

Communication Typology of Betawi People in The Virtual Community

Zikrulloh

Master Program in Communication Science, University of Indonesia, Jakarta

Abstract

Inter-ethnic mixing in Jakarta means the existence of Betawi culture is no longer intact and eliminates the distinctive values of Betawi culture, causing the Betawi people to adapt by using internet technology to interact. This study aims to explain how the Betawi people use virtual communities to represent their original culture to other heterogeneous cultures. This study uses a qualitative method with a netnography approach based on the typology of communication initiated by Alan Rubin (1981). The study population is every form of communication, whether text, images, or videos, uploaded by each community member to the Persatuan Betawi Facebook group. The study results portray that Betawi people utilize the virtual Facebook community through a communication typology consisting of passing time, companionship, escape, enjoyment, social interaction, relaxation, information, and excitement. The study results also show that the presence of virtual communities also influences the social empathy of community members in the real world.

Keywords

Betawi culture, netnography, culture studies, typology of communication, virtual community

Email

zikrulloh@ui.ac.id

INTRODUCTION

Indonesia is a country with a richness of cultural diversity. One product of its diversity is Betawi. The Betawi people are generally known as the original residents of Jakarta. However, as native residents, the Betawi ethnic group is not dominant in numbers or role in Jakarta, unlike other regional ethnic groups, such as Javanese and Sundanese, which still dominate their areas of origin (Erwantoro 2014). The existence of inter-ethnic mixing and the increasing influx of immigrants from various corners to the capital city of Jakarta means that Betawi culture is no longer intact. Jakarta is increasingly congested, requiring the Jakarta Special Capital Region Government to demolish villages where Betawi people live to expand the capital city of Jakarta. The demolition of Betawi villages has been carried out since 1949 when the satellite city of Kebayoran Baru was built. Until the 1960s, the villages of Kuningan and Pondok Pinang were demolished with the aim of building office facilities and luxury housing. This development is still ongoing nowadays and has resulted in the Betawi people starting to scatter. Even though the Jakarta Capital Region Government has provided new settlements, this condition has eliminated the typical Betawi cultural values (Chaer 2012).

The rapid development of Jakarta as a metropolitan city has also caused almost all Betawi people to move from their homeland to the outskirts of Jakarta, such as Depok, Bekasi, Tangerang, Citayam, Karawang and Bogor. Then, the Betawi people must live alongside immigrants and become part of Jakarta's diverse society (Megawanti 2015). As a result of this phenomenon, the cultural boundaries between the Betawi people and immigrants have become blurred, making the shift in Betawi culture unavoidable, and slowly, the Betawi people continue to experience a decrease. However, in the era of globalization of information, the emergence of new technology has drastically changed how people communicate (Cheng 2018), including the Betawi people, who are also required to utilize new internet-based media.

Lorinsa & Irwansyah (2020) stated that the concept of the Internet of Things (IoT) provides an opportunity to open a communication space that connects physical and virtual things through a network without human interaction. An internet usage survey conducted by the

Indonesian Internet Service Providers Association (APJII), which was released in June 2023, shows that the internet penetration rate in Indonesia has increased by 1.17% from the previous year to 78.19% with a total of 215,626,156 internet users. The survey results show that the highest reason for internet use in Indonesia is to access social media, as indicated by a rating scale of 3.33 (from a scale of 4), with social media use Facebook occupying the second highest position with a percentage of 60.24% after YouTube (APJII 2023). Meanwhile, based on data on the site www.statista.com as of January 2023, Indonesia occupies the third highest position worldwide regarding Facebook usage after India and the United States (Statista, 2023).

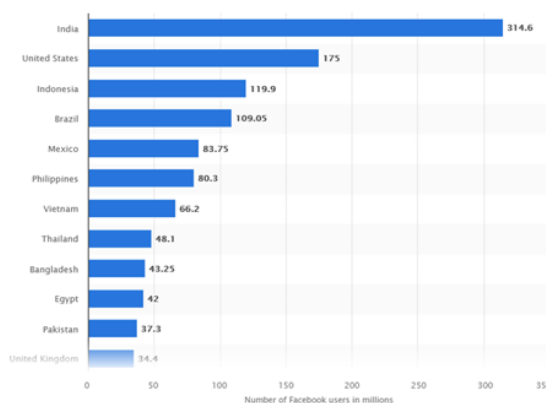


Figure 1. Worldwide Facebook Usage in January 2023 (Source: www.statista.com)

