

Rigeo

by Puji Lestari

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The Utilization of Social Media and Digital Technology in Kraton Yogyakarta

Wulan Purnama Sari¹

Department of Communication, Universitas
Padjadjaran
wulan18006@mail.unpad.ac.id

Atwar Bajari²

Department of Communication, Universitas
Padjadjaran
atwar.bajari@unpad.ac.id

Hanny Hafiar³

Department of Communication, Universitas
Padjadjaran
hanny.hafiar@unpad.ac.id

Puji Lestari⁴

Department of Communication, Universitas
Pembangunan Nasional "Veteran" Yogyakarta
puji.lestari@upnyk.ac.id

Corresponding author: Department of Communication, Universitas Padjadjaran
Email: wulan18006@mail.unpad.ac.id

Abstract

In accordance with the social media trend, The Kraton Yogyakarta (The Sultanate of Yogyakarta's Royal Kraton), a cultural heritage where Javanese culture is maintained and preserved, has started to use social media, even though it has long been known as a place of high culture and strong feudal system. The Kraton Yogyakarta has been using social media to promote its existence. For this purpose, the Kraton uses a website, Instagram and Facebook. The objectives of this research are as follows: first, to know how the Kraton Yogyakarta utilizes the new media; second, to know the role of new media in cultural preservation. This research used a case study qualitative approach. The research data was collected from the interviews with the informants and observation. This study shows that the Kraton Yogyakarta has been using social media not only to keep up with the time, but also to promote cultural values to the young generations throughout the world; the Kraton Yogyakarta wants to show that they can adapt to the modern world while maintaining and preserving Javanese culture. Social media can indeed be used effectively to educate the young generation about Javanese culture and to introduce the Kraton Yogyakarta's cultural heritage, so that it can be preserved.

Keywords

New media; social media; digital technology; The Kraton Yogyakarta

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Introduction

The growth of Internet usage since the 1990s has made a great change and created a lasting impact for many societies around the world. The Internet set a new trend in society and a new trend of social media (Kaplan & Haenlein, 2010; Yu, Asur, & Huberman, 2015). This new trend brought many changes in various aspects, especially since social media has begun to be widely used as a medium of marketing, to channel political aspirations, and to bring social change, technology is even used to build disaster early warning system (Hutter, Hautz, Dennhardt, & Füller, 2013; Kusumayudha, Lestari, & Paripurno, 2018; Miladi, 2016; Moriansyah, 2015; Rajagopal, 2011; Rochim, Bajari, Damayanti, & Bakti, 2019; Schivinski & Dabrowski, 2013; Shabir et al., 2014; Velasquez & LaRose, 2015; Yu et al., 2015; Yusop & Sumari, 2013). The impact of social media also reaches the Kraton Yogyakarta. Yogyakarta itself, or the Ngayogyakarta Hadiningrat (its official name), is a kingdom in Java that has been established since 1755. The Kraton Yogyakarta is a historical and cultural legacy because the sultanate has numerous privileges in the implementation of its governmental system. In the past, Yogyakarta is an exclusive and restricted feudal kingdom, but now it has become the center of Javanese culture which has gradually opened itself to the outside world by using new communication technology such as the Internet and social media. The Kraton Yogyakarta belongs to the Yogyakarta region which is protected by Law No. 13, 2012 on the privileges of Yogyakarta. The purpose of the law is to protect and preserve all kinds of cultural heritage in both Kasultanan Yogyakarta (the Sultanate of Yogyakarta) and Kadipaten Pakualaman (the Duchy of Pakualaman), ("Cikal Bakal Karaton Ngayogyakarta Hadiningrat," n.d.).

Culture is passed on from generation to generation (Samovar, Porter, & McDaniel, 2010). Therefore, youth involvement is a key factor in the efforts to preserve cultural values and heritage. It is important to find ways to make the young generations interested in knowing and learning about the culture. Today's youth is very attached to social media; thus, social media is an appropriate tool to help preserve a particular culture (Hasibuan, Isal, N.C, Ahmad, & Selviandro, 2011; Kolay, 2016; Shabir et al., 2014; Yue, Nekmat, & Beta, 2019; Yusop & Sumari, 2013). That is one of the reasons why the Kraton Yogyakarta has started to utilize social media.

