution to Local Wisdom and Infodemic research, followed by the

United States and Spain. The figure provides a valuable overview of the international distribution of research in this field. It can help researchers and practitioners identify potential collaborators and partners in different parts of the world.

**Distribution of Local Wisdom and Infodemic Publications in Most Influential Organizations :**

Table 3 below is a ranking of universities or academic organizations based on several metrics, including TP (number of articles published in top-tier journals), Citations (number of citations received by articles published by the organization), BC-Links (number of backlinks to the organization’s website from other reputable websites), and CA-Links (Co-authorship Links).

Based on the table, we can see that Universitas Negeri Malang is ranked first with 8 TP, 30 Citations, 12 BC-Links, and 1 CA-Link. Pattimura University is ranked second with 4 TP, 19 Citations, 67.50 BC-Links, and 2 CA-Links. The other organizations on the list follow a similar pattern, with varying scores in each metric.

*Table 3. Most Influential Organizations in Local Wisdom and Infodemic Study*

Num.	Organizations	TP	Citations	BC-Links	CA-Links
1	Universitas Negeri Malang	8	30	12	1
2	Pattimura University	4	19	67.50	2
3	Universitas Jambi	4	15	1	0
4	Universitas Padjadjaran	4	1	0	0
5	Universitas Pendidikan Indonesia	3	2	0	0
6	Universitas PGRI Yogyakarta	3	2	0	0
7	Universitas Sebelas Maret	3	3	0	0
8	University of Sargodha	3	25	67.50	2
9	Central University of Gujarat	2	2	27	2
10	Chiang Mai University	2	8	0	0

**TP: Total Publications | BC-Links: Bibliographic Coupling-Links | CA-Links: Co-authorship Links**

Bibliographic coupling measures the similarity between two documents based on their shared references. It is a co-citation analysis method for analyzing the relationships between scientific documents based on their citation patterns. Bibliographic coupling involves examining the reference

lists of two or more documents and identifying their standard references. The more references two documents share, the greater the bibliographic coupling between them.

Bibliographic coupling can identify related articles, authors, or journals in each field. As documents with a lot of shared references are likely to be highly cited themselves, it can also be used to gauge a document's influence within a citation network.

Bibliographic coupling links, or BC-links, refer to the number of backlinks an organization receives from other academic websites with similar reference lists. These backlinks indicate that the organization's website is considered a valuable resource in the field and that other scholars and researchers cite the organization's work in their research.

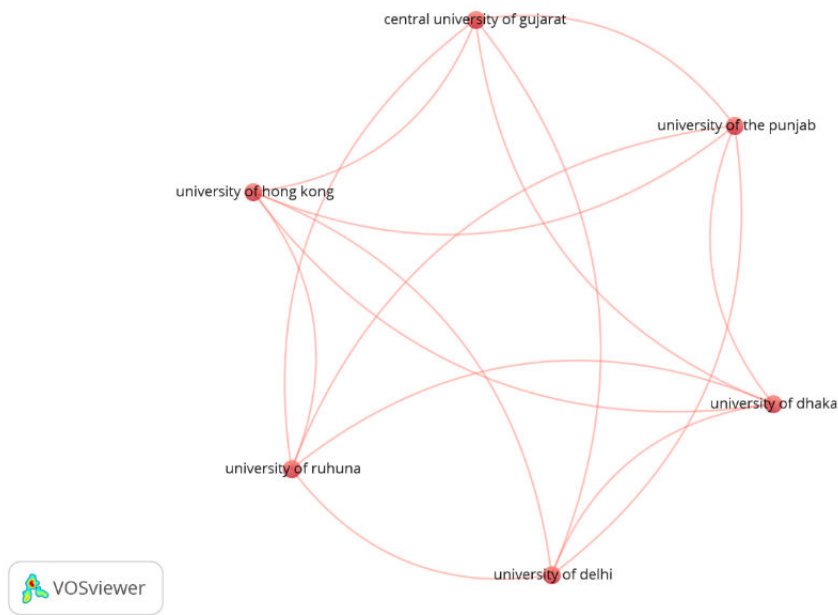
BC-links can be seen as a measure of the influence and relevance of an academic organization's research within its field. Organizations with a high number of BC-links are likely to be seen as leaders in their field and will likely significantly impact future research direction. Conversely, organizations with few or no BC-links may be seen as less influential or relevant.

Co-authorship links measure the collaboration between researchers and the shared authorship of scientific papers. Co-authorship links refer to the connections between authors of scientific papers, where two or more authors have collaborated on a research project and published a paper together. The more co-authorship links an author or organization has, the greater their collaboration and cooperation with other researchers in the field.

Co-authorship links are an essential measure of collaboration within the scientific community. They can help identify research groups and collaborations between researchers with similar research interests. By analyzing co-authorship links, researchers can gain insights into the structure and dynamics of scientific networks, including the formation of research communities, the spread of scientific ideas, and the emergence of new research topics.

Co-authorship links can also measure the impact and influence of researchers or organizations within their field. Researchers or organizations with many co-authorship links will likely significantly impact the research direction within their field. They can collaborate with many other researchers and share their ideas and expertise. Conversely, researchers or organizations with few co-authorship links may be seen as less influential or collaborative within their field.

Figure 4. Most Influential Organizations in Local Wisdom and Infodemic Research



Source: VOSviewer

This section analyzes the most influential organization of Local wisdom and infodemic research through bibliographic coupling links, citation links, and co-authorship links. Bibliographic coupling (BC-links) is a valuable tool for analyzing the relationships between scientific documents and organizations and can provide insights into the structure and dynamics of academic networks. Co-authorship links are a valuable tool for analyzing the structure and dynamics of scientific networks and can provide insights into the collaboration and cooperation between researchers in each field. An article is deemed noteworthy if it has a significant number of citations, which is used to measure influence (Noor et al., 2020).

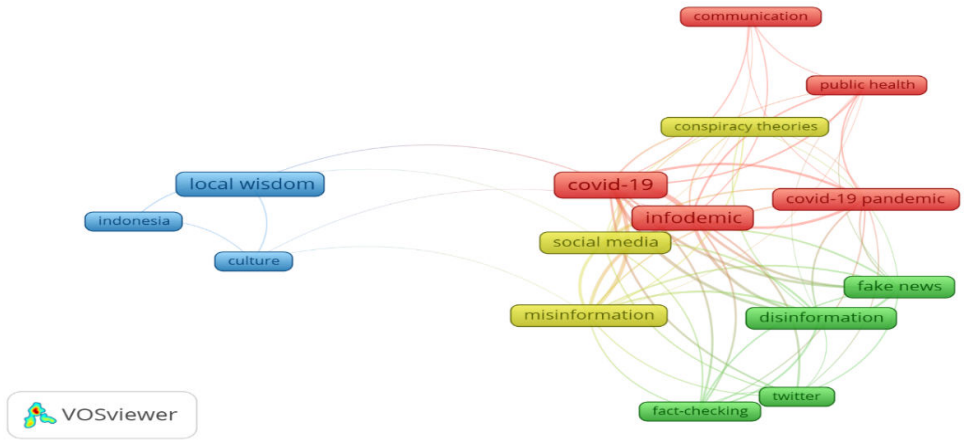
Figure 4 shows the most influential organizations in local wisdom and infodemic research. From the figure above, six universities appear: the Central University of Gujarat, the University of Punjab, the University of Dhaka, the University of Delhi, the University of Ruhuna, University of Hongkong.

Although universities (educational organizations) in Indonesia dominate the total publications (as shown in Table 3), collaboration or collaborative writing still needs to be improved. Meanwhile, although their total publications are still minimal, other universities abroad (as shown in Figure 4) have good collaborations.

**Co-Occurrence of Keywords in Local Wisdom and Infodemic Publications:**

The final purpose of this study is to undertake a thematic analysis of 749 local wisdom and infodemic publications based on the co-occurrence of keywords discovered in each publication’s title, keywords, and abstract. This study used mapping to identify the main research topics in which this local wisdom and infodemic publications play a vital role and how they (each publication) may be systematically grouped. The unit of analysis is “author keywords”, and the kind of analysis is “co-occurrence” in VOSviewer. The minimum number of keyword occurrences is therefore set to 10. The result is a map of the keyword network created on the frequency of occurrence of the top 15 keywords out of 2,216. Figure 5 depicts the visualization map of the 15 keywords. Meanwhile, Table 4 depicts the classification of the 15 keywords into four major clusters.

*Figure 5. Most Occurred Keywords in Local Wisdom and Infodemic Research*



Source: VOSviewer

*Table 4. Themes in Local Wisdom and Infodemic Publications*

Cluster Name	Theme	Sub-Theme
1-Red Cluster	Communication is critical in addressing the Covid-19 pandemic and public health infodemic.	communication, covid-19, covid-19 pandemic, infodemic, public health
2-Green Cluster	The importance of fact-checking against disinformation and fake news via Twitter	disinformation, fact-checking, fake news, Twitter
3-Blue Cluster	Local wisdom comes from Indonesian culture	culture, Indonesia, local wisdom
4-Yellow Cluster	Conspiracy theories are misinformation on social media	conspiracy theories, misinformation, social media

Table 4 summarizes four clusters that group 15 keywords from the VOSviewer results. The following is an explanation for each cluster:

Cluster 1 (red) depicts the critical theme of communication, which is critical in addressing the infodemic associated with the Covid-19 pandemic and public health. This cluster comprises five essential words: communication, Covid-19, Covid-19 pandemic, infodemic, and public health. These six keywords indicate that the present Covid-19 pandemic has resulted in an infodemic concerning Covid-19 and public health. One of the most important components of handling this information crisis is communication.

Cluster 2 (green) depicts the topic of debate on Twitter regarding the significance of fact-checking against disinformation and fake news. This cluster has four important keywords: misinformation, fact-checking, fake news, and Twitter. These four phrases imply critical fact-checking actions that must be carried out in the face of today's rapid and widespread exposure to disinformation and fake news. One type of fact-checking can be communicated via social media platforms such as Twitter. Twitter is a well-liked social media site where incorrect information and fake news are circulated.

Cluster 3 (blue) explores themes relating to Indonesian culture's local wisdom. This cluster has three keywords: culture, Indonesia, and local wisdom. These three keywords demonstrate how everything related to local wisdom has its roots in Indonesian culture. For example, handling disinformation, fake news, and misinformation about Covid-19 can be done using Indonesian local wisdom.

Cluster 4 (yellow) denotes themes associated with Conspiracy Theories that are seen as misinformation on social media. This cluster comprises three major keywords: conspiracy theories, misinformation, and social media. These three keywords indicate that one of the sources of misinformation on social media is conspiracy theories. The birth of Covid-19 and its pandemic phase can be linked to this Conspiracy Theory Misinformation.

## **DISCUSSION :**

From the Graphic of the yearly growth output of Local Wisdom and Infodemic Publications, the quantity of has significantly increased, publications related to Local Wisdom and Infodemic in recent years, indicating a growing interest in these topics among researchers. This has implications for future research and practice, including investigating the factors behind the increase in interest and exploring potential applications of Local Wisdom and Infodemic. The findings highlight the importance of these topics in the academic community to collaborate and can inform future research to advance our understanding of them (Meißner, 2022). Additionally, Godber & Atkins (2021) stressed that while collaboration in research can be complex, it is

possible to address problems and improve collaboration through self-governance and the identified solutions.

This study conducted a bibliometric analysis to identify the most influential journals in the Local Wisdom and Infodemic field. Data presents the top 10 journals based on the total number of publications, CiteScore, and citations. The data shows that the International Journal of Innovation Creativity and Change and the International Journal of Scientific and Technology Research are famous for researchers in this field. At the same time, Sustainability Switzerland has the highest CiteScore, and the International Journal of Instruction has the highest number of citations. Researchers and practitioners should consider the implications of these findings so that they can publish wisely and remaining up to date with the most recent findings and trends in the area.

Data summarizes the distribution of Local Wisdom and Infodemic publications in the top 10 most influential countries, providing data on the number of publications, citations, bibliographic coupling links, and co-authorship links. The United States receives the most citations, whereas Indonesia has the most publications. The data suggest that Indonesia is a leading country in this field, and researchers may consider collaborating with Indonesian researchers or submitting their work to Indonesian journals. Researchers looking to broaden their networks or locate possible collaborators may find highly cited and co-authored from United States and the United Kingdom, to be valuable resources. The data presented offers valuable insights into the geographic distribution of research in this field and can inform future research and collaborations.

Through VOSViewer, We used to determine how many papers had been published on COVID-19 and its links to a topic area (Hamidah et al., 2020). Using VOSviewer, we can visualize the most influential countries in Local Wisdom and Infodemic research. The size of each circle represents a country's relative contribution to the field, with larger circles indicating higher publication output. The colours of the circles indicate clusters of countries that tend to co-publish with each other. Indonesia is shown to have the highest contribution to Local Wisdom and Infodemic research, followed by the United States and Spain. The figure can help researchers and practitioners identify potential collaborators and partners in different parts of the world.

Surprisingly, Indonesia became most productive in publishing articles about local wisdom dan infodemic. They have come from academic organizations such as universities in Indonesia. Universitas Negeri Malang, Pattimura University, Universitas Jambi, Universitas Padjadjaran, Universitas Pendidikan Indonesia, Universitas PGRI Yogyakarta, and Universitas Sebelas Maret.

We use Total Publication, Bibliographic coupling (BC-links), and Co-Authorship Links data to analyze the most influential organization. Bibliographic coupling is a method of analyzing the relationships between scientific documents based on their shared references. It identifies related articles, authors, or journals in each field of study and can measure the influence of a particular document within a citation network. Bibliographic coupling links (BC-links) refer to the number of backlinks an organization receives from other academic websites with similar reference lists. They are seen as a measure of an organization's influence and relevance in its field. Co-authorship links measure the collaboration between researchers and the shared authorship of scientific papers. They help identify research groups and collaborations between researchers with similar research interests and can measure the impact and influence of researchers or organizations within their field. Researchers or organizations with many co-authorship links will likely significantly impact the research direction within their field.

Based on the information provided, there is a disconnect between the high publication output of Indonesian universities in Local Wisdom and Infodemic research and their level of collaboration with other organizations. This may indicate a need for more significant efforts to foster collaboration between Indonesian universities and other organizations in the field. Meanwhile, it is noteworthy that some universities abroad have established good collaborations in the field despite having a lower publication output. This suggests that collaboration is essential in achieving influence and impact in Local Wisdom and Infodemic research (Meißner, 2022).

The study aimed to analyze 749 local wisdom and infodemic publications and identify the main research topics and how they can be grouped based on the co-occurrence of author keywords. The study used mapping and VOSviewer to create a keyword network based on the top 15 keywords out of 2,216, with a minimum of 10 keyword occurrences. Figure 5 shows the visualization map of the 15 keywords, and Table 4 classifies them into four major clusters.

Table 4 summarises the four clusters that group the 15 keywords identified in the study's VOSviewer results. These clusters provide an overview of the main themes discussed in the 749 local wisdom and infodemic publications analyzed in the study.

Cluster 1 (red) highlights the importance of communication in addressing the Covid-19 pandemic and public health infodemic. This cluster's five essential keywords - communication, Covid-19, Covid-19 pandemic, infodemic, and public health - indicate that communication is crucial to dealing with the information crisis surrounding the Covid-19 pandemic. Effective communication strategies can help address the infodemic and promote public health (Cooks et al., 2022).

Cluster 2 (green) emphasizes the significance of fact-checking against disinformation and fake news on Twitter. The four keywords - misinformation, fact-checking, fake news, and Twitter - indicate that fact-checking is crucial in countering disinformation and fake news. Twitter is one of the popular social media platforms where misinformation and fake news are rapidly and widely spread. Thus, fact-checking actions communicated via social media can help curb the spread of misinformation (Li & Chang, 2022).

Cluster 3 (blue) focuses on local wisdom from Indonesian culture. The three keywords - culture, Indonesia, and local wisdom - show that Indonesian culture provides the roots for local wisdom. The study suggests that local wisdom can be used to combat the spread of misinformation and fake news regarding the Covid-19 pandemic.

Lastly, Cluster 4 (yellow) addresses conspiracy theories as a source of misinformation on social media. The three keywords - conspiracy theories, misinformation, and social media - indicate that conspiracy theories are a source of misinformation that contributes to the infodemic on social media. Hafidz et al. (2023) highlight the importance of continuing efforts to maintain a high level of knowledge, attitudes, and practices toward COVID-19. From this bibliometric analysis, curbing the spread of conspiracy theories can help mitigate the infodemic and promote public health.

## **CONCLUSION :**

This article presents a bibliometric analysis to identify the most influential journals, countries, and organizations in Local Wisdom and Infodemic research. The analysis examined 749 publications and used mapping and VOSviewer to create a keyword network based on author keywords. The results show a significant increase in publications on these topics, indicating a growing interest among researchers. The study identifies the most influential journals, countries, and organizations and groups the main research topics into four clusters based on author keywords. The findings suggest that Indonesia is a leading country in the field, but greater collaboration is needed with other organizations. The analysis emphasizes the importance of effective communication strategies in addressing the infodemic crisis surrounding the Covid-19 pandemic. The article highlights the need for future research to investigate the reasons for this growing interest and explore possible applications of Local Wisdom and Infodemic. Overall, the study underscores the importance of collaboration and communication in promoting public health and addressing the infodemic.

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## Chapter

# 19

## The Existence of Power on Social Media of Puri Agung Ubud Elite

— I Gusti Ngurah Guna Wintara

### **Abstract :**

*Social media provides a space or realm for users to represent themselves, interact, establish communication, form social bonds, and so on. However, social media in this modern era provides space to show the existence of power, especially by the elite from Puri Agung Ubud which was formerly a palace and now still has a strategy for maintaining this traditional power. Social media focused on Instagram and YouTube and, the existence of power in question is related to religious and cultural practices. This study will discuss how the existence of power social media from the Puri Agung Ubud elite. This study is framed using the social practice theory from Pierre Bourdieu and using a qualitative descriptive method with primary and secondary data. The findings show that social media is used as a tool to build images, to demonstrate the existence of traditional forces in global influence related to religious or cultural practices, as well as form bonds, relationships, and communication. In conclusion, the existence of power in social media from the Puri Agung Ubud elite shows a strategy of maintaining and demonstrating traditional strength under the influence of globalization.*

**Keywords:** power, social media, elite, Puri Agung Ubud

### **1. Introduction :**

Puri is a palace in Balinese which is inhabited by the Kshatriya caste or the designation for a residence for kings in Bali. Puri in Bali is led by a descendant of the king, who is generally elected by puri kinship institution. In the social and cultural construction of Balinese society, the puri is still

seen as having hegemony and aristocratic identity as a legacy (Mahadewi, 2017: 1). Puri in ancient times was the axis of government or traditional power. One example of a palace that was once the center of a kingdom is Puri Agung Ubud. Puri Agung Ubud is currently a tourism object based on the concept of cultural tourism. Puri Agung Ubud has high or magnificent philosophical, historical, and aesthetic values. Puri Agung Ubud is located on Jalan Raya Ubud No.8, Ubud Traditional Village, Ubud Village, Ubud District, Gianyar Regency, Bali Province. Puri Agung Ubud is 22 km from Denpasar City, Bali, so it only takes 35 minutes to travel to Puri Agung Ubud. Puri Agung Ubud shows a traditional symbol of power which until now still exists to defend and justify the position of the palace itself (Tejawati, 2017: 2-3).

The existence of traditional power possessed by Puri Agung Ubud is inseparable from the role of the figure or known as the elite because he has succeeded in occupying a high position that has influence, control, and power in society (Bottomore, 2006: vii). The power in question is the ability of a person or a group to influence the behavior of another person or group according to the wishes of the perpetrator (Budiardjo, 2008: 59).

The existence of power from the elite is inseparable from the capital they have. As Bourdieu thinks, he explains that the scope of capital is very broad and includes material things (which can have symbolic value) such as economic capital, cultural capital, social capital, and so on. These capitals can be accumulated in the form of symbolic capital which can generate prestige, status, legitimacy, and authority (Takwin in Harker et al, 2005: 16). Elite-owned capital is often connected with a power which refers to the ability to influence from one person to another (Haryanto, 2017: 47). The elite has a significant influence on the implementation of religious and cultural practices, especially in the Ubud Traditional Village. Therefore the activities of the elite related to religious and cultural practices are often shown on their social media such as Instagram and YouTube.

Nasarullah (2016) dalam (Freoza dan Misnawati, 2020: 33) social media is a communication tool used to interact with fellow social media users, work together, share information, and represent themselves. Social media offers users the freedom to disseminate information and interact. There are two examples of social media that have a strong influence in cyberspace, namely Instagram and YouTube. Instagram is an image-based social media that provides online photo or video-sharing services and YouTube is a video site that provides various information in the form of "moving images" YouTube is provided for those who want to search for video information and watch it live. (Hesanto. web. id, 2023).

The presence of social media, especially related to Instagram and YouTube, is used as a tool for elite existence because it is inseparable from

the global values that influence it. The existence of global values shows that there are movements towards practicality, but traditional values that are still strong with regard to religion and culture are still prioritized because, adaptive and selective attitudes are very dominant in dealing with change, being able to choose and choose about what things should be maintained so that Traditional values are maintained under the influence of global values (Sulandjari and Ardhana, 2017: 64 - 66). This shows how the elite can use these global values without eliminating the traditional values that are already attached to the castle.

The religious practices of the Puri Agung Ubud elite in their social media can be seen from the social media they have with Instagram and YouTube. The religious practices in question include the making of sacred masks, religious ceremonies at the castle, and so on. Bourdieu (1990) (in Verter, 2003: 153 - 155) shows that the religious aspect is a hierarchically structured social arena where there is a goal to gain prestige or power. The religious aspect requires mastery of a strategy to obtain the desired goal. Authority in religious practice is generally a product of the ability to meet the needs of their religion or the general public. Meanwhile, cultural practices in elite social media can be seen in how ownership of cultural assets in the form of arts, traditions, museums, castles, cultural events, and so on is often shown in social media. Artwork with cultural value can have an existence as a form of symbolic object in cultural practice if it is recognized, meaning that it is institutionalized socially as a work of art and can be accepted by connoisseurs who recognize it as a work of art (Bourdieu, 2010: 15). The elite religious and cultural symbols represented on social media are a strategy to keep up with the changing times.

MacRae (2004) (in Suwitha, 2015: 116) explains how the power of the palace leads to efforts to build an image through social, cultural, religious, historical, and other aspects. Social media as a space for the existence of elite power Puri Agung Ubud shows how elite religious and cultural activities reflect the existence of traditional forms of power through elements of global values in the form of social media. Power practices are represented in social media to provide values in elite activities to create influences from their power.