Facebook is used as a forum for social interaction by its users based on various motives and interests, ranging from work, hobbies, interests, skills, entertainment, information, and others. The similarity of user backgrounds encourages the creation of a virtual community as a means of uniting individuals into one entire group to make it easier to carry out joint mobility. Virtual communities are social aggregations that emerge on the internet when enough people have long enough public discussions, with enough human feelings, to form a network of personal relationships in cyberspace (Rheingold 1993). This virtual community is formed by groups of individuals interacting around shared interests, where these interactions are at least partially supported and or mediated by technology and guided by some rules or norms (Porter 2004). Homogeneity with the same ethnic background will make community members understand each other because of their similarities, such as language, symbols and message delivery (Franzia et al. 2015). According to Hagel and Armstrong (1997), People with specific interests initially started virtual communities through spontaneous social action. Community members can share experiences and enjoy the content provided in cyber media (Li 2004). Nasrullah (2017) suggests that virtual communities have two essential components. First, virtual communities will always exist depending on each individual needs. Second, virtual communities do not always place themselves in the context of a separation between the physical and virtual (Surahman 2018).

Even though there is still debate about whether virtual communities are 'real' or not, Gajjala, a professor of communication and cultural studies from Bowling Green State University, explained that even though people in the real world tend to see virtual communities as just virtual, the members think that these communities are pretty authentic because they also consist of group practices and discourse as in offline community formation (Alonso & Oiarzabal 2010). Therefore, the existence of virtual communities also needs to receive the same attention as offline communities. Furthermore, Etzioni and Etzioni (1999) mentioned that a virtual community has two essential elements, namely ties and culture (Li 2004). Culture is a space where ideas, imaginations, and fantasies are combined, as well as imagined

communities, through the role of technology in realizing these imaginations through various products (Piliang 2014). Furthermore, Hofstede defines *culture* as a collective phenomenon that is carried out and shared by a group of people in a particular social environment in which there are implicit rules that are applied to the members (Sutarjo et al. 2023).

There are some communication studies in virtual communities. Sunanda Sangwan (2005) researched with the title “*Virtual Community Success: A Uses and Gratifications Perspective*” to determine what factors motivate members to participate in a virtual community. The research utilised the uses and gratifications (U&G) theoretical framework to develop a scale that will be tested empirically in a virtual community environment. The research results identified that three primary keys motivate participation in a virtual community, namely, (1) functional aspects in the form of information needs, (2) emotional aspects in the form of social interaction needs, personal interests and self-expression, and finally, (3) situational aspects that function as a tool of entertainment (Sangwan 2005).

The study by Cheryl Pricilla Bensa (2015) entitled “*Tipologi Komunikasi Virtual: Studi Kasus Pada Facebook Parenting Indoneisa*”. This study was conducted using a case study research method using a qualitative approach and a descriptive post-positivistic paradigm. This research was conducted using data collection techniques through interviews and observations. The study results show that the typology of the Indonesian Parenting virtual community has several characteristics, namely that participants in the virtual community have similar interests, member interactions only occur virtually, have strong interactions between members, and are used to seek profits (Bensa 2015).

Other research was also conducted by Wa Ode Sitti Nurhaliza and Nurul Fauziah (2020) with the research title “*Komunikasi Kelompok dalam Virtual Communities*”. This research was carried out using a literature review method, which was reviewed from a business, health and career development perspective. The study results show that virtual communities are formed and developed through Computer-Mediated Communication (CMC) through various platforms, which are motivated by the same reasons and goals, seeking profits through trade, accessing health information, and forming social network capital, not including various other communication variants that exchanged in the virtual community (Ode et al. 2020).

Several gaps in the previous research will be examined in this study. First, the previous research has yet to focus on research in a cultural context, so this study takes this gap to examine the typology of virtual communities in Betawi society through social media Facebook. Second, this study is more specifically guided by the eight typological models initiated by Alan Rubin in the Uses and Gratification Theory so that the research focus will be studied very comprehensively. This research aims to explain the typology of communication used by the Betawi people in representing local culture and cultural values through internet-based virtual communities amidst the erosion of their cultural existence due to the emergence of a heterogeneous culture in the capital city of Jakarta. Furthermore, this study also provides recommendations to the Department of Culture of DKI Jakarta regarding efforts to preserve Betawi culture in the future.

