

Conference Paper

Semiotic Analysis of Social Media Content in Promoting Local Wisdom in Cultural Awareness at Jati Ranggong Village, Bekasi

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ORCIDIda Royani Damayanti: <https://orcid.org/0000-0003-1951-8937>**Abstract.**

This research aims to determine the semiotic's analysis of online media communication to improve tourism promotion of local wisdom in Bekasi Regency. The local wisdom of the community that was once carried out and preserved in decline is now beginning to shift and replaced by the influence of modern culture. This type of local wisdom is what still remains today, especially in the communities of the Betawi. Meanwhile, the people of Kranggan Village, are still maintaining strong and preserving cultural life and customs that are closely related to Sundanese tradition. They have a tradition that has been kept for generations. Based on the above description the study aims to obtain detailed and in-depth data from the Babarit tradition through Roland Barthes' semiotic analysis in local wisdom such as the values contained in the babarit tradition through ethnographic studies, analyzing the relationship of symbolic, paradigmatic, syntagmatic signs and language, speech and culture. Social media helps tourist attractions in interacting with their potential customers. Social media has a great impact on people's lives. Thus, it is very appropriate to promote tourism through content so that social media still has its function and purpose, has benefits in the life of every individual, it will help to form a good destination image, and increase the interest of tourists to visit. This research method has used a qualitative research paradigm, ethnography. Ethnography is a method used by researchers to study a social group through observation and active participation of the researchers themselves. Data collection techniques used in this research were literature review and participant observation, interviews, and documentation. The research instrument uses the results of interviews, while the observation guide is based on elements from Babarit.

Keywords: local wisdom, cultural awareness, semiotic analysis, social media contentCorresponding Author: Ida
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Knowledge E

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Selection and Peer-review under the responsibility of the TSBEC Conference Committee.

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1. Introduction

The currents of globalization and modernization, trigger elements of foreign cultural elements to enter the life of the community. If the elements of the foreign culture are incompatible with the local culture, then the local culture, is feared that it will gradually fade. The city of Bekasi, which has undergone modernization and globalization, is not

only characterized by physical changes in its territory, but also affects the fading of local wisdom of the community. The local wisdom of the community that was once carried out and preserved in decline is now beginning to shift and be replaced by modern culture influenced by outside culture.

This day, one of the local wisdom that can still be found is mutual cooperation as a unifying form in carrying out the social life of the people. Mutual cooperation in organizing activities of the Betawi Bekasi ethnic community is known as *Paketan*. This type of local wisdom is what still remains today, especially in the communities of the Betawi Bekasi ethnic community who live on the outskirts of Bekasi City. Meanwhile, the people of Kranggan Village, Jatirangga Village, Jatisampurna District who are still maintaining strong and preserving cultural life and customs that are closely related to Sundanese customs are *Babarit*, because this village is located right on the border of Bogor Regency. They have a tradition that has been kept for generations and is said to have existed for centuries.

The culture of Bekasi City itself is a mixture of Sundanese and Betawi cultures, so that the indigenous people of Bekasi City are known as the Betawi Bekasi ethnicity. The Betawi Bekasi ethnic language also has a distinctive feature, namely the dialect is Sundanese, but the diction is Betawi language. So for this reason, Betawi culture is very thickly seen in the daily life of people in Bekasi City, so the Bekasi area is called *Betawi Ora* or *Udik*.

The Jati Rangun area is a village located in the Jatisampurna area of Bekasi City, West Java. Jatisampurna Subdistrict is part of the city of Bekasi which is located in the southern part of the city of Bekasi and is directly adjacent to East Jakarta. Its strategic location makes Jatisampurna district one of the buffers for the capital city of DKI Jakarta. Jatisampurna Subdistrict has an area of 1,944,013 Ha, with a population density. Administratively, the boundaries of Jatisampurna sub-district are as follows: South: Bogor Regency/ Depok City, West: East Jakarta City/ Depok City North: Pondok Melati and Districts, East: Bogor Regency. The total population of Jatisampurna is male 67,226, female 67,965 the total population as a whole is 135191.

