

## SIASAT Journal

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## Bureaucrats Communication Model Based on Local Wisdom of *Silih Simbeuh*

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### Abstract

*This study aims to develop a communication model based on local wisdom originating from Sundanese culture, namely Silih Simbeuh, which is carried out by bureaucrats to socialize their policies to the public. The method used is qualitative, with a survey approach – descriptive. Data were collected through interviews, observation, and documentation studies. 29 research informants were determined purposively. Data analysis was carried out through the stages of reduction, display, analysis, and concluding. The objects of research are three governors who actively use social media, namely Anis Baswedan (DKI Jakarta), Ridwan Kamil (West Java), and Ganjar Pranowo (Central Java). The results show that the use of social media can be an effective and efficient communication tool in disseminating policies, through increasing public participation. This is shown in the form of following social media accounts, comments, reposts, and other interactions. The results of other studies show that the communication model using social media based on the Silih Simbeuh concept has proven to be effective in minimizing potential conflicts between policymakers and citizens and between citizens. The research location is narrow, the respondents are limited, and the methods used do not allow for generalizations. Further research is needed with more comprehensive coverage of respondents and methods Silih Simbeuh's local wisdom values can minimize conflicts in the communication process between policymakers and the community.*

### Keywords

Communication models;  
 Bureaucrats; Local wisdom;  
 Silih Simbeuh; Social media



## I. Introduction

The survey of the Association of Internet Service Providers (APJII) shows that the number of Indonesian internet users increased by 8.9% from 171.2 million in 2018 to 196.7 million in the second quarter of 2020. The portion of internet users in the country also increased from 64.8% to 73.7% of the total population of 266.9 million. The largest contribution was still from Java, which was 56.4%, up from the previous 55.7%. Increases also occurred in Papua, Sulawesi, and Kalimantan. While Sumatra fell, Bali and Nusa Tenggara were stagnant (katadata.co.id). The following table describes the proportion of individuals who use the internet and mobile phones by age group and gender:

**Table 1.** Internet and Mobile Phone Usage by Age Group (in Percentage)

Year	Internet User Group				Mobile Phone User Group			
	>15	15-24	25-64	65+	>15	15-24	25-64	65+
2018	18.06	68.93	28.85	1.83	26.49	86.43	71.52	24.27
2019	22.42	77.05	38.11	3.97	28.85	87.55	72.34	24.85
2020	31.23	83.58	46.83	5.32	17.01	87.75	72.39	25.66

Source: BPS, National Socio-Economic Survey (SUSENAS) 2015-2019

The highest internet users are in the 15-24 year age group, followed by the 25-64 year age group. This means that internet users are the productive age group, who use the internet to support their daily activities such as work, school, and other interests. In line with internet usage data, the use of mobile phones as the internet-based device is also increasing. Table I above shows that the use of mobile phones in the 15-24 year age group is higher than in other age groups. Followed by the age group of 25-64 years. The use of mobile phones by the productive age group means that the use of mobile phones is more flexible and can be used anytime and anywhere so that it has an impact on increasing productivity and happiness.

The increasing use of mobile phones also has an impact on the high intensity of people using their devices to achieve happiness such as using mobile phones for games, shopping, and accessing social media. Indonesians tend to use social media as the most accessible source of information. This condition is reflected in the Katadata Insight Center (KIC) survey which shows that 76% of respondents choose the media. In addition to social media, television and news in the network (online) are the next options to get information that can be accessed. This was recognized by 59.5% of respondents and 25.2% of respondents. Besides being the most accessed, social media is also the platform that has been accessed the longest, averaging 2.5 hours per day. Meanwhile, music and video streaming services were used for 1.7 hours and 1.6 hours, respectively, reading articles in online media for 1.4 hours and listening to podcasts for 1.1 hours per day (databoks.katadata.co.id).

The high public interest in social media affects various aspects of life, including aspects of public communication. The role of social media is ultimately utilized by policy makers in communicating policies to the public. Many regional heads in Indonesia use social media as a means to disseminate their policies, as illustrated in Table II, which shows the number of followers on the social media accounts of the Governors of DKI Jakarta, West Java and Central Java.

**Table 2.** Number of Followers on Social Media Accounts of the Three Regional Heads Researched (In Million People)

	Twitter	Facebook	Instagram
Anis Baswedan (Governor of DKI Jakarta)	4,2	1,8	5,1
Ridwan Kamil (Governor of Jawa Barat)	4,4	3,4	14,3
Ganjar Pranowo (Governor of Jawa Tengah)	2	1,4	3,8

Source: Twitter, Facebook and Instagram, August 2021

Table 2 above shows that the use of social media by regional heads in communicating their policies has received a fairly good response. This is evidenced by a large number of followers of each social media account. Ridwan Kamil as Governor of West Java has the highest followers, which is 14.3 million people on Instagram, 4.4 million people on Twitter, and 3.4 million people on Facebook. Anis Baswedan as Governor of DKI Jakarta occupies the second position with 5.1 million followers on Instagram, 4.2 million people on Twitter, and 1.8 million people on Facebook. While Ganjar Pranowo as Governor of Central Java has 3.8 million followers on Instagram, 2 million people on Twitter, and 1.4 million people on Facebook.