THEORETICAL STUDY

Virtual communities are formed from a collection of individuals united because they have the same interests and are connected through social media networks on several platforms. Communication in virtual communities forms a network, norms, and beliefs that form social capital built by people who are members of virtual communities. Knoke dan Kuklinski (1982) define *networks* as relationships connecting a particular collection of people, objects, or events (Blanchard & Horan 1998). Some researchers argue that virtual communities are pseudo-

communities (Harasim 1993), However, although there are likely differences between virtual and face-to-face communities, some researchers also consider virtual communities to be authentic communities because participants believe that they are communities (Rheingold 1993; Gajjala 1997). Virtual communities may be more substantial in both communication contexts, namely computer-mediated and face-to-face communication (Blanchard & Horan 1998).

Raymond Williams (1981, 1983) argues that the word culture began as a form of a process related to growing plants, called cultivation. According to William, culture has a fixed location with specific aims and objectives within flexible but identified boundaries. However, Clifford (1992) argues that culture is more like a metaphor for a journey than a location (Barker 2003). Culture is the product of an entire series of social processes carried out by humans in society with every activity. Edward T. Hall stated that culture is communication, and communication is culture (Halimatusa'diah 2021). In other words, culture and communication are interconnected things. Therefore, cultural patterns cannot be separated from communication patterns. The cultural patterns of each community group are different in implementing rules, ways of interacting, language, values, and norms. Furthermore, Shaules (2007) said that the word culture is often interpreted as an actual product that represents the creative achievements of a group, such as art, literature, food, monuments, and others. Globalization shows that culture has become a product of syncretic interactions and hybridization across space, including cyberspace.

Typology of Communication

Several previous studies have shown that the implementation of the Uses and Gratification (U&G) theory in understanding audience motivation and satisfaction in using virtual communities has provided a reasonably comprehensive description. Dainton & Zelle (2019) state that U&G theory tends to look at the audience's reasons for choosing the medium used to send a message rather than at the reasons for choosing that medium.

There are eight categories claimed by Alan Rubin (1981) as the typology that can best explain a person's reasons for using media (Griffin 2018). First, *Passing time*: media use related to the desire to pass time or fill free time. Second, *Companionship*: the use of media to make friends or relations. Third, *Escape*: is related to the desire to release anxiety or escape from the problem being faced. Fourth, *Enjoyment*: related to the desire to have a pleasant experience or joy. Fifth, *Social interaction*, namely the use of media to stay connected with other people and get the opportunity to communicate. Sixth, *Relaxation*: related to the desire to relax during activities. Seventh, *Information*: use of media to obtain the latest information about the surrounding environment. Lastly, *Excitement* is the desire to get a pleasant sensation such as seeing drama or conflict.

METHOD

This study was conducted using a qualitative approach. The population used in this study is every form of communication, both text and images, uploaded by each community member to the Facebook group. Meanwhile, the sampling technique was carried out using a purposive sampling technique for determining samples by considering certain situations (Neuman 2014). The method used is the netnography. Netnography is a form of qualitative research that aims to understand cultural experiences that include and are reflected in traces of network practices and online trace systems. Online traces can be text, graphics, photography, audiovisual, musical, and others. These cultural experiences can be involved, communicated, and then reflected on to form the three essential elements of netnography: investigation, interaction and immersion (Kozinets 2010).

In the process of this netnographic study, the researcher conducted the investigation by searching, selecting, and storing data originating from activities carried out by members of the Persatuan Betawi Facebook virtual community in the form of posts uploaded to the group, as well as comments columns in the form of text, images, or videos. From the data collected, a scouting process was then carried out by reading, watching, viewing, and paying attention to the symbols contained in the Persatuan Betawi virtual community. After that, the data was selected based on the principles contained in the communication typology, which was the basis of the study. Finally, the data is saved through screenshots, crawling social media post data, copy and paste and so on. In this study, there was no contact or interaction with the participants. However, the researcher carried out immersion in the study through emotional engagement to understand how each community member feels and emotions when interacting in the virtual community.

Furthermore, the documentation results were categorised into conversation topics among community members, which referred to the literature study, which was used as a reference in this research. The literature review was obtained from references to various books, journals, and other sources, which can be used as references to explain the typology of messages contained in the context of virtual communities. The literature analysed is theory, research results, and thoughts from previous research, specifically research conducted in the context of virtual communities in cyberspace. The analysis is carried out by describing all forms of images and text as well as other elements that have elements of communication messages that can represent specific characteristics or attributes which are the main characteristics of Betawi people.

