

Strengthening the Solidarity Through Social Media Networks in Communities at The Ciliwung Riverbank

Komunitas: International Journal of Indonesian Society and Culture
11(2) (2019): 188-194
DOI:10.15294/komunitas.v11i2.20606
© 2019 Semarang State University, Indonesia
p-ISSN 2086 - 5465 | e-ISSN 2460-7320
<http://journal.unnes.ac.id/nju/index.php/komunitas>

UNNES JOURNALS

Irwan¹, Lala M. Kolapaking², Pudji Muljono³, Yonvitner⁴

^{1,2,3}Department of Communication Science and Community Development, FEMA, Bogor Agricultural University

⁴ Coastal and Marine Resources Management, Faculty of Fisheries and Marine Science, Bogor Agricultural University

Received: January 30, 2019; Accepted: March 1, 2019; Published: September 30, 2019

Abstract

In general, the focus of this study analyzes the strengthening of solidarity through social media networks in communities living in the Ciliwung River Basin. There are two objectives of this study, namely analyzing social media can strengthen the solidarity and the forms of solidarity that are built on the community affected by floods and landslides in the Ciliwung River Basin. This research was conducted in a community that resides in the Ciliwung River, Kedunghalang Village, North Bogor District, Bogor City. Theoretical analysis uses social media theory from VanDijk and the theory of solidarity from Durkheim. Data collection techniques were carried out by non-participant observation, and in-depth interviews. The data analysis technique was carried out by the Milles and Huberman analysis model among neighborhoods (RT) and hamlet/groups of neighborhoods (RW) level. The results of the study show that social media is able to strengthen community solidarity in the Ciliwung Riverbank, a disaster prone area. Solidarity built through social media are social relations, social norms and inter-household trust. Social relations built on social media networks at the level of individuals and groups are high. The form of built solidarity is mechanical solidarity that has a strong collective awareness, trust and mutual assistance. The novelty of this research shows that social media network is able to form social relations in strengthening solidarity.

Keywords

strengthening solidarity, social media networks, riverbanks

INTRODUCTION

Ciliwung river is a region that often experiences disasters such as floods and landslides. Floods and landslides are not only caused by natural factors but also social factors such as the behavior of people who are not friendly to the environment by throwing the garbage into the river and densely populating the riverbanks. The Ciliwung river flows from the province of West Java, namely Bogor Regency, Bogor City, Depok City to DKI Jakarta Province. The Ciliwung River

which is densely populated and environmentally unfriendly behavior poses a threat to people's lives. When it is rainy season, the river overflows and inundates people's homes and houses swept away by the swift water, especially for people who live in the Riverbank. In addition, the high intensity of

Corresponding author

FEMA W1 - L2., IPB Dramaga, Kamper, Babakan,
Kec. Dramaga, Bogor, Jawa Barat 16680

Email

Irwan7001@gmail.com

the rain of the Ciliwung River experienced landslides and resulted in tens or even hundreds of homes being damaged.

Various efforts have been made by the government and the community to overcome disasters at the Ciliwung Riverbank. Technically, the government has carried out the Ciliwung River normalization program. Forms of programs are land acquisition for normalization of reservoirs and river. In addition, the shallow river is dredged to restore the depth of the river, so that the water during the rainy season does not overflow. The level of the caring community in the Ciliwung River has been moving by carrying out various activities such as taking the garbage every week and supporting local government policies. Nevertheless, the Ciliwung River continues to experience disasters every year from Upper, Middle and Downstream.

Disasters in the Ciliwung riverbank are caused by the density of settlements and population, the attitude of the community to disasters and dependence on the economy. The Ciliwung River area has become a source of economic income for local communities, for example taking sand and establishing industries. Rivers experience disasters and survive their lives, the way that is done is strengthening solidarity. One strategy to strengthen solidarity is to use social media as a means of communication and bridge the building of solidarity with communities facing disaster areas.

The emergence of social media has a social awareness to build social values in survival and rests on the independence of the community. A built-in attitude by normalizing values in order to maintain system stability. The actions of the community show that the strength of solidarity is still maintained through social media. On the other hand, social media is seen as a decrease in solidarity and causes of conflict (Nuswantoro 2013; Agranoff 2003). This shows the power of social media in disaster-prone areas capable of increasing solidarity by collaborating and building social care to achieve common goals. In addition, the ability of the community to deal with labor impacts

on disasters in the Ciliwung River Basin

This study examines the strengthening solidarity through social media in disaster-prone areas on the riverbank. The research examines two aspects. Firstly, why does social media strengthen community solidarity in the disaster prone areas of the Ciliwung River? Secondly, What is the form of solidarity that is built in the community at the Ciliwung Riverbank in disaster-prone areas? This study aims to analyze social media to strengthen the solidarity and form of solidarity that has been built in communities affected by floods and landslides in the Ciliwung Riverbank. Theoretical analysis uses social media theory from VanDijk (2006) and the theory of solidarity from Durkehim (1893).