Babarit is an acronym for the word "*ngababarkeun ririwit*" which means eliminating trouble or in other words it can be referred to as "*Salametan* Earth". People will pour their gratitude towards nature, ancestors, and the Creator. The ceremony is also held to welcome the coming of the Saka New Year and takes place twice every year. While Packages can be interpreted as a form of social solidarity in society. The concept of social solidarity was first introduced by Emil Durkheim in his book entitled *The Division of Labor in Society*. Social solidarity according to Durkheim (quoted by Jones)

is: "Fidelity which refers to a state of relationship between individuals and or groups based on shared feelings, morals and beliefs that are strengthened by shared emotional experiences." Similarly, the *Babarit* ceremony is to foster a sense of togetherness and instill great values in the life of social institutions.

1.1. Research question

Based on the above description is to obtain detailed and in-depth data from the *Babarit* tradition through Roland Bartres' semiotic analysis in local wisdom such as such as the values contained in the *babarit* tradition through ethnographic studies, analyzing the relationship of symbolic, paradigmatic, syntagmatic signs and language, speech and culture.

1.1.1. Theoretical purpose

This research is expected to develop Communication Science, especially cultural communication and marketing communication and new media communication.

1.1.2. Practical use

This research is expected to be a reference material in promoting the village tourism based on local wisdom.

2. Tourist Village Concept

According to Priasukmana and Mulyadin [1], Tourism Village is a rural area that offers a whole of an atmosphere that reflects the authenticity of the village itself starting from social culture, customs, daily life, has a typical village architecture and spatial structure and from socio-economic life or activities. a unique and attractive economy and has the potential to develop various components of tourism, such as attractions, accommodation, food and beverages, souvenirs, and other tourist needs.

Rural tourism development is driven by three factors. First, rural areas have natural and cultural potentials that are relatively more authentic than urban areas, rural communities still carry out cultural and topographical traditions and rituals that are quite harmonious. Second, rural areas have a relatively pristine physical environment or have not been heavily polluted by various types of pollution compared to urban areas. Third, to a

certain extent rural areas face relatively slow economic development, so that optimal utilization of the economic, social and cultural potential of local communities is a rational reason for developing rural tourism.

2.1. Village characteristics

Each tourist village certainly has its own characteristics, this is seen from the potential in the village so that it is worthy of being used as a tourist village. The management of a tourist village as a tourist attraction is not only limited to its designation as a tourist village. The determination of a village as a tourism village is based on at least several supporting potential components, as follow:

1. There is something special and very unique attraction by the village itself.
2. Tourism facilities and accommodation such as lodging facilities, eating and drinking facilities, hawker or souvenir centers, visitor centers.
3. Tourist activities such as weaving, enjoying the scenery and others.
4. General development as an effort to create a tourist destination that provides the best service for tourists, including the division of zones or areas, visitor management, and communication services.

2.1.1. The development of tourist villages Influence factors

1. Human resources development (HRD) can be carried out through education, training and participation in seminars, discussions and so on, as well as in the fields of tourism.
2. Partnership, There is good and mutually beneficial cooperation between the tourism village manager and tourism entrepreneurs in the city or the relevant regional tourism office in several business fields, namely accommodation, travel, promotion, training, and others.
3. Government activities, There are activities carried out by the village government, for example, such as official meetings, development exhibitions, and traditional ceremonies held in tourist villages.

1. Tourism promotion

Promotion in the English language comes from the word promote which is interpreted as developing or increasing, i.e. such as a tool to increase sales [2]. Promotion is an activity carried out to convey a certain message about a product, either goods or services, trademarks or companies, to consumers to assist marketing to increase sales.