## **2. Theory and Research Methods :**

The theory used in reviewing this research is the social practice theory from Pierre Bourdieu. Important concepts in Bourdieu's thought have several main aspects, namely habitus, capital, domain, and practice. The First habitus, (Bourdieu, 1979) (Takwin in Harker, 2005: xvii - xix) explained that habitus is a system of long-lasting and changing dispositions that serves as a generative basis for objectively structured and integrated practices. Habitus

is related to the cognitive structure that mediates between the individual and social reality. Habitus is not natural, not natural innate that complements humans, both psychologically and biologically. Habitus is the result of learning through parenting, play activities, and also community education in a broad sense. Learning occurs subtly, and unconsciously and appears as a natural thing so that it is as if something natural is given by nature. Bourdieu defines habitus as conditioning associated with the conditions for the existence of a class. Habitus is the result of skills that become practical actions (not always realized) which are then translated into an ability that seems natural and develops in a particular social environment. In the process of acquiring these skills, the structures that are formed turn into structures that form, so the habitus becomes a driving force for actions, thoughts, and representations (Suryawan, 2010: 134).

Both capital, for Bourdieu this definition of capital is very broad and includes material things (which can have symbolic value) and various attributes that are untouchable, but have cultural significance, for example, prestige, status, and authority (which are referred to as symbolic capital), as well as cultural capital which is defined as culturally valuable tastes and consumption patterns. According to Bourdieu, capital acts as a social relation contained in an exchange system, and the term is extended to all forms of goods, both material and symbolic. Capital is a concentration of power, a specific power operating in a field (Takwin in Harker, 2005: 16).

Third is a realm, the realm is not an intersubjective bond between individuals, but a kind of structured relationship that unconsciously regulates the position of individuals and groups in the social order that is formed. The realm is a metaphor used by Bourdieu to describe the condition of a structured and dynamic society with coherent forces. Each domain requires individuals to have special capital in order to live well and survive in it (Takwin in Harker, 2005: xvii - xx; Suryawan, 2010: 131-132).

The fourth concept from Bourdieu is practice. The practice offered by Bourdieu's thought places the intellectual subject in the main role in the formation of the world without taking into account the role and position of the social intellectual subject in the formation of social structures and practices. Bourdieu formulates social practice as the result of dialectical dynamics between the internalization of externalities and externalities of internalities. Therefore the practice of individuals or social groups must be analyzed as a result of the interaction between habitus and structure. Bourdieu focuses more on the locus of social practice that is dynamically intertwined between habitus and structure (Takwin in Harker, 2005: 18; Kebayantini, 2013: 148 - 149).

The method used in studying the problem is a qualitative research method where research intends to understand the phenomenon of what is experienced

by research subjects, for example, behavior, perceptions, motivations, actions, and others (Moleong, 2007: 6). This study uses a qualitative approach in explaining the existence of power in the social media elite of Puri Agung Ubud. A qualitative approach according is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Meanwhile, Krik and Miller (Yanah, 2014: 37) define a qualitative approach as a particular tradition in social science that fundamentally depends on human observation in its own area and relates to these people in their language and in their terms. This approach is expected to be able to capture field reality by collecting data directly in the field through observation and literature study.

### **3. Discussion :**

The existence of Instagram and YouTube from the Puri Agung Ubud elite shows how religious and cultural practices such as religious ceremonies, making sacred masks, ownership of cultural assets, arts, cultural events, and so on are often shown which indicates that these practices have implications for social media users because they want to know, follow, and see how the practices of the elite through religious and cultural aspects and here shows how the hegemony of traditional power has succeeded in influencing the users of the two social media.

Based on the findings and theoretical analysis, it shows that the Puri Agung Ubud elite have abilities that are more related to making sacred masks because they are supported by high elements of spirituality. Religious ceremonies in the puri are a driving force for power that continues to move according to changing times because the elite is very selective in the social changes that occur so the elite have high value in religious ceremonies that are carried out, such as one example of the cremation ceremony. Where the meaning of the ritual is very grand, dramatic, expensive, and massive, but it is also the most aggressive way to assert aristocratic status (Geertz, 2017: 198-199). These rituals can influence mass mobilization involving a large number of people for the sake of holding rituals, economic, social, and cultural capital working in rituals, and demonstrating the splendor of rituals as the status existence of a puri. Religious capital is a source of moral teaching and religious experience that can motivate, channel, and strengthen people to achieve certain goals or results that justify their investment in these religious aspects (Baker and Watson 2010: 29). Theoretical analysis in looking at the existence of power, how learning continues to be honed in its activities is supported by capital used in the field so that it can produce a dominating practice in social media that is used so that followers or elite followers provide recognition of the existence of elites in their status as a result of the symbolic capital created.

In the realm of culture, the ownership of cultural assets and their control of cultural events is a reflection of the cultural activities carried out to dominate. This dominance can be seen in how the ownership of cultural assets in the form of museums with elements of art and tradition is used in maintaining the existence of the palace and the control of cultural events aims to select and sort out what events should be held so that there is a power created by the elite through their influence and control. This power is obtained thanks to the ability to objectify experience and then express it. This is a strategy towards inauguration and ratification (Riawanti, 2017: 73). Habitus acquired by the elite through experience that has been internalized is then supported by the capital at stake in the cultural realm so that the elite makes a practice to dominate and as a result forms symbolic capital from the elite in its status in the field of culture.

Social media is used by the elite to show its existence as a symbol of traditional power in society through its intermediaries, namely Instagram and YouTube. This strategy indirectly generates symbolic capital for the elite because there is recognition from the public who follow elite social media and that their presence as a castle figure has legitimacy. The process of the existence of elite power can be seen in how there is a response from the public to follow and interact on social media with the elite.

The existence of power in social media from the Puri Agung Ubud elite seems not only using social media as a communication tool but behind that social media is used to gain recognition to build images in society through Instagram and YouTube. Instagram can be used to view photos of elite activities and YouTube to show how elite activities can be seen in the form of video images. In addition, social media is used to maintain the identity of Puri, which was once a kingdom that had political, economic, social, and cultural influences. However, the influence of globalization and the existence of a democratic system has made the palace no longer a kingdom, but a place for cultural preservation. This makes the elite create a strategy to maintain elements of its traditional power in the midst of globalization by showing religious and cultural practices through social media and the result is that when people follow, see, and establish communication with elites, symbolic capital is formed where recognition of this traditional power still felt today.

There are two strategies used by the Puri Agung Ubud elite in demonstrating the effectiveness of power through social media, namely the reproduction strategy and the conversion strategy (Takwin in Harker et al, 2005: 22 - 23). The first is the reproductive strategy in which elites in practice are designed to maintain and increase the power of these elites. This can be seen from the religious practices and elite cultural practices shown in the social media space which is used to maintain traditional power and expand the influence of power through social media. This strategy depends on the

amount of capital and instrument conditions that depend on the state of power relations. The second is a strategy of exchange (reconversion) in which elites in capital ownership are highly structured and through this structure, there are dominant types of capital. Exchanges in capital from the elite can be seen in the exchange of cultural capital into economic capital where cultural capital related to cultural assets and cultural events can produce economic value because the tourism element is very attached because there is a strategy to promote and introduce castles through social media. This shows that elite practices can also be used in forming bonds, relationships, and even communication.

#### **4. Conclusion :**

Social media used as a strategy by the Puri Agung Ubud elite for the existence of power through Instagram and YouTube shows how there is a global influence in making changes, but these changes are considered by the elite as a new strategy for maintaining or expanding the power of Puri Agung Ubud. The theory of social practice from Pierre Bourdieu succeeded in dismantling the strategic mechanisms of elite domination through habitus, capital, domains, and practices, and the result was symbolic capital obtained through social media because there was recognition or legitimacy that elites obtained through social media. This strategy appears to have been successful in maintaining established puri traditions and traditional authority was still maintained. In addition, the exchange of capital owned by the elite is also successful in maintaining or expanding its influence. Social media is used as a tool to build images and images, to show the existence of traditional power in global influence related to religious or cultural practices, as well as forming bonds, relationships, and communication. The existence of power in social media from the Puri Agung Ubud elite shows the existence of a strategy to maintain and demonstrate traditional power under the influence of globalization.

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## Chapter

# 20

## **The Use of Social Media to Educate People About The Risk of Drug Abuse: Lesson Learnt From Bali and Lombok, Indonesia**

— *Sri Sunarti Purwaningsih, Mochammad Wahyu Ghani,  
Nina Widyawati, Zainal Fatoni & AnggaSisca Rahadian*

### **Abstract :**

The existence of social media, such as Facebook, Instagram, YouTube, TikTok, Reels and Podcasts, has significant influence on socializing as well as conveying messages to a wider community. The utilization of social media also benefits to educate the public about the dangers of drug abuse. This paper aims to describe the utilization of social media to raise public awareness about the risks of drug abuse and its countermeasures. The data used is part of the results of the fieldwork research conducted in Bali Province and Lombok (West Nusa Tenggara Province) on the prevention of eradication of drug abuse and illicit trafficking in 2021. Data was collected using a qualitative approach through in-depth interviews, group discussions, observation, and desk reviews. Our study showed that in tackling the problem of drug abuse prevention, the Provincial National Narcotics Agency (called BNNP) both in Bali and West Nusa Tenggara made breakthroughs, among others, by utilizing social media. Social media used varies from Facebook, Instagram, YouTube, and Reels. In addition, there is also a Podcast that invites figures including collaborating with local artists. In Bali, BNNP also works in collaboration with the well-known puppeteer of Wayang Cenk Blonk. This is because the

Wayang Cenk Blonk program uploaded on the YouTube platform has quite a lot of viewers, around 200 thousand. In this case, the content or message that will be conveyed to the public is made by BNNP and modified by the puppeteer so that the public can easily digest it. It is important to improve the content of social media to socialize the programs so that the targets would be achieved. These efforts have brought very good results as seen from the continued increase in YouTube subscribers and followers on the BNNP Instagram. The use of social media to socialize the BNNP program in Bali and Lombok is one of the strategies that they carry out with soft power steps.

**Keywords:** Social Media, Socialization, Drug Abuse, Bali, Lombok

### **1. Introduction :**

In the digital age, social media platforms such as Facebook, Instagram, YouTube, TikTok, Reels, and Podcasts have become pervasive, having a considerable impact on social interactions and the dissemination of information to broader audiences. These digital channels have fundamentally restructured the way information is produced, consumed, and shared, leading to their extensive utilization in a variety of contexts, including but not limited to, academic pursuits, such as essays, projects, and presentations.

Social media's universal accessibility and the proliferation of its various forms offer an almost limitless repository of resources, offering texts and visual content from reliable and vetted sources. Its far-reaching nature and real-time feedback mechanism have made it a potent tool for information dissemination and an engaging platform for education and awareness on critical societal issues. One such issue that has seen the productive use of social media platforms is raising awareness about the risks associated with drug abuse.

Drug abuse, a grave concern that plagues societies globally, has traditionally suffered from a substantial knowledge gap due to the stigma attached, lack of accurate information, and effective intervention strategies (Bernhardt et al., 2014; George et al., 2013). However, with the advent of social media, there lies potential for bridging this gap significantly. By capitalizing on the widespread reach and the inherent appeal of these platforms, comprehensive, science-based information about the risks and implications of drug abuse can be disseminated more effectively.

Social media offers an interactive and engaging platform for the transmission of accurate, research-backed, health-related content (Peck, 2014). Abramson et al. (2011) highlighted that "Social media holds the potential to address gaps in our understanding of tobacco, alcohol, and drug use, as well as enhance the effectiveness of substance abuse interventions". This shown that the available social media can be used to pass messages to increase public

awareness including that of the dangers of drug abusers. When utilized strategically, it can foster a more informed understanding of drug use and addiction, enhance awareness about prevention strategies, and elucidate treatment options. The interactive nature of these platforms allows for real-time dialogue, feedback, and discourse among users, fostering a sense of community and solidarity among those affected by the issue. Moreover, social media provides an avenue for destigmatizing drug addiction and promoting empathetic understanding of the issue, making it a critical tool in not just raising awareness but also advocating for policy change and societal acceptance. This medium provides an opportunity for narratives of recovery and successful interventions to be shared, inspiring hope and motivating change.

This paper explores the potential of social media as a powerful tool for increasing public awareness about the risks associated with drug abuse and the corresponding countermeasures. The pervasive nature of social media platforms offers a vast array of resources and reliable information, making it an effective medium for socializing and educating individuals about the dangers of drug abuse. By harnessing the widespread reach and interactive features of social media, the knowledge gap in drug use can be addressed, leading to more effective interventions and prevention strategies. This paper examines the various ways in which social media can be utilized to enhance public awareness of drug abuse risks and discusses the implications for improving public health outcomes.

The knowledge gap surrounding drug abuse can be attributed to various factors, including the perpetuation of stigma, the dissemination of misinformation, and ineffective intervention strategies. Social media has the capacity to bridge this gap by delivering evidence-based information to a broad audience. This section explores how social media platforms can be strategically utilized to educate and engage users, enabling them to make informed decisions and promoting healthier choices regarding drug use.

## **2. Literature Review :**

Indonesia has an internet penetration rate of 77.02% of the total population, or 210,026,769 people (APJII - Asosiasi Penyelenggara Jasa Internet Indonesia, 2022). A vast number, so the Internet is very closely related to the daily activities of Indonesian people. Students and university students are the most significant contributor to the number of internet users with literacy skills using digital devices such as smartphones and laptops (APJII - Asosiasi Penyelenggara Jasa Internet Indonesia, 2022; Kemenkominfo, 2022). Currently, the Internet, through its social media, has influenced the social development of adolescents to establish communication with their peers, build romantic relationships, develop self-identities, and even talk to strangers (Subrahmanyam & Greenfield, 2008).

This phenomenon is not surprising because actual communication practice is a basic human need that must be met in the form of social needs to gain a sense of security through a sense of belonging and belonging, creating an association, feeling accepted and accepting friendship (Tubbs & Moss, 2008). Through Internet social networks, people will be connected with different groups of people. If used properly, social networks will develop pathways to improve organizational processes because of their ability to access information (Zhang & Leung, 2015).

Social media positively affects establishing relationships and facilitating communication with others. However, the adverse effects of social media on adolescents are also hazardous considering the psychology of adolescents who are often trapped in situations of addiction to using social media (Spies Shapiro & Margolin, 2014). Social media tends to make teenagers fear of missing out (FoMO) on new things (Sadagheyani & Tatari, 2021). Unsurprisingly, teenagers seek new information, such as alcohol and drugs, on social media (Carrotte et al., 2016; Gupta et al., 2018). The behavior of teenagers who tend to be FoMO on social media has trapped them in the criminal cycle of drug trafficking through social media (Irwin-Rogers, 2019).

To anticipate the adverse effects of drug trafficking through the use of social media, there is no other way to participate in counteracting this phenomenon, also by using social media. The younger generation can access health information through social media without visiting academic libraries or scientific journals (Dijkstra et al., 2018). This causes therapeutic promotions regarding the adverse effects of using illegal drugs, which can be more easily reviewed by the general public through social media platforms (Hassanpour et al., 2019). Social media is the platform with the best penetration for campaigning for the destructive effects of drug use and illicit substances in society. Social media plays a big role in disseminating information easily accessible by Indonesians, with 89.15% of internet content being frequently accessed (APJII - Asosiasi Penyelenggara Jasa Internet Indonesia, 2022).

The strength of social media lies in its ability to replicate messages quickly, make important information go 'viral', and allow open-based conversations (Moreno & Uhls, 2019). This is important given that 95% of youth in big cities have access to a smartphone, and 45% say they are 'almost always online' (Anderson & Jiang, 2018). Apart from that, the main reason Indonesian people want to get an internet network is to access social media to connect with other people (APJII - Asosiasi Penyelenggara Jasa Internet Indonesia, 2022). This means that the broad penetration ability of social media and the speed at which information circulates can be accessed directly by most of the public and youth via social media.

Social media is widely used for campaign in order to increase public knowledge and awareness. Public awareness concept also widely used in public health research and health communication. A study conducted by

Wang (2021) showed that knowledge about antimicrobial resistance was high but awareness to use antibiotics properly was still lacking. Respondent of the study stopped using antibiotics when the disease is cured. Abuhashesh et.al (2021) also states that social media is an important channel for health campaign. Their study show that social media has direct or indirect effect on public health campaign. Choosing the right platform, appropriate sources and delivering messages to the target audience have an effect on public health awareness.

YouTube is a popular social media platform among the public, especially teenagers, who are visual learners seeking constructive educational content (Dokukina & Gumanova, 2020; García Jiménez & Montes Vozmediano, 2020). The advantage of YouTube lies in its massive reach as it is a subsidiary of the world's largest search engine, Google (Noam, 2019). Additionally, YouTube is a social media platform that combines podcast and visual models to facilitate professionals who wish to initiate evidence-based educational programs (Koepp & Edmonds, 2021).

The advantages of podcasts in the social media application YouTube is being tried to be replicated by the Bali Provincial National Narcotics Agency (called BNNP) to transmit the spirit of literacy for prevention, eradication, abuse, and illicit drug trafficking. Research conducted by Suyandnya & Hengki (2021) shows a correlation with the decrease in the number of drug addicts in Bali after the BNNP conducted outreach via social media. What BNNP is doing is on track with creating social media content, especially podcasts on the YouTube platform that invites local Balinese figures and artists. The dialogue format on social media is more effective in reaching many layers of society than the monologue format (Cosimini et al., 2017). The next step that BNNP must take is to continue to innovate in presenting the best content to disseminate information about drug prevention. A systematic approach to social media content must be developed from various disciplines, such as social, health, government services, and community representatives, to suppress drug trafficking (Kazemi et al., 2017).

### **3. Methodology :**

The objective of this paper is to elucidate the strategic utilization of social media for augmenting public awareness regarding the perilous implications of drug abuse. This paper is predicated upon an extensive fieldwork research project carried out within two geographically distinct yet culturally rich territories in Indonesia: the Bali Province and Lombok in the West Nusa Tenggara Province (*Nusa Tenggara Barat* or NTB). This research project, conducted in 2021, was fundamentally aimed at preventing and eradicating drug abuse and illicit trafficking, issues of grave societal concern and subject of ongoing national and international discourse.

The research methodology chosen for this study was qualitative, primarily due to the nature of the subject matter which warranted a deeper exploration

and understanding of the nuances embedded within the socio-cultural contexts of drug abuse. A series of exhaustive, in-depth interviews were conducted with a diverse cohort of stakeholders including but not limited to community leaders, healthcare professionals, law enforcement officials, and recovered drug users. These interactions offered crucial insights into the personal experiences, struggles, and perceptions that often get overshadowed in larger quantitative surveys.

Furthermore, to gain a multi-dimensional perspective on the matter, facilitated group discussions were organized. These discussions encouraged an open dialogue on the underlying causes and impacts of drug abuse, helping to reveal shared experiences and collective sentiments within communities affected by drug-related issues. These collective narratives served as pivotal building blocks in the formation of a more robust understanding of the problem at hand.

Observational studies were also conducted as part of the data collection process. The intention was to obtain an unfiltered, firsthand understanding of the observable manifestations of drug abuse on individuals and their surrounding community, enabling a direct examination of the environmental and societal context of the issue. These observations, when analyzed alongside personal narratives, served to enrich the overall understanding of the complexities surrounding drug abuse.

To substantiate the primary data collected through interviews, discussions, and observations, an extensive desk review was carried out. This entailed a meticulous review of extant literature, academic studies, and statistical data related to drug abuse in the selected regions and beyond. In addition, this paper provides an exhaustive examination of the utilization of social media as a tool for raising awareness about the risks of drug abuse and its countermeasures. It does so by amalgamating an array of qualitative data sources, thereby offering a rich, contextual, and academically rigorous understanding of the issue.

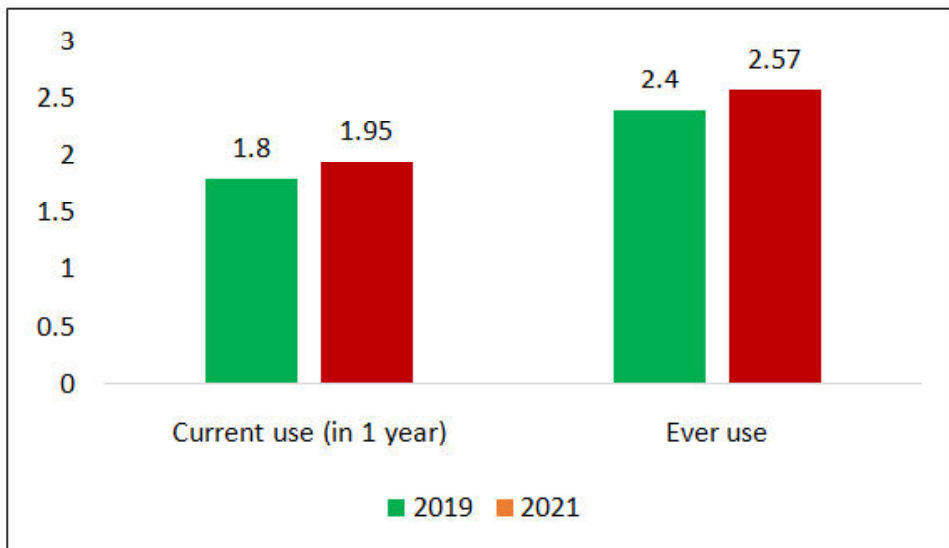
#### **4. Results and Discussion :**

As at the global level, drug abuse in Indonesia is still one of the common problems and challenges. Routine surveys in Indonesia conducted by the National Narcotics Agency (BNN), the National Research and Innovation Agency (BRIN), and the Central Statistics Agency (BPS) show an increasing trend regarding drug abuse. The latest survey results in 2021 show that prevalence rate of drug abuse (current use) in 2021 is 1.95%(BNN et al., 2022a). This means that 195 out of 10,000 residents aged 15-64 years used drugs in the past year. In addition, the prevalence rate of ever using was 2.57% or 257 out of 10,000 people aged 15-64 years had used drugs. Unfortunately, as shown in Figure 1, the prevalence rate of drug abuse, both those who have used and are currently using, shows an increase

compared to the survey results two years earlier. Our qualitative study showed that the Covid-19 pandemic seem to contribute the prevalence of people use drug as many people lost their jobs and under pressure amid the pandemic (BNN et al., 2022b).

The survey results also show that seen by age group, the prevalence rate of current drug use among the younger generation (15-24 years) also shows an increase, namely 1.87 (2021) compared to 1.30 (2019) (BNN et al., 2022a). Therefore, a special strategy is needed that can reach the younger generation in various prevention programs and activities carried out by relevant stakeholders. In respond to the above condition, BNN has speed up the effort of preventing people from involving drug use in many ways. One of the efforts in educating people is through the use of social media. The importance of the use of social media lies on the fact that at the digital era people, more importantly the young generation is more inclined to use social media as the resource information compared to the conventional ones.