Theoretical Framework

Analysis of solidarity strengthening issues through social media networks in the Bantaran community of Ciliwung River is affected by a disaster, using social media theory from VanDijk (2013) and solidarity theory from Email Durkehim (1983). VanDijk's theory discussed networks on the internet that can connect aspects of social structure, cultural aspects, and other aspects, to coordinate with each other in disseminating and accessing information. The power in networking is used to understand socio-cultural phenomena and social relations connected on the internet from various layers. According to Castells (2010), through the internet using social media can understand the socio-cultural and social relations that occur. Tracing the phenomena in the Bantaran of Ciliwung River, the effect of social media was able to spread and access quickly to events that occur especially regarding disasters.

Social media has a big role in social ties. Social ties are built by opening social barriers and social levels. Social media constructions are connected at various levels. According to VanDijk (2013), several levels are connected in the network by utilizing social media, namely, there are individual, group, community and country levels. Relationships at the individual level tend to be in the form of family relationships,

friends, friends, co-workers, game friends, and others. Relationships that occur with the awareness and similarity of the situation they experience. The group level is formed with the goals and interests to achieve what he/she hopes. Relationships that are built with group-level through social media are intertwined like the real world. The community level is intertwined with the existence of social ties or networks that are connected among other community members. Community members are connected to social ties through social media as a subsystem of the community. Intercommunity levels are built with global relations. Social media makes it easy to establish complex relationships.

The four levels transform social relations through social media. Social media that are used like Facebook, Instagram, WhatsApp, and others connect and inform various phenomena that occur. Bantaran community of Ciliwung River had an android to communicate disaster-prone areas as a communication tool. Bantaran community of Ciliwung River built a network and collaborated with BPBD of Bogor City, Ciliwung Care Community, Village Government, RT, RW, and Environmental Service. The network serves to provide information about the disaster that occurred.

Furthermore, the theory of solidarity uses the theory of Emile Durkheim (1983). According to Durkheim, solidarity showed the relationship between individuals and groups based on the value of feelings, morals, and beliefs to strengthen shared experiences and emotions. Durkheim shared three levels of solidarity, namely low solidarity, intermediate solidarity, and high solidarity. Besides, Durkheim shared on two solidarity namely mechanical and organic solidarity. Mechanical solidarity is characterized by unclear division of labor, strong religion, high solidarity, high group systems, and repressive laws. Organic solidarity is characterized by a clear division of labor, individual nature, restitutive law, and low solidarity.

METHODS

This study uses the constructivism paradigm

and qualitative approach. The qualitative approach seeks to understand and analyze social phenomena in such a way and it is impossible to measure in understanding social symptoms at the research site. The research was conducted in West Java Province, Bogor City, Kedunghalang Village, Ciliwung riverbank. Site selection was based on the consideration that the Ciliwung riverbank experienced disasters in the form of floods and landslides, causing loss of property, human life, even psychological. The research informants were the people who lived in the Ciliwung riverbanks and the informants in the form of purposive sampling. Data collection techniques were carried out by non-participant observation, and in-depth interviews. The research analysis unit was at the household level, neighborhoods (RT) and hamlet/groups of neighborhoods (RW). Data analysis was carried out by the analysis model of Milles and Huberman (1992).

RESULTS AND DISCUSSION

The Ciliwung River is a Disaster Prone Area

The riverbanks of the Ciliwung river pass through villages, sub-districts, regencies and provinces of West Java and DKI Jakarta. Ciliwung riverbank area is a concern of the government and the community with conditions experiencing disasters. Around the Ciliwung riverbank, there are residents who have lived or settled since 1983 after Indonesian independence and in 1990 began many migrants who built houses around the Ciliwung river. The beginning of the Ciliwung riverbank settlement was in the form of vacant land and was not utilized by the community or the government for common interests. One area that has an empty land condition is the Kedunghalang Sub-District located in Bogor City. Historically, the Kedunghalang Urban Village after independence occurred in the distribution of land ownership rights, between land owned by the government and the forestry service. However, the land was abandoned and not utilized by the government, so that the community took action to manage it as a place

of settlement. Indirectly the community in Kedunghalang Village has taken over the land and made it into a residential area.

