

**Representation of New Media as a Communication Room and Cultural
Acculturation of the Baduy Tribe
(Ethnographic Study of the Baduy of West Java)**

Humaini

Communication Studies Program, Faculty of Social and Political Sciences

National University, Jakarta, Indonesia

humainibeleria@gmail.com

Abstract

The Baduy tribe is a group of people who have their own values and culture, geographically the Baduy tribe is a group of indigenous peoples in the district of Lebak Banten. There are two areas within the Baduy Tribe, namely the Inner Baduy and Outer Baduy. This tribe is constructed by outsiders with tribes that have their own characteristics and values, ranging from how to dress to procedures or respond to technological tools. This research is purposely to find out how the geographic response of ethnic groups in the province of West Java to respond to information technology (New Media). The research approach using the ethnographic approach is a social science research method that is very intensive in studying the cultural issues of society. The Baduy tribe becomes the object to be studied how the patterns, values, and the daily habits of the tribe in the era of information technology or the New Media era. The results of the study show that the presence of new media provides significance and impact on the daily cultural patterns of the Baduy tribe. New Media brings changes not only to fulfill daily needs such as increasing the economy and getting information. New Media has an impact on the process of studying the habits of the Baduy people or cultural acculturation.

Keywords: New Media, Ethnography, Baduy, Cultural Acculturation

INTRODUCTION

The development of information technology has an impact on changes in community values and culture. The presence of new media becomes a pattern and brings people's behavior to experience a shift. The position of new media with its various features has become a reality in people's daily lives. The representation of new media seems to be an urgent, basic need by offering many conveniences for its users. As Subandi said (2019:7) people now live in the midst of siege and a cultural environment filled with various media. New media representations surround him and become friends wherever he goes, almost all aspects of community activities. New Media is like the air we breathe.

In social reality, media representation is not limited to providing information, educating, entertaining and social control. Media has a certain meaning that today's society cannot be separated from the role of technology. Technology with its various features has become a necessity, technology has become a daily thing in the scope of community activities. Almost all community activities include technology as an integral part of society, even the media with all the information they carry seems to give a kind of set of beliefs for the community, it can also have an effect that is not only felt by individuals, but also has an influence on lifestyle or culture as a whole. comprehensive due to media performance (Nasrullah, 2019:18). Basically, New Media represents the latest development of information technology, technology that is able to make it easier for its users or everyone to communicate, interact, participate, further, from the new media forming an online network (Khatimah, 2018:). New media that exist in the midst of society today as information technology tools, as a space in building communication, digitally formatted devices make it easier to carry out communication and the process of cultural acculturation. Acculturation is what arises when a human group with one culture is faced with elements of a foreign culture, so that it can be accepted and processed in its own culture without causing the loss of the original culture (Fathoni, 2006:30).

Meanwhile, new media as a space to open up these opportunities are used by the community for various purposes, one of which is as a space for communication and as a space for acculturation itself. In (Tosepu, 2018: 10) reaffirms Mc Quail's view on the five categories of new media:

1. Interpersonal communication media
2. Interactive game media
3. Interactive search media
4. Collective participatory media

In the Baduy community, today's daily patterns do not only work as they are known today, people who leave information technology, mass media such as social media. The Baduy community, in this case the Outer Baduy, uses information technology like society in general. Many of them have technological tools, use cellphones for various purposes. New media representations such as mobile phones play an important role in daily life. The transaction process and interaction both at the external Baduy level are also interacted with the outside community.

Relations are well established and widespread due to the presence of New media. Many functions are utilized from New media representation. This seems to emphasize the shift that has occurred in the Baduy community. The Baduy, both the outer Baduy and the inner Baduy, for people outside Baduy have their own values, so the cultural values inherent in them attract outsiders to visit the Baduy tribe.

Advances in information technology as a representation of new media lead people to become people in a very fast changing pattern of life. Society is experiencing rapid changes both culturally, attitudes, values and rules that exist in people's lives. This pattern is also felt by the Baduy community.

The Baduy tribe is one of the ethnic groups that has a striking identity in Banten Province with a unique style of culture or tradition. The Baduy tribe, of the many tribes in other areas, is constructed to be one of the tribes that does not want to be contaminated with outside culture, a tribe that maintains traditions that have become habitus in carrying out their roles in society. in their daily life they are bound by traditional rules that are completely traditional and far from modernity. This customary rule, seems to restrain the Baduy community from developing and improving their standard of living. on the other hand, customary law that seems to be restrictive then becomes their way of life and becomes the doctrine of a truth for their

daily life. The daily pattern that was previously constructed as a cultural tribe that is not touched by information technology, with cases that are contemporary, modern and even consistently maintains old cultural values, gradually this reality experiences a shift. The existence and representation of new media seem to offer new values and patterns in carrying out their daily way of life.