*Figure 1. The prevalence of drug abuse in Indonesia, 2019 and 2021*



Source: BNN et al. (2022)

As popular tourist destinations for domestic and foreign tourists, Bali and Lombok (NTB) are also vulnerable to drug abuse. Cases of drug trafficking and abuse in these two areas, like in other places, are an 'iceberg' phenomenon (Fatoni, 2022; Purwaningsih, 2022). In NTB, for example, data on drug cases that were revealed throughout the 2016-2019 period continued to increase. Cases of drug abuse in NTB in 2016 reached 383 cases, and continued to increase in 2017 (586 cases), 2018 (754 cases), and 2019 (784 cases). The pandemic situation since the beginning of 2020 has resulted in a

decrease in drug cases being uncovered (492 cases), however, data for the first 6 months in 2021 again shows a tendency to increase (to 286 cases) because it has exceeded 50 percent of cases uncovered in the previous year (2020). Data on drug evidence in NTB in 2021 (January-June) shows methamphetamine, marijuana and ecstasy are the three types of drugs most exposed to (BNNP NTB, 2021).

Public information sources, such as Facebook, Twitter, and YouTube, serve as interactive platforms and powerful tools for scientists to identify prevailing attitudes and myths, and share accurate information about addictive substances. Social media can enhance substance use and addiction screening, prevention, and treatment by disseminating science-based, health-related messaging. In the past, the source of information about substance abuse and addiction were in the form of television, radio, and newspapers. In addition, important information/messages were also passed through face-to-face meeting. However, this limited the ability to reach younger generations, who were more inclined to access information through digital platforms.

Considering the current condition of increasing the use of drug and the implementation of regulation for limiting people-to-people contact, social media has become a dominant source of information for many people, especially younger generations. Platforms like Facebook, Instagram, Twitter, and YouTube have enabled the rapid spread of information and facilitated engagement on various health-related topics, including substance use and addiction prevention. Our study showed that in tackling the problem of

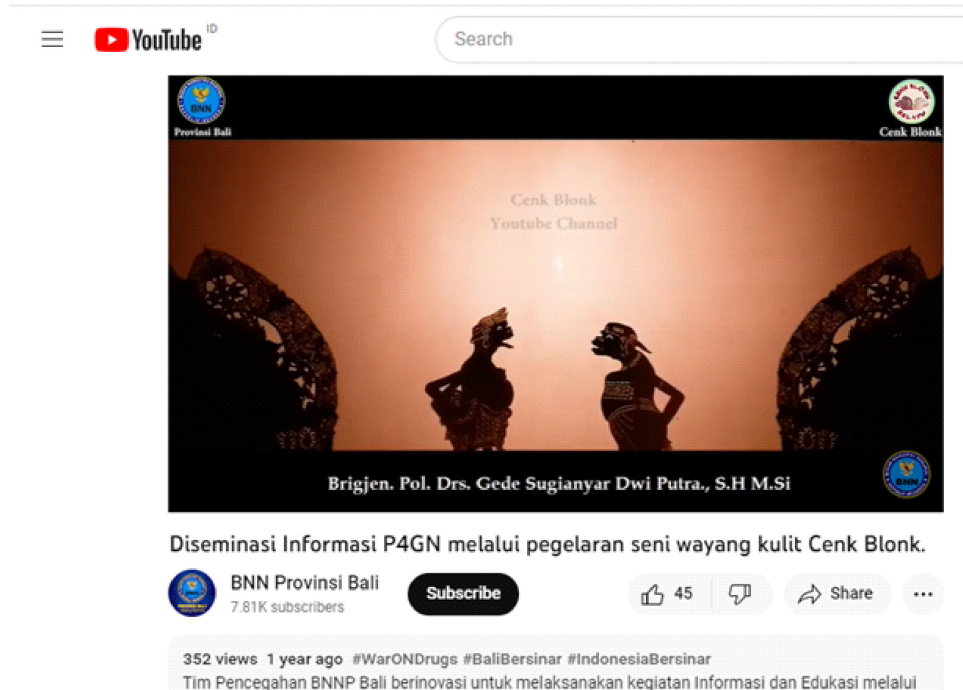
*Figure 2. Various social media platform of BNNP Bali*



drug abuse prevention, the Provincial National Narcotics Agency (called BNNP) both in Bali and NTB made breakthroughs, among others, by utilizing social media. Social media used varies from Facebook, Instagram, YouTube, and Reels. In addition, there is also a Podcasts that invites figures including collaborating with local artists.

The BNNP in both Bali and NTB has employed social media platforms like Facebook, Instagram, YouTube, and Reels to address drug abuse prevention. The BNNP in Bali and Lombok have quickly responded to need of educating people in all segment to be aware of the risk of drug abuse. The BNNP in Bali, for example, launched Podcasts featuring prominent figures, including local artists. In Bali, collaborations with well-known individuals such as successful entrepreneurs and the Wayang Cenk Blonk puppeteer have been initiated. The Wayang Cenk Blonk program on YouTube has garnered approximately 200,000 viewers, effectively raising awareness about drug abuse risks and prevention. On the YouTube social media platform, the number of subscribers to Ki Dalang Cenk Blonk is very high, approaching 1 million. If he airs his puppets, the number of people who watch it was about 200 thousand even up to millions because they are copied by others. Therefore, BNNP Bali collaborate with JeroDalangto create content about P4GN which can be seen on Cenk Blonk's YouTube.

*Figure 2. The Wayang Cenk Blonk program on YouTube channel*



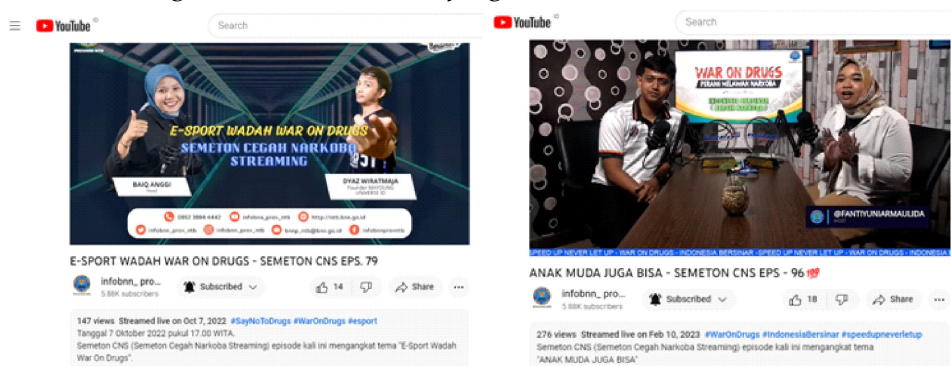
Source: <https://www.youtube.com/watch?v=9U6K7yTeUW0>

On Cenk Blonk's Dalang platform, there was a show called *Bali Bersinar* where the P4GN activities were aired and almost 200 thousand people watched it. Since today's YouTube platform is very competitive, it is important to understand social media branding and utilize it. So, this is one of the strategies that the BNNP Bali did in order to disseminate information the risk of drug abuses at a very low cost. The BNNP Bali works in collaboration with the well-known puppeteer of Wayang Cenk Blonk. In this case, the content or message that will be conveyed to the public is made by BNNP and modified by the puppeteer so that the public can easily digest it. It is important improving the content of social media to socialize the programs so that the targets would be achieved. Even though payment has to be made to the Dalang Cenk Blonk, the maximum benefit was derived by the BNNP Bali the messages of the puppeteers go to the villages. These efforts have brought very good results as seen from the continued increase in YouTube subscribers and followers on the BNNP Instagram.

In Lombok, the role of the media is also very important in creating public literacy regarding the dangers and effects of drug abuse. In today's digital era, the role of the media is increasingly needed, including to reach the millennial and Gen Z (younger generation) who are relatively more 'literate' with internet and social media-based communication and information. At the time this research was conducted in 2021, the BNNP NTB had also begun to maximize educational efforts and program/activity campaigns through its various social media channels.

One of the digital programs created by BNNP NTB is *Semeton CNS* (*Cegah Narkoba Streaming*). The word "semeton" comes from the local language which means brotherhood/sisterhood. Semeton CNS is a weekly streaming program that airs on the *infobnn\_prov\_ntb* YouTube channel every week. The program is in the form of a dialogue between the host and the resource persons with various themes. Not only related to drug prevention it also

Figure 3. *Semeton CNS program on YouTube channel*



Source: YouTube *infobnn\_prov\_ntb*

discussed matters relevant to the world of the younger generation e.g: environmental awareness, participation in elections, and various life skills that youth need to have. The first episode of Semeton CNS aired on October 2, 2020 with the theme *Desa Bersinar* ("Clean from Drugs" Village). On April 14, 2023, Semeton CNS reached its 104 episodes with the theme "Educating the Children of the Nation with role models" discussed in this session.

The use of social media to socialize the BNNP program in Bali and Lombok is one of the strategies that they carry out with soft power steps. BNNP's social media efforts in Bali and Lombok have successfully raised awareness, as evidenced by increasing YouTube subscribers and Instagram followers. The use of social media for educational purposes has expanded significantly, particularly during the Covid-19 pandemic. In Lombok, for example, video and short dance competitions have engaged young people in addressing drug abuse issues. Also in Lombok, some schools have already used social media for raising awareness about drug abuse, indicating that the approach is not solely initiated by the BNNP. However, institutions can leverage these existing efforts by continuously developing innovative and creative content.

As many people rely on social media for information, platforms like Facebook and Twitter can serve as forums for discussing critical issues such as drug abuse. However, social media may not always be the ideal resource for raising awareness. While social media enables communication with a vast audience, the effectiveness of such messaging depends on its trustworthiness and accuracy (Sam Deakin, 2021). This is true as people would not access the information if the source is not reliable enough. The Indonesian National Narcotics Board (BNN) aware that the BNNP alone would not be sufficient in providing up-to-date information and its supporting resources, therefore, collaborating with professional people but at low cost is the best alternative to disseminate information of the dangers of drug abuse and how to avoid it. In addition to face-to-face socialization on various occasions. Campaign about wars on drugs were conducted in online way.

Drug abuse has been frightening many people as the impact could harm the health and mental of people who use it. Drug use can be said to be one of the extraordinary crimes, in addition to terrorism and corruption crimes. The danger of drugs must be addressed immediately otherwise we will lose a generation. Especially at a time when there is an opportunity to achieve a demographic bonus where the productive age is greater than the non-productive age. The problem is, if this productive generation is a generation that uses drugs, it will certainly be a concern. Therefore, drug abuse in Indonesia must be handled seriously because drugs are like a pandemic that will never stop because the development of drugs is extraordinary. Many activities have been done by the National Narcotics Board in Indonesia in all levels to increase the people's awareness concerning the danger of the drugs.

Socialization and education to people in different setting was also been done. The form of socialization and education varied depending upon the initiatives and efforts of the head of the National Narcotics Board.

Drugs have also become a concern in Bali. many drug cases are found in Bali. Our interviewed with the Head of The Bali National Narcotic Board in 2021 revealed that there were breakthroughs to increase people awareness. Our research in Bali found that theCovid-19 pandemic seems to trigger drug abuse because many people have lost their jobs as the pandemic has affected severely the tourism sector(Purwaningsih, 2022). In fact, the tourism sector is a mainstay for the province of Bali. Thus, the pandemic has had a tremendous impact on those who depend on this sector. For some people, this may be stressful and one of the escapes is to use drugs. In respond to the condition, BNNP Bali has implemented digital and social media-based activities. Previously, the socialization related activities were mainly conducted by offline meeting. However, amid the pandemic that has hit Indonesia for about 2 years has caused many face-to-face activities to be constrained so that the activities are not running optimally.

In the digital era when social media is highly used, people can make the advantage of using it to gain insights into substance use trends, risk factors, and behaviors. Apparently, social media platforms offer access to reputable sources for valuable information on substance prevention and treatment. During the Covid-19 pandemic, the use of social media for educational purposes has expanded significantly.

As it was discussed earlier that the Indonesian National Narcotics Board (BNN) is responsible for disseminating information about drugs and their impact on people's lives, conducting face-to-face socialization on various occasions. Face-to-face activities that were frequently conducted for socialization about the risk of drug abuse, during the Covid-19 pandemic reliance on social media for educating people about addictive substances, including drug abuse was on the increase. The use of social media has also offer people to consult without showing their identities so that people could not realize them. Social media can also be used to involve young people as role models in drug abuse prevention campaigns.

Using the social media to educate people about the risk of drug abuse providing some opportunities such as:

- The importance of innovative content and audience engagement :  
Using social media as a platform for educating people definitely need innovative content and also engagement of the audience. This mainly due to young people who are the main target group of the program need something, attractive, digestive information and up to date.

- Having tons of idea by collaborating with young generation

It is generally acknowledged that in the digital era young generation is known having more ideas than of the older ones. Therefore, it is an opportunity to collaborate with them to maximize the use of social media to increase public awareness on drug related matters.

- Easily accepted by society especially millennial

Another opportunity related to the utilization of social media to socialize and educate people in preventing and tackling the risk of drug abuse is on the acceptance of the messages by society in general and young generation in particular.

- Previous Covid-19 pandemic boosted the use of social media

The Covid-19 Pandemic has boosted people to use the social media as there was restriction of people mobility. This was an opportunity for those who are concern on educating people to make the best use of social media at this moment to deliver important messages to public.

However, using the social media for educating and socializing people on the risk of drug abuse might have some challenges such as:

- Adequate capacity of human resources and devices to access Information and Communication Technology (ICT)

Social media requires certain ability of people to use it and also the adequacy of devices to access information and communication technology.

- Creative, Innovative and Up to date content creation

In order to reach the potential target groups optimally, it is a challenge to have content that attractive, creative and up to date as the main target group is the young generation. Young generation is characterized as the generation of visual learners who seek constructive educational content. However, social media's reach has its limitations, primarily engaging younger audiences. Social media can be used to involve young people as role models in drug abuse prevention campaigns. The primary challenge in using social media for drug abuse prevention in Bali and Lombok is audience engagement. Innovative content is crucial for maintaining and increasing social media viewership and preventing declines in audience numbers.

- Reaching wider segment of population to engage with the program

Another challenges that could happen in relation to the use of social media for educating people on the risk of drug abuses is on how reach wider segment of population to engage the program. It is not an easy task as different segment of the population will have different characteristics.

## 5. Conclusion :

Social media plays potential role in educating people about drug abuse risks, particularly admit the Covid-19 pandemic. The result from Bali and Lombok confirm that people especially the young generation is inclined to see the information on the risk of drug-abuse related matters through social media. It was evidenced by the increasing number of followers and viewers of the social media platform made by the National Narcotics Board in Bali and Lombok. Considering that the main target beneficiaries was the young generation who have special characteristics such as the willingness to seek constructive and educational content, the BNNP in Bali as well as Lombok maximizing the available social media as means to educate the people. The platform use was suited to the target group they are concerned with. This effort seems to give good results.

However, it needs continuous development of innovative and creative content to maintain audience engagement. Otherwise, it will not be interested anymore and the important messages concerning the prevention of drug abuse would not be successful to reach the target audiences. Collaboration between institutions and existing awareness-raising efforts for maximum impact need to be strengthened. Since the young generation generally have tons of idea, it is important to collaborate with them in educating their peer groups.

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## Chapter

# 21

## Whatsapp and Online News on Political Campaign: The Rise of Tension in Indonesia

— *Yekti Maunati*

### Abstract :

Today, we are flooded by many different news from social media, including WA and online news. The rapid flow of political news has occurred due to the coming of the Indonesian presidential election in 2024. Based on my observation of the WA group and online news, the political issue is the most significant topical one which often creates conflicts or tensions among friends, families, colleagues, and communities who have different opinions or political preferences. Conflict is not necessarily last forever; it could be temporary, especially before the election. We have also witnessed this kind of tension before, including during the election of the governor of DKI and the previous presidential election. Identity Politics has been utilized which has resulted in polarization at the grassroots. With the rapid flow of social media, this experience could happen again before the presidential election in 2024. Recently, certain parties have announced their presidential candidates and started to do the introduction of candidates by visiting many different provinces. Those who support the candidates have started to upload positive news, while the opponents would respond negatively. Indeed, several forms of social media, like WA and online news have started to be flooded with different pro and against news about the coming election and potential presidential candidates. This paper will discuss three issues: first, how is the use of identity politics, especially Islamic identity politics in the political campaign in Indonesia? Second, how far is the polarization in the Indonesian community? Third, what is the best solution to deal with these issues?

**Keywords:** Social media, campaign, Islamic identity politics, tension, Indonesia.

### **Introduction :**

Identity Politics, especially using the element of religion, has become common in Indonesian society during the process of elections or political campaigns. Element of religion, especially Islam, has often been used for this purpose, being a marker of identity. Indeed, Muslims are not a single entity since they have many different perspectives, including radicals and moderate Muslims. We must understand the variation in Muslims' political attitudes. Several scholars have argued that Muslims could be classified as radical and moderate groups (see, for example, Fealy, 2005 for Radical Islam; Anchilov and Sen 2017). Anchilov and Sen (2017: 609) see two categorizations, "*moderates vs radicals*" in relation to political support for Islamism though they argue it is more complex than these categorizations.

Khan (2003) in relation to the US case, categorizes radical and liberal Islam in which he argues liberal Islam gives a more positive view. Saenong (2021:130) believes that 'moderate Islam' is contested in Indonesian contemporary politics. Nevertheless, Nahdlatul Ulama (NU) has promoted moderate Islam. Indeed, it is a complicated and contested notion of so-called radical or moderate Islam. As Fealy (2005) argues even so-called radical Islam has many interpretations and is debatable. It is therefore the use of Islam as identity in politics could not be one single entity, but various.

Indeed, the using of the element of religion as a marker of identity seems to be divided between the so-called radical Muslims and moderate Muslims. Both groups are also contested and these groups often have different political associations. Clearly, Muslims do not stand in one single position.

These different positions have often been shown in both WA groups as well as online news concerning the context of the election. The claim of the so-called radical group of being the most devoted Muslims is often reflected in their rhetoric during the campaign. The construction of Islamic identity politics has often been done to support political candidates. However, using Islamic identity politics does not mean the elements of markers of identity are similar since one candidate may be supported by a hardliner, while another may be from a moderate one. This seems working since identity is socially constructed depending on the context and situation.

According to Eriksen (1993) and Kahn (1995) identity is constructed according to the situation and context. Eriksen further points out: '...identities are negotiable and situational' (1993:117) and are defined in relation to others (1993:111). Giving an example of a shared European identity, he says:

A shared European identity, for example, would have to define itself in contrast to Muslim, Middle Eastern, or Arab identity, possibly also in relation

to African, East Asian, and North American identities – depending on the social situation (1993:62).

This negotiable and situational quality of identity markers is clear in the way religious differences have been incorporated into identity formation. Adding to this, in Indonesia Picard reports the way in which Balinese define themselves with reference to religious identity in opposition to Islam (1997:186). However, identity construction is more complicated than the above big picture since within the same religion itself people could have different identities, especially in relation to identity politics.

In Indonesia, religion is an important marker of identity. It is in relation to this, identity politics is often utilized for political campaigns during elections to attract voters. Before touching upon identity politics, I will briefly discuss the construction of identity.

### **Construction of Identity and Identity Politics :**

Many scholars have argued that identity is socially constructed (see for example Vickers, 1989; Hall, 1992; Eriksen, 1993; Kahn, 1998; Maunati, 2000; King and Wilder, 2003; Bond, 2020). Scholars may have different views in which the construction of identity is linked to particular processes and context. Concepts of identity and indeed identity itself are increasingly viewed as the result of a dynamic interplay between context and construct. Bond (2020), for example, pinpoints that Tidung's identity is related to political orientation at the local and regional levels and social gravitation. Tidung, though they are Muslim, due to indigeneity and historical context, they refer to themselves as Dayak (Bond, 2020: 123). Dayak most commonly refers to non-Muslim, non-Malay natives of Borneo (King, 1993: 29). This is to show that identity is contested and fluid depending on interest at play and context.

Indeed, the dynamic nature of the construction of identities is evident in the case of Indonesia. Vickers (1989) has pinpointed that Dutch colonialists redefined the image of Bali. Picard (1997) also believes the involvement of Dutch colonial officials, early Balinese intellectuals, and Indonesian government officials in the construction of an 'authorized' view of Balinese identity. In a similar vein, Rita (1993); Kahn (1993); Maunati (2000) investigated identity construction in other parts of Indonesia. Maunati (2000) argues that economic and political powers have contributed to identity construction.

Identity may be strengthened when a group is under threat (Eriksen, 1993). Hall (1992) concurs with this argument in relation to the globalization process. The studies of identities and boundary maintenance tend to be directed at 'minorities or otherwise 'threatened' or 'weak' groups, or in situations of rapid social change' (Eriksen, 1993:113). This notion is relevant, especially in relation to the argument for the marginalization of Muslims in

politics often being utilized to attract Muslim voters (see, for instance, Choi, 2017). Nevertheless, not all Muslims could agree with this idea, Choi (2017) also see the argument for religious piety could attract a more new affluent class. Clearly, elements of Islam could be constructed as different markers of group identities.

It is not only the marginalized or under-threat group that could be aware of their identity, the dominant groups also have problems with 'identity processes and the maintenance of identity' (Eriksen, 1993:113). Globalization has widely affected various groups, including the dominant groups in some countries.

The apparently arbitrary way in which markers of identity are selected and the importance of the context in determining which elements are selected is further evidence of the constructedness of identities. Eriksen argues that '...ideologists always select and reinterpret aspects of culture and history which fit into the legitimation of a particular power constellation' (1993:118). His argument seems to be applicable when we discuss construction of identity politics.

In Indonesia, religion is an important marker of identity. It is in relation to this, Islamic identity politics is often utilized for political campaigns during elections to attract voters. As mentioned earlier, Muslims have not stood in the same position but vary. Besides, Muslims are equally divided into many streams.

Based on previous experiences in relation to elections, religion has been a very important element of identity politics. Islam is a case in point, it is not only used for certain identity politics, but it has many different associations. As has been mentioned earlier, there are terms of moderate and radical Islam that clearly have different political preferences in relation to elections. These are also constituting many streams and are still debatable. On top of these, political elites could be subject to change as well in terms of political preference and the Islamic stream. Meaning if someone was labeled as radical or hardliner may be changed his labeling once he/she will be changed his/her orientation and this could happen vice versa from moderate to radical.