The number of settlements on the Ciliwung River bank is mainly in Bogor City, which is 5652 housing units, consisting of 4 sub-districts namely East Bogor, Central Bogor, North Bogor and Bogor Sareal and passing 13 sub-districts. The sub-districts are Kantulampa Village, Sukasari Village, Sindangrasa Village, Tajur Village, Baranangsiang Village, Babakan Pasar Village, Sempur Village, Bantarjati Village, Cibuluh Village, Kedung Badak Village, Kedunghalang Village, Tanah Sareal Village and Sukaresmi Village. The following picture shows the detail:

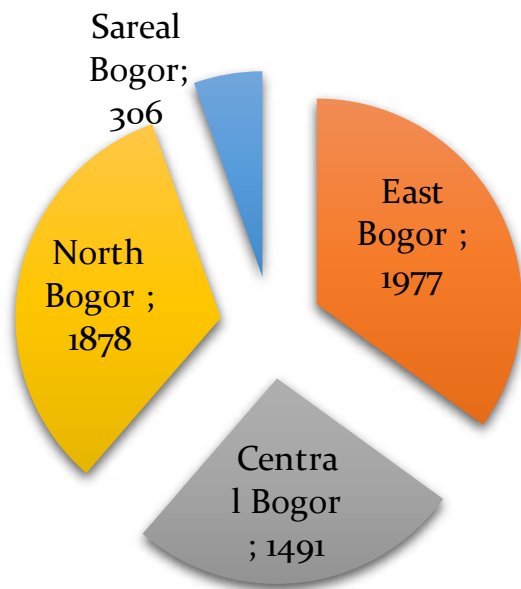


Figure 1. Settlement on the Ciliwung River in Bogor City

Based on the picture above, there are sub-districts which are densely populated, namely East Bogor District. Then followed by North Bogor District, Central Bogor District and Bogor Sareal District. One of the districts in Kedunghalang Sub-District in North Bogor Sub-district which has a number of settlements around the Riverbank approximately 1878 units.

The Ciliwung River in Kedung Halang Village experiences unfavorable conditions and the river is filled with garbage, irregular land management and dense settlements. The current condition of the river is dirty, there is a narrowing and experien-

cing disasters such as floods and landslides. When it rains too much in Ciliwung River in Kedunghalang, it will affect the condition of the river. Indirectly, the river experiences massive flooding with an intensity of once every five years at the Ciliwung riverbank. The following is a disaster-prone map in Kedunghalang Village.

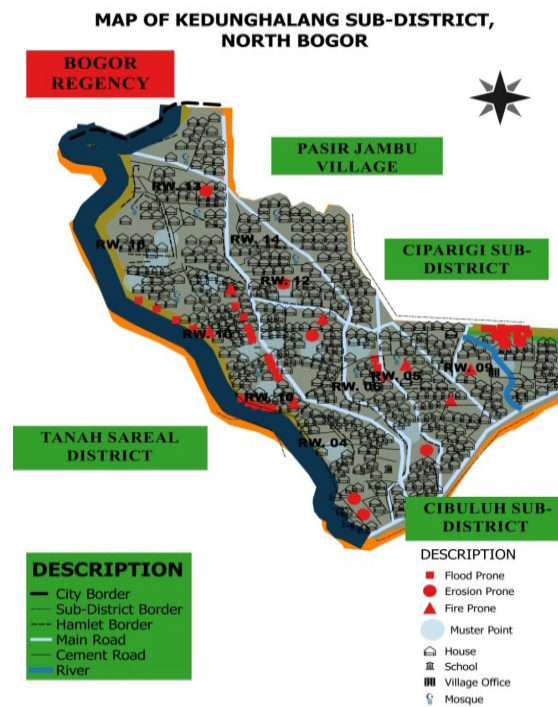


Figure 2. Disaster Prone Points in Kedunghalang Village

Source: Kedunghalang Office, 2019

Based on the Figure 2, the Kedunghalang Village has several neighborhoods (RT) and hamlet/groups of neighborhoods (RW) points which are prone to disaster areas in the form of floods and landslides. For example hamlet/groups of neighborhoods (RW) 04, which has two points of flood-prone areas that have caused their homes to be flooded.

Social Media Network in Strengthening Community Solidarity

Since 21st century, social media has become an aspect that influences people's behavior in decision making (Doni 2017; Widiyanto and Sri 2015). Communities in the Ciliwung Riverbank use social media as a means of

communication and interaction to build disaster area solidarity. Solidarity is built through social media, namely social relations, social norms and trust between one household and another household. Solidarity in question is that they build social relations as a power to trust each other and help each other's common interests. Social relations were able to connect every node found in groups, individuals, corporations to outside the larger group (Gane and Beer 2008).