New media as a social reality provide opportunities for users to carry out a wider interaction process, build more open communication relations, and new media becomes a space that can be used to study not only internal cultural behavior, but also provides opportunities to learn habits from outsiders. The representation of new media as a new space or a global village in Luhan's view has now become a necessity, the presence of new media in the midst of people's daily culture makes it easier for people to know events that are beyond physical reach, events of a country in any part of the world, so media representation is no doubt only able to remove the barriers between one culture and another, eliminating the boundaries of events in various countries.

New Media is an important element and the base of social change. New media as a social force that is inserted into certain social situations that result in successive cultural changes. New media creates a global "freeway, barrier-free shortcut" (social reality), and new media also blurs socio-cultural boundaries. New media is positioned as a space for constructing "culture" and strengthening certain cultural identities. Thus can not be separated from the role of new media (Ahmad AS, 2002:23)

A. New Media and Cultural Dynamics

The development of information technology today makes the world wider and space seems to be inseparable. Of course this has an impact on changes in information, information is now no longer in weeks or days and even hours have started to beat with time every second. The presence of information technology has introduced the term 'new media'. In the book *Mass Communication Theory*, McQuail asserts "New media or new media are various communication technology devices that share the same characteristics, apart from being only made possible by digitization and their wide availability for personal use as a means of communication". Denis McQuail, the main characteristic of new media is the existence of interconnectedness,

New media is media whose content is in the form of a combination of data, text, sound, and various types of images stored in digital format, data that is disseminated through networks based on broadband optical cables, satellites and microwave systems, the main characteristics of new media include: Accessibility individuals as communicators, accessed from anywhere / regardless of location, interconnectedness, interactive potential, public and private functions. The basic differences between new and old media are as follows: providing global objects instantly, enabling simultaneous reception, changing and re-dis

Basically, the difference between old and new media is narrowed down to the same function, namely as space and media in the process of conveying messages to other parties. In Nurdin, (2007: 3) that the mass media, both old and new, are included in the form of mass communication and are patterns of communication communication that uses channels (media), in connecting communicators and communicants, en masse. The mass media itself consists of: television, radio, internet, magazines, newspapers, tabloids, books, films, while the new media category claims the status of media connected to the internet. Castell in (Mc Quail, 2011: 43) is of the view that at first, the internet started as a non-commercial communication medium and the exchange of data between professionals, but the subsequent development of the internet as a storefront for providing goods and services, as a means of personal, interpersonal and intercultural communication.

New media representation of communication technology Communication technology is a tool in the form of hardware, organizational structure, and social values that can be used by individuals to collect, process, and exchange information with other individuals (Rogers, 1986:3). Furthermore, three main characteristics that mark the presence of new media technology are explained, namely interactivity, de-massification, and asynchronous. Interactivity is the ability of a new communication system (usually in the form of a computer as a component) to talk back, talk back, to the user, almost like an individual

participating in a conversation. Another characteristic is De-massfication or not mass. This means that special messages can be exchanged individually among the participants involved in a large number, or it can also be understood that control or control of mass communication systems usually moves from message producers to media consumers. Next is the asynchronous feature. This means that new media technology has the ability to send and receive messages at the times desired by each individual participant. In the relation between the existence of media and technological progress, there are several main propositions in the determinism of media technology (McQuail, 2010: 103). This means that new media technology has the ability to send and receive messages at the times desired by each individual participant. In the relation between the existence of media and technological progress, there are several main propositions in the determinism of media technology (McQuail, 2010: 103) This means that new media technology has the ability to send and receive messages at the times desired by each individual participant. In the relation between the existence of media and technological progress, there are several main propositions in the determinism of media technology (McQuail, 2010: 103)

New media as space is certainly not the same as face-to-face interaction. New media offer a new model in interaction patterns that bring users back into personal contact, ways of using new media cannot be done in conventional media. In comparison between new media and conventional media, some people believe that new media is more "mediated". New media contain strengths as well as limitations, disadvantages and benefits, and dilemmas. For example, new media provide openness and flexibility, but it can also lead to the emergence of more widespread problems. The interesting thing about new media is that diversity is a big value and new media, but it can lead to division and separation. In the new media allows users to freely use time, but also creates a new demand for time.

New media provide new opportunities to fulfill the needs of society's social realities. In addition to the interaction process, new media opens up space for users to adopt or study the behavior of other people. Community in the sense of outside the local community. New media opens up space for intercultural communication processes. Intercultural communication is influenced by a human's perception of the environment, people, objects, and events that surround him. The process of interpreting and extracting foreign cultural values is possible because of the pattern of daily interaction with new media. New media in the context of culture become a showcase with a variety of information that allows influencing local culture.

