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Use Of Social Media In Preserving Local Cultural Identity In The Cipaku Cultural Community, Sumedang, Indonesia

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Abstract. Culture is a way of life that is developed and owned by a group, passed down from generation to generation. However, people are now starting to become less aware of local culture, especially the younger generation who are active on social media. Social media can be used to share for various purposes, namely seeking information, doing business, entertainment and sharing educational and cultural values. Kabuyutan Cipaku is one of the local communities that uses social media to introduce, disseminate and share local cultural values and activities. This local community is trying to preserve the cultural identity of Cipaku's traditional heritage which has faded because their village was flooded for the Jatigede Dam construction project. This research focuses on the use of social media to preserve local cultural identity by the Cipaku Kabuyutan and how to maintain sustainability in its use. Based on interviews with the founder of Kabuyutan Cipaku, and examining social media on Facebook, Instagram and WordPress, it is revealed that society has practiced culturally mediated communication through social media. For the Cipaku people, their local cultural identity must be preserved because it carries their ties between community members throughout time.

Keywords: social media, community, local culture, Cipaku Kabuyutan

1 Introduction

Today's society cannot be separated from the internet because almost all aspects of life are connected to the internet [1]. Advances in digital technology (internet) have given birth to other technologies, one of which is social media which is increasingly diverse. This makes interaction between fellow users even easier [2]. Social media is used for various human interests such as searching for and sharing information, education, entertainment and culture. Currently, various aspects of human life cannot be separated from the existence of new media in the form of digital devices such as smartphones and the like [3]. Indonesia's internet penetration on social media is quite high, according to data released by [4] stated that as of January 2022 there will be 191.4 million internet users in Indonesia. Most internet users have social media accounts as their communication medium.

Table 1. Social media users in Indonesia in 2022

Social media	Number of Users
Facebook	129.9

YouTube	139.0
TikTok	92.07
Instagram	99.15
Twitter	18.45

Source: (We Are Social & Hootsuite 2022)

Media is absolutely necessary in the implementation of communication. Media as a means of conveying messages between communication participants, both interpersonally and involving mass groups [5]. In the context of global communication, mass communication creates human interconnectedness throughout the world as a global village, and can develop social relations through social media to represent oneself, socialize, and communicate with other users in the form of virtual ties [6][7]. [8] explained that the function of social media is for introduction (cognition), communication (communication) and cooperation (cooperation). According to the 2022 Dataportal Indonesia survey data, Indonesian social media users state that there are 191.4 million who use social media. The number increased by 21 million or 12.6 percent from 2021, which is equivalent to 68.9 percent or 277.7 million of the total population in Indonesia.

Social media is a media platform that focuses on the existence of users which facilitates them in activities and collaboration, social media users present themselves in interacting, working together, sharing, communicating with other users and forming virtual social bonds [8]. The character of social media can be a force in elevating cultural identity and preserving local cultural values.

In order to avoid a clash between technological digitalization and cultural values, technology localization efforts are needed. However, this identity clash will eliminate the identity of the community. Culture cannot be separated from a person, so it is often considered something that is inherited genetically. Culture itself is a society's way of life which will be passed on to the next generation. Hunt (1993) said that culture will be sustainable when the cultural learning process runs well in the community. Culture is a medium that has been owned by society from generation to generation, which contains aspects of knowledge, belief, art, morals, law, customs and customs [9].

Preserving local culture faces obstacles that are not simple. One of these obstacles is the invasion of foreign culture which has entered society through the various media used by society. The current generation prefers foreign culture to the culture inherited from their ancestors. They tend to feel great if they study foreign cultures rather than their own. In connection with this trend, currently there is a movement to preserve local culture, which is manifested by the formation of historical and cultural communities. It is hoped that this community can become a kind of advocacy media for the preservation of Indonesian culture [10].

Research on cultural preservation was carried out at the Aleut Community and Sanggar Motekar, where this community uses social media such as Facebook, Twitter, Blog, Flickr, Tumblr, and YouTube to educate and disseminate activities to the community. The concentration of both communities is on preserving art, culture and history. The Aleut community concentrates on artifacts, while the Motekar focus on music, dance, ronggeng horses and Cikeruhan. To educate the public, these two communities diligently share articles about their community's concentration. Posts and links from both communities were shared via social media networks. Most of the Aleut community's administrators are the younger generation, including digital natives, Meanwhile, the majority of Sanggar Motekar's management are more mature, including digital immigrant categories. In this research, it can be interpreted that social media is very important in helping every activity carried out by the community, apart from

informing about activities that will be carried out, social media is also useful for disseminating the results of appreciation for every activist of cultural preservation activities, including sharing information and opinions [11].