Social relations as a power of mutual trust form and build values that are mutually respectful, responsible, mutually helpful and mutual. Solidarity has a shared awareness as a social network to carry out joint actions. According to Bianchi *et al.* (2018); Mayfield, A. (2008) solidarity related to social support and mutual trust. The togetherness that is built in the Ciliwung River Bantaran community can ease the burden and share thoughts, so as to strengthen high solidarity, fighting power and endurance to face disaster shocks in the form of floods and landslides. Ciliwung riverbank's community has high solidarity making it easy to work together, trust each other and help each other. According to VanDijk (2006) there were several levels that were connected to the network in utilizing social media, namely levels of individuals, groups, communities and between countries.

Social media networks in strengthening community solidarity in the Ciliwung riverbank are several levels. First level, social relations that exist to individuals. This level, almost all of the Ciliwung riverbank's people in the city of Bogor have used and have android in communicating disaster-prone areas. Communication is built to provide information about upstream disasters with high rainfall intensity. So that the use of android as a communication tool is to tell an infomation to the groups or to notify the disasters. The second level is that social relations are in the group. The group serves to provide information and mutual cooperation in dealing with disasters. This level tends to build a sense of togetherness and help one another who are experiencing disasters. Third Level, community social relations exist in

the community. This level of communities tends to build wider networks outside their groups. The network is collaborating with BPBD in Bogor City, Penduli Ciliwung Community, Village Government, neigboards, hamlet and Environmental Agency. Built networks function to provide information about disasters and need help. The fourth level is that social relations are at the state level. This level has not yet been built in the Ciliwung riverbank community to cooperate in facing disasters. This relationship occurs with the strengthening of solidarity in using social media networks.

Table 1. Social Level in Using Social Media Networks to Strengthen Solidarity

Social Level	Solidarity Levels	
<i>Individuals</i>	high	high
<i>Groups</i>	high	high
<i>Society</i>	medium	medium
<i>World System of Societies</i>	low	low

Source: Data Was Processed in 2019

Table 1 shows at the level of individuals and groups including the highest of social relations built by disaster-prone areas. High social relations build strength of solidarity in the community of the Ciliwung riverbank. This is inseparable from the social and culture that is built on the community of disaster-prone areas. Trust each other, help each other and cooperate in providing information on one of the strengths to remain in disaster-prone areas. The feeling of fighting one of them strengthens solidarity in the community of the Ciliwung riverbank. They do not have other land to move and their livelihoods depend on rivers such as taking sand. Social media networks that are often used are Facebook, WhatsApp and Instagram.

Form of Solidarity in Disaster-Prone Communities

Solidarity is closely related to feelings or emotions felt by individuals or groups of people who have a sense of struggle. Solidarity

rity provided a scheme to regulate emotions and actions in public relations (Bengtson *et al.*, 2002). According to Johnson (1980) solidarity showed moral feelings and beliefs held by individuals or groups of society together and strengthened by sharing emotional experiences. Solidarity was related to the level of interaction and affection between people (Kalmijn 2014). In line with that, solidarity was related to the binding between people in doing through feelings and joint actions (Hechter, 1988). What is felt by the people in the Ciliwung riverbank is a disaster-prone area in the form of floods and landslides. The disasters that do not put pressure on the lives of the people even they keep staying in this area. The solidarity that is built in the community in the riverbank forms the value of survival and uses social media to communicate intensively.

The formation of solidarity in the Ciliwung riverbank disaster-prone areas is based on the relatives or family that they experience together. There are several characteristics that are built up, namely a strong collective awareness, interdependence and bonds based on beliefs or feelings. Durkheim (1893) explained that morality in modern societies was chaotic, people were more likely to think of their own interests when compared to collective interests, which were caused by structures that were built up that were forced and were outside of the individual. Durkheim's thoughts tends to see that structures affect people's lives. Disaster conditions in the Ciliwung riverbank which are included in urban areas tend to prioritize collective interests to save themselves from disasters. The people of Ciliwungriverbank have collective interest including helping one another during a disaster.

Collective awareness tends to be common norms and beliefs. The level of trust between citizens is built by increasing brotherhood or kinship. So mutual cooperation and mutual assistance are built strongly. In addition, Durkheim explained that collective representation of society has a value of trust, the norm collectively makes people adjust to the life they experience. According to Durkheim, the influx of social currents

tended to overflow the spirit and feeling of compassion that is formed in the individual. The form of solidarity that is built is mechanical solidarity.