Theoretical models for the influence of technology, especially social media on culture and the process of cultural adaptation involves the integration of cultivation theory and ethnic group vitality. This theoretical model was developed by examining the influence of social media, such as Facebook, Twitter, and Space, etc. among immigrants to the process of cultural adaptation with the dominant culture. This model proposes social networking affects people interactions with the dominant culture as well as in-group communication (Croucher, 2011; Sawyer & Chen, 2012). Through social media, people from various cultures and countries can meet and interact directly; at this stage, the process of inter-personal understanding can happen and assist the process of cultural adaptation.

The connection between the use of technology and culture itself has been widely studied, for example in a recent study in India regarding the use of technology for the preservation of Indian arts and crafts; new media such as animation and games were used for that purpose. This new approach signifies a contemporary paradigm in educating the young generation about a particular culture (Kolay, 2016). The use of game as a media to introduce and preserve culture to the young generation is also carried out in Indonesia, by developing a special simulation game which aims to introduce Indonesian culture. It is found that the game is an effective tool in increasing the awareness of the players (the young generation) about Indonesian culture (Hasibuan et al., 2011).

The use of technology has an impact on cultural adaptation. A study of 15 foreign students in China shows that social media helps foreign students learn Chinese culture; through social media these foreign students learn to socialize, interact and communicate. Social media ultimately helps them in the adaptation process in their host country (Zaw, 2018). Another research in the United States and Brazil also shows that the existence of social networking sites such as Facebook helps the process of cultural adaptation. Social networking sites are channels for exchanging information, alleviating apprehension, and enabling socialization and building community (Alves, Matsukura, & Scherer, 2017; Chang, Hung, & Hsieh, 2014; Ryan, Magro, & Sharp, 2012). Social media also has an impact on social change, especially in relation to politics. Social media

has a role in the construction of public belief, ultimately leading to a movement for change in society. This has become a subject of study not only in Indonesia but around the world, like in the Middle East, Europe, and the United States (Happer & Philo, 2013; Juned, Maiki, & Asrudin, 2015; Mercea & Iannelli, 2016; Miladi, 2016; Sari, 2016; Velasquez & LaRose, 2015; Watie, 2016).

The above explanations clearly show the effects of social media for humanity. Currently, social media has influenced many scopes in our society, such as politics, economy, lifestyle, tourism and culture. Social media is multipurpose tool, especially if the target is the young generation. Social media itself is categorized as new media, which is something different and not easy to decipher. Attention regarding new media is mainly centered on the overall activities generated by the Internet. The Internet is the technological aid that brings together radio, film and television and distributes all these media to the public. Rice (1999) identifies five categories of "new media" that have similar channels and only differ on the types of their uses, content and context: (1) Interpersonal communication media; (2) Interactive media; (3) Information searching media; (4) Collective participatory media; (5) Substitution of broadcast media (McQuail, 2014). The presence of new media and the Internet is in line with McLuhan's thesis about "global village", which later on became the basis of the medium theory that explains a new form of media transformation that changes the individual's experience of himself and society, and that the influence it exerts is more important than the content sent in the form of a specific message. In other words, technology determines experience (Meyrowitz, 2019).

Social media or new media certainly has a big impact on our society, but it also poses as a threat, like two sides of the same coin. In this case, the preservation of cultural values is being threatened. Mubah states that the flows of globalization can threaten local culture because globalization which is supported by communication technology may lead to a much faster information flow; as a result, foreign culture can easily infiltrate local culture, making it more prone to extinction. The threat can be countered by developing national identity, strengthening the understanding of cultural identity and implementing specific regulations to protect local culture (Mubah, 2011).

It is compelling to observe how the Kraton Yogyakarta, which has long been known as the institution with a strong local and traditional culture, decides to use social media. It is a source of concern because the new media can threaten the local and traditional values that have been preserved by the Kraton Yogyakarta for decades. This study aims to find out (1) How the Kraton Yogyakarta gains the benefits of the new media particularly Instagram; and (2) How the new media is utilized to preserve the cultural values of the Kraton Yogyakarta. This research focuses on the utilization of new media in the Kraton Yogyakarta and its important role in preserving the cultural values there.