If used appropriately, social media can be used as a means of maintaining local wisdom. Information conveyed via social media can be a mediator between cultural preservation and the rapid development of information technology today. Because of this, the social media literacy movement needs to be campaigned so that people become more informed about information, especially regarding their culture. Without the need to avoid the progress of the times, instead make this desire a medium for cultural preservation [12]. Publication is one way to promote and/or introduce the potential of an area. With the presence of social media in society, it makes it easier to convey cultural messages more efficiently and effectively, including maintaining the existence of traditions as cultural heritage that need to be preserved by utilizing technological advances [13].

Social media can also be used to convey health messages; as carried out by the Aisyiyah women's organization which plans a communication campaign via social media by identifying issues related to reproductive health and nutrition; conducting media analysis to find out actual and negative issues around reproductive health and nutrition; carry out thematic planning which is prepared according to the commemoration of family day, nutrition or mother's day. The use of this media also involves several stakeholders, such as councils, academics and professionals in order to determine the audience segments for reproductive health and nutrition campaigns [14].

From the research above, it can be said that social media is a communication channel that has superior value and can be used by various groups and communities to convey various messages to audiences, including cultural communities in efforts to preserve culture, convey information and introduce local cultural values. , thus attracting the interest of the public to be encouraged and participate in preserving local culture.

The Kabuyutan Cipaku community is one of the communities that preserves its cultural identity through social media. The Kabuyutan Cipaku Community is one of the communities that was born after the sinking of the Cipaku traditional village and exists to preserve Cipaku culture. The Kabuyutan Cipaku community carries the cultural spirit of the Cipaku traditional village which was submerged by the Jatigede dam project starting on August 31 2015, by submerging 26 villages in 6 sub-districts. Among the submerged villages is Cipaku village, one of the villages whose social and cultural aspects still carry ancestral traditions. Six years have passed since the inundation has not dampened the spirit of the Cipaku traditional village residents to preserve their culture. Even though they have now dispersed to various remote areas, in their new residence they still carry the Cipaku traditional spirit.

This research wants to understand the use of social media in preserving local cultural identity in the Kabuyutan Cipaku Community. This research scheme uses a qualitative approach with exploratory descriptive. The aim of this research is to find out about the Cipaku Kabuyutan Community in preserving cultural identity on social media, what social media platforms are used by the Cipaku Kabuyutan Community and to find out the communication of the Cipaku Kabuyutan Community in preserving cultural identity on social media. The urgency of this research is that theoretically it provides benefits in the development of science, especially communication science studies related to the communication of cultural identity on social media. Practically speaking,

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2   Research Methods

This research uses a qualitative approach, case study method. Qualitative research aims to photograph problems in the field in depth, so that it can reveal the true facts [15]. Various problems scattered in the field (humans) are described comprehensively and this is the answer to the researcher's questions. Furthermore, [16] explains that qualitative is a method built on a constructivist perspective. Meanwhile, the case study approach complements the construction built according to the theoretical framework.

Regarding the rules in the case study, what the researchers observed was the use of social media as a means of preserving local culture by the Kabuyutan Kampung Cipaku community. As is the aim of the case study, this research was conducted to understand the object with its internal characteristics in depth. As the name suggests, the main aim and focus of a case study is the case in its object. Therefore, case study research is purely on the case: the nature of the case, activities, functions, history, physical environmental conditions of the case, and problems related to the case studied. The location of this research is the Kabuyutan Cipaku Community, Jatigede, Sumedang Regency, and is strengthened by analyzing the content of social media used by Kabuyutan Cipaku, namely Facebook, Instagram and Blogs.

3   Results and Discussion

The Kabuyutan Cipaku community carries the cultural spirit of the Cipaku traditional village which was flooded by the Jatigede Dam project in Darmaraja District, Sumedang Regency, West Java. This dam was inaugurated on August 31 2015, flooding 26 villages in 6 sub-districts. Among the villages that sank was Cipaku Village, one of the villages whose social and cultural aspects still adhere to ancestral traditions.