RESULTS AND DISCUSSION

The development of new media technology has brought integration between computer technology, telecommunications, and media, which allows every individual to access the internet anywhere and anytime, known as Computer-Mediated Communication (CMC). According to Jones (1995), the main principle of Computer-Mediated Communication (CMC) allows a form of virtual space, which is a form that is socially produced. Theoretically, Computer Mediated Communication (CMC) is a human communication process using two or more computers involving humans in a specific context. Computer-Mediated Communication (CMC) studies how human behaviour can be shaped by exchanging information via computers and the internet. With the internet, communication can occur freely, and humans can communicate interpersonally or in mass. From Computer-Mediated Communication (CMC), an internet-based virtual community was formed.

Betawi people use the Facebook virtual community as a medium of communication for various underlying reasons. As with the eight categories typology initiated by Alan Rubin (1981), the reasons for the use of virtual communities by Betawi people can be explained through the following typology of communication.

Typology of Passing Time

Based on the research results, it is known that community members use social media and join virtual communities to fill their free time due to feelings of fun or boredom. However, when they become part of the virtual community, members feel comfortable and continue to be part of the Persatuan Betawi virtual community. An example of this message typology is contained in the following post:

*“Awal masuk PB itu iseng iseng trus nyoba trus nyaman eeh terus jatuh cinta, eh eeh.. :D
Sebenarnya saya anak baru disini tapi yaudaglah saya kasih tau. Kesan masuk PB itu banyak*

Rasa nya ,rasa apa aja dah pokonya, Sampe Rasa yang tertinggal juga masih ada sampe sekarang eh, Pokonya Buat PB tetap di jaga silaturahmi nya, saya masih tetap di PB"
"When I first joined PB it was just for fun, but then I have got comfortable, and then I fell in love. I am new here, but okay, I will tell you. The impression of joining PB is that there are many tastes, whatever the taste, even the remaining taste is still there until now. The main thing is to keep the friendship in PB, and I am still at PB."

"Nih lagi iseng ajah yaa gk ad mksd apa apa ...cumen ngeramein group doangan — di Bogor-Ciawi (Puncak)."

"It is just for fun. It does not mean anything. It was just recreating with a group. — in Bogor-Ciawi (Puncak)."

Typology of Companionship

In this typology, someone using media tends to have the aim of gaining relationships or making new friends, including in the Persatuan Betawi Facebook virtual community. Generally, members who join a virtual community want to make new friends who have similarities, such as interests, hobbies, or cultures. This type of communication can be seen through uploads and photos, as shown in Figure 2.

"Carilah teman-teman yang istiqamah di atas sunnah, agar ketika kau futur, ada yang menguatkanmu..karena nasehatnya ibarat tali yang menarikmu.."

"Look for steadfast friends in the sunnah, so when you are in laziness, someone will strengthen you. Because his advice is like a rope that will pulls you."

"eni salah hatu hobi gue alo lagih punya ingpirasih nyari temen se hobi ah dimarih, colek seniman depok babang [Ray Andree](#). Nyang demen nge gambar ngumpul"

"This is one of my hobbies when I have an inspiration. I am looking for friends with the same hobby. Poke brother Ray Andree from Depok. Someone who likes drawing, let us gather."



Figure 2. Friendships formed through virtual community
(Source: Facebook Persatuan Betawi, 2023)

Typology of Escape

Members of Persatuan Betawi community also use virtual communities as an instrument of self-expression to release all problems. Self-expression includes advising to get rid of things that have the potential to cause problems for oneself and community members, as well as by sharing personal photos so that all community members know them, as in Figure 3 and through uploads contained in the following sentence:

"Assalamu'alaikum. Kalo boleh saya ngomong nih yak, bukan niat ujub atau apapun. Mari dah kite jaga silaturahmi kite, udah kaga usah pada ngagul dimarih, kaga usah berebut tenar"

dimarih, kite ini mao mempersatukan anak Betawi....malu ah kelakuan kek gitu. Mao ampe kapan maen ledek2an terus, julid2an terus, musuh2an terus, saling menyakiti terus, sikut2an terus, pada merugikan org terus. Mendingan kite tanya ama diri sendiri apa yg udah kite buat utk agama, ulama, dan Betawi. udah deh masing2 pada tahan diri, kalo salah diingetin ya terima, pan minta maaf kaga bayar, berbuat baik kaga pake beli, shodaqoh kaga bikin miskin dan introspeksi diri kaga pake terapi mahal. kite udah bener apa belon?. Ayoolah bangkit ... mao ampe kapan pada begitu melulu ... inget saat masuk kuburan cuma bawa kaen kafan dan amal. Tapi jangan juga merasa udah paling banyak amalan baik. kek punya org dalem ajah disorga."