According to Tjiptono [3], the functions of promotion are:

1. Finding and getting the attention of potential buyers is the starting point of the decision-making process in buying goods and services.
2. Creating and growing interest in potential buyers. The attention that has been given, may be continued at the next stage, namely the existence of a sense of interest in the products offered.
3. Development of curiosity (desire) of prospective buyers to own the goods offered. This is a continuation of the previous stage, after being interested in the product offered, a sense of wanting to own it arises and is followed by a decision to buy.
4. Promotion purpose
5. To Informing (informing)
6. To Persuade (persuading)

That is to persuade potential consumers to want to buy goods or services that offered.

1. To Remind (remaining)
2. To remind consumers of an item what is needed and where to get it.
3. Media content

Social media is defined as a platform for sharing text, images, audio and video with other users. The use of social media increased quite rapidly during the pandemic because it allowed humans to search for information and communicate through their mobile phones. According to Kotler and Keller [4], social media is a means for consumers to share text, image, video and audio information with each other and with companies.

Social media helps tourist attractions in interacting with their potential customers. Social media content itself can be classified into two, namely, firm-created and user-generated. With the use of good social media content, it will help to form a good destination image and increase the interest of tourists to visit.

According to Puntodi [5], social media function as follows:

1. The advantage of building personal branding through social media is that there are no tricks or pseudo-popularities, because the audience will decide. Various social media have become a medium for people to communicate, discuss and even give popularity on social media.
2. Social media provides an opportunity that serves to interact more closely with consumers. Social media offers a more individualized communication content. Through social media, various marketers can find out the habits of their consumers and carry out a personal interaction, and can build a deep interest.

The types of social media platforms are:

1. **Facebook:** a social networking service launched in February 2004 by Mark Zuckerberg has more than one billion active users and more than half of them use a mobile phone to access it. Here users can create personal profiles, add friends, exchange messages and share information.
2. **Whats App:** is a cross-platform messaging application since its emergence in 2009 until now, which allows us to exchange messages without SMS fees, because it uses internet data. Using Whats App it can easily interact via text or voice messages and until now it is equipped with a video call feature, which we can meet face to face when calling.
3. **Line:** almost similar to whats app, line was launched in 2011 by a Japanese company. What distinguishes it is if Whats App does not have emoji characters in messages, then Line has these facilities, so it looks more exciting when using it in conveying messages.
4. **Youtube:** a video sharing website created by a former PayPal employee in February 2005. This allows users to upload, watch and share videos. Any positive video content can be accessed through the application.
5. **Twitter:** an online social networking and microblogging service similar to Facebook, which allows users to send and read text-based messages of up to 280 characters. Founded in March 2006 by Jack Dorsey.
6. **Instagram:** Instagram is a social networking application platform that allows users to take photos, edit, apply digital filters, and upload them with various features, such as a comment field, and a DM or Direct Message feature that allows users to exchange messages.

2.1.2. Local wisdom concept

According to the Ministry of Social Affairs of the Republic of Indonesia 2006, local wisdom is defined as a way of life and a knowledge system as well as a variety of life strategies that can be realized in activities carried out by local communities in overcoming related problems to meet their needs.

According to Said in Masruddin [6], local wisdom is a view of life, knowledge and knowledge and various life efforts that are manifested in activities carried out by local communities in overcoming various problems in an effort to fulfill their life needs.

According to Marfai [7], local wisdom is a form of values, perceptions, attitudes, behavior, and responses of a local community in interacting with the living system with nature and the environment in which it is located wisely. Local wisdom is a knowledge, collective understanding, and wisdom that influences overcoming a life problem or decision to solve it.

According to Haba [8], local wisdom has the following significance and functions as:

1. Identity marker of a communication
2. The adhesive element (cohesive aspect) across citizens, religions, and beliefs;
3. Cultural elements that exist and live in society (bottom up);
4. The color of togetherness of a community;
5. To change the mindset and reciprocal relationships of individuals and groups between them.