Previous researches have shown the role of new media or Internet as a tool for public empowerment as well as the power of new media to influence the birth of popular culture. Significantly different from the other researches mentioned above, this research aims to show how the Kraton Yogyakarta, as an institution with a deeply rooted local and traditional culture, utilizes and gains benefits from the new media, particularly from Instagram, which is a widely used social media. It looks for reasons behind the social media uses by the Kraton Yogyakarta. The objectives of this research are as follows (1) to know how the Kraton Yogyakarta utilizes the new media; (2) to know the role of new media in cultural preservation.

Method

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This research used the case study qualitative research method. In this method, the researcher had to describe and illustrate the case study in this research, observe the collected data and select which data is relevant and can be used (Yin, 2014). This method was chosen so that a phenomenon research can be conducted. The case study was selected because it is considered significant to know, describe and illustrate the Kraton's new media usage extensively.

The research was divided into two phases: the pre-field and the field phase. Three things were conducted in the pre-field phase, namely reviewing the related studies and theories, writing the research proposal and confirming the key informants' preparedness. The second phase or the field phase began after the research proposal had been approved. It was followed by data collecting and processing. The final stage of this phase consisted of report writing (writing the the research outcomes). Figure 1 below shows the research flow.

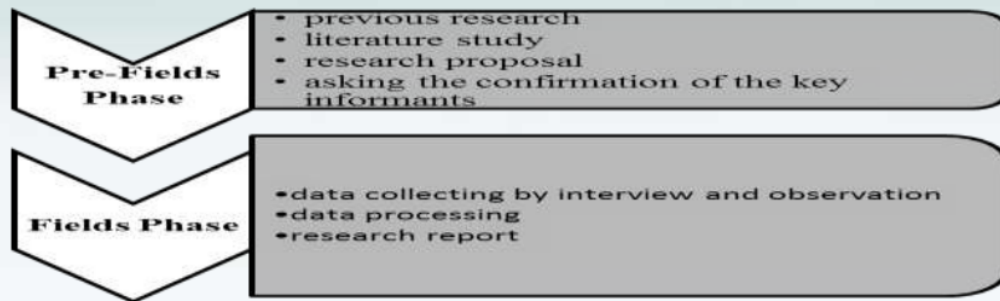


Figure 1. Research Flow

Source: Author's Documentation

The key informant in this research is the Vice Head (Penghageng) of Tepas Tandha Yekti (the IT and Documentation Division of the Kraton Yogyakarta), KPH Yudhahadiningrat. In addition, there are four other informants in this research: the Abdi Dalem or the staff of the Kraton, i.e. Harris, Wasiran, Erwi Tami and Ezra. The data was obtained through interview, observation, and literature study.

Result And Discussion

The Sultanate of Yogyakarta was established in 1755 and underwent many turbulent periods. Its history cannot be separated from the Dutch and British colonialization of the Indonesian archipelago and certainly the birth of the Republic of Indonesia. Under Law Number 13 of 2012 on the special rights of the Yogyakarta region, it is mandated that all kinds of cultural heritage in the sultanate of Yogyakarta be maintained and preserved ("Cikal Bakal Karaton Ngayogyakarta Hadiningrat," n.d.). As one of the efforts to maintain the cultural heritage, the Kraton Yogyakarta began to be more open and follow the current trends, which is shown by its decision to utilize social media. Kraton Yogyakarta uses a website as well as Facebook, Twitter, Instagram and YouTube.

They have used Instagram, Twitter, Facebook and YouTube since 2015. The Instagram account @kratonjogja has 227,000 followers, with 895 posts at the end of July 2020. Their Facebook account Kraton Jogja has obtained 131,314 likes on their page and gained 141,502 followers at the end of July 2020. Their Twitter account @kratonjogja has been established since June 2015, and it has 63,600 followers at the end of July 2020. Their YouTube account, Kraton Jogja, which has been available since July 2015 has 49,500 subscribers by the end of July 2020.