"Assalamualaikum. It is not my intention to be arrogant or anything. Let us maintain our friendship. No need to battle and fight for fame here. We want to unite the Betawi people. What a shame. We should stop bullying, arguing, making enemies, hurting, elbowing each other, and harming other people. We should ask ourselves what we have done for our religion, our ulama, and Betawi. Please control yourself. If you remember something wrong, accept it and ask for apologize, and you should not buy something to be good, sadaqah does not make you poor, and introspection does not use expensive therapy. Have we done the right thing? Come on, get up. Remember, when you go to the grave, you will bring a shroud and charity only. However, do not feel you are the best, because no one knows whether they will get into heaven."



Figure 3. Self-expression carried out by virtual community members
(Source: Facebook Persatuan Betawi, 2023)

Typology of Enjoyment

Members also use the Persatuan Betawi virtual community as a means of seeking entertainment or pleasure. Active community members share funny stories or jokes that can stimulate comments and likes from other community members. The entertainment carried out also often has characteristics that represent Betawi culture, such as the use of rhymes. This typology can be seen in the following post:

*"Pantun hiburan.
Lampu redup kite papasan. Kaga kliatan lu punye tampang.
Hidup lu aje udeh pas-pasan. Cuma gaya lu kyk juragan empang"*
"Entertainment rhymes.
The lights are dim. I do not see your face.
Your life is not filled with wealth. But your style is like a pond owner."

*"Gombalan untuk suamiku:
Aku: apa perbedaan AC sama.kamu
Suami: apaan
Aku: kalau AC bikin ruangan sejuk,kalau kamu bikin hati Sejuk wadaw
Aku: apa perbedaan kamu dan kasurr
Suami: apaan
Aku: kalau kasur buat tidur kalau kamu bikin susah tidur.
Bise banget kang cilok gombalin laki ya"*
"Seduction to my husband:

Me: What is the difference between an air conditioner and you?
Husband: what?
Me: An air conditioner makes the room cool, but you make my heart cool
Me: What is the difference between you and the mattress?
Husband: what?
Me: A mattress is for sleeping, but you cause me difficulty sleeping.
"You are the best at seducing your husband, aren't you?"

Apart from that, virtual communities are also often used in nostalgic conversations for members about conditions in Jakarta in the past; by talking about memories of the past, members feel that they get their happiness. It can be seen in Figure 4.



Figure 4. Nostalgia Photo
(Source: Facebook Persatuan Betawi, 2023)

Typology of Social Interaction

The Facebook Persatuan Betawi Virtual Community is a medium for members to build friendships and form social networks. It is reflected in several member posts which state that their intention to join is to find friends and continue friendships. This virtual community is also used by Betawi people who have left their hometowns for other cities far from Jakarta to stay connected with the culture they have inherited since birth, as stated in the following sentence:

*"Asbab wadah inilah sayah kenal abang mpo. Asbab wadah inilah sayah banyak sodara.
Asbab wadah inilah sayah banyak blajar. Asbab wadah inilah kita saling terhubung.
Asbab wadah ini kita jadi sling bersodara.
Mari kita jaga wadah yg sudah menjadi Asbab atas persodaraan kita.
Dan jaga dengan baik slaturahmi yg sudah terjalin dgn asbab wadah ini.
Smoga allah slalu memberi kita kesehatan dan kmudahan untuk kita slalu terhubung dan
manjalin slaturahmi dgn baik aamiin"*

"Because of this community, I know you, my sister, and my brother; I have many friends, and I have learned a lot; we are connected. We are brothers and sisters. Let us take care of this community that has become the pillar of our brotherhood. Furthermore, take good care of the friendship established with this forum. May Allah always give us health and easiness so we can be connected and maintain good relationships always, aamiin"

Betawi people show their Islamic identity as the spirit of Betawi culture (Derani 2018). Social interaction in virtual communities is also carried out in activities related to religion, such as the tadarus or reciting the holy Quran activity, as seen in Figure 5.

Assalamualaikum..tadarus sambung ayat rutin malam Jum'at..surah Al an'am
33:35..mohon maaf bila banyak kekurangannya 🙏



Figure 5. Photo of Relay Alquran Reading Activity
(Source: Facebook Persatuan Betawi, 2023)

Typology of Relaxation

This typology shows that media use can be operated to gain calm or enjoy relaxing moments when there are no activities to do. As for the Persatuan Betawi virtual community, an example of this type can be seen from the following upload, accompanied by a photo upload, as in Figure 6.

