Digital Etnography in Rural Communication Management

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ABSTRACT

The development of information and communication technology in Indonesia in particular has provided creative space for the community. This creative space is then continued to be developed in various forms. This can be seen from the managerial patterns that exist in the development of the government at the village level. Utilizing existing natural resource potential is an option in this framework. Development that leads to the potential of tourism, customs and culture of the community is the basis of this research. The purpose of this study is to see the development concept of communication management carried out by rural communities within a digital ethnographic framework. The method used in this study uses an phenomenological approach. The results of the research conducted in the Babakan Baru village, Rejang Lebong Regency, Bengkulu Province showed that there was a development of managerial patterns in managing the existing natural resource potential. Development that occurs theoretically with the reappearance of the concept of Kutei (village) which is a management system of indigenous customs of the Rejang tribal people. This system then starts to be packaged in various forms. The form of the impact in this study, is development of digital etnography concepts in communication management in this village.

Keywords: communication, etnography, management, village, system.

Theme: Digital Social Sciences, Humanities, and Education
A. INTRODUCTION

The communication process that occurs creates a pattern of cultural development in society. This phenomenon of development slowly enters the dimension of digitalization in various forms. The concept of information society is also an option in giving shape to this media. The information society is specifically interpreted as a society that can maximize information and new communication technologies in various aspects of life such as economics, politics, social and culture (Respati, 2014). This space is what then creates the creative side in building various communities in Indonesia.

The community appointed in this study is the Rejang indigenous community, which is in Rejang Lebong District, Bengkulu Province. This Rejang indigenous community specifically has various cultural value systems that are inherent in their daily lives. The value system that exists in the community and develops based on short messages through social media wahts up is what then attracts the central government through the Ministry of Education and Sports and the Australian Ministry of Foreign Affairs as the location of the Indonesia-Australia youth exchange 2017/2018. An exchange program that starts on December 20, 2017 - January 10, 2018, in Babakan Baru Village, Bermani Ulu Raya District, Rejang Lebong Regency, Bengkulu Province. this program certainly provides creative space for villagers in introducing various regional potentials. This then became the entrance and background of this research. The formulation in this research is how the communication management of indigenous communities in introducing and developing the potential of tourism, customs and culture of the community.

The method in this study was conducted using qualitative research with descriptive writing techniques. While the approach used is a phenomenological approach. Phenomenology research according to Iskandar, (2008: 204) in Moleong (2007: 17) is oriented to understanding, exploring, and interpreting the meanings and events, and relationships with ordinary people in certain situations. This research is commonly referred to as qualitative research using observations of phenomena or natural social phenomena based on the field (empirical). The technique used by researchers in determining informants is Snowball techniques. Researchers began to get information by meeting the resource persons who were perceived by researchers to know about the form of communication management management concepts developed by the villagers in community development.

B. RESULTS AND DISCUSSION

Community Cultural Value System

Based on the results of observations and observations that have been made, the people in Rejang Lebong Regency consist of 2 indigenous ethnic groups, the Rejang community and the Lembak community. The Rejang community is specifically spread across several districts in the Rejang Lebong Regency area, including Sindang Beliti Ulu, Sindang Kelingi, Sindang Dataran, Curup, Curup Utara, Curup Selatan, Curup Timur, Curup Tengah, Bermani Ulu, Bermani Ulu Raya and Selupu Rejang. Lembak Community is in the area of Kota Padang, Binduriang, Sindang Beliti ilir, Padang Ulak Tanding. Whereas the migrants (Javanese, Sundanese and Banten) spread in every sub-district in Rejang Lebong Regency.

The social and cultural value system activities in particular have been regulated by the District Government through several schemes including, Keputusan Bupati Rejang Lebong No 58 tahun 2005 tentang Pelaksanaan Hukum Adat Rejang, Keputusan Bupati No 93 tahun 2005

The community cultural value system is based on the concept that is currently used, namely Kutei or can mean village. The concept of a cultural value system using this Kutei approach has been specifically set in the Surat Keputusan Bupati No. 58. Tahun 2005 tentang pelaksanaan hukum adat rejang. This cultural value system specifically includes the language system, writing, traditional houses, and cultural value systems in Kutei. The language system owned by the Rejang Lebong customary law community is specifically the rejang language and rejang language. While the writing used by the community is the Rikung script or Kaganga script. The traditional house used by the Rejang Lebong customary law community is the Rejang Lebong Traditional House.