**Fealy (2005) describes the terminology of Radical Islam, noting:**

Radical Islam seeks dramatic change in society and the state by the unstinting implementation of shari'a (Islamic law) and the upholding of Islamic principles. Radical Muslims tend to have a strictly literal interpretation of the Qur'an, especially those sections relating to social relations, religious behaviour, and the punishment of crimes, and also seeks to adhere closely to the normative model based on the example of the Prophet Muhammad (known as the sunnah) (2005:12-13).

Fealy (2005:13) further states that Radical Islam constitutes four categorizations: “political, educational, and intellectual; vigilante; paramilitary; terrorist” (2005:13). He further explains the different orientations of these categorizations. For example, he explains the first category, political, educational, and intellectual have “non-violent advocacy of radical Islamic change” (2005:13). “Vigilante groups act to uphold Islamic law, particularly in halting ‘sinful activities’ (*kemaksiatan*)”, while “Paramilitary groups have armed militias that they use to ‘protect’ the faith and Muslims from physical and moral threats” (2005:13). Fealy reports that the term terrorism has various interpretations and there is debate amongst scholars to this term (Fealy, 2005: 15).

Meanwhile, Saenong (2021) touches on NU as an example of moderate Islam. Saenong (2021:130) believes that ‘moderate Islam’ is contested in Indonesian contemporary politics. Citing from Arifianto, Saenong (2021) notes that the Central Board of Nahdlatul Ulama believes to have 60 million members of NU in Indonesia. Saenong (2021) further reports around 30 million more all over the world since NU has branches in many different countries. Saenong further reports that NU tends to claim to moderate Islam. NU itself is a social organization that does not declare political support (Choi, 2017).

The utilization of religion in the context of elections has been very common in Indonesia, ranging from local elections to presidential elections. As mentioned earlier identity is socially constructed and it can be fluid and contested. Religion is an important element in the construction of identity. In the world of politics, association with religion is often used to attract people to be on their group’s side.

Warburton (2018) reports that during the political campaign for the previous presidential election, in one video in 2017, Prabowo posted the issue of inequality in which economic domination by 1 percent who owned 49 percent of the wealth in Indonesia. Other people from his groups from conservative Islamic groups also mentioned that the Jokowi government ignored the Indonesian Islamic masses, but gave priority to foreign business and Chinese typhoons (see Warburton, 2018). Claiming the Prabowo group to stand on Islamic masses has become a strategy to gain voters from the Muslim community which is the majority in Indonesia.

The use of identity politics, especially religion and the different streams within the same religion has been the case in Indonesia. Bland (2019:11) notes that the emergence of identity politics, especially in relation to the emergence of “a more pious and strident attitude to religion” has become one of the most important challenges in Indonesian democracy. Social media has been contributing to such a shift which may happen globally. Bland (2019: 11-12) further notes that the nationalist parties have also utilized the strategy to

gain Islamic voters. For example, Bland (2019:12) pinpoints the promotion from the nationalist parties to implement Shariah local, including mandating schoolgirls to wear headscarves and they have also performed *zakat* (charitable giving) which are indicating of the increasing religiosity of nationalist party politicians.

Bland (2019) also notes the case of Ahok, a Chinese descendant, in the election of the governor of Jakarta in 2017 by claiming non-supportive of Islam, his competitor winning the election. Bland (2019) pinpoints that Prabowo – Sandi saw a “the anti-Ahok movement as an opportunity to weaken the president ahead of the 2019 election” (2019: 12). Nevertheless, Jokowi, as the competitor, by choosing Ma’ruf as his vice presidential candidate has worked to neutralize criticism from hardliners. Besides, Jokowi showed his personal piety as well. Wondering about the level of Prabowo’s devotion also appeared (Bland, 2019:12). Indeed, we have witnessed the previous experience of the competition to gain Islamic voters. This also applied during the governor of the DKI election in 2017.

Maunati (2021) reports, the contesting relation among a small community in Bogor of West Java during the elections both for the Governor in 2017 and the Presidential elections in 2019, has been the case. She further notes that identity politics had occurred bringing religious issues in which people have been polarized into two groups. This could be traced back to social media and in chat group of WhatsApp (WA) as well as in daily activities like Islamic religious recitation in a small mosque. She illustrates the situation as follows:

For example, during the elections for the Jakarta Governor in 2017, a heated situation could be observed though this area is not in the DKI (*Daerah Khusus Ibukota* – the special area of the capital) Jakarta, many people registered as DKI Jakarta citizens since previously they might have resided in Jakarta and were still working there. At that time, even the Muslim people were divided into two groups: those who supported Anies and those who were pro-Ahok, the incumbent. Religious issues were the source of discussions in the WA groups and often those who were pro-Anies strongly suggested that Muslim people should stand for him, a Muslim. There were many negative comments against Ahok, as he is of Chinese descent and non-Muslim. In reality, many Muslims also supported Ahok because he was popular for his clean leadership and worked hard to lead Jakarta. The tension could be discerned both through social media like WA groups and face-to-face chats/discussions/meetings (Maunati, 2021: 16-17).

In a similar vein, Maunati (2021) notes people have also been divided into two groups during the process of the previous presidential election: pro-Jokowi and pro-Prabowo. Once again religious matter has been utilized

pro and against the candidates. The supporters of Prabowo often used Islam as their identity politics. Indeed, this is rather absurd since Jokowi is also a Moslem, but he has been associated with less devoted Muslims. However, Bland (2019) notes that the selection of Ma'aruf as his partner has reduced the criticism from hardliners. Jokowi-Ma'aruf won the election. Indeed, Islamic identity politics could happen from different parties, including nationalist parties as the majority of Indonesian are Muslim. We have witnessed that political coalitions are subject to change. In the Jokowi second term, both Prabowo and Sandiaga have become ministries of the Jokowi government. At the grassroots, tension happened prior to the election within the community, but once the elections were over, the relationships among the community members have been slowly back to normal. WA group has rarely touched the matter again. Once again, we witness the flooding of political postings which now is starting to happen due to the next election.

### **Debates for Recent Campaign for the 2024 Election :**

Today, we once again start to witness the news of the next election though it has not been much since it is still a long way to go and some parties have announced their presidential candidates, but not the vice presidential candidates.

Based on online news and WA group posting, there are very dynamic negotiations and debates. Once more Islamic identity politics may emerge again and will be one of the important elements of the campaign apart from different issues that may come up as well.

There are two major issues at the moment, the selection of final presidential candidates and vice presidential candidates and the issues surrounding the promotion of such candidates. For the first issue, negotiation has been going on and it is very dynamic indeed. Every day we will listen to the news about this process of selection of candidates, the strength and weaknesses, and the possibility of political parties' coalitions to support the candidates.

In relation to the selection of the vice presidential candidate, recently, there was a statement that politics is subject to change, especially when discussing who will be the partner as a candidate for vice president. There are many predictions of political parties' coalition prior to the real announcement both from online news and TV report, including:

*Koalisi Kebangkitan Indonesia Raya* – Indonesian Awakening Coalition (Gerinda and PKB) – Prabowo as a presidential candidate and Muhaimin as a vice presidential candidate (not yet announced); *Koalisi Indonesia Maju – Advanced Indonesian Coalition (Kubu Perubahan untuk Kemajuan )* – Nasdem, PKS, Democrat – Anies Baswedan as a presidential candidate (already announced); PDIP and PPP – Ganjar Pranowo as a presidential candidate (already announced); *Koalisi Besar* (Big Coalition). constituting PDIP, PPP,

Gerinda, PKB, and Prawobomay be downgradedto be vice presidential candidates (not yet announced).

Based on online news, Anies has been announced as Nasdem's candidate for president, but he has not had the vice presidential candidate. Negotiation with the Democrat party has been done, but there is not any appointment of a vice presidential candidate from the Democrat party yet. This a prediction Democrat party may not support if AHY the chairman of the Democrat party will not be selected as a vice presidential candidate for Anies. Basically, AHY will not be having an important role. On 28 April 2023, the chairman of Golkar has a negotiation with the Democrat group and reported on TV. Adding to this political dynamics, on 9 June 2023, there is an article by Farisa with a title "*Demokrat berpeluang merapat ke koalisi Gerindra jika AHY tak dipilih Anies jadi Cawapres*" ([https://nasional.kompas.com/read/2023/06/09/11481021/demokrat-berpeluang-merapat-ke-koalisi-gerindra-jika-ahy-tak-dipilih-anies?lgn\\_method=google](https://nasional.kompas.com/read/2023/06/09/11481021/demokrat-berpeluang-merapat-ke-koalisi-gerindra-jika-ahy-tak-dipilih-anies?lgn_method=google), accessed, 10 June 2023). In this article, the description is the possibility of the Democrat Party leaving the *Koalisi Perubahan untuk Persatuan*, if the chairman of the Democrat Party is not chosen as the vice presidential candidate to partner with Anies Baswedan. Democrat has a chance to join *Koalisi Kebangkitan Indonesia Raya*, initiated by Gerindra and PKB to promote Prabowo. Democrat has a strategy to maneuver if AHY is not picked as a vice-presidential candidate, by joining Gerindra's group which may have a bigger bargaining power than Nasdem's group.

Indeed, in politics, it is not a new phenomenon that certain people change their political orientation. The coalition is dynamic and subject to change. Golkar and PAN also have not decided yet their political directions in terms of coalition. Maneuvering could be a normal activity during the selection of candidates as well as picking the political coalition.

The candidates will be announced formally in October since it will be the deadline for candidates' registration. Indeed, the coalition will continue to be discussed amongst political parties prior to the registration.

Based on previous experiences, Islamic parties versus non-Islamic parties could add to the complexity of the parties' coalitions. Choi (2017: 234) notes that during the election, it is hard to link Muslim social organizations like NU or Muhammadiyah to Islamic political parties. National Awakening Party – PKB is based on NU, while National Mandate Party – PAN is based on Muhammadiyah. However, these social organizations do not declare to support these political parties. Besides, the platforms of these two political parties are not Islam.

United Development Party –PPP and Prosperous Justice Party –PKS are those parties who declare as Islamic parties (Choi, 2017:235).PKS, for instance, has experienced clashes with members of NU and Muhammadiyah over certain

issues. Citing Mujani and Liddle, Choi (2017) notes that both NU and Muhammadiyah have been filled by moderate leaders who have not been in support of the expansion of Islamism.

Furthermore, Choi (2017: 236) notes that there are different explanations for the relationship between Islamism and poverty. One explanation is that if Islamism is like "welfarism" then the lower class will choose the Islamic parties, but another explanation is that if the Islamic parties are linked with religious piety, the lower class and new middle class may support Islamic politics.

Indeed, Islamic politics is a very complex matter. Political parties which are not based on Islam could also attract Muslim voters with certain strategies. As mentioned earlier Bland (2019) by having Ma'aruf as the vice presidential candidate for the previous election reduced the criticism from hardliners.

### **Social Media and Online News: Issues to be discussed and debated :**

Today, we often read news on the next presidential election and its candidates. Along with this, we are also receiving many postings on social media, especially WA, and a lot of news on similar issues. Indeed, the issues are ranging from the strength or great achievement of a candidate, the weak thing about a candidate, to economic issues. As illustration, I will only provide a few examples of these WA postings and reports from online news.

In the online news, for instance, there was a report by detik.com on "*Anies Disinggung Wariskan Macet di Jakarta, Begini Tingkat Kemacetan di Ibu Kota*". It is about the legacy of Anies as governor of DKI is a heavier traffic jam. This was a response from a chairman of DPP-PDIP after Anies criticized Jokowi in the development of infrastructure. (<https://oto.detik.com/berita/d-6734087/anies-disinggung-wariskan-macet-di-jakarta-begini-tingkat-kemacetan-di-ibu-kota>, accessed 13 June 2023).

Posting a video of a political campaign in the WA groups supporting one candidate has occurred recently. For example, in April 2023 there was a posting of a video with the title "*Dahsyat ustadz Anies, calon lain bakal panas dingin disuruh begini!!*" (<https://youtu.be/nXfyHz18LkA>) in a WA group about one candidate who is promoted as a great *ustadz* (Islamic preacher) done by one of the supporters. The story is done in Jogokariyan mosque during morning prayers. The contents are partly about the candidate's history of his grandfather who had taken part in the Indonesian struggle during the Indonesian independence and his relation with the *ustadz* (Islamic preacher) of the Jogokariyan family in the past and recent times. Though the title is about other candidates will not be able to compete with him in terms of understanding Islamic teaching. Indeed, this statement is not there. This kind of campaign in the media often happens which also posted in many WA groups.

Recently on 21 April 2023, the chairwoman of PDIPerjuangan (Indonesian Democratic Party of Struggle) announced its presidential candidate, Ganjar Pranowo (Governor of Central Java Province). There are many opinions circulated either in WA or digital news soon after the announcement. For example, Denny Indrayana in *"Bagaimana Jokowi mendukung Ganjar, mencadangkan Prabowo, dan menolak Anies"*, provides an analysis on the strategy of Jokowi to win his candidate in the 2024 election. Denny Indrayana basically argues that Jokowi is in support of Ganjar and Prabowo as reserved people, but not Anies (this was posted in the WA group).

Today, 9 June 2023, a video is posted in the WA group, describing Anies is welcoming by South Sulawesi people with Islamic rituals. The content of the video is Anies as de facto and de jure will be president in 2024 after the election, insyaAllah. Indeed, this video is to promote Anies and the representation of the Islamic community in South Sulawesi to support him.

Another posting of a video about Anies who confuses people with his talk Around the Bush and people responded to be in confusion to listen to his speech which is Around the Bush (see *Pidato muter2 Anis buat warganet pusing*—around the bush speech Anis makes netizens headache <https://youtube.be/X3AbSpUSRwQ>).

In discussion on survey, different survey has different results. For example, a report with title *"Survei: Anies Baswedan Punya Kapasitas Capres 2024 Tertinggi, disusul Rk dan Ganjar"*, from Lembaga Arus Survei Indonesia in cooperation with SocioMap Indonesia (Liputan6.com, Jakarta, accessed 6 June 2023) with theme *"menimbang kapasitas colon presiden 2024"* (<https://www.liputan6.com/news/read/4606197/survei-anies-baswedan-punya-kapasitas-capres-2024-tertinggi-disusul-rk-dan-ganjar>, accessed 7 June 2023). In relation to the survey, there is a posting on the debate that the survey is depending on those who order. Yusuf Rinaldy reports in this article, saying the result of a survey could be based on who order it (*Akui Hasil Survei Pilpres Bisa Dipesan, Cak Imin: Tergantung Moralitas Lembaga* - <https://gbn.top/index.php/politik-ekonomi/akui-hasil-survei-pilpres-bisa-dipesan-cak-imin-tergantung-moralitas-lembaganya>, accessed 8 June 2023).

Asyari Usman (Sampai Segitunya Mereka Memusuhi Anies Baswedan (<https://www.eramuslim.com/berita/opini/sampai-segitunya-mereka-memusuhi-anies-baswedan/> accessed 7 June 2023) describes the process of pinpointing Anies as a bad guy, from different angles, both top level, medium to grassroots.

Economic domination is also an important issue in relation to the section of candidates. It has been mentioned earlier by Warburton (2018) who pinpoints the economic gap as an important issue raised by Prabowo during his campaign for the previous presidential election. Today, economic issues,

including poverty, and economic domination, have also emerged in the processes of campaigns though these may not be very clear but subtle. For example, Tim Redaksi CBN Indonesia, "*Mengejutkan, JK Membocorkan Ekonomi RI dikuasai China*" (<https://www.cnbcindonesia.com/news/20230513060737-4-436995/mengejutkan-jk-bocorkan-ekonomi-ri-dikuasai-china>, accessed 9 June 2023) reports that Jusuf Kalla (JK), former Vice Presiden RI during halabihalal of ICMI in Borobudur hotel pinpoints more than 50% Indonesian economy is controlled by Chinese ethnic group. He further says that Chinese in Indonesia only consists of 4.5 percent, but controls more than 50 percent economy. The economic domination by the Chinese in Indonesia is not a new phenomenon; this has been discussed by many scholars even during the New Order government (see for example, MacIntyre, 1990; Chua, 2006). During the fall of Soeharto, we often listened to or read news on collusion, corruption, and nepotism also linked with collusion with Chinese businessmen. Economic gap and economic domination have often been the topics for campaigns from time to time (see, for example, Warburton, 2018; Bland, 2019).

A news on "*Tantang Kubu Anies Baswedan Adu Rekam Jejak Berantas Kemiskinan, Loyalis Ganjar: Jangan Besar Mulut Aja, Berani?*" (<https://wartaekonomi.co.id/read502239/tantang-kubu-anies-baswedan-adu-rekam-jejak-berantas-kemiskinan-loyalis-ganjar-jangan-besar-mulut-aja-berani>, accessed 8 June 2023) describes a social media activist, Chusnul, who compared the performances of Anies and Ganjar as governors, especially in relation to poverty issue. Chusnul shows several track records of Ganjar, PDIP elite. He has installed Kartu Jateng Sejahtera and Program Listrik Gratis to reduce poverty. Chusnul as a supporter of Ganjar, questions Anies, by saying he plays with words, but not actions.

Another posting of the economic issue is from Anies supporters. Only Anies can think about the ordinary people who suffer from taxes and expensive health insurance (no clear source, only posting of statements). Clearly, the economic issue is one of the very crucial issues for attracting voters during the campaign. Promising to make welfare for everyone and not leave behind marginal or disadvantaged people could be assumed as a strategic way to gain voters.

A video from Gemapos posted by a supporter of Anies on WA group on 12 June 2023, talks about JIS (Jakarta International Stadion) using domestic laborers, not foreigners. Here, Anies said in this video about the international stadium built by Indonesian laborers, not foreigners and it is admired in the world being one of the great stadium.

There are many posting of the video, youtube, and statements to support certain candidates. These are not always real, some may be a hoax.

Nevertheless, the flooding of such information may affect potential voters, regardless of reality or imagination/promotion. This clearly will be a challenge for Indonesian democracy.

### Conclusion :

In conclusion, based on previous elections, we have witnessed the polarization in the grassroots that has occurred prior to the actual election. Islamic identity politics have been utilized by different political parties regardless of their orientations and foundations. It has been logical since the majority of Indonesian voters were Muslims. Identity is socially constructed and can be contested and fluid. Indeed, Muslims are not a single entity in terms of political preferences. In this instance, Muslims could be divided into different political preferences, including Islamic political parties, and nationalist political parties. The above cases have become a kind of pattern in Indonesia and could happen during the 2024 election as well since the competition and strategy to gain Muslim voters will be very relevant. Islamic identity politics could emerge during the campaign. Besides, economic gaps and economic domination may appear again during the campaign since these are important issues in Indonesia. Consequently, this will bring about certain challenges in the process of democratization. Political education is important to Indonesian society so that people will not be easily manipulated by certain political groups' interests. The awareness of politics and democracy shall be more understood within the whole society.

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## Cyber Religion, Discriminatory Citizenship and Violence: Lessons Learned from India

— Dundin Zaenudin and Dhurorudin

Relating closely cyber- religion with social violence (conflict) certainly raises some doubt, because religion is generally believed to be a factor in maintaining order, tranquility and peace in human life. However, it is precisely that conflict historically has rooted in the constellation of religious social life in India emerged in social media. Hinduism as the majority religion in the Indian subcontinent, turns out to give birth to religious interpretations that often escalate conflicts, both within internal Hinduism itself and especially between Hindus and non-Hindus. Normatively, the Indian constitution has marked the birth of an Indian nation state based on the principles of independence, equality, democracy and secularism. This means that the state must not prioritize nor discriminate certain citizens simply because of different religion, ethnicity, gender or regional origin. However, the fact is that violence in the name of religious differences often inherits India's political constellation. This article discusses what and how violence is experienced by minority religious groups especially muslim minority.

**Keywords:** Violence, Religion, India, Hinduism, Minorities

### 1. Introduction :

The first Indian Prime Minister, Pandit Jawaharlal Nehru, once stated that he wanted narrow disputes over the name of religion, caste, language and region to end. Then, a classless and casteless society is built in which every human being has the full equal opportunity to develop according to his/her values and abilities. Nehru hoped that the caste curse would end, because neither democracy nor socialism could exist on the basis of caste.

Nehru's wish was natural considering that he saw how the conflict caused by religious primordialism had disturbed the Indian order long before pre-independence, which in turn had led to the "splitting of the subcontinent" into India and Pakistan. On that basis, Nehru tried to implement three important things for the new government of India, namely democracy, parliament and secularism.

To strengthen his democratic and parliamentary ideas, Nehru said that Dharma (a Hindu teaching) has more meaning than religion. It comes from a root word which means to stand together. Nehru's idea of secularism was based on a view that every human being is above a complex ethnic and religious belief. Humans have a much wider dimension than just these two concepts. Nehru realized that India's survival depended on separating politics from religion and giving each citizen freedom of religion. Indian secularism gives religious adherents the right to establish and administer religious institutions (education and charity) according to their respective problems and interests. This principle is not merely a continuation of the tradition since the Moghul sultanate, but this secular and democratic framework is intended to facilitate the psychological recovery of the trauma of the India-Pakistan split in 1947, due to the idea of two nations based on a religious dimension between Hindus and Muslims.

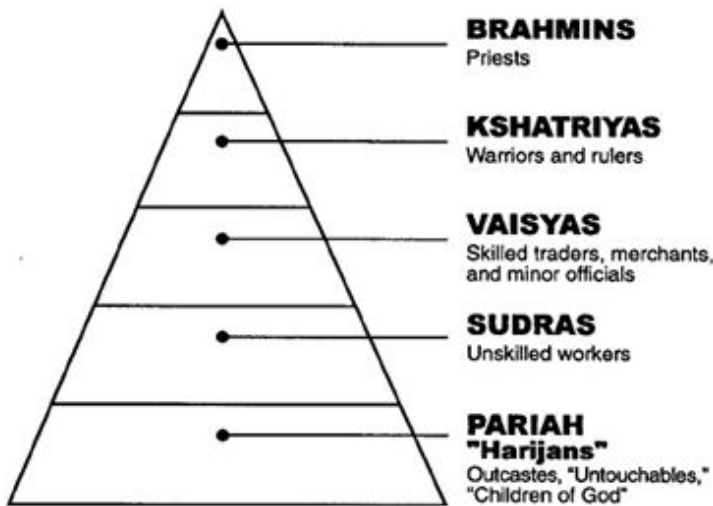
In state of individual practice, the definition of secularism is difficult to apply. Because in reality, religion is an individual dimension as well as a social activity that includes many aspects, which ultimately forces the state to intervene no matter how small it is. Moreover, even though Hinduism has what is called the holy book, as the religion of the majority of Indians it is still considered the religion of the earth (*ardli*), as the deposition of cultural values for thousands of years, so that religion in terms of individual and social activities eventually becomes difficult to separate. Whereas in the sense of social activity, no matter how small, it will have implications in the community life of the nation which also include political life. As a result, the policy of implementing a secular system eventually encountered many problems. More dilemma, religious issues have actually strengthened in the political arena, and have often become triggers of conflict and/or acute social violence due to the increased role of social media in religious teachings as well as in the establishing sense of a religious community. What and how the violence relates to (cyber) religion with socio-political life in India, the article describes and analyzes several cases of violence perpetuated by Hindu fundamentalists against Muslim minorities in India.