*"Klo sya mh dr pertama gabung di PB alhamdulillah ga pya musuh malah byk temen baru
Karna itu semua tergantung diri masing². Medsos bwat happy2 aja.
@jgnadadudaeehdustadiantarakita @maafyagabisahadirmiladPB"*

"When I first joined PB, I thank God that I had no enemies instead I had many new friends. It all depends on each person. Use your social media to make you happy."

"Rambut sampe gondrong bacain triit sama koment di grup ini. udah di bawa santai aja. Orang santai selalu serasa di pantai. di Studio Rawabelong."

"Hair is getting long while I read the posts and comments in this group. Just take it easy. Relaxed people always feel like they are at the beach. At Rawabelong Studios."



Figure 6. Relax In The Studio Photo.
(Source: Facebook Persatuan Betawi, 2023)

Typology of Information

The study results also show that virtual community members communicate regarding information needs in various ways, ranging from information about typical foods to other important information, such as information about searching for family members and a place to live. This typology can be seen in the following post and can be seen in Figure 7.

"Yg daerah kreo dan sekitarnya yg rumahnya dikontrakan 1tahun mngkin ada disini.. Temen ane lagi nyari kontrakn satu rumah klo bisa yg ada buat usaha rumahnya"
"Those in the Kreo area and its surroundings whose houses are rented for a year. My friend is looking for a house to rent, if possible, for his home business."

"Assalamu'alaikum Telah hilang adik saya Hari ini kesulitan bicara jelas Anak berkebutuhan khusus Bila ada yg menemukan bisa Tolong di antar ke alamat

Hilang dari Rumah

Nama : Rionaldi (32 th)

Tgl lahir : 25 Agustus 1989

Alamat : Jln. Radar Selatan 1 Rt 008 , Rw 05 NO: 13A Jaticempaka Pondok Gede, Bekasi

Nomer hp yang bisa dihubungi : 081298361212 (Ibu erlys) 087887611114 (Bp sarjani)

Terakhir memakai kaos hitam, sandal hitam, celana Training hijau membawa tas selempang hitam bacaan umroh bawa kantong kresek isi pakaian dan HP dalam tas slempang"

"Assalamu'alaikum, Today, my little brother is missing. He cannot speak clearly. He is a child with special needs. If anyone finds him, please take him to this address.

Name: Rionaldi (32 years old)

Date of birth: August 25, 1989

Address: Jln. South Radar 1 Rt 008, Rw 05 NO: 13A

Jaticempaka Pondok Gede, Bekasi

mobile number t: 081298361212 (Mrs Erlys)

087887611114 (Mr. Sarjani)

Finally, He wears a black t-shirt, black sandals, green training pants, a black sling bag for Umrah, a plastic bag filled with clothes and a cellphone in a sling bag."



Gambar 7. Figure Typical Food (Es Selendang Mayang dan Buah Gohok)
(Source: Facebook Persatuan Betawi, 2023)

Typology of Excitement

This typology message can be seen in several postings, which cause many reactions from members to comment so that the virtual community becomes more lively and creates excitement or excitement. An example of this typology can be seen through the uploaded photo in Figure 8.



Figure 8. Differences Between Before and After Marriage Meme (Facebook: Facebook Persatuan Betawi, 2023)

Besides the upload above, the typology of excitement messages is also visible in postings that cause many reactions or make other community members excited, such as the following sentences:

"Ada Orang Posting "Makan ayam goreng diKFC" terus ada ada yg komen "Aalllaahh...Gitu aja diPosting.Norax!!" Ingat Kebahagiaan orang itu beda2 Jng dirusak dengan kalimat merendahkan"

"When someone posted " Having meal a fried chicken at KFC", and then someone commented "damn, just post it. uncouth." Remember, people's happiness is different one each other; do not ruin it with derogatory words."

"met malam semuanya cuma Mao bilang ya,,aku suka agak genit,cuma di STTs dan dikomenan dwng,,pan aku sudah bersuami,dan aku tau batas dan kolidornya dalam bersosmed kalau bersuami, maafin ya tak bosan aku memohon maaf buat kalian semua"

"Good night, everyone. I want to say that I like to be flirty only on posts and comments. I am married women, and I know the limitations of using social media if we are married. I am sorry, I am not bored to ask apologize to all of you."

