

Identitas lokal dalam media sosial (studi tentang habitus, modal, ranah dan praktik kebahasaan orang Banyumas di media sosial = Local identity in social media the study of habitus capital field and Banyumas people s linguistic practices in social media

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Abstrak

[ABSTRAK

Pesatnya pertumbuhan media sosial membawa banyak perubahan. Dengan karakternya yang berbeda dengan media lama, media sosial membuka banyak kemungkinan, termasuk bagi representasi identitas lokal. Seperti komunitas Banyumas, mereka menjadikan media sosial sebagai ruang baru untuk menunjukkan identitasnya. Sebuah pertanyaan mengemuka, apakah kehadiran media sosial yang berkarakter global akan melemahkan identitas lokal, atau sebaliknya justru memperkuatnya. Penelitian ini mencoba melihat transformasi identitas komunitas Banyumas dari ranah offline ke online, dengan melihat bagaimana realitas kontemporer praktik kebahasaan orang Banyumas dalam kehidupan sehari-hari dan di media sosial. Pengamatan praktik kebahasaan di media sosial dikhususkan pada pesan-pesan terpilih di blog, Twitter, dan Facebook. Analisis dilakukan dengan menggunakan teori Pierre Bourdieu yang melihat identitas sebagai sebuah kontestasi dalam sebuah ranah dinamis. Hasil penelitian menunjukkan bahwa karakter dasar orang Banyumas seperti cablaka, penjorangan, dan dopokan, tergambar kuat dalam berbagai pesan di media sosial. Uniknya, pesan-pesan ini banyak yang ditampilkan secara kreatif, sebagai bentuk adaptasi karakter media sosial. Sebagai sebuah kontestasi, representasi identitas lokal dipengaruhi oleh relasi antara ranah, habitus, dan modal. Ranah menunjukkan setting media sosial itu sendiri. Sedangkan habitus ditunjukkan oleh kecenderungan yang berbeda di antara para pengguna Banyumas dengan latar belakang yang beragam. Sementara modal, ditandai kepemilikan modal yang berbeda, baik yang berupa modal sosial, budaya, simbolik, maupun modal ekonomi. Secara teoritis, hasil penelitian ini menunjukkan perbedaan nilai dan kekuatan modal, antara realitas offline dan online. Jika di ranah online, modal ekonomi menjadi dominan perannya, maka di ranah online, modal simbolik lebih berperan. Secara praktis, hasil penelitian ini menumbuhkan optimisme bahwa identitas lokal akan terus bertahan, bahkan menguat, di era media sosial.;

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ABSTRACT

The rapid growth of social media brings many changes. Distinguishing characters with the old one, social media opens many possibilities, including the representation of local identity. For instance, Banyumas community uses social

media as a new space to show their identity. A question arose whether the presence of social media which has global character may weaken or strengthen their local identities instead. This study tries to figure out the transformation of identity of Banyumas community from offline to online field, by paying more attention on how the contemporary reality of Banyumas people's linguistic practices in their daily life and in social media is. The Observation on linguistic practices in social media particularly focuses on the selected messages available in blogs, Twitter, and Facebook. The analyses were conducted using Pierre Bourdieu theories that viewed identity as a contestation within a dynamic field. The results showed that the basic characters of the Banyumas people, such as cablaka, penjorangan, and dopokan, were strongly reflected in various messages available in social media. These messages were uniquely displayed in creative ways, as forms of character adaptation in social media. As contestation, the representation of local identity was influenced by the relationship between field, habitus, and capitals. Field showed the setting of social media itself. Habitus were shown by the different tendencies among users of Banyumas with different backgrounds. Capitals were marked by the possession of different capitals, either in the form of social, cultural, symbolic, or economic capital. Theoretically, the results of this study showed differences in values and capital powers, between offline and online reality. If in online field, the economic capital had the dominant roles, the symbolic capital had more roles. Practically, the results of this study grow optimism that local identity will surely survive and even be stronger in the era of social media.;

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