Baduy Tribe Entities

The Baduy tribe has historically been considered a part of the Sundanese tribe. Baduy is a descendant of the Sunda Kingdom, and is commonly referred to as the Pajajaran Kingdom. In the 15th and 16th centuries. In the literature review it was noted that the Banten region became an important part of the Pakuan Pajajaran kingdom (present-day Bogor area).

In the history of the archipelago, Banten was recorded as a producer of spices during the first Dutch expedition. Geographically, Banten is a fairly large trading port area. The position of the Ciujung River can be navigable by various types of boats and is also busy transporting produce from inland areas. Then, the ruler of the area, known as Pangeran Pucuk Umum considered that the preservation of the river needed to be maintained by being ordered by highly trained royal troops to maintain and manage the dense and hilly forest area in the Mount Kendeng area. The existence of troops with special duties, became the forerunner of the existence of the Baduy community. (Adimihardja, 2000:47) The Baduy are a society that is unique in many ways and becomes their identity in living life.

In its mention, the tribes in Banten Province are known by the terms "Inner Baduy" and "Outer Baduy". The mention of "Baduy is described as a community that is still very obedient to customary rules. Baduy is described as a holy society, a society that maintains local values, and is not contaminated with outside culture, including in terms of appearance, modern tools, or goods commonly used by society in general. There is a slight fundamental difference that the "Outer Baduy" tribe seems to have been slightly influenced by the foreign culture brought by tourists from outside the region. In Nadroh (2018), he

emphasizes the terminology of the Baduy tribe, namely "Inner Baduy" is a representation of the Baduy community as the original heir to the culture and mandate of their tribal ancestors. Their existence shows compliance with customary rules, and communal awareness in maintaining their customs and closing themselves off from outside influences which they consider negative. Baduy Dalam is only located in three villages, namely Cibeo, Cikartawana, and Cikeusik. Meanwhile, it was explained that the "Outer Baduy" was a community that was originally part of the "Inner Baduy" which was later deemed to have violated customary rules, then moved to the "Outer Baduy" area. The "Outer Baduy" tribe is a Baduy community prepared as a guard, buffer, filter, protector and at the same time a liaison with outsiders as a form of appreciation, cooperation, and active participation in state activities to show that they are one of the same ethnic groups. have the same rights and obligations as other Indonesian citizens.

The existence of these two terms is also seen in terms of the clothes worn every day as their identity. The Inner Baduy usually dress in white with a white headband, while the Outer Baduy are dressed in blue or black. Regarding the beliefs they hold, the Baduy have a very strong belief system with animism-dynamism patterns, which later became known as Sunda Wiwitan. According to the Sunda Wiwitan belief, the highest power in this religious teaching lies with Nu Ngersakeun (The One Who Wills), Sang Hyang Kersa (The Almighty) and Batara Tunggal (The Almighty). Sunda as a teaching that is thick with animism and Sundanese wiwitan dynamism is an ancestral teaching rooted in respect for karuhun or ancestral spirits and worship of the spirit of natural forces.

The Baduy people place the Panembahan Arca Domas or Sasaka Domas, which is at the headwaters of the Ciujung River, as a sacred place and a mecca for them. The place is visited once a year for worship, precisely in the month of Kalima. The worship process was only attended by a figure known as Puun, followed by a few elected members of the community.

RESEARCH METHODS

The approach in this study uses a qualitative approach, there are two reasons for using it. First, the problem in this study is about the preservation of local wisdom values in the Baduy Tribe which requires a number of actual field data. Second, it is based on the relationship of the problems studied with a number of primary data from research subjects that cannot be separated from the daily lives of these people. Qualitative research, in Sugiyono (2010) defines "a qualitative approach is essentially observing people in their environment, interacting with them, trying to understand their language and interpretation of the world around them". The researcher analyzes words, reports the views obtained from the informants. in detail and conduct research in natural situations.

The qualitative approach is very descriptive, meaning that in this research it is attempted to collect a lot of descriptive data and it is stated in the form of reports and descriptions, this research also does not prioritize numbers and statistics, although it does not reject quantitative data. "A qualitative approach is a research procedure in the social, cultural and philosophical fields that produces descriptive data in the form of words, notes related to meaning, value and understanding". As Moleong (2006) says "qualitative research is a research procedure that produces qualitative data in the form of written and spoken words from the behavior of the people observed".