This community focuses its activities as a Community for Guardians of the Archipelago's Ancestral Heritage in Cipaku Village. In 2020, the Kabuyutan Cipaku Community received the 2020 Waskita Awards, an annual award given to figures who are concerned about preserving the history and culture of the archipelago. This award was given as a form of appreciation from the Nusantara Kita Foundation and PT Bank Central Asia, Tbk to the nation's cultural preservers who are tireless in protecting and preserving Indonesian culture. This community is a forum that brings together generations, who have concern and love for their ancestors and the teachings they inherited and care for (ngamumule) heritage sites. This community was formed in mid-2001 with the name Paguyuban Tembong Agung,

Even though seven years have passed since the inundation incident, it has not extinguished the spirit of the residents of the Cipaku traditional village to preserve their culture. Even though they have now dispersed to various remote areas, in their new residence they still carry the Cipaku traditional spirit. Mang Asep said in an interview that since Cipaku Village was flooded for the Jatigede Dam construction project, the residents felt that their ties to the cultural identity that had been built up for generations had become dim, therefore the existence of the Cipaku Kabuyutan Community had become a forum for continuing to perpetuate traditions and cultural values. local. In order to continue and maintain cultural values amidst the flow of information on digital media, Kabuyutan Cipaku utilizes several social media to introduce,

3.1. Cultural Identity

[17] says that cultural identity is self-identification, a sense of belonging to a group that reaffirms itself. The Cipaku Kabuyutan Community as a group builds knowledge about the communication processes that individuals use to build and negotiate cultural group identities and relationships in certain contexts. It can be said that the Cipaku Kabuyutan Community has a cultural identity that cares about preserving the function of natural resources, historical sites, cultural wisdom and spiritual values, especially in Cipaku or precisely in Lemah Sagandu, generally in the archipelago.

Communication activities via social media have an impact on cultural identity, where social media is used by both individuals and groups to build and construct a sense of connection both locally, nationally and globally. This communication also has implications for the individual's sense of ownership of the community that holds the cultural elements and components adopted [18]. Therefore, social media is an option for the Cipaku Kabuyutan Community for members' continued connection with their cultural identity of origin, even though they are no longer physically in the same geographic environment or region.

In looking at the perspective of cultural identity, there is a view of cultural identity, namely as a form and as a process. Cultural identity in the Cipaku Kabuyutan Community can be seen as a shared unity or basic form of people who have a common history and ancestry, so that they identify as a group. The Cipaku Kabuyutan Community has a mission to preserve and transform the ethical, cultural, moral and spiritual values of the Cipaku Kabuyutan as one of the elements that form the richness of Indonesian culture.

3.2. Technological Determination

Cultural identity can continue to exist and survive along with technological developments. Utilization of technology to support human activities. Culture is one aspect of life that is influenced by the development of information and communication technology. Technological advances provide opportunities as well as challenges for humanity, including efforts to preserve culture.

In a cultural context, the opportunities provided by communication and information technology make it easier to carry out cultural events, cultural preservation campaigns and other forms of cultural advocacy. Meanwhile, the challenge is the emergence of a dominant foreign culture that has a big influence on society, which in the end it is feared that it will defeat the existence of local culture. The method or method used to decide or determine something is part of technological determination.

Technological advances bring significant changes to social systems, one of which is the way of communicating. According to him, the development of information and communication technology causes changes in human characteristics, human perspectives in looking at life's problems. Every time humans are required to adapt to changes and subsequent technological developments that are increasingly sophisticated.

This fact is also realized by the Cipaku Kabuyutan Community, where they have adopted this technological development to care for the cultural heritage of their ancestors. The community that was built after the sinking of the Cipaku Traditional Village due to the Jatigede Dam project chose to use social media to share its activities. Asep Indra as the Social Media Manager of the Cipaku Kabuyutan Community said that the reason for being active on social media was to preserve and develop Cipaku. At least after most of it was physically submerged by the Jatigede Dam. This is in line with the vision and mission of the Cipaku Kabuyutan Community, namely preserving Cipaku culture and spiritual values. It can be said that the determination of technology is the determination of the media, as was the opinion of Marshal

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McLuhan quoted by [19] explained that "Technology has changed the way we communicate," which means technology has changed the way we communicate. In determinism, there are 3 frameworks that are built, namely the discovery of new things in the field of communication technology causes changes in communication culture, changes in human communication shape the existence of life and the tools needed, but these tools now shape humans, and media becomes the core of human civilization. This shows that the Cipaku Kabuyutan Community uses communication technology via social media to maintain and preserve the cultural traditions of Cipaku Village.