## **2. The Problem of Differences in Caste and Religion: A Record of Violence:**

In India, there are 4 (four) castes (varnas) that are commonly known, namely Brahmana (the caste of religious leaders), Knight (caste of government

rulers and soldiers), Waisa (caste of merchants and landlords) and Sudra (caste of workers and laborers). Apparently, there are still around 1000 castes of Paria (Pariah) who are lower than the officially registered Sudras. They are commonly known as the Daliths. The Daliths are often referred to as the untouchable caste, because physical contact with them is thought to cause ritual pollution (see the following illustration). This is because the Hindus of India have the view that this group called untouchable caste is the result of karma from a previous life that was full of disgrace, so they are reincarnated and born as despicable people.

*Figure 1: Four Castes in India*



As a result of this belief, the upper caste people treat them with contempt, some are humiliated more than animals. Based on this very dark social reality, the national figure of India, Mahatma Gandhi, tried to "raise their degree" through a respectable terminology in the form of the title Harijan which means children of God. Constitutionally, India through its constitution (article 17 of the Indian constitution) has formally prohibited the application of the concept of untouchable castes and prohibited its practice in any form. However, in reality, the social discrimination in many areas such in shopping centres, public restaurants, hotels and entertainment venues, roads, holy baths and other tourist attractions, continues to this day. As a result, in general they become isolated communities, which inhibit normal life. They find it very difficult to find work even among Hindus, and therefore they are also known as bounded labor. This is the reality of a structured cultural violence in the name (interpretation) of religion, a belief that causes most of the Dalith community to become backward societies on all fronts: education, work, and standard of living.

If such violence occurs against fellow believers, then what is the attitude of Indian Hindus towards interfaith communities, especially towards Muslims as the largest minority group in India?

In the historical record of India, Muslims have made tremendous contributions to the civilization of that country, both in the form of ideofacts (ideas and/or culture), socio-fact (social character), and artefacts (historical heritage in the form of buildings or in other forms). Most of the historical buildings in India today are relics of the sultanates that once existed in the country. Some artifacts from the Moghul/Mughal sultanate (1526-1875 AD). For example, some of them are: (1). Agra Fort in the city of Agra, Uttar Pradesh, North India; (2). Jahangir Palace (Jahangir Mahal) at PharyatanBhwawan, Orachha, Madhya Pradesh; (3). Queen Jodha's Palace (Jodha Bai Mahal) at Dadupura, Fatehpur Sikkri, Uttar Pradesh; (4). The Red Fort was the main residence of Kasir when Shah Jehan moved the capital from Agra to Delhi in 1639; (5). The Taj Mahal is the tomb of Mumtaz Mahal, which is on the banks of the Yamuna River, Agra, which was built by Shah Jehan in 1632-1653; (6). Akbar's grave, the tomb of Jalaluddin Muhammad Akbar was built 1604-1613 in Sikandra, on the outskirts of Agra, Uttar Pradesh; (7). Diwan-i-Khas (Shah Mahal) as part of the Red Fort, which used to be a place for the king to receive state guests; (8). BulandDarwaza, which was built in 1601 AD, as the main entrance to the Fatehpur Sikri palace, is 43 km from Agra; (9). Panch Mahal or Bagdir namely palace in Fatehpur Sikri, Uttar Pradesh; (10). Jama 'Masjid, as the largest mosque in India which was built in 1644-1656 AD; and (11). Humayun's tomb or Maqbaera e Humayun in Delhi father Jalaluddin Muhammad Akbar. In addition, there are many other relics with their respective advantages.

However, in contemporary Indian social reality, Muslims are instead placed in a marginal - peripheral position, and are often even subject to violence. India's historical span records a myriad of sequences of Hindu violence against Indian Muslims. Between 1954 - 1982, for example, there were conflict that killed 6,933 Hindu and more than 10.000 Muslims. Location and year of incidents of Violence against Muslims were: (1969), Nellie (1983), Bhagalpur (1989), Moradabad (1980), Mumbai (1992), Gujarat (2002), Bhiwandi (1984), Meerut (1982,1987 ), Muzaffarnagar (2013), Ayodhya (1992). Of the various anti-Muslim riots, the largest occurred in Calcutta (1946), Bihar and Garmukhteshwar (1946) following the Noakhali riots in East Bengal, in Jammu (1947) following the massacre of Muslims at Operation in Hyderabad, in Kolkata (post 1950) the Barisal riots; in the East-Pakistan riots (1964); in Gujarat (1969); in Bhiwandi (1984); in Gujarat (1985); in Bhagalpur (1989); the Bombay riots, Nellie (1983);, in Gujarat (2002); and, Muzaffarnagar (2013).

Of the various violence against Indian Muslims, at least some have occurred massively - sadistically - escalatingly, including:

- (1). The Nellie Massacre in 1983. This tragedy took place in the state of Assam, with nearly 1,800 Bengali Muslims (transmigrants) slaughtered by the Hindu Lalung Tribes People (also known as Tiwa) community in a village called Nellie. This tragedy has been described as one of the worst massacres since World War II with the largest victims being women and children. One of the reasons for this massacre was the result of a sense of hatred towards the "transmigrants". The Assam movement insists on removing the names of the Muslims from the election list and has asked for them to be deported from the state of Assam. This movement tapered off between 1981 and 1982, demanding that anyone entering the state of Assam "illegally" since 1951 be deported. The federal government was adamant against these aspirations, so that by the end of 1982 a movement to boycott elections emerged, even causing widespread violence. In response to the Nellie Massacre, the Tiwari Commission was finally formed. From a 600-page report submitted to the Government of Assam (1984) and the Government of Congress (led by Hiteswar Saikia) it was decided that the results of the investigation were not made public.
- (2). The Gujarati riots, which occurred in several places and at different times. During the 1963 riots, about 630 Muslims were killed. In the riots in Moradabad in 1980 about 2,500 people were killed. The government version only mentions the number 400 killed, but another version estimates 1,500-2,000 people, which even indicates that the police were directly involved in planning the violence. In the 1989 Bhagalpur Violence, an estimated 1,000 people were killed, believed to be the result of tensions over the Ayodhya dispute. Violence was carried out by VHP activists.
- (3). Hashimpura Massacre on May 22, 1987, which began in the city of Meerut - Uttar Pradesh. Initially 19 personnel from the Provincial Constabulary Armed Forces (PAC) allegedly arrested 42 Muslim youths from Mohalla Hashimpura (city area) who were taken in a truck to the outskirts of the city, near Murad Nagar - Ghaziabad district. They were shot and the bodies dumped in a water canal, but a few days later the bodies were found floating in the canal. This incident is said to be the cause of anti-Muslim riots. In May 2000, 16 of the 19 defendants surrendered (later released on bail), while the remaining 3 were dead. The trial of the case by the Indian Supreme Court (2002) was transferred from Ghaziabad to Sesi at the Tis Hazari complex (Delhi). This court is the most pending case.
- (4). Destruction of the Babri Mosque. The tragedy has been called by the BBC's Toral Varia the "pogrom/planned massacre" since 1990 (and that

the destruction of the mosque was only “the final provocation”), as Hindu rioters had been given access to information (allegedly by government officials) about the location of Muslim homes and businesses from non-public sources. The violence was widely reported as orchestrated by the Shiv Sena, a Hindu nationalist group led by Bal Thackeray.

- (5). Gujarat violence in 2002. Since partition, the Muslim community has continued to experience sectarian violence in Gujarat. In 2002, in an incident described as an act of “fascist state terror,” Hindu extremists carried out acts of violence against Muslims, which were called retaliation for violence by radical Islamists backed by Pakistan Intelligence. The starting point of the incident was the burning of the train in Godhra which was allegedly carried out by Muslims. During the incident, young girls were sexually assaulted, burned or killed. The violence was said to have been approved by the BJP (the Bharatiya Janata Party) ruling party, which refused to intervene, causing the displacement of 200,000 people. The death toll from the official estimate is 790 Muslims and 254 Hindus killed. However, other sources say 2,000 Muslims were killed. Chief Minister Narendra Modi is also accused of initiating and “condoning” the violence, for allowing police and government officials to step in, by “directing” rioters by giving extremists a list of Muslim property. However, in 2012, Modi’s name was cleared of involvement in violence by a Special Investigation Team appointed by the Supreme Court.

In 2007, Tehelka magazine released “Truth: Gujarat in 2002”. The report said the state government was involved in the violence, and stated that the so-called spontaneous act of revenge was, in fact, “pogroms”. According to Human Rights Watch, the 2002 Gujarat violence was planned, even the police and the state government participated in the violence. Human Rights Watch has reported on the extraordinary acts of heroism carried out by Hindus, Dalits and tribesmen, who tried to protect Muslims from violence. There is a field document, namely the Parzania Film, which is based on the Gulbarg massacre during 2002, containing the cruelty of Hindu extremists against Muslims, such as families being burned alive in their homes, women who were burned after being raped, and children who were dismembered. Rakesh Sharma considers this film to be one of the best documentaries on Gujarati violence in 2002. The Central Film Certification Agency has tried to ban the film, but in 2004 chairman Anupam Kher finally gave permission (censored version) to be shown.

Narendra Damodardas Modi, who was responsible for the 2002 Gujarat Violence, has been the Prime Minister of India since 2014. In this era of Modi’s leadership, violence against Muslims occurred again, and the most actual occurred in New Delhi in February 2020, as a series of protests by the people. Again, a result of the Indian Citizenship Law policy, the state has greatly

marginalized Muslims. The regulation that passed in 2019 allows non-Muslims from Bangladesh, Pakistan and Afghanistan, who enter India illegally to become Indian citizens. However, the same rules do not apply to Muslims. The protests against Narendra Modi's Bharatiya Janata Party (BJP) government have turned into a sectarian conflict as Hindu fundamentalists attack Muslim settlements about 18 km from the capital Delhi.

### **3. The Roots of Violence Behind Religious Interpretations :**

The right to freedom of religion in India is formally guaranteed clearly by the constitution, especially as summarized in articles 25, 26, 27 and 28. This arrangement of course also concerns Indian Muslims, who although less than 15% of the total population of India, their contributions to art, architecture, literature and politics have also been immense. The same thing in the struggle for independence, as reflected in the similarity of ideas of Maulana Kalam Azad, with Gandhi and Nehru, who worked hand in hand in the effort to expel Western colonialism. The first nationalist movement against British colonialism was spearheaded by the Moghul sultanate in 1857, which was officially called the first Indian nationalist struggle against colonialism.

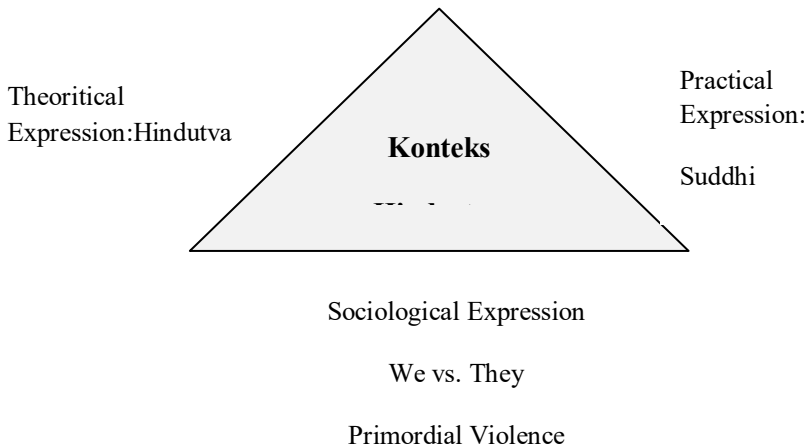
In the post-independence political reality, Indian Muslims have also shown their nationalism by choosing to stay in India when Pakistan was separated to form a Muslim state in 1947. They were more interested in the idea of secularism from the founders of the Indian state, and therefore chose to remain with India. Even now, Indian Muslims rarely show political appearances using Islamic symbols. The proof is that although the number of Muslims is close to 15% of the total population, very few identify themselves with political parties that carry the name Islam. The Indian Muslim League, for example, in India's history of independence only had 2 seats in Parliament, because for decades the majority of Muslim tended to support the secular Congress party. In fact, it was recorded that one Indian Muslim named Dr. Abdul Kalam had a super important contribution to India, because it was from his "hands" that various advanced technologies were born, including nuclear, so that the man was called the father of India's nuclear. It is not an exaggeration, if because of his extraordinary services, Abdul Kalam (15 October 1931- 27 July 2015) was finally elected the 11th president of India, from 2002-2007.

However, the socio-political reality of India shows that in fact Muslims face such an acute problem. They are always the target of violence as described in the previous description. These various anti-Muslim violence were almost all manifestations of a religious understanding. Because the average violence is an expression of the fundamentalist attitude of some Hindus who have the view that: Hindustan, the area where they live, has

the meaning of land for Hindus, and therefore it is not suitable for non-Hindu residents to live in. This means that as long as the Indians have a religion other than Hinduism, they adhere to immigrant values, and because of that their spirit of nationalism towards Hindustan (Indian land) is always questioned. It is on the basis of that logic that Hindu fundamentalists in India, even since the colonial era, had a program called Shuddi, namely the Indianization of Muslims. This means that before Muslims became Hindus, they were not yet worthy of being called Indians.

Anti-Muslim sentiment continued to be socialized until the independence era. They took political steps including in the contemporary context, namely building a political organization in the form of the Bharatiya Janata Party (Bharati/India People's Party) complete with various underbows. Primordial anti-Islam sentiment in all manifestations of ordinary issues is echoed, especially when it comes to mobilizing support for Hindu constituents in every campaign. In the run-up to the 1991 elections, for example, the BJP came up with the issue of a mandir (temple) for Lord Rama in Ayodhya which had actually been exploited since 1934. This led to the destruction of the Babri mosque in Ayodhya - Uttar Pradesh in 1992 with thousands of Muslim victims agitated with destruction. . The BJP and all its underbows, such as the Visma Hindu Parishade (VHP) and Rastriya Swayamsevak Sangh, stated that the former temple (built in 1500 BC) was in the state of Uttar Pradesh that was demolished by the Moghul dynasty in 1500 AD, then a mosque was built on it.

Through the exploitation of this issue, the BJP tries to raise awareness among Hindu groups to support it in the elections. The BJP even formed a coalition with the Bahujan Samaj Party, another Hindu fundamentalist party, which on March 15 1991 ransacked the grave of Mahatma Gandhi, a pioneer of Indian secularism. The BJP campaign became known as "Hindustan (Indian) Nationalism". This has become one of the basic principles underlying the militant Hindu nationalism movement, namely the desire of Hindus to apply their various teachings and traditions as an absolute basis for the existence of India. Hindus who make up more than 82% of the total population of India feel disappointed because they have to accept the reality of the Indian political system where the existence of minorities must be recognized as equal to them, without leaving a single symbol that can show that they are the majority. Whereas India's neighbors, such as Pakistan and Bangladesh, made Islam the official state religion, or Sri Lanka with its Buddhist religion. Based on this thought, finally, from the epic teachings they understood, two important ideas were formulated in the Indian Hindu nationalism movement: Hindutva (Hindu ethos) and Hindurashtra (Hindu Nation). These two ideas were finally formulated in the spirit of Akhan Barat, namely reuniting India - Bangladesh - Pakistan in a Hindustan nation state (see the following illustration).

**Figure 2: Two Ideas of Akhan Barat Teks**

This idea was seen by Hindu militants as an attempt to re-establish self-respect that “collapsed” as a result of the unilateral actions of the Muslims in 1947. This idea was especially loudly echoed by the militant Hindu organization Rashtriya Swayamsevak Sangh (RSS), the underbow of the BJP. The BJP is indeed the embodiment of the Hindu nationalist movement in expressing its various principles in the form of a political party. The party that has risen in popularity especially since the 1990s is a development of the RSS struggle forum founded by a high-caste doctor named Keshav Baliram Hedgewar in 1925. RSS or the National Volunteer Corps, which was founded after the Hindu-Muslim conflict in the 1920s, was formed to promote values. Hindu values and interests based on the historical story of Mahabharata - Ramayana. Since its inception, this organization had anti-Muslim feelings and was inspired by a feeling of pride and a desire to unite the majority of the Hindu community. In order to achieve this idealized goal, teenagers were recruited into shakhas (branch branches) to be trained in strict discipline and combat skills. The RSS already has about 30,000 shakhas of more than a million members, who can be identified by their uniforms: white clothes - maroon trousers.

RSS militancy has been seen even after India’s independence in 1947. At that time RSS was busy criticizing Gandhi who was accused of being pro-Muslim through his policies of egalitarianism and secularism. The RSS sympathizer, Nathuram Godse, even shot Gandhi on January 30, 1948, so that the organization was banned. However, in the 1950s this organization was formed again, where Hedgewar was replaced by MS Golwalkar who was influenced by some of Hitler’s primordial racist thoughts. In the 1970s many RSS officials were arrested by Indira Gandhi for opposing the emergency law, so the RSS changed its strategy towards a more diplomatic

one, at least on the surface. RSS showed a social face and is involved in helping victims of natural disasters. As an effort to expand its influence, RSS formed 20 underbrows with different names that work around farmers, workers (laborers), students, and fishermen, which have managed to reach around 20 million people. After feeling strong, in 1980 Hindu nationalists then founded the BJP to appear in elections.

#### **4. From the Theology of Tolerance to Competition of Interest :**

From the previous description, it is clear that India by Hindu fundamentalists is interpreted as Hindustan, which means the land for Hindus. This logic eventually gave birth to a consequence of religious understanding in the form of Hindutva (Hindu ethos) and Hindurastra (Hindu nation) which they wanted to apply as basic values for social life - as a state. This logic is what in political practice eventually gives rise to extreme behavior and policies because they view that communities that do not follow Hindu beliefs, although ethnically Indians, were born and raised on Indian soil, but they are not seen as an integral part of the Indian nation. In fact, their existence is labeled as people who have no loyalty to the Indian blood. This model of religious practice is what ultimately fosters a socio-religious life with primordial and conflictual/violent nuances (see the previous scheme).

Hindu nationalists in promoting the masses generally manipulates several main issues, namely: (1). the history of the Muslim conquest of India as an excuse for violence. They advocate that in the past the Islamic conquerors had raped Hindu women and destroyed places of worship. In a more modern historical context, they advocate that since the Partition (India-Pakistan in 1947) Indian Muslims allied themselves with Pakistan and possibly terrorists, therefore Hindus should retaliate against past and present mistakes and reaffirm their pride. (2). The actions of anti-Hindu and anti-India militant groups in Kashmir and Pakistan also appear to have reinforced anti-Muslim feelings in India, thereby strengthening support for this Hindu nationalist party. Hindutva's discourse depicts that Muslims are seen as traitors and enemies of the state, and their patriotism is suspected. (3). Higher fertility rates among Muslims also seem to be a theme in fundamentalist Hindu rhetoric, which is said to be part of a plan to turn Hindus into a minority in their own country. The BJP argues that demographics played an important role in Indian elections. The higher the number of Muslims in the election, the higher the likelihood of moderate parties agreeing to the demands of minority groups (Muslims). (4). The number of Harijans (untouchable caste) - especially those who have experienced social mobility - Those who moved to become Muslims due to disappointment in the inhuman treatment of the caste system against them also became a political commodity compared to making internal corrections to the inhuman implementation of caste against

the daliths / harijan. (5). Cultural nationalism (Hindutva: Hindu ethos, ajeg Hindu) is also often used as an excuse for cases of violence by the Shiv Sena. On this issue the Shiv Sena claims to speak for the context of the Maharashtra people, but the reality is rapidly changing rhetoric by inciting violence against Muslims. Shiv Sena was involved in the 1984 violence in the town of Bhiwandi, and the Bombay violence in 1992 and 1993. In both cases, Sena received assistance from the police and local officials. Prior to that, violence caused by the incitement of the Shiv Sena occurred in 1971 and 1986. According to SudiptaKaviraj, Vishva Hindu Parishad (VHP) was also involved in religious conflicts and even started in the Middle Ages.

The fact is that anti-Muslim violence is also often used as a diversion to the issue of upward mobility from low caste (Harijan) caused by economic expansion. Violence has become a substitute for class tension. That is, rather than dealing with claims from the lower class of one religion (fellow Hindus), it is better to see (and pinpoint) the problem to Muslim (and Christian) issues which Hindu fundamentalists call them (Muslim-Christians) not "completely Indian" because of their religion. In fact, Hindu fundamentalists have even gone so far as to portray those who carry out attacks on these Muslim - Christians as "heroes" defending the majority of Indians against "anti-citizen" threats. Muslims are seen as suspects and their loyalty to the country is questionable. Actually, not only against Muslims, anti-Christian violence has also thickened in India, which is said to be not part of Indian citizens, just because they are of different religions. Violence can range from forced reconversion from Christianity to Hinduism, distribution of threatening literature, to the destruction of Christian graves. In Orissa, starting December 2007, Christians were heavily attacked in Kandhamal and in other districts, as well as the destruction of homes and churches. Since September 14, 2008, there have been a lot of violence against the Christian community in Karnataka. An Australian missionary, was burned while sleeping in his station wagon in Manoharpur Village in the Keonjhar district of Orissa in January 1999. In its annual human rights report for 1999, the United States Department of State listed more than 90 incidents of anti-Christian violence. In Madhya Pradesh, two Statues in St Peter and Paul in Jabalpur were burned. In Karnataka, religious violence targeted Christians in 2008.

The political maneuvers of Hindu nationalists in India by exploiting primordial sentiments, were not in vain. The BJP, which has the lotus flower symbol, for example, slowly but surely succeeded in increasing its supporters in every election, starting from 2 seats (in 1984), increasing to 86 (1989), 114 (1991) and 160 (1996). Again, the exploitation of religious sentiment which became a political commodity in 1996. L.K. Advani, for example, campaigned ahead of the election: "when our government takes over New Delhi, a temple will be built in Ayodhya". Meanwhile Ashok Singhai (chairman of the World

Hindu Council. Visma Hindu Parisadhe) stated: "The next government of India will be a Hindu government. If people don't like it, they can go to any country they like."