This study also found that activities carried out by members of the Persatuan Betawi virtual community were not only carried out online but also offline through face-to-face meetings. Community members regularly hold events which are attended by community members from various areas of Jakarta and outside Jakarta. Hence, the Persatuan Betawi virtual community is conducted by a hybrid base and makes the bonds between community members stronger. It can be seen from the upload in Figure 9.



Figure 9. An Event Offline Meetings Photo (Source: Facebook Persatuan Betawi, 2023)

The strength of ties between members in the Betawi Unity Facebook virtual community also impacts the unity relationship in the real world. It shows that when a member is sick or is affected by a disaster, other members are quick to provide moral and material attention, either by donating, visiting directly, or providing other assistance to members who need it. This situation can be seen from the posts in Figure 10.

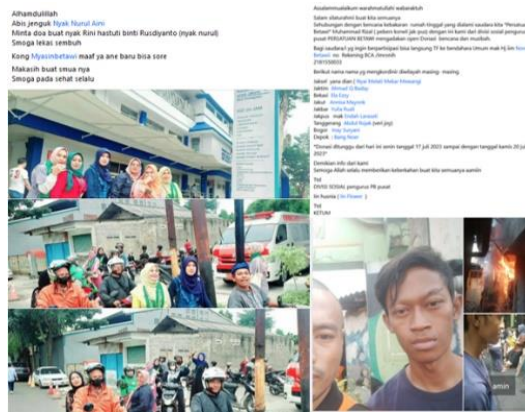


Figure 10. Visiting Community Member Who Is Sick And Being Firehouse Victims (Source: Facebook Persatuan Betawi, 2023)

CONCLUSION

Based on the discussion above, the study results discovered that in the communication process on the virtual Facebook community, Betawi people consistently use the communication typology initiated by Alan Rubin which consists of the typology of passing time, companionship, escape, enjoyment, social interaction, relaxation, information, and excitement. Members of the Persatuan Betawi virtual community are motivated by similar interests, cultural and religious similarities. The verbal and visual messages conveyed by community members cover various themes, ranging from typical food, nostalgia, jokes, advice, and rhymes. The representation of the identity of the Betawi people in the Persatuan Betawi virtual community can be seen from the way Betawi dialect or slang/typical language is used, clothing attributes that show the characteristics of the Betawi tribe, such as peci, pangsi clothes, sarongs, and kebaya encim, and includes representations of the Betawi people that show their Islamic identity as the spirit of Betawi culture. Persatuan Betawi virtual community is not carried out virtually, but also face-to-face or directly that makes the relationships between members become strong because they are carried out in both communication contexts. The members also see that the virtual community is a real thing, which makes the virtual community members also able to create social empathy within the virtual group, bringing these implications to social empathy in the real world.

Future research is highly recommended by conducting in-depth observations of research focuses with a similar scope. First, the observation method can involve direct interviews with informants in the virtual community. Second, expanding the study by focusing on the amount of member engagement and how much engagement there is in each type of communication message typology.