3.3. Social Media as New Media

Advances in information and communication technology have developed social media as a social network for life on the internet. The Kabuyutan Cipaku Community created social media accounts, WordPress blog, Facebook and Instagram. Technology is able to dominate human life with quite high mobility. Apart from that, digital media is also able to influence interpersonal communication and change the way we socialize with each other [20].

The development of communication technology in society has been progressing very rapidly in recent years, marked by the presence of new media. McQuail (2011) explains new media as the result of the development of digital media that allows it to be used by individuals. According to him, the characteristic of new media is unlimited connectivity or in other words new media allows every individual to connect with each other without being limited by distance, space and time. Everyone has the same opportunity to use new media, as long as they have digital devices, such as smartphones, computers and the like.

Media is an extension of man, and describes the four laws that characterize digital media, namely: 1) new digital media increases interactivity, access to information and two-way communication; 2) conventional mass media are obsolete, such as television and newspapers; 3) involving the wider community, and 4) furthermore, hyperreality or loss of contact with nature and self [7].

The Kabuyutan Cipaku community utilizes this new media through social media in preserving local cultural identity. Social media gives birth to a virtual public space, where like in the conventional world, virtual publics build networks, interact with each other, so that ultimately their activities in the virtual world can bind each other within it. The digital era gave birth to new institutions for mankind, which ultimately gave birth to a new culture, especially in communication between humans. The digital era makes it easy for everyone to communicate in all aspects of life [21].

Another thing, digital media gives everyone the opportunity to share their views and opinions on an issue online. In fact, social media applications are increasingly varied and easy for all groups to use. From initially only being able to send messages in the form of text, now it can send text, sound, images and video. Blogs, Facebook, Twitter, Instagram, Youtube and Tik Tok are some of the social media applications with the most users in Indonesia and the world. As an illustration of the number of social media users in Indonesia in 2022, as in Table 1.

Social media complies [22] has characteristics which include: 1) Building a network; 2) information channels; 3) place to store archives; 4) means of interaction; 5) means of social simulation; 6) media content by users. Social media has the following characteristics: a). sending messages can be sent simultaneously to many destinations, b). the nature of the message independently without going through the decision maker, c). sending messages is very practical and fast, and d). Message recipients can choose the time according to their needs for a message.

Social media itself has various types according to the needs of its users. Explained by Kaplan quoted by [23], that social media is divided into six categories, namely: 1). Website

collaboration project. In this category, users are given the opportunity to edit website content, for example on the Wikipedia portal page. 2). Blogs and microblogs, where users can choose an account according to their wishes. This application also allows each user to express themselves according to their wishes, such as on Twitter, Path and the like. 3). Video and image sharing sites, such as Youtube, Tiktok, vedio and the like, 4). Social networks are applications where users can share personal information with each other in the form of text messages, photos, videos such as Facebook, Path, Instagram and other applications. 5). Virtual game, where users can design and create 3-dimensional avatars that they want. 6). virtual social world, like a virtual game, you can connect with fellow application users. This application tends to share life problems with other users of the accounts it connects to, for example Second Life. Regarding the development of social media, the Cipaku Kabuyutan Community utilizes this technology for the purpose of preserving local culture. Currently this community uses blog applications from WordPress, Facebook and Instagram.

3.4. Blogs

A blog is a type of website developed and managed by an individual or group using online software or a hosted platform that is easy to use for writing and other activities. The Kabuyutan Cipaku Community has been blogging since 2014 via the Wordpress.com platform.

According to [24], WordPress is an open source web content management system or software that has the freedom of the Model View Controller or MVC design pattern, web, mobile and desktop based. WordPress has 2 versions, namely WordPress.com and WordPress.org. Both have many of the same functions, it's just that WordPress.com is paid for the cascading style sheet control feature, access to the templates and main code available, and does not have plugin installation capabilities.