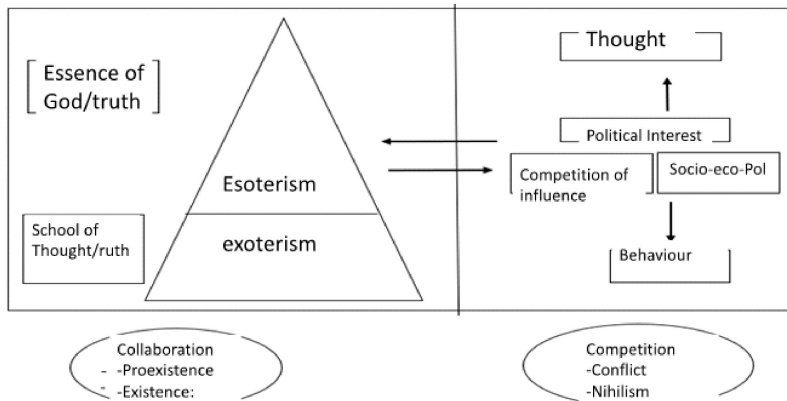
From this perspective, it is obvious that the religious spirit has been mixed in such a way with the spirit of interests. When religion is wrapped in various interests, religious sacred values are often used as a means of radicalizing competition, so that what happens was a dispute or conflict even though it seems to have a sacred mission. The essence of truth and one divine essence (esotern dimension of religion), which are very sacred, have been degraded by political interests. Many circles of interest immediately convicted that the location of the problem was in an exotern dimension, at the level of interpretation (theoretical expression) and religious practice (practical expression) by its adherents, which gave rise to various different schools of thought and even different religions. This difference in the end has led the ummah to a fragmented condition that has led to a situation of friction or even conflict. This analysis is oversimplifying or even misleading. Because when the expressions of the various different schools of thought are still directed at the great values of divinity and / or the essence of the value of truth, then the differences are not appropriate to create conflicts. There are too many historical stories of figures from different religions and/or madzab making such noble friendships, and not a few religious figures have dedicated their lives to communities that are also different religions. That is, when the expressions of different interpretations are still directed at something sacred about the majesty of God, then the reflection that appears in life will still be in the form of greatness too, namely the attitude of peaceful co-existence (living side by side with peace) or even pro-existence (life). Side by side peacefully and even soulfully without contradicting differences. Because each of them has the same goal, namely to reach the essence of God's love.

Religious expression in general, only becomes problematic when the focus has shifted from something that has a sacred purpose to become profane, namely worldly-human interests, even though the clothing is still labeled with religion. When this attitude emerges, that's when the spirit of tolerance (the spirit of co-existance and pro-existence) slowly fades and can even become extinct. This is because the sublime essence of truth has been reduced in such a way by political interests even though it is still radicalized by rhetoric "in the name of God". Fighting for God, finally becomes a very scary jargon (see the following illustration). Things like that are happening in the context of politics and religion in the socio-political constellation in India.

Many social scientists clearly see that the acts of violence experienced by Indian Muslims are actually supported by the political party BJP and the Hindu nationalist volunteer organization RSS and the underbrow of the Shiv Sena. This party has no longer implimented equal citizensip that determine

Figure 3: Religious Interpretation and Political Interest

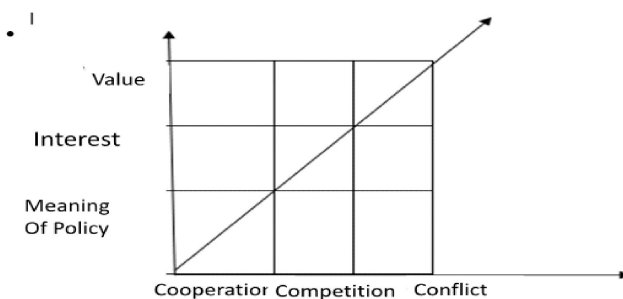
## Religious Interpretation and Political Interest



equal participate activities given by the state previously as conceptualized by Turner (1990). They use violence against Muslims as part of a larger electoral strategy. Homicides are much higher in areas where the BJP still faces equal competition than in areas where the BJP is already strong. In the 1989 elections for example, northern India then saw an increase in regular attacks on Muslims, proved the BJP was successful in both local and state elections. The BJP built Hindu militancy - and itself as the party representing it - by exploiting anti-Islamic sentiment. According to Ram Puniyani, Shiv Sena won the election because of the violence of the 1990s, and the BJP won in Gujarat after the 2002 violence. In this context - in political analysis borrowing David E. Apter's opinion (1990)- when interests (political or economic) have been sanctified by a value (Hindu and anti-Muslim sentiment) intensively and continuously in the end can mobilize greater support (see the following illustration).

Figure 4: Political Interest and Anti Muslim Sentiment

## Political Interest and Anti Muslim Sentiments



**Figure name and number and change to English**

In this context the BJP strategy has indeed shown extraordinary results. Through its unique characteristics, namely exploiting the issue of ethnic, racial and religious identity for the interests of its power-politics, the BJP has indeed always been under repeated attacks from secular forces. However, for Muslims the various campaigns launched by secularists who seem to defend Muslims and other minorities, seem no longer interested lately. For Muslims, the phenomenon of the last three decades has shown that the support of Muslims for secular parties such as the Congress party cannot guarantee "security". They always feel insecure from the "threat" of exploitation of anti-Islamic sentiment by BJP figures, but at the same time they also "do not receive significant protection" from the leaders of the Congress party.

As a result of this tragic experience (especially in the early 1990s), Muslims made extreme political maneuvers by directly approaching the source of the "problems" they were facing. Instead, they approached them to ingratiate themselves with these "anti-Islamic" figures by giving them voice support. This calculation is of course based on an analysis of various anti-Islamic conflicts that have occurred, including on the events of 6 December 1992, when VHP and Bajrang Dal members destroyed the 430-year-old Babri Mosque in Ayodhya. The rationale used is the claim that the Babri mosque was built on the birthplace of the god Rama. The rioting following the destruction of the mosque has left more than 1,200 dead. The Congressional Research Service even recorded 2000 deaths in the violence. It was noted that the destruction of the Babri Mosque had indeed provoked Hindu vs Muslim riots in Mumbai. The unrest has even changed the demographics of Mumbai, as Hindus moved to Hindu-majority areas and Muslims moved to Muslim-majority areas. In fact, due to the 2002 Gujarat riots, many of Ahmedabad's buildings were burned down. According to the American Progressive Alliance investigation (11 May 2005), 790 Muslims and 254 Hindus were killed, 2,548 injured, 223 people missing. The riots left 919 women widowed and 606 children orphaned. Tens of thousands have become refugees. Like the previous tragedies, this tragedy was also pointed out as a form of state terrorism in the form of "organized political slaughter" and not just "riots". It is reported that According to New York Times reporter Celia Williams Dugger (reference), local police, who witnessed the incident took no action on the attacks on Muslims and their property. Moreover, the fact is that violence is generally not widespread, but is limited to certain cities/areas according to local socio-political conditions. In fact, there are many cities where Muslims and Hindus live peacefully together with almost no incidents of sectarian violence. Economic competition between Hindus and Muslims also turned out to result in planned riots in which Muslim

businesses were specifically targeted. In fact, there is an additional argument: that in fact the violence perpetrated by Hindu fundamentalists has finally received “justification” from the Allahabad Court in 2010 through its decision that the site was previously a Hindu monument before the mosque was built on it. This decision is claimed to be based on evidence from the Archaeological Survey of India. Subsequently, in 2012, the name Narendra Modi (leader of the BJP and leader of Gujarat during the riots) was also cleared of involvement in violence by a Special Investigation Team appointed by the Supreme Court.

The reality of “involvement and/or partisanship” of this country is of course a serious concern for Muslims in addressing Indian politics, including elections. Muslim voters, for example, have recently been seen voting for candidates they think will serve them well, rather than voting on the basis of ethnicity or religion. The surveys also show that Muslims consider poverty, unemployment and education to be their big issues. In fact, all of this was ultimately related to their security as a minority being the target of Hindu nationalists. Therefore, the strategic step they took was to “ingratiate” the Hindu nationalist figures so as not to become too dangerous for them, or even if possible to protect them, something that the Congress Party government could not provide.

Based on these calculations, Muslim leaders finally mobilized Muslims to play a more active role in the 2014 election by providing support to the BJP. As a result, if in previous elections many Muslims tended to a priori - because whoever the party was in power, their fate remained the same, namely being the target of anti-Islamic sentiment - then in the 2014 election it is expected to be more concerned. Through these two extreme political steps, Muslims calculated that the BJP figures could be “tamed” by their anti-patronizing attitude towards Islam or even hoped to provide protection for Muslims. As a result, partly due to the support of this Islamic vote, Narendra Modi is considered controversial because of what happened during one of the worst sectarian riots in the nation’s history in 2002, when hundreds of Muslims were murdered in the state of Gujarat, eventually becoming prime minister in India on the vehicle of the Hindu fundamentalist party, BJP in 2014-2018 and continues in 2019-2023. Indeed, at the start of his reign in the first period in 2014, Modi seemed to show a friendly face towards Muslims, when he stopped his speech when he heard the call to prayer (prayer call for Muslims). This attitude is even spread through social media. However, the original character of anti-Muslim politics has returned to Modi, which is manifested in the Indian Citizenship Law which has greatly marginalized Muslims. In fact, Modi seemed to approve of the violence of the Bharija Janata Pary (BJP) supporters against Muslims who protested against the policy he initiated. Dozens of Muslims were killed, hundreds injured, plus the homes and shops of Delhi Muslims were subjected to arson. Various videos about

the cruel persecution by Hindus of Indian Muslims have even provoked a reaction from the world community, even circulating the hashtag #Shame On You India.

## 5. Closing :

Since its establishment, India has indeed had a secular and democratic constitution which is based on equal rights for all citizens regardless of religious differences and other primordialisms. In other words, the Indian constitution normatively guarantees complete freedom on religious matters, as a fundamental right. The Indian Constitution in chapter III regulates this issue in the term Fundamental Rights. Article 15 regulates this matter in detail in several paragraphs: (1). The state must not discriminate against citizens only because of religion, race, caste, gender, place of birth. (2). There must be no citizens, only for reasons of religion, race, caste, gender, place of birth are restricted in terms of: (a). access to shops, restaurants, hotels and entertainment venues; or (b). use of wells, tanks, baths, roads and public places maintained/managed (in whole or in part) by the state dedicated to the general public. (3). Nothing in this article prevents the state from making special provisions for women and children.

However, in political reality, in India there is a phenomenon of exploitation of primordial sentiments in an extraordinary way amid the principles of secularism which are agreed as one of the principles of the state. All of these socio-political problems in India, if we look closely, seem to be a series and/or continuity from upstream to downstream, namely starting from problematic religious understanding (theoretical expression) intensified by social media and thus become cyber religion, giving birth to problematic religious practice (practical expression), and in the end it gives rise to publicity problems. (sociological expression) which is also problematic in the end. All these problems occur because the great values of religion have been misused by the profane values of interest. These have become acute problems in the socio-political life of India to date especially in the era of increased social media.

At the intra-Hindu level, it is like the case of caste. Formally, there are indeed many regulations that try to solve the problem of caste and women in India, but in implementation it seems as if the policy had not been applied. The classic reason is that this problem is an acute and generational cultural problem, even affecting most of the political elite in India itself. At the external level (relations between religious communities) it becomes even more problematic. The political level seems to be not only lodged at the ideological level of thought, but also had been manifested in political competition which was then radicalized through primordial (anti-Islamic) issues. This was done continuously, and proved effective in mobilizing the support of Hindu

constituents. The support and or the number of seats the BJP won from the 1984-1996 elections, for example, continued to show an increasing trend. Even in the 2014 election, the BJP spectacularly got 39% of all voters' votes, so that it could win 282 seats or 51.9% of all seats in parliament, considering that the elections in India adhere to a district system, namely the first takes all, so that in a district even though The BJP only won the difference of 1 (one) vote, it immediately won representatives from the district concerned. As a result, Narendra Modi, the BJP figure most responsible for anti-Muslim violence in Gujarat, was finally able to appear as PM India as a result of politicization of (cyber) religion.

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Chapter

23

## Digital Nomads in Indonesia: Exploring Public Perceptions, Policy Implication for Government

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### Abstract :

This research examines the impact of digital nomads in Indonesia, focusing on public perceptions and policy implications. The study identifies prevalent topics and sentiments by analysing data collected from social media conversations using the Brand24 platform over a 30-day period. The findings highlight the importance of regulatory measures for visa issues and foreign worker concepts. The research also explores the decision-making process of digital nomad tourists and emphasizes the need to address factors that enhance a destination's attractiveness. It notes that non-social media platforms have a broader reach, but social media offers social engagement features. Discussions in digital media cover various tourism-related topics, such as waste management, digital payments, and post-pandemic digital transformation. The article recommends prioritizing convenience, reliable internet connectivity, natural beauty, and diverse culinary options to attract digital nomads. To address challenges in digital payment adoption, the suggestions include government support, partnerships with payment providers, public awareness campaigns, infrastructure development, and training programs. These measures aim to improve the tourism experience,

streamline transactions, and contribute to the growth of Indonesia's digital economy. Overall, this research provides valuable insights into digital nomadism in Indonesia and its socio-economic impact.

**Keywords:** digital nomads; Indonesia; public perceptions; policy implications; destination attractiveness.

### **Introduction :**

In the era of a world without boundaries and without being limited by space and time, there is a new phenomenon where workers can carry out their activities from anywhere, even far from the workplace. This phenomenon is called a digital nomad. Social and technological changes that allow flexible and spontaneous work drive digital nomads. Makimoto and Manners introduced the term "digital nomad" in 1997 to describe the impact of technological advancements on people's lives. They predict that mobile and portable technologies will enhance work and leisure, leading to new lifestyles where individuals become free from time and location constraints (Makimoto, 2013). Thus "digital nomad" describes a category of mobile professionals who perform their work remotely from anywhere in the world by leveraging digital technology. The enthusiasm around remote and independent work has gained momentum rapidly in recent years. The media often uses the digital nomad phenomenon as an example of highly location-independent work.

The digital nomad phenomenon requires the meaning of "home." The traditional understanding of "home," typically associated with a geographical sense, changes, leading people to interpret it no longer exclusively in geographical terms. Digital nomads (mobile transnational online workers) feel comfortable and "at home" in the second home. When it is inseparable from the participation of a significant other, namely people they consider important and meaningful in their lives and people with whom they have an emotional bond. Even if families are not together in digital nomadic activities, they want a technologically easy environment to connect with their families (de Loryn, 2022). Research conducted by de Loryn (2022). revealed that work in a nomad environment relies on digital technology, including programmers, photographers, web designers, journalists, writers, online retailers, and English teachers.

Digital nomadism provides opportunities for the growing co-working space industry. Co-working space-based digital nomads provide benefits. They work as well as get pleasure by exploring the world. The (first) digital nomad is driven to live a balanced life between work and pleasure. Second, they value freedom of movement. Third, the nomadic lifestyle helps them balance leisure and work. Fourth, digital nomads tend to use community-oriented workspaces such as co-working environments. Digital Nomad

increases work productivity and balances time effectively. Co-working space is a work habitat and a part of the nomad lifestyle (Olga, 2020).

Work productivity for digital nomads in a pleasant environment requires high discipline. Olga tends to see digital nomads as a workgroup with high autonomy and no problem managing productivity at work and time in her free time. Cook warned that digital nomads have problems getting to work and filling their free time in a new environment. This problem is related to balancing work and non-work problems (Cook, 2020). This time management can be from different time zones, so for digital nomads, the same time zone is the basis for consideration. It is a factor to explain why Portugal and Bulgaria are popular tourist destinations for digital nomads in Europe. The effectiveness of working in a co-working space requires high self-discipline. To complete Cook's explanation, to get work done, digital nomads rely heavily not only on their technology but also on the ability to find and use an environment in which they can do productive work and use their technology. Digital nomadism is indeed considered one of the most mobile trends, but they pay attention to the location and the environment in which they work productively (Nash, 2021).

In Indonesia, people have become aware of the presence of digital nomads since the story of Kristen Gray went viral on social media. Reports about Gray were not only in the media in Indonesia, but an overseas website <https://www.buzzfeednews.com/> also posted news about Kriten Gray and his female partner entering the territory and living in Bali during the early period of Covid-19 when other countries closed their borders. Gray intends to sell an e-book about how to enter Bali in the pandemic era. He also promotes that the cost of living in Bali is cheap even with a high lifestyle. Gray's viral tweet has two meanings. First, the Indonesian government and people know that digital nomads exist in Indonesia when regulations still need to be ready. Second, there is a push for digital nomad actors, especially from the West, to enter Indonesia or Southeast Asia.

Studies on digital nomads have increased since the pandemic, where workers can work at home or from home (WFH). Bahri and Widhyharto (2021), in an article entitled Social Network Analysis (SNA) on #Kristengray Hashtag: Understanding Gentrification Side Effects Behind the Digital Nomad Phenomenon, show that there is 51% negative sentiment towards #kristengray and #digitalnomad. Most of them proposed deportation for Kristen Gray. 49% of Twitter users react positively and try to defend Kristen Gray. Interestingly, the users who reacted negatively were mostly Indonesian people, while those who reacted positively were from the international community, especially Europe and America. On the one hand, international voices want Bali to host digital nomads, but on the other hand, there are concerns because of this negative sentiment.

Another significant finding is the potential for self-isolation from adopting a digital nomad lifestyle. The presence of digital nomads can lead to increased social costs and unequal commercialization, posing a threat to local businesses. Specifically in Bali, the phenomenon of gentrification between foreign digital nomads and residents is evident across several aspects. Firstly, an economic disparity allows digital nomads to access better facilities than residents. Secondly, there needs to be more development of human resources between the two groups. Lastly, differing values about gender and sexual diversity further contribute to the differentiation between digital nomads and the local community.

Rahayu, Kusumastuti, and Puspitosari (2022) conducted a study titled "Sentiment Analysis of Digital Nomads in Indonesia: A Case Study in Bali." The results show that there are more positive sentiments than sentiments. The positive sentiment is that digital nomads offer freedom and the potential to balance work and personal life. Based on the results of interviews conducted by the author, being a digital nomad frees them from conventional work environments because of the flexibility they currently get. The second thing the writer found relates to the context of the self-fulfilments of digital nomads in their location. This self-fulfilment is through the involvement of digital nomads with local communities, which the author mentions as their social needs. In interviews conducted by the author, self-fulfilment by contributing to the local community is through volunteer activities such as cleaning rivers and collecting trash on the beach.

This paper contains concerns about regulatory gaps related to digital nomads in Indonesia. It refers to the case of Kristen Gray, who violated visa regulations. The intended violation is when a work activity is in the designated country. However, the author needs to report whether it is not easy to identify whether they are working or not. Important steps need to be taken by the government to deal with the digital nomad phenomenon in Indonesia so that it does not cause further losses, especially the potential for taxes, in the future, as the author mentions at the end of his writing.

Studies on digital nomads conducted in Indonesia generally use digital methods, such as sentiment analysis and Social Network Analysis of conversations conducted by social media users in Indonesia. It can be seen from the crawling of the data using the Indonesian keyword. It is different from the study conducted in this paper. Keywords for crawling data used Indonesian and English. The aim is to extract data from the comments of digital nomads. In addition, the data presented in this research comes from various social media platforms. The difference in approach is the novelty of this study.

**Research Problem :** Compared to several Southeast Asian countries, Indonesia is quite behind in seizing economic opportunities from the presence

of a new phenomenon, namely population movement on a global scale for work purposes, namely digital nomads. The slow pace of regulation regarding digital nomad residence permits indicates the difficulty in identifying whether they are working or not, as observed by the author. Opportunities to gain foreign exchange are from data from the 2023 State of Digital Nomads, which states that most digital nomads come from the United States, 22,689,038 or 49 percent of the total. Judging from the preferred city, one city in Indonesia gets a high rating or ranks 3rd for female digital nomads, namely Canggu, with a rating of 4.38. Other cities included in the 15 favourite cities in Southeast Asia are Chiang Mai, Bangkok, and Kuala Lumpur. However, if we look at the 30 cities most frequently visited by digital nomads, women from Canggu are not included. Among the 30 cities, many male digital nomads visited, two cities in Indonesia visited the most: Canggu (ranked 14th) and Ubud (ranked 27th). What is interesting is that Jakarta is an attractive city to travel to for female digital nomads.

After the viral case of Kristen Gray, the government began to improve. The government has made accommodative efforts to read the potential of digital nomads. The government is even exploring the potential of cities other than the cities in Bali to host. Apart from the government, community support needs an increase. Regarding visas, the Ministry of Tourism and the Economy took the initiative to create innovations and non-fiscal incentives by issuing digital nomad visas. Immigration authorities (Ministry of Law and Human Rights-Indonesia) have issued Circular Number IMI-0740.GR.01.01 of 2022 concerning the issuance of a "Second Home Limited Stay Visa" (second home visa) and "Second Home Limited Stay Permit" or ITAS second house. The circular letter was on October 25, 2022. This policy supports foreign citizens or ex-Indonesian citizens to live in Indonesia using a second home visa and is free to stay for up to 10 years. The Second Home Visa and Temporary Stay Permit are used "not in the context of work" (Chapter 1, Definitions numbers 5 and 6).

The 2023 State of Digital Nomads statistics shows that Indonesia is one of the countries that are digital nomad destinations. The hope is that the presence of digital nomads will have a socio-economic impact by increasing people's welfare and contributing to completing the demographic bonus in Indonesia. In contrast to backpackers, digital nomads have a good socio-economic status. There is economic potential here. On the other hand, digital nomads have links to aspects of government regulation (central and regional).

The two things above are the background for paying attention to two issues. The first is about the basic considerations of digital nomads in choosing tourist destinations in Indonesia. Studies in the context of digital nomads provide information to digital nomads in choosing a place, considering the comfort, affordability, and friendliness of local people towards Westerners (Thomson, 2018, p. 3). They also consider supporting factors such as various

international food choices, cafes that support working, and workplace flexibility (co-working space) (see Chiang Mai study).

Digital nomads in Chiang Mai are reconfiguring the support industry there. Digital nomads choose a destination based on capacity, have information/knowledge about the destination, have a mandatory basis, and have personal inclinations. The challenge for the government is how to increase the capacity of digital nomads to reach their destination (population characteristics, local traditions, and facilities), increase their tendency to come to tourist attractions and communicate complete information and knowledge about tourist/work destinations.