Qualitative research is based on the tradition of research methodology by investigating the problem of social reality of humanity. Research with the Baduy Tribe is a research approach using an ethnographic approach. Ethnography is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research. The purpose of the ethnographic approach is to provide a holistic picture of the research subjects with an emphasis on capturing individual daily experiences by observing, interviewing. As stated by Creswell (2012) that ethnographic design is a qualitative research procedure to describe and analyze various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a community group over time. Ethnography is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture

based on intensive field research. The purpose of the ethnographic approach is to provide a holistic picture of the research subjects with an emphasis on capturing individual daily experiences by observing, interviewing. As stated by Creswell (2012) that ethnographic design is a qualitative research procedure to describe and analyze various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a community group over time. Ethnography is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research. The purpose of the ethnographic approach is to provide a holistic picture of the research subjects with an emphasis on capturing individual daily experiences by observing, interviewing. As stated by Creswell (2012) that ethnographic design is a qualitative research procedure to describe and analyze various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a community group over time.

The purpose of the ethnographic approach is to provide a holistic picture of the research subjects with an emphasis on capturing individual daily experiences by observing, interviewing. As stated by Creswell (2012) that ethnographic design is a qualitative research procedure to describe and analyze various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a community group over time. The purpose of the ethnographic approach is to provide a holistic picture of the research subjects with an emphasis on capturing individual daily experiences by observing, interviewing. As stated by Creswell (2012) that ethnographic design is a qualitative research procedure to describe and analyze various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a community group over time.

RESULT AND DISCUSSION

Networking in new media

The construction of the Baduy community in the view of outsiders is a group of people with a unique ethnic style. The Baduy tribe can be seen from their cultural patterns, lifestyle patterns, belief systems, knowledge, and how to treat and care for the environment.

The impact of globalization is felt not only in global society, urban communities, information technology as a new media also enters remote villages. The Baduy people are no exception. The presence of new media with various styles has implications for the behavior of the Baduy community as a whole. The Baduy tribe, which has been immune to people who still consistently maintain their daily habits and local culture, are now experiencing periodic shifts.

The Baduy community began to feel the influence and benefits of the presence of new media. The Baduy tribe as a community with a distinctive local culture is reflected as a society that maintains their daily colors, such as a simple life attitude, friendly with nature, and a spirit of independence. Simplicity and simplicity become its own value and become a point of charm attached to the Baduy community. The development of technology and its new media seems to still see the Baduy community as a strong society trying to maintain its simplicity in the midst of the strong currents of modernization in all aspects. The Baduy believe that simplicity is not a lack or inability, but is part of the true meaning of happiness in life.

In modern life, which is complete with elements of adequate modernity, the availability of electricity, motorized vehicles, television entertainment and luxurious entertainment venues, the Baduy faithfully persist in a simple life. And it looks alive at night, still using candles or oil lamps (telok lamps). The touches of modernity have not happened yet, everything is simple and produced by themselves, such as food, clothing, agricultural tools, and so on. Even though they are anti-modern, they still respect the modern life that surrounds them. Simplicity and tolerance for the surrounding environment are events that are believed to have even become the main teachings of the Baduy community. These two elements then have an impact on a sense of empathy to give birth to a sense of mutual cooperation in their daily lives. There is no compulsion to follow and maintain the tradition of a peaceful life by them, social interests are always put forward.

While maintaining simple daily habits and maintaining locality, the presence of information technology, New media, the Baduy community began to open up and realize that life today is different from before. In everyday life, people generally come into contact with modern-day media, electricity, television and cell phones. Some of the Baduy people do not feel this awareness, almost the Badur people are open to the development of information technology or new media.

This can be seen from the routine and continuity of the Baduy community, especially the Outer Baduy Tribe. Now information technology and new media are considered as basic needs to support daily activities. Just as the Baduy people are starting to open up to building massive networks, they don't limit themselves in building networks or interacting with outsiders. This happens because new media is considered a space that can be used as a space to develop interconnectivity with other outside communities.

The Baduy community gradually realized this, by opening up, the Baduy community had a great opportunity to enrich themselves either as individuals or have an impact on community culture in general. In fact, the Baduy people are afraid to make changes, due to existing customary rules, although many want to live like other regions, such as wanting to enjoy electricity facilities, until finally the Baduy people use solar lights. Likewise, there is the use of technology and communication such as cellphones and even those who have vehicles that are placed outside the Baduy. The style of culture that occurs in this Baduy tribal community.