3. Method

This research method is using a qualitative research paradigm, ethnography. According to emzir [9], ethnography is a method used by researchers to study a social group through observation and active participation of the researchers themselves. data collection techniques used in this research are literature review and participant observation, interviews and documentation. the research instrument uses the results of interviews, while the observation guide is based on elements from *Babarit*.

This research data analysis uses semiotic analysis techniques to understand the symbols and messages that appear in social media content. Semiotics is concerned with the meaning of signs and symbols in language. semiotic elements include signs

of symbolic relationships, paradigmatic relationships, syntagmatic relationships of language, speech, culture and significance in *babaritic* traditions such as *babarit* history, cultural actors (old-fashioned), society, as well as the time and the place of activity, as well as the tools used such as *gagawer*, *ancak*, *iketobor*, *tapas kalapa*, and incense. traditional foods such as *kupat salamet*, *kupat gondet*, *halukupat keupeul kupat*, free range chicken (*endog hayam kampung*), porridge *beurem* (red) *bodas* (white) porridge, *congcot dawegan*, *cai* coffee, and *rurujakan*.

TABLE 1: Two Signs (Two Orders) of Barthes.

1. Signifier (<i>Penanda</i>)	2. Signified (<i>Pertanda</i>)	
3. Denotative Sign <i>Tanda Denotatif</i>		
4. Connotative Signifier (<i>Penanda Konotatif</i>)	5. Connotative Signified (<i>Petanda Konotatif</i>)	
6. Connotative Sign		(<i>Tanda Konotatif</i>)

Advertising semiotics can be studied through a sign system in advertising, which includes symbols, both verbal and non-verbal. Verbal symbols are the language we know. While nonverbal symbols in the form of shapes and colors are presented in advertisements that do not specifically imitate the appearance or form of reality. Non-verbal messages can be classified in various ways. Jurgen Ruesch classifies nonverbal cues into three parts:

1. Sign language, for example a thumbs up it sign for good or agreed.
2. Action language, is body movements that are not used exclusively to give signals, such as walking.
3. Object language, is the performance of objects, clothes, and other public non-verbal symbols such as room size, flags, pictures (paintings), music and so on, whether intentionally or not [10].

	Paradigmatic - Earth Alms
Sintagmatic - Myth - incense	

Figure 1: Syntagmatic Relationship with Paradigmatic.

The syntagmatic relationship is related to the past history of the formation of the Babarit tradition which is derived from the mythical stories of the past with incense in the Sundanese Babarit. While the paradigmatic relationship is related to thanksgiving,

the village's intention. Meanwhile the significance in the Babarrit tradition is implemented into the lives of its people as a gathering place for the local community.

4. Result and Discussion

This cultural show uses the Youtube platform "Babaritan Kampung Kranggan Lembur 2021".

The video has a duration of 7 minutes 8 seconds which contains footage of Babaritan activities using the native language of the Kranggan area and the following translation into Indonesian.

The scene 1.

An old man held the procession talking about prayer activities held by the community, as an expression of gratitude to the creator.



Source: Youtube, An elder of the Kranggan community who explained the meaning of the Babaritan tradition the purpose is to saving the earth from the disaster which is held every year in the month of Sura every first Friday which is a mandate from his ancestors, *Asyura* (Arabic language) mean the tenth.

Figure 2: Scene 1. An Eldery Man of Kranggan Vilage Explained Processing.

5. Conclusion

The results of the analysis of this study are the *babarrit* tradition through youtube shows which is one type of social media. Video with a duration of 0:8:00 minutes with the



Source: Youtube

Traditional foods such as kupat salamet, kupat gondet, kupat halu, kupat keupeul, endog hayam kampung, porridge beurem bodas porridge, congcoot dawegan, cai coffee, and rurujakan.

The purpose of Alms-Earth is asking the almighty to be given safety for the people of Kranggan village and safe government and prosperous agriculture and got guidance from Mother Earth, Father Langit, good things for the people of Kranggan, Bekasi.