The second factor is the regulatory impact of digital nomads. Their presence requires a government policy response in the tourism sector related to their level of readiness. The significance of this research -socially- helps the government's efforts to improve people's welfare through development in the tourism sector. There are many issues related to digital nomads in Indonesia. These issues that still need to have regulated by the Indonesian government include visa issues (as in the case of Kristen Gray in Bali) and the concept of foreign workers (gig jobs, freelance).

The infrastructure and structure of information and communication technology help the activities and mobility of its users in a global context. Using information and communication technology, socio-economic and socio-psychological activities can occur in an integrative/convergent manner without having to bind themselves to a particular area and time. The user's information and communication technology can carry out socio-economic activities while simultaneously carrying out socio-cultural (lifestyle) and socio-psychological (entertainment, recreation) activities. They can work as well as live as tourists. The term to describe this social phenomenon is a nomadic tourist or digital nomad because of their nomadic activities from one area that is a tourist destination to another without having to give up their social role as workers. They carry out activities as workers using digital technology. Because of that, they are called digital nomads, a social phenomenon that describes the detraditionalization of workers' social relations structure. Based on the background and the formulation of the problem above, the research questions are:

- a) To describe the public's views of the presence of digital nomads in Indonesia.
- b) To describe the public's discourse on the policy of Indonesia as a second home country.

### **Methodology :**

**Research Approach** This research used a qualitative approach with descriptive data analysis. A qualitative approach explores public perceptions

of digital nomads in Indonesia. In contrast, descriptive data analysis we used to identify the topics and sentiments that most often appear in conversations on social media. Research Design This study uses a content analysis design using data from the Brand24 platform. We collected and analysed data from social media related to digital nomads in Indonesia through content analysis.

The population in this study are all social media users who talk about digital nomads in Indonesia. We take the sample from Brand24 data in the form of posts and conversations related to digital nomads in Indonesia during the specified research period. Data Collection. We collected the data from the Brand24 platform. Brand24 is a social media monitoring platform that allows users to monitor and collect data from various social media such as Facebook, Twitter, Instagram, and others. The data collection period is 30 days, from March 13 to April 12, 2023. This paper uses Boolean operators with the search terms "Digital AND Nomads OR Nomad OR Nomade OR Nomaden AND Indonesia OR Bali, Language: English AND Indonesian" to retrieve information in Indonesian or English. This research also conducted data mining in digital media within the timeframe of February 19, 2023, to January 20, 2023, utilizing Brand24 with the following keywords: "Indonesia as a second home country", "devisa," "digital nomad", "pelancong digital", "regulasi", "kesempatan kerja".

Data Analysis Techniques. We collected data and processed it using the content analysis method. This method involves selecting analysis categories, coding data, and interpreting data to identify the topics and sentiments that most frequently appear in conversations on social media. Data Validity and Reliability To ensure the validity and reliability of data, researchers make independent observations of the data and analyse the results together. In addition, researchers will use triangulation techniques to strengthen data analysis and ensure the accuracy of the findings.

### **Findings :**

Despite the widespread usage of social media in discussing digital nomads, non-social media has emerged as the platform with the highest media reach. Reach refers to the number of users who have viewed or interacted with the posted content and provides insights into the total number of people exposed to the content. While social media continues to play a significant role in shaping the interests and preferences of digital nomads, non-social media platforms offer a wider reach and greater potential for attracting a diverse range of audiences. By leveraging the strengths of both social and non-social media, stakeholders in the tourism industry can better engage with digital nomads and create a more compelling tourism experience.

While social media has the highest usage for discussing digital nomads, it is important to note that non-social media has the highest reach, meaning

the number of accounts that have viewed or interacted with the content. On the other hand, social media reach reflects the total number of people who have seen the post.

Table -1: Mention

Metric	Value
Mentions	400
Social media mentions	218
Non-social Mentions	182
Number of Positives	79
Number of Negatives	42
Estimated Social Media Reach	478497,5
Social media interactions	1091
Social media likes	975
Number of Shares	0
Non-Social Reach	1247271,67
AVE	106555
User Generated Content	335

One hundred fifty-two communication message channels talk about digital nomads. The most used channels for discussing are blog-based and Twitter-based channels. Twitter media has the same characteristics and functions as blogs: the media for delivering messages. In contrast to Facebook, where friendships drive user connections, the interest in specific issues drives Twitter’s users. In the context of this article, active discussions about the digital nomad issue take place on Twitter.

While digital nomads remain the most talked-about topic, the island of Bali stands out as the most frequently mentioned issue, with more mentions than Indonesia. Discussions related to digital nomads cover a broad range of topics, including travel and accommodations, lifestyle, and the island of Bali, with Ubud being a particularly popular destination. Other countries frequently mentioned in the conversation include Thailand and Vietnam, suggesting that digital nomads are also increasingly interested in exploring other parts of Southeast Asia. By understanding the key issues that drive discussions around digital nomads, stakeholders in the tourism industry can better cater to the needs and preferences of this growing demographic.

Based on social media posts, potential visitors are attracted to tourist destinations that offer natural beauty, comfortable weather, diverse culinary options, reliable internet connectivity, favourable currency exchange rates, and a lifestyle that suits their interests. Government tourism-related policies like visa policies are also important for prospective travellers. Discussions about this are visible in the following posts:

*Best cities for digital nomads Lisbon, Portugal Bangkok, Thailand Madrid, Spain Seoul, South Korea Delhi, India Dubai, UAE Ho Chi Minh City, Vietnam Jakarta, Indonesia Kathmandu, Nepal Rotterdam (News - <https://www.express.co.uk/travel/articles/1756965/british-expats-lisbon-portugal-list>)*

*Its upscale shops, restaurants, and accommodations. The area is generally considered safer than the more crowded and bustling Kuta. Canggu: A popular destination for digital nomads and ex-pats, Canggu is a laid-back coastal area wi (Blog - <http://thingstodonearus.com/2023/04/11/where-to-stay-in-bali>)*

Government policy is a topic of conversation on social media. The visa policy for a long-term stay or what is known as Indonesia as a second home country is enough to attract the attention of posts in English. Example posts are as follows:

*Live in Indonesia and Bali for up to 6 months with the B211A visa. Perfect for digital nomads! Read more (<http://www.youtube.com/watch?v=E2yCjzGxj4>)*

*Nomads can currently apply for a temporary visa that will allow them to work from Indonesia. The Visa on Arrival (VoA) is good for 30 days. The initial validity of the Spanish visa for digital nomads is 12 months.... digital nomad visa in Bali (<https://www.thedailystar.net/tech-startup/news/bangladeshis-can-now-live-bali-tax-free-and-work-remotely-3057036>)*

According to sentiment analysis of 400 mentions of “digital nomads in Indonesia,” most messages were neutral (79,75%), followed by positive (19,75%) and negative (10,5%).

Table- 2: Sentiment

Positive	79	19,75%
Negative	42	10,50%
Neutral	279	69,75%

Positive sentiments are generally posts that state the beauty of Bali, for example:

*I have heard so much about this place, Canggu, The Digital Nomads Paradise named by YouTubers the World over; want to see (<http://www.youtube.com/watch?v=II9nDqoTGu8>)*

However, there are also negative sentiments preceded by positive sentences, for example:

*So people prefer to make the best of their time here. Indonesia is popular for digital nomads and retirees due to its perfect climate, low cost of living, and beautiful nature. However, do not fool yourself that you will be able to study at this place (Blog - <http://australiantales.com/popular-travel-destinations-for-students>)*

The presence of digital nomads in Bali brings problems. Some of them are not digital nomads but are illegal workers. Facing this, the Governor of Bali began to control the illegal workers. This information is recorded in an English post as follows:

*Bali governor announces plans to target foreign tourists who work illegally on the island, commonly referred to as digital nomads (<http://www.youtube.com/watch?v=8v8ots4g0NA>)*

Users spread these mentions across various platforms, with Twitter and blogs being the most frequently used platforms. While Twitter is considered a micro-blogging platform, the primary activity of discussing digital nomads still occurs on blogs. Specifically, out of the 400 mentions, 191 were on Twitter, 117 were on blogs, and the remaining mentions were on videos, news, web, and Instagram.

*Table – 3: Platform*

Category	Number of mentions
Twitter	191
Videos	25
News	39
Blogs	117
Web	26
Instagram	2

**Topics and problems in Digital Nomads :**

This section aims to provide a comprehensive overview of the digital nomad discourse found in blogs and online media forums, specifically focusing on Indonesia. The description will encompass the various topics discussed and shed light on the issues within the digital nomad community, particularly about Indonesia. There are a range of tourism-related topics in digital media. Firstly, they mention popular travel destinations in Southeast Asia, including Bangkok, Chiang Mai, Singapore, Kuala Lumpur, Manila, and Bali. These destinations offer diverse attractions, cultural experiences, and natural beauty, making them appealing to travellers.

The blog also highlights flight discounts offered by Qatar Airways. With up to 10% off flights departing from various countries in the region, this can incentivize tourists to choose Qatar Airways for their travel needs, especially if they plan to visit the mentioned destinations. Furthermore, the blog provides a sample travel itinerary from Toronto to Bali, Indonesia, including details about the dates and budget. Such itineraries can be valuable for individuals planning their trips and seeking guidance on organizing their travel arrangements.

Regarding religious travel, Indonesia is mentioned as one of the countries with the lowest cost for the Hajj pilgrimage. This information can be significant for Muslims planning their religious journey, as it highlights Indonesia as an affordable option among other Asian countries. The involvement of PT Al Zubara Manpower Indonesia in dispatching seasonal workers to the UK is also mentioned. It indicates the presence of Indonesian migrant workers in the UK's labour market, which can affect both countries' economies and tourism industries.

For digital nomads, Chiang Mai, Thailand, is noted as a popular destination. It means that Chiang Mai provides an environment suitable for remote work, with amenities, infrastructure, and a supportive community for individuals who simultaneously choose to work and travel. Visa policies are also addressed, with the addition of Timor Leste to the list of countries eligible for visa-free entry to Indonesia being mentioned. This information is relevant for travellers from Timor Leste, as it highlights the ease of visiting Indonesia without needing a visa.

Another aspect discussed in the blog is visa restrictions and immigration policies. The addition of Timor Leste as a visa-free entry country to Indonesia implies that such policies can either facilitate or hinder the ease of movement for tourists between countries, emphasizing the importance of considering visa requirements when planning travel. The articles briefly touch on economic challenges countries like Indonesia face, such as fluctuating exchange rates, trade surpluses, and debt issues. These challenges can impact tourism

by affecting the affordability of travel, exchange rates, and overall consumer spending. One topic specifically addresses the limited acceptance of digital payments in Indonesia's tourism industry, highlighting a problem faced by the sector. There may be barriers and challenges in adopting digital payment methods, potentially affecting the convenience and efficiency of transactions for tourists and businesses in the industry.

Waste management and environmental hazards in tourist areas are discussed as well. Massive garbage dumps near popular tourist areas like Jakarta pose risks and negatively impact the environment. It can affect the overall experience of tourists visiting these areas and calls for improved waste management practices.

Lastly, the COVID-19 pandemic's impact on Indonesia's tourism industry is addressed. The decline in tourist arrivals and revenue due to the pandemic has necessitated digital transformation strategies to revive and strengthen the industry. With traditional promotion methods and limited online presence becoming insufficient, leveraging technology has become essential to attract tourists in the digital age. In summary, the blog articles cover a broad range of topics related to tourism, including travel destinations, flight discounts, travel itineraries, pilgrimage, migrant workers, digital nomad destinations, visa policies, economic challenges, digital payment adoption, waste management, and the impact of the COVID-19 pandemic.

One problem in tourism, especially for digital nomads, is the limited acceptance of digital payment methods in the Indonesian tourism industry. It creates challenges for digital nomads relying on digital transactions for work and travel expenses. With the widespread adoption of digital payment methods, digital nomads may be able to conduct business, pay for accommodations and services, and manage their finances.

The limited acceptance of digital payments can be attributed to various factors. First, Limited infrastructure: Insufficient internet connectivity and the absence of point-of-sale (POS) systems in certain tourist destinations hinder the adoption of digital payment methods. It can result in inconvenience and delays for digital nomads who rely on digital transactions. Second, Lack of awareness and education: Many businesses in the Indonesian tourism industry may need to be made aware of the benefits and functionalities of digital payment solutions. This Lack of awareness can lead to a reluctance to adopt digital payment methods, resulting in limited options for digital nomads. Third, Resistance to change: Some businesses may be hesitant to transition to digital payment methods due to concerns about security, unfamiliarity with new technologies, or a preference for traditional cash-based transactions. This Resistance to change can hinder the widespread adoption of digital payment solutions.

There are several problems or areas of concern that the Indonesian government could consider addressing.

- Employment opportunities for foreign citizens: The forum participants mentioned the challenges of finding remote entry-level jobs as US citizens in Indonesia. The government could explore ways to attract foreign talent and create more opportunities for foreigners to work in the country, through streamlined visa processes or initiatives to promote remote work.
- Visa application processes: Several forum posts discussed the complexities and requirements of visa applications for various purposes, such as marriage or work. The government could review and simplify the visa application processes, providing clearer guidelines and support for foreigners navigating the system.
- Tourism promotion and infrastructure: The forum included discussions about living in and traveling to Indonesia, highlighting the country's natural beauty, cultural experiences, and diverse cuisine. The government could focus on promoting Indonesia as a tourist destination and invest in infrastructure development to enhance the visitor experience.
- Education system and recognition: One forum participant expressed their desire to switch to a proper bachelor's degree program in Europe but faced challenges due to needing a high school diploma. The government could address issues related to education recognition and facilitate smoother transitions for students seeking further education abroad.
- Integration of foreign residents: Forum participants shared their experiences as foreigners living in Bali and Indonesia, mentioning challenges and cultural differences. The government could implement initiatives to support the integration and well-being of foreign residents, such as language programs, cultural exchange activities, and community engagement.
- Economic development and investment opportunities: The forum briefly touched upon investment opportunities and making money in Indonesia. The government could focus on creating a favourable business environment, promoting entrepreneurship, and attracting foreign direct investment to foster economic growth and job creation.
- Collaboration and cooperation with other countries: The forum discussed Indonesia's relationships with other countries, including neighbouring nations and international organizations like ASEAN. The government could prioritize diplomatic efforts, enhance regional cooperation, and engage in constructive dialogue to address common challenges and promote mutual benefits.

These are a few potential areas where the Indonesian government could consider acting based on the conversations in the forum. It is important to note that these suggestions are derived from a limited set of forum posts and may not necessarily reflect the overall priorities and perspectives of the entire population or government.

**Conclusion :**

The research has shed light on several crucial factors that significantly influence the decision-making process of tourists when selecting their digital nomad tourism destinations. These factors encompass various issues that align with the goals of digital nomads, both in terms of work and vacation and hold immense importance in shaping the overall attractiveness of a destination. By comprehending and addressing these issues, stakeholders in the tourism industry can effectively cater to the needs and preferences of digital nomads, thereby strengthening their endeavours to enhance the overall tourism experience.

Furthermore, the research findings indicate that non-social media platforms like blogs and websites have a broader reach than social media. However, social media platforms offer features that foster social engagement, including mentions and likes. The topics covered in these digital media sources span a wide range of tourism-related subjects, encompassing popular travel destinations in Southeast Asia, flight discounts, travel itineraries, religious travel, migrant workers, digital nomad hotspots, visa policies, economic challenges, digital payment adoption, waste management, and the profound impact of the COVID-19 pandemic. These discussions underscore the necessity for improved waste management practices, the challenges digital nomads face due to the limited acceptance of digital payments, and the significance of implementing digital transformation strategies to revive the tourism industry after the pandemic. In summary, this manuscript presents valuable insights into the intricate complexities and issues in the tourism sector.

**Recommendation :** This article recommends that stakeholders in the tourism industry must prioritize the issues that attract digital nomads to Indonesia, including convenience, reliable internet connectivity, natural beauty, and diverse culinary options that meet the expectations of tourists. By focusing on these key factors, stakeholders can work towards creating an appealing and accommodating environment for digital nomads' needs, attracting more visitors, and boosting the tourism industry in Indonesia.

The following recommendation can be implemented to address this problem we found in the research findings.

**First, Government support:** The Indonesian government can play a crucial role in promoting digital payment adoption by offering incentives, creating

favourable policies, and providing education and training programs for businesses to understand and implement digital payment solutions.

Second, Partnerships with payment providers: Collaborating with established payment providers and fintech companies to offer reliable and user-friendly digital payment platforms can help overcome the barriers to adoption. It can involve offering discounted transaction fees, technical support, and ensuring secure and seamless payment experiences for businesses and tourists.

Third, Public awareness campaigns: Conduct awareness campaigns targeting businesses and tourists to highlight the benefits of digital payments, such as convenience, security, and speed. These campaigns can include showcasing success stories, organizing workshops and seminars, and providing resources and guides on how to adopt digital payment solutions.

Fourth, Infrastructure development: Investing in the necessary infrastructure, such as internet connectivity and point-of-sale systems, supports digital payment transactions in tourist destinations across Indonesia. This infrastructure development can enhance the accessibility and reliability of digital payment methods for businesses and tourists.

Fifth, Training and capacity building: Providing training programs and capacity-building initiatives to help businesses in the tourism industry understand the benefits and functionalities of digital payment solutions. It can include Training on how to set up and use digital payment platforms, manage transactions, and ensure data security. By addressing the limited acceptance of digital payments in the tourism industry and promoting their widespread adoption, Indonesia can enhance the overall tourism experience for both domestic and international tourists, streamline transactions, and contribute to the growth of the digital economy in the country.

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Chapter

24

## NYEPI

# Balinese Silence Day in Contemporary Painting Practice

— I Wayan Karja

### Abstract :

Nyepi means silence or day of silence and is the Balinese Hindu New Year celebrated once a year throughout the island of Bali. Nyepi falls on a day after the ninth of the new moon on the Balinese lunar calendar. The purpose of this article is to examine and visualize the inner atmosphere of Nyepi Day, especially relating to its appreciation and expression in contemporary artwork. The steps of creation are as follows: 1) mental preparation and concept maturation, 2) preparation of tools and materials, 3) execution with expression according to inner drive and development, 4) contemplation, and 5) aesthetic response. The result is a contemplative artwork that reflects the therapeutic aspect of human feelings, emotions, and mental development. This contemporary art practice is not only an expression of the creation of a form of art, but also an inner contemplation of the appreciation of Nyepi Day itself. It is important to stress that both process and result should carry equal importance in the resulting artwork. The concept of appreciation is subjective and abstract in accordance with the belief in God as our creator.

**Keywords:** *Nyepi, silence, contemporary art expression.*

### Introduction :

Nyepi Day is a very unique event for Balinese Hindus to open the new Çaka Calendar year which falls the day after the dark or new moon, consisting

of twelve lunar calendar months beginning with the spring equinox. Nyepi is a day of complete silence for 24 hours (start-end at 6:00 am). On Nyepi there are four practices Balinese Hindu perform called *CaturBratha yoga samadhi*. It means no fire or light, including no electricity, no physical work other than spiritual work, no moving or traveling, fasting and not entertaining oneself. All the activities will be abandoned, in order to carry out the culture that has been passed down from generation to generation by the ancestors.

Nyepi is a day of contemplation to increase awareness of self-existence, and to clean up the physical and mental pollution in life, through Nyepi purification and inner enlightenment because humans are nature. Nyepi Day, when associated with fine arts, is almost entirely focused on ogoh-ogoh. Ogoh-ogoh is a sculptural work of art that is paraded around before Nyepi Day. Ogoh-ogoh represents a Hindu figure called Bhuta Kala. Ogoh-ogoh will be paraded around the village by a group of people on the night before Nyepi Day. The ogoh-ogoh procession will be accompanied by Balinese gamelan called bleganjur. The practice of making art and staging ogoh-ogoh is a special attraction in Nyepi celebrations, ogoh-ogoh becomes a place to compete with the creativity of young people. This article does not review ogoh-ogoh works, but the author focuses on the essence of Nyepi which is very quiet physically and mentally as the focus and inspiration for the creation of contemporary art works. Contemporary art is a product of tradition, encounters with cultural history, confronted with the modern West, and economic development, changes in information technology that push the world towards a global culture and are accelerated by these interactions (Turner, 1993). Contemporary art became visible in public media, markets, and museums, as well as art world discourse in the 1990s, surpassing most of the earlier art (Smith, 2014).

For the author, Nyepi as an inspiration for Contemporary art refers to the concept of minimalism in painting practice, especially abstract paintings with Balinese color themes from 1998 until now. Contemporary art is focused on the essence of Nyepi, a case study of personal subjective and intersubjective experiences in the appreciation of Nyepi Day with a view of universality, combining East-West cultures. The achievement of the minimalist climax expression of Nyepi in contemporary painting has significant meaning and therapeutic art value. Firstly, it recognizes the simultaneous existence of a transcultural and shared dimension of art with infinite differences in people, communities, and artistic expressions. Secondly, considers the use of artwork practice as a primary mode of inquiry through which artistic evidence informs practice and research. These trajectories converge to show continuity and new creations in the field of Contemporary art that are therapeutic, and healing for body, mind, and soul.

Nyepi as a concept is linked to the art practice of minimalism in the Western art world. However, if we look back to Eastern cultures, we see that Zen ideals carry the essence of minimalism. Likewise, in Balinese Hinduism, this categorization is found in the concept of the invisible, spending time alone. Abstract concepts such God as Empty Space and God as Universe are expressed through the ideas of "less is more". As with the Zen concept that "form is emptiness, emptiness is form" the ideal of merging with the ethereal, the highest consciousness. God is worshiped within. We can see attempts to express these concepts in abstract painting; however, the final exploration of silent expression can only be found at the sublime level, the level of emptiness and nothingness. The effects of silence on the therapeutic process, the creative process, and the therapeutic relationship are explored (Regev, Chasday, & Snir, 2016). Almost every Nyepi day, the author feels moved and tries to be solemn to celebrate it, and after the celebration wants to capture the experience of silence and expresses it in form of painting. This article discusses four works whose creation process was inspired by the silence of Nyepi, such as 1) *The Color of Shiva* (2010), 2) *Cosmic Energy: Starry Night* (2012), 3) *Cosmic Energy* (2012), and 4) *Cosmic Energy* (2019).

This writing process raises research questions. Why is Nyepi important to be expressed in contemporary art practice? How is silent visualization in Contemporary art practice? What are the implications of Nyepi as an inspiration for contemporary art practice? The creation of this painting is personal and intersubjective, the aim is to better understand and capture the experience of silence verbally, a visualization study of the inner atmosphere, the essence in the celebration of Nyepi Day, and its appreciation and expression in the practice of contemporary art.