Instagram



Facebook

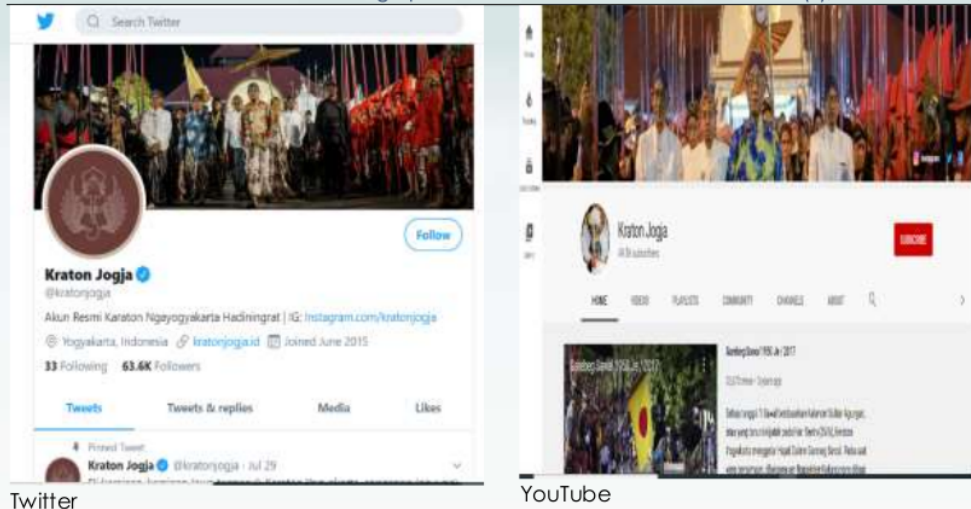


Figure 2. The Kraton Yogyakarta's Social Media Platforms
Source: Instagram, Facebook, Twitter, YouTube

Other than those social media, Kraton Yogyakarta has had an official website since 2016. Their social media and website are managed by Tepas Tandha Yekti (TTY) which is a division of IT and documentation of the Kraton. It is the newest division, which has been established since the end of 2012. Prior to that, there was no specific division that was in charge of the documentation. The division is part of the Kratons internal structural management, which is monitored by the Kawedanan Hageng Punokawan Panitrapura who is responsible for the Kratons administration (*Selamat datang di situs resmi Kraton Jogja!*, 2016).

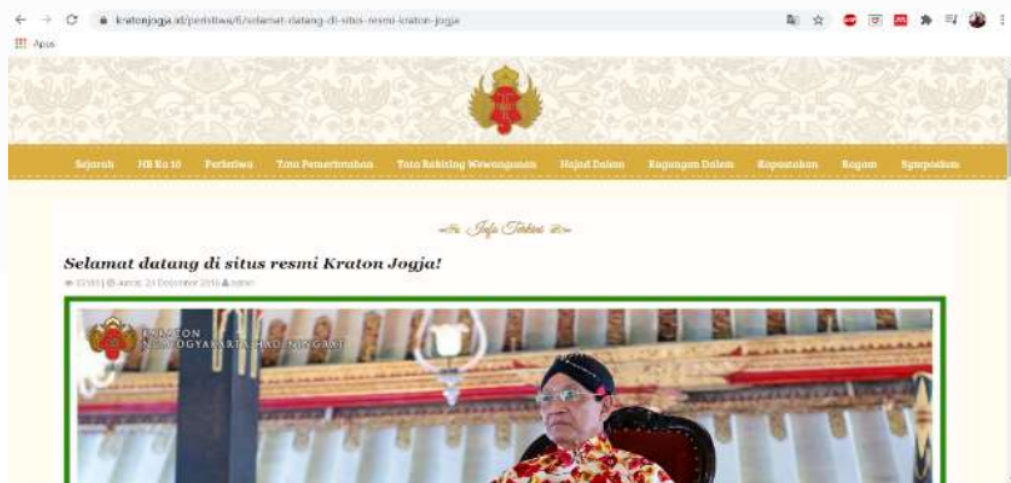


Figure 3. The Kraton Yogyakarta Website
Source: <https://www.kratonjogja.id/>

TTY is supervised by GKR Hayu as Penghageng or Head of the Division and KPH Yudhahadiningrat as the Vice Head. In the beginning, the TTY division only had 5 staff members, the employees of the Kraton. Currently, it has 25 staff members (BS, 2016). In this research, KPH Yudhahadiningrat the Vice Head of the TTY division was interviewed. The headquarter of TTY is located inside the Kraton Yogyakarta and it is the main office for the Head and Vice Head of the Division as well as their 5 staff members. They have another office for the other twenty-five staff members, located in the second floor of Natasya Building, Jalan Solo, Yogyakarta.