Mechanical solidarity is related to collective awareness. Collective awareness is based on the strength of bonds and trust between people. The strong collective awareness is characterized by mutual cooperation and being able to reduce the burden on others. According to Ter Meulen and Wright (2012); Molm *et al.* (2007), the form of solidarity that was built was cooperation and social relations that help each other. Cooperation that is built is certainly interdependence between one individual to another individual. Dependency is characterized by the presence of face-to-face interactions between communities in achieving common goals. This creates a sense of responsibility and builds the value of social care to help among actors.

Social care is an interest or interest in helping others, so that the person can be helped. The disasters that occurred at the Ciliwung River banks have caused a high sense of empathy to bring about a sense of caring. Social awareness that is built raises sensitivity to the suffering experienced by others. There are several forms of social concern that arise with the occurrence of disasters at the Ciliwung River Boundary, namely (1) the willingness to help others and provide help to others (2) the emergence of sacrifices or willing to sacrifice among the community (3) the emergence of sympathy the feeling of suffering of others.

CONCLUSION

The social media network deals with strengthening community solidarity at the Ciliwung Riverbank. Community solidarity is built with inter-household social relations in facing the disasters. The formation of solidarity is created with the value of togetherness and trust in other actors. These values are social relations, social norms and beliefs. High social relations build high solidarity between communities in the face of disasters. Social norms and trust as capital

to enhance the sense of war, mutual help and respect. The form of solidarity built on the Ciliwung riverbank community in disaster-prone areas is a technique of solidarity that has a high collective awareness, trust and mutual assistance. Therefore, social media networks are capable of strengthening solidarity and forming cooperation between actors to live in residential areas, even though regions experience disasters such as floods and landslides.

REFERENCES

- Agranoff, R., Michael M. 2003. *Collaborative Public Management New Strategies for Local Governments*. Georgetown University Press,
- Bengtson, V., Roseann g., J. Beth M., Merrill S. 2002. Solidarity, Conflict, And Ambivalence: Complementary Or Competing Perspectives On Intergenerational Relationships? *Journal Marriage Fam*, (64), pp.568-76. doi:org/10.1111/j.1741-3737.2002.00568.x.
- Bianchi, F., Niccolo C., Flaminio S. 2018. Solidarity as a Byproduct of Professional Collaboration: Social Support and Trust in a Coworking Space. *Social Networks*, (54), p. 61-72. doi:10.1016/j.socnet.2017.12.002.
- Castells, M. 2010. *The Rise of The Network Society vol 1*. Blackwell Publishing, Malden
- Doni, F.R. 2017. Perilaku Penggunaan Media Sosial Pada Kalangan Remaja. *Indonesian Journal on Software Engineering*, 3(2), p.15-23.
- Durkheim, E. 1893. *The Division of Labour in Society*. Free Pers, New York.
- Gane, N. dan David B. 2008. *New Media, The Key Concepts*. Berg, New York.
- Hechter, M. 1988. *Principles of Group Solidarity*. Univ of California Press.
- Johnson, D.P. 1980. *Teori Sosiologi Klasik dan Modern*. PTGramedia Pustaka, Jakarta.
- Kalmijn, M. 2014. Adult Intergenerational Relationships. In: Treas, J. (Ed.), *The Wiley Blackwell Companion To The Sociology Of Families*. John Wiley & Sons, Hoboken, NJ. Pp.385-403. doi:org/10.1002/9781118374085.ch19.
- Mayfield, A. 2008. *What Is Social Media?*. iCrossing-ebook, Amerika Serikat (US).
- Miles, B.M. dan A.Michael H. 1992. *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*. UI-Press, Jakarta.
- Molm, L.D., Collett, J.L., Schaefer, D.R. 2007. Building Solidarity Through Generalized Exchange: a Theory Of Reciprocity. *Am. J. Social*, 113(1), pp.205-42. doi:org/10.1086/517900.
- Nuswantoro, A.R. 2013. Media Massa dalam Situasi Konflik: dari Bandwagon Effect Sampai Peace Narrative. *Jurnal Apsikom*, 1(6), pp. 503-516.
- Ter Meulen, R., and Wright, K. 2012. Family Solidarity And Informal Care: The Case Of Care For People With Dementia. *Bioethics*, 26(7), pp.361-68. doi:10.1111/J.1467-8519.2012.01992.X.
- VanDijk, J. 2006. *The Network Society*. Sage Publications, .
- Widiyanto, I. dan Sri L.P. 2015. Perilaku Pembelian Melalui Internet. *Jurnal Manajemen dan Kewirasusahaan*, 17(2), pp109-12. doi: 10.9744/jmk.17.2.109-112.