The cultural value system in Kutei is based on society. The community in a Kutei is a genealogical entity (direct descent or marriage), so that the principle used is togetherness (Direktorat jenderal Nilai Budaya, Seni, dan Film. 2007). Kutei was established based on rules agreed with the Kutei people which included relations with the Kutei people, with the surrounding environment, even with the supernatural (Direktorat jenderal Nilai Budaya, Seni, dan Film. 2007). In carrying out its duties, the Kutei device must pay attention to the surrounding area such as the hamlet around (Sadei) which includes springs (ulue tulung), taneak tanei (land), and imbo bano (forest / nature). The harmony in maintaining the cultural value system in this society is specifically contained in the Rejang proverb (serambeak padeak Jang) which is to mbeak melanggea patang la ang cao adat ako coa keno stako (do not violate the restrictions of the traditional way of agat not perish).

Rural Communication Management

The results of the research conducted in the new Babakan village, Rejang Lebong Regency, Bengkulu Province showed that there was a development of managerial patterns in managing the existing natural resource potential. Development that occurs theoretically with the reappearance of the concept of Kutei (village) which is a management system of indigenous customs of the Rejang tribal people. This system then starts to be packaged in various forms. The form that is the impact of the findings of this study, namely the development of digital ethnographic concepts in communication management in this village.

The ability to manage anxiety in communication appears as an accumulation of the culture they have. This development appears in the explanation related to the concept of kutei (village) owned by the rejang community. In the study of indigenous communities in the Rejang Lebong district, researchers describe how Kutei as social institutions, groups and organizations can be produced, reproduced, and transformed into society. At this stage, villagers are able to focus their attention on group culture with foreigners. This process according to Gudykunst (1997) is applied in various situations where differences between humans cause doubt and fear. He assumes that there is at least someone in an intercultural encounter who is a stranger. That is, when there is a series of feelings he experiences, namely anxiety and uncertainty, feeling insecure and not knowing how to behave.
This process is built when the Indonesia-Australia youth exchange in 2017/2018. The concept of independent community-based community development, in the fields of economics, environment and health makes the communication process effective. The management of the emerging process is based on the interest of young Australians in the tourism potential of the betiang rock waterfall in the region. In this process, the chairman of Kutei (village head) simultaneously recommended that members of the collectivistic culture (rejang community) use interdependent self-image to guide their behavior. This message specifically arises when there is a direct conversation with program participants. The message pattern raised was related to recommendations in maintaining the surrounding area such as the hamlet around (Sadei) which includes springs (ulue tulung), taneak tanei (land), and imbo bano (forest / nature). The harmony in maintaining the cultural value system in this society is specifically stated in the Rejang Proverb (Serambeak Padeak Jang) which is to break the street of Ang Cao custom Ako Coa Keno Stako (do not violate the restrictions of the traditional way of Agat not perish).

The contents of the message conveyed in guarding the surrounding area then became a social study for program participants. According to Lindlof in Littlejhon (2011) media content is interpreted in communities according to socially developed meanings in the group and individuals are more influenced by their peers than by the media. Gerard Schoening and James Anderson in Littlejhon (2011) call the community-based approach to social action media research based on, first, the meaning is not in the message itself, but is produced by an interpretive process within the audience. Different audiences in interpreting or understanding what they read or see in different ways. The second thought is that the meaning of media messages and programs is not passively determined, but is actively generated by audiences.

C. CONCLUSION

Based on the results of the discussion, the communication management of the indigenous community introducing and developing tourism potential, customs and community culture is specifically formed through effective communication processes. The process can be transform to management of anxiety and social actions managemen to interpreting cultural value systems in the rejang community. The series in this communication process without consciously forming a picture of the culture of society that is digitized in various forms of media. Especially this a new consept about digital etnography.
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