The blog with the domain http://kabuyutancipaku.wordpress.com uses a web template and hosting issued by the blog provider company wordpres.com. This blog was created before the inundation of the Jatigede Dam, precisely in September 2014. The use of the blog as a forum or online journal media to inform and preserve the spirit of Cipaku Kabuyutan cultural customs. With this blog, the history and inspiration of Kabuyutan Cipaku is recorded and recorded digitally. Actually, there are many things that can be posted on a blog, such as sound, video, photos and infographics. Through blog media, Kabuyutan Cipaku still exists and is known to the public through blogs. Blogs are interactive forms that can interact with each other between writers and readers by allowing someone to collect and share things to express knowledge, ideas,

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Fig. 1. Wordpress account kabuyutancipaku.wordpress.com

Fig. 2. Photo of the condition of Cipaku after being flooded into the Jatigede Reservoir

Fig. 3. Jatigede Spiritual Tourism Information on the Kabuyutan Cipaku weblog

Communities use blogs as a vehicle for interaction, sharing information about activities carried out by the community and involving groups outside the community. For this community, blogs are alternative media that are able to reach a wider target audience. Through blogs they also open up space for discussions with the community in order to optimize the work programs created.

Blogs are a medium for cultural learning, because they contain information about culture itself, its history and development. Blogs are a medium for teaching and learning at the same time. Apart from that, blogs are a means of community existence and self-actualization for community members. The blog content they build as a means of information is expected to provide inspiration to anyone who opens their blog. The information presented is 'not random', but is provided with clear and accountable reference sources. If cultural activities are only delivered face to face, then the target is very limited, therefore, by using a web blog, it can reach a wider audience, it can be accessed by anyone, anytime and anywhere.

The information collected on the community blog is in the form of the history of the Cipaku Kabuyutan, the philosophy and spirit of the Cipaku Kabuyutan. All this information is presented through the blog feature that has been prepared. Mang Asep, who was the initiator of the blog, said that the creation of the blog was to record and disseminate information about Cipaku Kabuyutan. Through blogs, long travel notes related to Cipaku Village can still be read and known by readers, so that the story and spirit of Cipaku is still alive even in cyberspace.

Blogs as part of social media that can produce and provide information, are not much different from other social networks, such as Twitter, Instagram and Facebook. This social media is also used by the community and is connected to other social media, namely Facebook and Instagram.

3.5. Facebook

The Kabuyutan Cipaku community has a Facebook fanpage with the name Kabuyutan Cipaku. Facebook was created in 2013, earlier than blogs. The creation of the Facebook fanpage is in line with the progress of efforts to reject the construction of the Jatigede dam and efforts to accommodate the opinions and voices of Cipaku Village residents who have to leave their hometown forever, leaving behind various dynamics of good psychological feelings, loss of assets, and loss of attachment to family, relatives, neighbors, and relatives, as well as the loss of

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their original identity. Therefore, Facebook conveys many messages related to traditions, customs, rituals and writings of cultural value which can attract audiences, especially cultural observers, cultural communities, and Cipaku residents who always miss their homeland all the time. Therefore, even though the Cipaku residents have scattered to various places, there are traditions that they still hold and carry out until now, and this has become a momentum to meet directly or face to face at the dam site, as a form of preserving the culture that has been built for centuries. century by their predecessors. Traditions that are still carried out include Muludan (celebrating the birthday of the Prophet Muhammad SAW), visiting the grave of Prabu Aji Putih who is believed by residents to be the ancestor who founded the Tembong Agung Kingdom which became the forerunner of the Sunda Kingdom of Sumedang Larang in Cipaku Village, Darmaraja, Sumedang Regency, where the grave is located is in the dam water area. Even though the Cipaku residents have scattered to various places, there are traditions that they still hold and carry out until now, and this has become a momentum to meet directly or face to face at the dam site, as a form of preserving the culture that has been built over centuries by the people of Cipaku. their predecessors. Traditions that are still carried out include Muludan (celebrating the birthday of the Prophet Muhammad SAW), visiting the grave of Prabu Aji Putih who is believed by residents to be the ancestor who founded the Tembong Agung Kingdom which became the forerunner of the Sunda Kingdom of Sumedang Larang in Cipaku Village, Darmaraja, Sumedang Regency, where the grave is located is in the dam water area. Even though the Cipaku residents have scattered to various places, there are traditions that they still hold and carry out until now, and this has become a momentum to meet directly or face to face at the dam site, as a form of preserving the culture that has been built over centuries by the people of Cipaku. their predecessors. Traditions that are still carried out include Muludan (celebrating the birthday of the Prophet Muhammad SAW), visiting the grave of Prabu Aji Putih who is believed by residents to be the ancestor who founded the Tembong Agung Kingdom which became the forerunner of the Sunda Kingdom of Sumedang Larang in Cipaku Village, Darmaraja, Sumedang Regency, where the grave is located is in the dam water area. and it is a momentum to meet directly or face to face at the dam site, as a form of preserving the culture that has been built over centuries by their predecessors. Traditions that are still carried out include Muludan (celebrating the birthday of the Prophet Muhammad SAW), visiting the grave of Prabu Aji Putih who is believed by residents to be the ancestor who founded the Tembong Agung Kingdom which became the forerunner of the Sunda Kingdom of Sumedang Larang in Cipaku Village, Darmaraja, Sumedang Regency, where the grave is located is in the dam water area. and it is a momentum to meet directly or face to face at the dam site, as a form of preserving the culture that has been built over centuries by their predecessors. Traditions that are still carried out include Muludan (celebrating the birthday of the Prophet Muhammad SAW), visiting the grave of Prabu Aji Putih who is believed by residents to be the ancestor who founded the Tembong Agung Kingdom which became the forerunner of the Sunda Kingdom of Sumedang Larang in Cipaku Village, Darmaraja, Sumedang Regency, where the grave is located is in the dam water area.