KPH Yudhahadiningrat stated in the interview that the TTY division was initiated by GKR Hayu (The

Sultan's 4th Princess). When she planned her marriage, she wanted the people abroad, like in the USA or the European countries, to be able to watch her wedding. TTY division was specifically established for that purpose. The Princess' wish was successfully realized. As time goes by, the division's main responsibility is to organize a variety of official documentations for the Kraton. Currently, TTY's vision is to modernize the Kraton Yogyakarta. KPH Yudhahadiningrat emphasized that the modernization it aims to achieve does not mean westernization. What they want is to make ancient traditions and culture more adaptive to high technology. TTY also functions as the public relations of the Kraton Yogyakarta; it is their duty to give information on the history and culture of the Yogyakarta Sultanate, as well as the activities inside the Kraton. They are also responsible to tackle and make clarifications regarding the fake news surrounding the Kraton Yogyakarta.

KPH Yudhahadiningrat stated in his interview that even though the Kraton Yogyakarta is an ancient institution, but its management is very modern and therefore must be adaptive to the changing situations. With that in mind, the TTY division establishes the information platform on the Kraton Yogyakarta. They utilize and gain the benefits from the existing social media, i.e. Facebook, Instagram, Twitter, YouTube and website. The purpose of TTY division is to preserve the cultural heritage for the young generations, not only in Yogyakarta, but also the world. The staff members in Natasya Building are responsible for the creation of social media content. KPH Yudhahadiningrat explained that the staff members, who are mostly fresh graduates, are high-spirited individuals who actively participate in social media. They are chosen particularly for those reasons since the Kraton believes that the younger generation has better understanding of social media. They are considered as having more engagements, intensity and enthusiasm in creating the content.

Not only do they create and manage all the social media content, they are also in charge of fact-checking all the information uploaded to the social media and website, making sure that everything is appropriate and based on facts. The content should also be interesting and informative. The content must not contain fake news, misinformation and exaggeration. However, the Head and Vice Head of the division, particularly GKR Hayu, hold the final decision-making over the content. The TTY division also gives feedback to the comments on social media either in Facebook or Instagram. The staff members will filter all the comments in the social media and select which comments should be responded. KPH Yudhahadiningrat stated in the interview that comments who are in line with the facts given will have higher priority to be responded. The vice head of TTY division also explained that fact-checking is of great importance because there are a lot of misconceptions about the myths surrounding the Kraton Yogyakarta, especially the ones who are strongly connected with its tradition, culture and routine ceremonies. To counter all the hoax and fake myths, the TTY division gives confirmation about the articles posted on the social media and responds to the comments in their posts.

Meanwhile, the staff members who are based in the Kraton, mostly handle internal issues, such as the permit process for media coverage from outside the Kraton during special ceremonies or events. They are also in charge to announce and give information about the coming events. Other than that, they handle administration issues in the organizational structure of the Kraton. All the above can be done online in order to be efficient. The TTY division's duties are also confirmed by Mr. Harris and Warisan, the *Abdi Dalem* or employees of the Kraton Yogyakarta who have worked there since the division was first opened in 2012. The two staff members oversee the handling of all the documentations related to the Kraton's events and ceremonies, as well as managing the press-coverage permits. Most of the events in the Kraton Yogyakarta are open to public. However, the media who would like to cover those events must obtain the press-coverage permit beforehand. Moreover, all the reporters who are covering the news inside the Kraton must wear the proper attire in accordance with the Kraton's rules such as wearing the traditional dress.