### **Methods :**

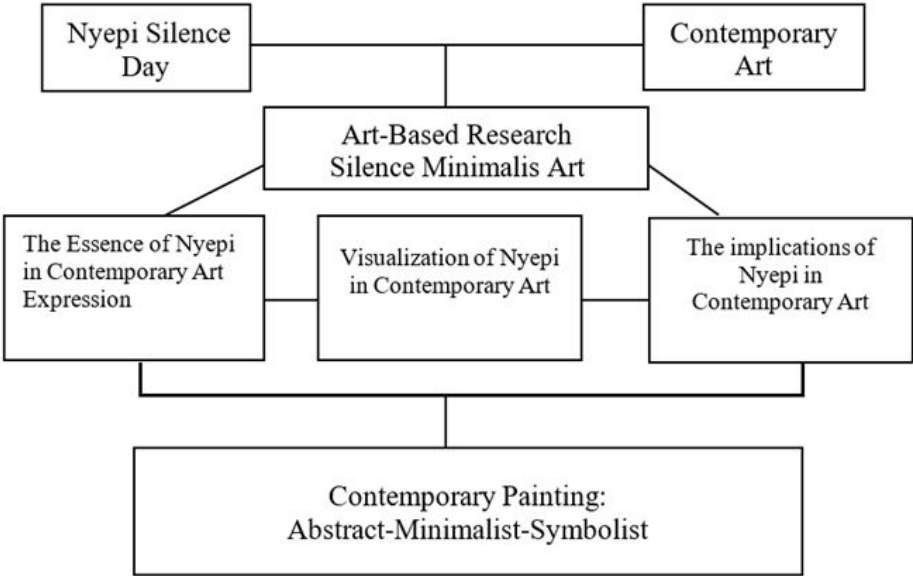
Art-based research is the approach used in this research, which is the practical process of creating a contemporary painting that uses inner experience, aesthetic experience, and visual work, which is carried out in the studio as a laboratory. The visual artworks and textual descriptions are used as data and can be analyzed. Four paintings take themes related to the atmosphere of Nyepi Day in Bali. This theme is the author's project, the practice of art as a research method, and its content. The author creates the artwork, and there are no research participants (Leavy, 2023). This approach can potentially conduct a visual study, generating data that would not have emerged with written or verbal communication alone. The main advantage of this approach is that the process of creating art also yields data, mainly aesthetic experiences. This experience is an opportunity to express oneself without knowing what will occur and brings new insights as an object of research.

There are several stages of creation, namely 1) mental preparation and concept maturation, 2) preparation of tools and materials, 3) execution, improvisation, following the impulse, and inner development, 4) contemplation and deepening, and 5) aesthetic response. Based on observation and reflection, the author was inspired to write down the experience of creating in the form of writing. The goal is that abstract art can be read and understood by art lovers. It is this awareness that inspires the desire to write art-based research as a verbalization of meaning. This writing begins with determining the object of research, namely four paintings by the author inspired by Nyepi Day. Data collection is done by observation, contemplation, interview, and study of reading materials in accordance with the object of creation. Then proceed with editing and analyzing the data, and presenting the data in the form of a journal article.

Result and Discussion :

The results of this arts-based research explain three main things: 1) The Urgency of Nyepi in Contemporary Painting, 2) Visualization of Nyepi in Contemporary Painting, and 3) Implication of Nyepi as a contemporary painting practice.

Table 1. Process of silence day in contemporary art practice



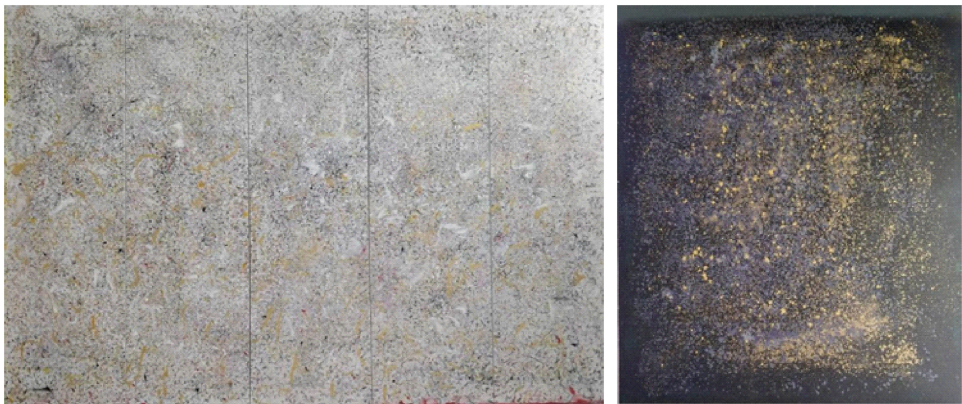
The Essence of Nyepi in Contemporary Painting :

Nyepi in Bali is an effort to maintain inner and outer balance by removing ourselves from our daily routines. Spending time alone can provide spiritual nourishment, and the seeds of creativity grow from open spaces and wider horizons. The silence and darkness of the night become an inner reflection

that a speck of light is much more visible when it is dark. Realizing the feeling of silence and transforming the abstract into concrete. The quiet phenomenon is unusual in the Balinese painting scene, which tends to be crowded with objects. In contrast, the author's paintings are the result of deep contemplation and are not crowded. The lights are extinguished, it is dark, and the radio, television, and communication devices are turned off. Everything is focused on inner development and self-clarity. For at least one day during Nyepi, Bali has no smoke pollution, no air pollution, no noise, no fire, no visitors, no entertainment, no indulgence of lust, no work, nothing to do, no activity at all, just silence and contemplation, no imagery. Silence is the source of the seeds of artistic creativity, the inspiration to create art. Nature sounds such as birds, crickets, frogs, etc. are like nature's music. The German philosopher, Schopenhauer, wrote that "all art aspires to the condition of music". Music is non-representational - it affects us emotionally and intellectually.

Nyepi as an inspiration in contemporary painting practice does not only present visual objects, but can be used as a verbal discussion that can be shared with art lovers and readers of art discourse. Nyepi is a day of silence, introspection, to reflect on the values of compassion, patience, and virtue. The environment and atmosphere are created to support self-introspection, and appreciation of space, God as empty space. Visualizing Nyepi in art practice, Swiss artist Paul Klee's theory says that "Art does not reproduce the visible, but rather makes the invisible visible" (Bourneuf, 2015).

For this reason, the four paintings below as a result of Nyepi's contemplative reflection are used as a visual study of minimalist art, as follows.



*Figure 1. Painting by Wayan Karja, 2010. The Color of Shiva. Acrylic on canvas.*

*Figure 2. Painting by Wayan Karja, 2012. Cosmic Energy: Starry Night, acrylic on canvas, 180 x 210 cm. (Photo is taken by the author, 2023).*

Figure 1, *The Color of Shiva* is a predominantly white painting with strokes of black, red, yellow, and gold that resembles calligraphic art. The colors of the Balinese Mandala are a color circle consisting of white occupying a directional position in the east, red in the south, yellow in the west, and black in the north, and gold placed in the middle. This painting reflects cosmic balance. Figure 2, *Cosmic Energy: Starry Night*, is inspired by the twinkling stars in the sky at midnight on Nyepi. At that time, the universe within is at peace, silently merging between heaven and earth, with distant lights adding beauty to the stillness of the night. The essence of Nyepi is even more significant and profound in inspiring the creation of contemporary paintings.



*Figure 3. painting by Wayan Karja, 2019. Cosmic Energy. Acrylic on canvas, 300 x300 cm.*

*Figure 4. Wayan Karja, 2012. Cosmic Energy, Acrylic on canvas, 180 x 210 cm (Photo is taken by the author, 2023).*

Figure 3, *Cosmic Energy* is a reflection of the dynamics of darkness and silence, but nature provides light according to its own capacity. In addition to the celestial bodies that glow and sometimes move, creatures such as fireflies also enliven and beautify the silent night. This kind of atmosphere inspires the creation of contemporary paintings. Figure 4, *Cosmic Energy*, towards sunset, the sky is cloudy, some stars begin to appear, and the fusion of light and darkness in the twilight unites to welcome the coming of the night. The clouds in the sky are like a painting composition that evokes the feeling to paint and immortalize it on canvas.

The reflection of Nyepi creates the thought that no matter how dark it is, there must be a speck of light. Silence as meditation has been one of the

most enduring, widespread, and most researched methods of psychotherapy in the development of the therapeutic arts. However, to this point, the encounter between contemporary painting and the discipline of meditation in psychology has been marred by significant misunderstandings and by an assimilationist integration in which much of the richness and uniqueness of meditation and its psychology and philosophy have been overlooked. Also overlooked are key benefits related to understanding psychological issues, such as cognition and attention, mental training and development, health and pathology, and psychological capacity and potential. The combination of the Nyepi concept and contemporary painting gives rise to a meditation tradition with greater cultural and conceptual sensitivity, opening up possibilities for mutual enrichment. Meditation is a creativity that is parallel to the appreciation of the essence of Nyepi, therefore the creation of painting with the content and essence of Nyepi becomes a unity of human psychological needs. In line with what the American poet Ezra Pound wrote, "Don't move. Let the wind speak, that's heaven... the verb is 'see', not 'walk'" (Stiles, & Selz, 2012).

The Nyepi reflection night reflects that the outside is dark, and the inside is light. There is no moon, the dark is symbolic of the tiny starting point of light. Light and darkness hold between them a wide range of colors and mark the New Year - the first blank page of the future. Art is created not only for beauty and aesthetics but also as a guide to basic human feelings, touching the deepest human emotions; art is sublime, a union with one's soul. The concept of Nyepi is a fusion of art and the philosophy of silence. The Eastern philosophy of changing less is more or form is empty, the empty form becomes the core of artistic expression. The spirit of contemporary art practice grows with the concept of modernization, reduction, and simplification.

The fusion of art and religion is, of course, in partnership." (Foley, 2004). Silence in contemporary painting is an expression of artistic purity, influenced by the doctrine of 'Art for Art's Sake' by Gautier and Baudelaire, which implies that their artistic activities do not require moral or social justification (Lucie-Smith, 1995). Beauty in art and a coherent system of criteria put the visual, moral, or social purity of art or a combination of all of them to use in evaluating works of art. Contemporary art, although expressing many social and political issues or also environmental issues, has religious values attached to it (Sabana, 2003).

### **Visualization of Nyepi in Contemporary Painting :**

Contemporary art practice, which has been oriented towards Western art, is shifting from local awareness to global awareness, contemporary awareness is increasing everywhere. The art of Asia and Indonesia, including

Bali, does not only refer to Western contemporary art, but there is a local awareness that raises the spirit of local cultural traditions (Bydler, 2004; Turner, 2023). Contemporary art refers to interdisciplinary or multidisciplinary where other disciplines are used as art interventions to enrich the art itself. In this studio art research, the opposite process emerges, the author paints something empty, calm, quiet, and meditative, with the dominant monochromatic color of gray.

### **Mental Preparation and Concept Maturation :**

Stillness and emptiness are the beginning of an idea, as an idea is always there, like the sun that shines every day. But because of clouds and rain, we don't always see the sun. This scene is used as a trigger for concept maturation and mental preparation to create, just like the blue sky and the sun. The condition of stillness and clarity is always there, depending on our readiness to accept it. Such is the importance of emptiness, the starting point to visualize the essence, the inspiration to paint contemporary art. The four paintings chosen by the author are examples of art-based research; a blend of religious studies, psychology, and meditation intertwined in a contemporary painting. Mental preparation is aimed at paintings that achieve simplicity in the sublimation of art and life. Commonly referred to as minimalism, the concept of minimalism originates from an art movement with roots dating back centuries in Bali.

The ancient Hindu concept signifies the idea of "emptiness". One of the manifestations of God is empty space. The Hindu view of art is the Hindu view of life, life as interpreted by religion and philosophy (Anand, 2019). The art of the narrative tradition is expressed in symbols of nature, abstraction, and collaboration. However, the author's works bring a profound simplicity to the outer surface of the canvas with monotone colors. This idea seems controversial compared to the intricate and detailed Balinese art in general. This Nyepi-themed contemporary painting uses only color, an unrepresentative object. Minimalist art is often associated with abstract art. The term "abstract" is applied to paintings that have no recognizable subject, this theme corresponds to the essence of Nyepi in Contemporary painting. This message of the essence of silence is in line with the statement of Elisabeth Kubler-Ross, a psychiatrist, and writer born in Zurich, Switzerland, who stated that "Learn to get in touch with the silence within you and know that everything in life has a purpose." Maya Angelou goes further: "In silence, we listen to ourselves" (Khumbanyiwa, 2022).

### **Preparation of Tools and Materials :**

Preparation of tools and materials such as painting in general requires canvas, paint, brushes, water, a place to mix colors, cleaning cloths, and the necessary studio space according to the size of the canvas. The space is

considered sufficient to conduct art-based research in a laboratory manner so that the appreciation of the serenity of Nyepi can be practiced physically, mentally, emotionally, and spiritually.

### **Execution, Improvisation, Following an Impulse, and Inner Development:**

Inspiration comes and goes; no matter whether the writer invites it or not, it comes on its own. Inspiration is one of the important parts of this artistic creation. Albert Einstein said that "Imagination is more important than knowledge. Imagination is the language of the soul. Pay attention to your imagination and you will find everything you need to fulfill." Canadian artist living in the United States, Agnes Martin in her *Untroubled Mind* (Stiles, & Selz, 2012) explains that we need to clear our minds in order to be clear and open to receive inspiration. As a creator of art, writers must always be ready to welcome the inner power of creativity. Nyepi can provide inspiration for writers to create when they are in a state of silence. Paintings are diaries, which must be written every day to express feelings and keep the mind clear and open. To open the channels of creativity, one must be still, silent, and open to a high stream of consciousness. Sometimes, that silence brings forth a great idea and a feeling of gratitude. The process of creating this artwork is a spiritual practice, a process of execution, improvisation, following impulses, and inner development. The deeper the silence, the simpler the thoughts about life, the simpler the art that emerges, and life itself seem simpler as a side effect of this creative process. This process of creation can turn anything into an image. The author gives an analogy, imagining oneself as a tree, which grows, branches, twigs, leaves, flowers, and fruit. All the processes to produce the fruit must be gone through. This lesson illustrates that the improvisational approach is physically, mentally, emotionally, intellectually, and spiritually an approach of religion and art becoming one in contemporary art. Art practice utilizes personal technique play, flow, and freedom.

### **Contemplation and Deepening :**

Minimalism does not mean emptiness. Emptiness does not mean anything. All inner perception processes require contemplation and deepening. The process of contemporary art practice that uses Nyepi as imagination is a process of contemplation and deepening of self-existence whose entrance is through Nyepi, the expression that produces therapeutic painting. The concept of minimalism must be contemplated deeply because the shapes and colors are characterized by something very personal and abstract. The abstract is the essence, it is difficult to recognize and understand and requires extra understanding to get the real core and essence. The contemplation of Nyepi in painting is an art form whose visual elements mimic very few objects that we can see with the naked eye. Although visible natural objects appear, they

are only a trigger of ideas for further subjective processes. The abstract art style emerged as a reaction to the subjective elements of abstract expressionism. Regarding the contemplation of minimal existence, in an interview with Frans Hak (1979), Beuys said: "Creativity is not the monopoly of artists" (Stiles, & Selz, 2012). This is an important fact to ponder, realize, and deepen that everyone can experience art and beauty. Everyone is an artist, meaning that everyone can determine the content of life in their field, whether in painting, music, dance, engineering, caring for the sick, economics, cooking, and so on.

### **Aesthetic Response :**

Composition is a layout to provide space for solitude in painting, to open up space for aesthetic responses to enter the space of imagination. Nature is individual, we are nature, related to belief, reduction, simplification from complex to simple to perceive simple and eternal truths. Color after color tells us that only color can evoke deep inner feelings. Only with one, two, or three colors of experience can the mind be aroused by a simple image. Such is the power of Nyepi that can be felt not only by artists but also by everyone depending on the level of depth and aesthetic response. Simplification or reduction does not mean reducing value, but simplifying forms can open up wider opportunities for content and essence. Self-contemplation, empty or self-made labyrinths, and inner simplicity are the same doors, both religion and art in parallel can lead us to the same goal. A long process in an aesthetic journey, open mind and open heart, builds an aesthetic experience. Shapes, colors, textures and balance that are not too dynamic, symbols of serenity and aesthetic perfection. Aestheticism is a theory of art, first formulated in the 18th century by Emmanuel Kant, according to which philosophy of art differs from other forms of philosophy by virtue of the premise that art can only be judged by its standards. Anthony Douglas Williams (2008) writes that "Silence has a mysterious calming effect, letting your soul be at peace with your mind."

### **Implications :**

From the silence and darkness, we can see the stars in the sky. Darkness is an important part of feeling lighter in both the external and internal environment. Especially for exile, it is associated with efforts to balance oneself with the universe. Humans need special ways to calm down in order to awaken awareness of existence. Empty means starting from scratch. Similar to daily activities that require weekends, Sundays, and holidays, to rest.

Contemporary art combines primitive, classical, traditional, modern and postmodern art. "Art works as a bridge between the past and the future, interpreting tradition with modernity and modernity with tradition" (Couteau, 2003). The broad Contemporary coverage, encompassing

everything, implies that the whole is the part, and the part is the whole. The artistic elements are in line with the practice of celebrating silence in the expressions and techniques of Contemporary painting. The alignment of the concept of Nyepi with the concept of contemporary painting makes this work a visual manifestation of an atmosphere of silence, especially in relation to the symbolic balance in *The Color Shiva* (fig.1). The author believes that the same principle will apply to form, color and atmosphere, as depicted in *Starry Night* (fig.2). What influences a painting is not the copying of some familiar objects on canvas, but the shapes, colors, textures and lines that make up the objects independently. Everything has implications for inner and outer silence.

Describing a silence that leaves behind the element of complexity, up to the peak of simplification, whether formed by chance or on purpose, as seen in the work of *Cosmic Energy* (fig.3). To imagine emptiness, authors often think of clarity, peace, and simplicity in paintings of solitude. Sublimation is the term for the realm beyond perfection, which is essential for the minimal idea on which works of art are based. This concept guides the author in exploring the aesthetics of simplicity and its implications for understanding the essence of life. The simpler it is, the harder it is to explain. This article therefore explores the mystery of spending time alone with minimal painting seriousness, as occurs in the upper realms, or the sky (fig.4).

The Balinese tradition provides many illustrations and symbols regarding the balance of the macrocosm and microcosm. Cosmology is an important part of everyday life, physically and mentally. The belief system about the origin of the universe becomes an organizational set of beliefs. Likewise in the creation of contemporary painting, cosmological foundations become something that is closely related to the practice of everyday life (Karja, 2020). The main focus of the author's paintings over the past few years has not only been to combine art and spirituality, Eastern and Western arts but also to enhance how the results of arts-based research are not only academically obligatory to meet certain requirements in administration but are also meaningful to society at large.

Improving works so that they can be accepted by the wider community has implications not only for academics, students, lecturers, and the community. This simple setup that follows a predetermined scheme becomes more involved when the complexities behind the work as a whole, as well as each work, are understood. This contemporary painting practice delves into the roots of Balinese culture while exploring new possibilities, especially supremacy and sublimation. Sublimation is an artistic term that was first used in the 18th century but comes from the Roman philosopher Longinus. It was popularized by Longinus Boileau's translation into French (1674), and by the English philosopher, Edmund Burke's *Philosophical Inquiry into the Origins of Sublime and Beautiful Ideas* (Pierce, 1998). Further, Sir Joshua

Reynolds said: 'The great in painting, as in poetry, so preoccupies and dominates the whole mind that there is no room left for heeding the petty criticism. In the same year, Immanuel Kant called the majesty of imagination. What is sublime is the absolute harmony of proportions. The path to this simple and complicated way of expression was, of course, messy. But when you think about it, it all seems to make sense now. The author begins to see how it is possible to move into a world inhabited by admired people. But wild nothingness will not suffice; the author will need an anvil mechanism, a portal. Faced daily in foreign cultures with questions of who the self is, where it came from, where the work originated, and where it went, writers naturally turned to the mandala – the most universal thing in the self. Apart from being a representation of the cosmos, mandalas are used as meditation tools. Some are meant to "expand" consciousness, others to "focus" it. After all, mandalas are meant to lead a person on a journey that ends in peace and balance, the cruel chaos of the world being simplified and tamed, distancing oneself from desire. American artist, Jenny Holzer, in a conceptual work, makes the statement that "Protect me from what I want."

The implications of Nyepi are regulating emotions, meditation, self-awareness, and self-emptying. Parallel meditation cat for the same purpose. Both process and artwork help writers understand life on a more conscious and deeper level. Therefore, practice is a bridge between the physical and spiritual worlds. The author feels the phenomenon of spiritual color in black, gray, white and gold. Physically the eye is only able to see color, but in aesthetic experience it is felt through our personality. Spirits contact us through colors. This kind of artistic practice can provide answers to questions about the Creator. When I first pick up color, a single color is like the first step toward abstraction, the writer doesn't know exactly where it's going. Art according to this view was born as a secondary activity of religion and the relationship between art and religion throughout history has often been interpreted as a relationship between form and content, in the sense that art gives form to religious content. Art is therapeutic, when art materials are involved in the creative process during quiet times, clients have a more pleasant and positive experience than when art materials are not used during quiet times. This highlights the importance of art materials during the therapeutic process, especially during silence (Regev, Chasday, Snir, 2016). Silence in artistic and religious practices is an attempt to seek and worship God within through artistic expression, color, light and taste, God is Feeling.

## **CONCLUSION :**

The essence of silence in contemporary painting practice is to awaken creativity and inner sensitivity to see, feel and visualize. Nyepi is not only related to art and religion but also to individuals to develop aesthetic

experiences and build capacities in the practice of painting. Painting is the essence of religious philosophy which is present in a visual form that is more subtle, noble and aesthetic. This article is meant to be an important part of interpreting Nyepi with contemporary art practices that are simple, essential, and full of meaning. Painting is an important part of efforts to maintain inner and outer balance through silence and concentration on oneself. The macro and micro balance of the cosmos is a way to experience and practice silence in everyday life. Nyepi is a silent celebration and has an inner meaning, internalization and artistic expression in the form of paintings. The visualization of Nyepi in contemporary art practice not only deepens its content and essence, but can also enhance the embodiment of the values that are present in the Nyepi celebration to be shared with others. The implications of Nyepi-themed artwork are very important to continue to improve, not only for the benefit of the people who celebrate it but also for nature free from air pollution. The visualization has an impact on local-global values. The therapeutic aspects of silence are physical, mental, emotional and spiritual. Thus, religious arts and practices can be used as tools to protect the planet from pollution that can threaten human health. Stillness is a state of freedom and presence, right here in the present.

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Prof. Dr. phil. I Ketut Ardhana, M. A.

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