Fig. 3. Kabuyutan Cipaku Facebook: https://www.facebook.com/kabuyutancipaku

Fig. 4. Writing from a cultural figure on the Kabuyutan Cipaku Facebook account

Facebook fanpage is a social network that provides a network for blogs to spread their posts, but can also create separate posts for Facebook audiences without connecting to the blog link. In utilizing the social media Facebook, the Kabuyutan Cipaku Facebook fanpage is more active in posting compared to blogs. Some of the articles on the blog were rewritten on the Facebook fan page. With 2,500 likes and 2,700 followers, it shows that the Kabuyutan Cipaku Facebook fanpage is quite active and the comments are interactive so it is attractive to the public.

3.6. Instagram

Over time, Instagram is ranked third highest in Indonesia (Kemp 2022). This shows that Instagram is widely used by Indonesian media audiences, including the Kabuyutan Cipaku Community which uses Instagram. With 120 followers, the Kabuyutan Cipaku account has produced 54 posts, on average more than posts commemorating important days or about philosophy, noble cultural values, and writings from experts or cultural observers. In Instagram content there are also posts about information about cultural and religious tourism that can be carried out by the community around the Jatigede Dam location, as stated by Mang Asep that in the future, the Cipaku Kabuyutan Community also wants Jatigede not only to be a dam location,
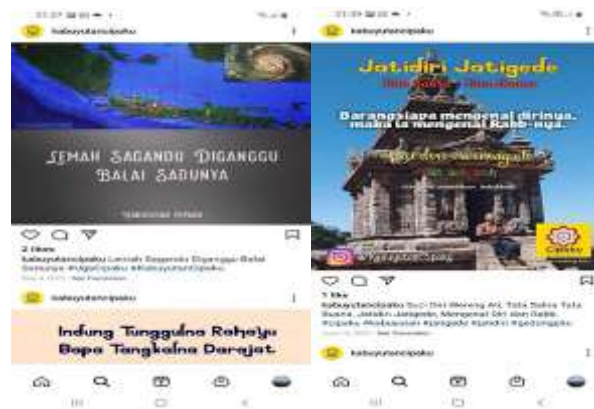
Fig. 5. Image of the kabuyutancipaku Instagram account

Fig. 6. Posts about the Islamic New Year Commemoration of Muharram at the Dam location

The use of social media in preserving local cultural values has an important role in strengthening the identity and sustainability of a community's cultural heritage, including the Cipaku Cultural Community, where Cipaku is not just a village or geographical area, but more of a culture or tradition. Social media provides an effective means of disseminating information, educating and promoting local cultural diversity to a wider audience.

In general, the use of social media in preserving local culture can be identified in several activities, namely: introducing or educating local culture, cultural awareness campaigns, uploading materials about local culture, it can also be used for collaboration and networking between local cultural communities to exchange knowledge; as a digital archive, which can store photos, videos and text that can be saved to be passed on to the next generation. Apart from that, local culture can be directed towards promotion and creative economy, which involves local residents to display their uniqueness.

4 Conclusion

The Kabuyutan Cipaku community realizes the importance of preserving their ancestral culture so that it remains known and is not eroded by the current of changing times. The era of development of information and communication technology which gave birth to various social media applications is used as a means for cultural preservation. The use of social media in order to maintain local cultural values can be part of a mediated cultural communication process, where technology can positively support the dissemination of information and local cultural activities as carried out by the Kabuyutan Cipaku Community which uses the blog platform (kabuyutancipaku.wordpress. com), Facebook, and Instagram.

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