Figure 4. TTY Reporters

Sumber: Author's Documentation

The Kraton Yogyakarta utilizes Instagram and other types of social media in order to keep up with the changing times. Moreover, new media marked with the growth of Internet usage has various advantages compared to conventional media because it has the capacity to reach larger audience all at once and provide immediate global connectivity. It is in line with McQuail's statement about the advantages of new media compared to printing and broadcasting media. Based on the categories of new media by Rice (1999), the Kraton Yogyakarta has been using interactive media and information searching media (McQuail, 2014).

Other than its official website, the Kraton Yogyakarta has used all kinds of social media platforms, especially Facebook and Instagram. Based on WEARESOCIAL digital survey, Facebook and Instagram are the most favorite social media in Indonesia (Pertiwi, 2019). They are both interactive media since users can engage with each other using the comments section and the like button. From the interview and observation, the TTY social media division has always provided fast response to comments given. The Kraton Yogyakarta's social media can also be categorized as an information searching media because its main purposes are to provide real information as well as credible official reference to a greater audience. Social media has several specific characteristics: (1) Outreach; (2) Accessibility; (3) Usability; (4) Immediacy; (4) Permanence (Moriandyah, 2015). The Kraton Yogyakarta's social media utilization indicates that even though it is an ancient institution, but it can keep up with the changing times. Its management is very modern and can adapt to the current situation, as has been stated by key informant, KPH Yudhahadiningrat. The existence of the TTY division has proven the point. It is apparent that the Kraton's use of social media can help to disperse information about Javanese culture as well as preserve its cultural heritage.

Mubah (2011) states that the flows of globalization can threaten local culture because globalization which is supported by communication technology may lead to a much faster information flow; as a result, foreign culture can easily infiltrate local culture, making it more prone to extinction. Globalization and the surge of high information technology usage can pose a threat to local culture. However, the Kraton Yogyakarta has maximized the use of communication technology for their benefits by using social media as a platform to disperse information as well as to educate the public and introduce its cultural heritage to the world at large. Thus, the Kraton Yogyakarta manages to preserve its cultural values through the utilization of social media, especially by actively providing information on local culture and giving fast response to the

comments on their social media platform and website.

The Kratons social media has been used effectively to tear down the impression that it is an exclusive and outdated institution that cannot keep up with the current trend. The strong foundation for its traditions and culture has existed for many centuries, but as has been proven, the institution of the Kraton can indeed be managed in a modern way. Social media becomes the Kratons's tool to show that their ancient culture and traditions can adapt to the trend of modernization. Moreover, since the young generation now has high attachment with social media (Renfro, 2012; Shabir et al., 2014; Yue et al., 2019; Yusop & Sumari, 2013), it is considered the right tool to use in introducing the Kraton's cultural values. It is indeed an efficient step to preserve the Javanese culture and other traditions in the Yogyakarta Kraton (Croucher, 2011; Hasibuan et al., 2011; Kolay, 2016).

Conclusion

Based on the empirical facts that have been elaborated in this study, it can be concluded that the Kraton Yogyakarta has gained benefits by utilizing social media, particularly the Instagram is a means of communication and information. The social media is an interactive platform that can reach a great number of audiences in a time-efficient way. Other than the Instagram, the Kraton also uses Facebook and its official website to broadcast reliable information for the public.

The reason behind the establishment of Tepas Tandha Yekti (TTY), a specific division that deals with IT and documentation is that it serves as the Kraton Yogyakarta's public relations; it is a source of reference, a place of factual news that provides information on the history and cultural activities of the Kraton. TTY also functions to give clarification about the hoax surrounding the Kraton. Thus, it can be concluded that the Kraton Yogyakarta has effectively used new media as a means to preserve the local culture and cultural values and to educate the young generation about those values.

Recommendation for future study is aim to describe and explain perception or opinion young generation nowadays towards Kraton Yogyakarta, and their perception or opinion toward utilization of social media by Kraton Yogyakarta.

Limitation And Study Forward

This research limited to utilization of social media used by Kraton Yogyakarta, from the Kraton's perspective. Therefore, authors recommend for future research, data can be obtained through content analysis or using quantitative methods.

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