Gradually, the desire to conform to the customs or culture of other regions begins to emerge. The Baduy community gradually feel that new media with available tools do not necessarily clash with old habits or customs that are upheld by the local community, but new media as a medium and a way to strengthen the local culture that they believe in. For example, with the new media, the Baduy community can provide a lot of information about the characteristics of their culture, the character of the people, and their daily habits. So that it is able to enrich the local culture that is guarded and disitemewakan. New Media, apart from being the space above, is certainly able to make it easier for the Baduy people to run as a whole society, meaning that relationships and interactions on a more massive basis will be more open and profitable.

New media and support for daily lifestyle

The development of information technology, advances in communication technology become things that cannot be avoided in life, things that become awareness Together with technological advances will run in accordance with advances in science. Of course it also has an impact on daily life as a community, one of which can be felt is to facilitate or help the activities of human life. This also happens to the Baduy tribal community, where modern technologies are customary prohibitions which of course should not be used. The Baduy tribe that used to live a simple life by walking, wearing simple clothes, not familiar with modern equipment for farming, cooking, or lighting systems, is now changing and opening up to new media. The Baduy tribe is now familiar and even familiar with new media. This can be seen by the number of Baduy people using technological tools, using cellphones, radios, solar lighting, motorbikes and so on. Freedom is not completely free, meaning that you can use your cellphone but charge outside batteries that don't enter the territory of the Baduy tribe.

The use of new media is motivated by several reasons, such as by using cellphones, the Baduy community will easily exchange information, both information between fellow Baduy people, as well as information exchange with outsiders. The need for new media is undeniable. Most Baduy people in marketing handicrafts, such as bracelets, necklaces and other accessories, are offered through new media or information technology. Likewise with natural crops such as durian, the Maduy Tribe community often offers it through the new media.

Its dependence on new media such as cellphones is felt to bring many benefits in the daily life of the Baduy people, this does not conflict with the customary rules made, the use of new media is not only done by ordinary people in the Baduy tribe, the traditional leaders are also equipped and use new media media, for the same reason, namely to support the pattern of daily life. This pattern can be in the form of

learning foreign cultures with the Baduy tribe, it can also be used to support economic and other socio-cultural needs.

CONCLUSION

The Baduy community as a tribe has a different cultural style compared to other communities. The tribes in the West Java Region firmly maintain their local cultural heritage and noble culture. The Baduy community as a society is considered a society that does not accept modern things, technology and so on. However, everything has started to change.

The Baduy people are starting to open up and realize that life today is different from the past, life is currently in the midst of the abundance of new media, the abundance of information technology, the Baduy people are starting to realize that the patterns and culture that have been running so far must be able to adapting to the new pattern of cultural life, namely the culture of the abundance of information technology and new media. With this adjustment process, it will not interfere with culture and daily habits, even new media can be the answer in every continuity and daily need.

REFERENCES

- Ahmad As. (2014) Mass media and audiences, Makassar: hasanuddin University Pres
- Creswell, John W. 2012. Research Design Qualitative, Quantitative, and Mixed Approaches. Yogyakarta: Student Library.
- McQuail, Denis. (2011) Mass communication theory. (Jakarta: Salemba Humanika.
- Mc'Quail, Denis (2010). Mass Communication Theory, Sixth Edition. London, Sage Publications Ltd
- Moleong, j, Lexy. 2006. Qualitative Research Methodology. Bandung: PT. Rosdakarya Teens
- Nasrallah, Rulli. 2019. Media Audience Theory and Research. Jakarta: Kecana
- Nurudin, 2007, Introduction to Mass Communication. Jakarta.RajaGrafindo Persada.
- Shodiq, Fajar, et al (2019) Media, Culture, and Democracy Dynamics and Challenges in Contemporary Indonesia. UB Press, Malang
- Fathoni, Abdurrahman. 2006. An Introduction to Cultural Social Anthropology, Jakarta: Rineka Cipta.
- Tosepu, Ahmad Yusrin. 2018. New Media in Political Communication (Virtual World Political Communication), Surabaya: Jakad Publishing Rosdakarya
- Rogers, Everett M (1986). Communication Technology, The New Media in Society. New York, The Free Press
- Sugiyono. 2010. Educational Research Methods Quantitative, Qualitative, and R&D Approaches. Bandung: Alfabeta
- K. Adimihardja, "The Baduy People in South Banten: Water Man Who Keeps the River," Antropol. Indonesia., vol. 61, pp. 47–59, 2000
- S. Nadroh, "Pikukuh Karuhun Baduy Dynamics of Local Wisdom Amid Modernity Times," J. PASUPATI, vol. 5, no. 2, pp. 196–216, 2018, doi:10.37428/pspt.v5i2.117
- Khatimah, Huusnul. 2018. The Position and Role of the Media in People's Lives. Journal of Tasamuh Vol 16, No. December 1