Source: youtube Prayer, giving's tradition including salvation, feast,

After slaughtering the Caucasian's buffalo and they burying the head, and then continued by holding a prayer together with all of the community member. The pray was to asked forgiveness and apologize to Mother Earth, to Father Heaven and Sanghiang Dangiing who had taken care of Kranggan village.

Figure 3: Scene 2. Alms-Earth Prays.

theme Alms Earth. In the video there is an illustration of how the traditional procession of the Kranggan community is carried out every year only in certain months, namely

TABLE 2: The Meaning of Each Scene.

No	Language	Symbol	Meaning
1.	<i>sign language</i>	The elder man, sitting cross-legged facing the Incense furnace.	Shown An act of pleading with sinceritty
		Incense	The meaning of this element was of the community's assumption that frankincense is a tool to convey their goal and connects the upper world and the middle world as a place for human life.
		Eggs	Has meaning, the religious value of the egg is a symbol of the pioneer of humans, that humans exist and live because of Allah Subhanahu wata'ala created them.
		Bodas Porridge/white porridge	Bodas porridge is a symbol of goodness, this symbol has the value that human life must always be on the path of goodness, obeying the rules determined by Allah SWT. in order to survive the hereafter
		iketobor symbol of faith	Used by old men (aki-aki), the word Aki means creed which mean faith.
2.	<i>Action Language</i>	Pray and shake your head with your arms crossed.	Chanting prayers and mantras by burning incense asking for the safety and blessings of life for the people.
		Burning Incense	Burning incense / incense asking to the God for the safety and blessings of people's lives during the Babarit tradition or during alms of the earth.
		Maca du'a salamet,(Prays for safety)	Asking for the protection and help of the Almighty to be given the safety of the world and the hereafter.
		Maca mantra dan méré hadiah	Having a religious value in reciting mantras and giving gifts is human awareness of the power of its Creator, the hope of those who are still alive that the departed ancestors will get reward and forgiveness in order to be saved from the torment of the hereafter.
3.	<i>Object language</i>	Beras, Garam dan Air	Rice, salt and water. As a symbol the unity that The three ingredients which are stirred into one so that they cannot be separated from each other. Shows a unifying meaning in a shared environment of nation and state within the frame of Indonesia.
		The clothes worn at the "Cele" Babaritan Traditional clothing with black and white checkered motifs.	Cele, memiliki makna hitam dan putih. Menunjukkan lambang putih memiliki makna kesucian, sedangkan hitam adalah lambang yang memiliki makna kedewasaan
		Kupat salamet, which has five corners.	The five corners of the kupat salamet have the meaning of the five pillars of Islam, it's call the creed, prayer, zakat, saum, and the pilgrimage to Baitullah.
		Six corners of Kupat keupeul.	Kupat Kepuel have six pillars meaning of the pillars of Faith. And the advice that living in the natural world must always be sakeupeulan (gotong royong) and should not be selfish.
		Kupat Gondet	The symbol of Opat (four corners) has the meaning of the four cardinal directions, that is north (U) Kidul is south (S) Wetan (T) is Eaast and Kulon (B) is West
		Congcot dawegan (symbol eraharjaan)	Having the meaning of prosperity, humans must always be grateful to Allah SWT For all the favors.
		Kupat Halu	Having meaning, in life must be "sauyunan", which means mutual respect, respect and remembering each other.

the month of Suro or Ashura. Video contains live images with text inserted along with recorded sound. YouTube has the advantage of promoting a product because it is easy for viewers to access and repeat.

In analyzing these impressions, the researcher arranged three stages of image fragments. First, the prologue describes the *babaritic* tradition in general with traditional orthodoxy. The second shows the elements of the process of implementing the *Babarit* tradition which includes tools, actors, and food provided for these activities. Third, explain the purpose of the activities of the *Babaritan* tradition.

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