DAFTAR PUSTAKA

- Alonso, A., & Oiarzabal, P. J. (2010). *Diasporas in the New Media Age: Identity, Politics, and Community*. United States: University of Nevada Press.
- APJII. (2023). *Profil Pengguna Internet Indonesia Retail*. APJII. <https://survei.apjii.or.id/survei/2023>
- Barker, C. (2003). *Cultural Studies: Theory and Practice*. London: Sage Publications, Inc.
- Bensa, C. P. (2015). Tipologi Komunikasi Virtual: Studi Kasus Pada Facebook Parenting Indonesia. *Ultimacomm: Jurnal Ilmu Komunikasi*, 7(1), 41–66. <https://doi.org/10.31937/ultimacomm.v7i1.422>
- Blanchard, A., & Horan, T. (1998). Virtual communities and social capital. *Social Science Computer Review*, 16(3), 293–307. <https://doi.org/10.1177/089443939801600306>
- Chaer, A. (2012). *Folklor Betawi: kebudayaan & kehidupan orang Betawi*. Masup Jakarta.
- Cheng, Y. (2018). *Online Social Media and Crisis Communication in China: A Review and Critique* (pp. 1–14). https://doi.org/10.1007/978-981-10-7035-8_5-1
- Dainton, M., & Zelle, E. D. (2019). *Applying Communication Theory for Professional Life* (4th Ed.). Los Angeles: Sage Publications, Inc.
- Derani, S. (2018). Ulama Betawi Perspektif Sejarah. *Buletin Al-Turas*, 19(2), 217–240. <https://doi.org/10.15408/bat.v19i2.3717>
- Erwantoro, H. (2014). Etnis Betawi: Kajian Historis. *Patanjala : Jurnal Penelitian Sejarah Dan Budaya*, 6(1), 1. <https://doi.org/10.30959/patanjala.v6i1.180>
- Franzia, E., Pialang, Y. A., & Saidi, A. I. (2015). Representasi Identitas Melalui Komunikasi Visual Dalam Komunitas Virtual Palanta Urang Awak Minangkabau. *Panggung*, 25(4). <https://doi.org/10.26742/panggung.v25i4.45>
- Griffin, E. (2018). *A First Look at Communication Theory* (8th Ed.). Boston: McGraw-Hill.
- Halimatusa'diah. (2021). Memahami Multikulturalisme Orang Betawi: Modal kultural untuk Efektivitas Komunikasi Antarbudaya Masa Kini. *Komunika*, 8(1), 44–52. <https://doi.org/10.22236/komunika.v8i1.5713>
- Harasim, L. (1993). Collaborating in Cyberspace: Using Computer Conferences as a Group Learning Environment. *Interactive Learning Environments*, 3(2), 119–130. <https://doi.org/10.1080/1049482930030202>
- Jones, S. G. (1995). *CyberSociety: Computer-mediated communication and community*. Sage Publications, Inc.
- Kozinets, R. (2010). *Netnography: Doing Ethnographic Research Online*.
- Li, H. (2004). Virtual Community Studies: A Literature Review, Synthesis and Research Agenda. *10th Americas Conference on Information Systems, AMCIS 2004, February*, 2708–2715.
- Lorinsa, D., & Irwansyah, I. (2020). Penggunaan Wearable Internet Of Things (WIoT) oleh Kaum Milenial. *SOURCE: Jurnal Ilmu Komunikasi*, 6(2), 190–205. <http://180.250.41.45/jsourc/article/view/1861>
- Megawanti, P. (2015). Persepsi Masyarakat Setu Babakan Terhadap Perkampungan Budaya Betawi Dalam Upaya Melestarikan Kebudayaan Betawi. *Sosio-E-Kons*, 7(3), 226–238.
- Neuman, W. L. (2014). *Social Research Methods: Qualitative and Quantitative Approaches* (Seventh Ed). Pearson Educational Limited.
- Ode, W., Nurhaliza, S., & Fauziah, N. (2020). Komunikasi Kelompok dalam Virtual Community. *Komunida: Media Komunikasi Dan Dakwah*, 10, 18–38. <https://doi.org/10.35905/komunida.v7i2>
- Piliang, Y. A. (2014). Transformasi Budaya Sains dan Teknologi: Membangun Daya Kreativitas. *Jurnal Sositologi*, 13, 76–83. <https://doi.org/10.5614/sostek.itbj.2014.13.2.1>
- Porter, C. E. (2004). A Typology of Virtual Communities: a Multi-Disciplinary Foundation for Future Research. *Journal of Computer-Mediated Communication*, 10(1), JCMC1011. <https://doi.org/10.1111/j.1083-6101.2004.tb00228.x>
- Rheingold, H. (1993). *The Virtual Community: Homesteading on the Electronic Frontier*. Addison-Wesley Publishing Company.
- Sangwan, S. (2005). Virtual community success: A uses and gratifications perspective. *Proceedings of the Annual Hawaii International Conference on System Sciences*.

- <https://doi.org/10.1109/hicss.2005.673>
- Shaules, J. (2007). *Deep Culture: The Hidden Challenges of Global Living*. USA: Bookcraft Ltd. <https://doi.org/10.21832/9781847690180>
- Statista. (2023). *Leading countries based on Facebook audience size as of January 2023*. Statista. <https://www.statista.com/statistics/268136/top-15-countries-based-on-number-of-facebook-users/>
- Surahman, S. (2018). Public Figure sebagai Virtual Opinion Leader dan Kepercayaan Informasi Masyarakat. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, 17(1), 53–63.
- Sutarjo, M. A. S., Diniati, A., & Setiawati, S. D. (2023). Perspektif Dramaturgi Pada Komunikasi Antar Budaya Indonesia-Australia. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, 22(1), 21–30. <https://doi.org/10.32509/wacana.v22i1.2070>