The process of communicating policies by policy makers to their communities has been studied by many researchers, including Gelders, Bouckaert, & Ruler (2007) researching on public communication and policy objectives should be analyzed and managed; Janse & Konijnendijk (2007) which states that successful government policies

can only be formulated with a participatory approach; Gelders & Ihlen (2010a) study that public communication can strengthen the relationship between politicians and citizens by opening up the policy formulation process; Nak-ai, Jiawiwatkul, Temsirikulchia, & Nontapattamadul (2018) which examines the public policy process to solve environmental problems that affect the lifestyle of community members; and Bernard et al. (2021) which examines the leadership and communication skills of leaders to support and guide citizen behavior.

Along with various demands for information disclosure in all fields, government policies related to public information disclosure will trigger wider participation from various elements of society for regional progress and support for various development policies. In addition, to achieve efficient public services, the government invests in digital technology known as e-government (Criado & Gil-garcia, 2019). E-government refers to the use of information and communication technology (ICT) to manage and provide public services (Buffat, 2015). The government considers the provision of digital services, namely the use of digital technology to provide services, to be more efficient than traditional services (Bindu, Sankar, & Kumar, 2019). Cordella & Tempini (2015) consider that ICT can reduce administrative burdens, support bureaucratic coordination, and facilitate interaction with citizens. ICT can be used to support the bureaucracy by using the concept of e-bureaucracy. Another study on ICT adoption and its relationship to efficiency was also conducted by Xu & Taghizadeh (2021) who examined European local authorities who use social media to provide services and organized activities for citizens living in certain areas; Jia & Li (2020) tested on China's public diplomacy communication on the Twitter platform, and Bring (2021) who studied the Norwegian Labor and Welfare Administration (NAV) using cost-effective electronic communications.

In bureaucratic communication, there are at least two elements involved, namely information providers (bureaucrats) and the public as recipients of the information. One indicator of successful communication is the existence of feedback, which aims to find out whether the recipient of the information understands the message conveyed, so that interaction between the two parties is built (Schmidhuber, Stütz, & Hilgers, 2019). Interactions that exist in communication reflect an atmosphere of sharing. In the context of sharing, communication can be understood as a process of sharing information, with each party understanding their respective roles and functions.

Sharing is a very well-known concept, which was originally developed from the concept of the sharing economy. Sharing economy is often referred to as collaborative consumption, which was coined by Botsman and Rogers (2010), who defined it as a system that activates untapped asset resources through models and markets that enable greater efficiency and access. Sharing economy is a business model that describes economic activities that occur between producers and users using digital intermediary platforms (Curtis & Mont, 2020; Kauffman & Naldi, 2020; Schwanholz & Leipold, 2020). One thing that underlies the sharing economy is the idea that technology is an important component that facilitates and enables the sharing economy (Northey & Brodie, 2020).

The concept of sharing economy is a combination of economic concepts with culture (Richardson, 2015). In the context of the culture in Indonesia, sharing has been widely carried out through cooperation (gotong royong) activities (Humaedi, Purwaningsih, Sundary, & Fathy, 2021). Gotong royong is interpreted as social interaction between individuals to help each other (Somantri, 2012). The practice of gotong royong in general in Indonesia can be seen from the culture of delivering food to each other by housewives when celebrating weddings, deaths, or religious holidays. In the economic context, gotong royong in Indonesia can be recognized from the practice of social gathering, makloon, and

others. In some areas in Indonesia, gotong royong has its own terms such as: sakai sambaian in Lampung Province (Rostiyati, 2012), pasuka-dukaan in Bali Province (Kurniasari, 2007), hadep found in the Dayak tribe of Kalimantan (Selvia & Sunarso, 2020), nyambungan, liliuran, dugdug rempug, dan tunggu lembur in the Baduy tribe of Banten Province (Somantri, 2012), and Silih Simbeuh in West Java Province (Mulyaningsih, 2019).

The cultural practices mentioned above are a wealth of local wisdom in Indonesia, which is a form of social-environmental wisdom that exists in social life in a place or region, which refers to certain localities and communities. Local wisdom is a value system or behavior of local people in interacting with the environment in which they live wisely. Therefore, local wisdom is not the same in different places and times and different tribes. This difference is caused by the challenges of nature and the needs of their lives are different so that his experience in fulfilling his life needs gives rise to various knowledge systems both related to the environment and society. As a form of human behavior, local wisdom is not a static thing but changes over time, depending on the socio-cultural order and ties that exist in society. Sembiring et al, (2019) state that local wisdom as a socio-cultural order contains the knowledge, norms, rules and skills of the people in an area to meet the needs of (living) together which are passed down from generation to generation.

One of the many local wisdom in Indonesia is the local wisdom of the Sundanese people. In various references, it is often said that local wisdom includes references in everyday life that apply to certain communities. This local wisdom is both abstract and concrete. The guidelines are in the form of an abstract system, but in practice, it is a concrete system because it is a tool used to improve and solve problems in cultural society. Society is defined as people in general, living together in communities, whereas language is a means of communication to express our feelings, thoughts, ideas, etc. The language and the society are closely related and could not be separated (Ramlan, 2018).

West Java is one of the provinces that is rich with various local wisdom that contains deep philosophical meanings and noble values. Silih Simbeuh's local wisdom is the embodiment of the noble values of the Indonesian people, especially the people in West Java Province. Silih Simbeuh is a local value or character that lives, grows, and develops in Sundanese society, where this local character will enrich and strengthen the character and culture of the nation. Silih Simbeuh is one of the local wisdom of the Sundanese people which means giving each other, interacting with each other in giving good things (Mulyaningsih, 2019). The values involved in Silih Simbeuh are that there are interactions in (1) harmony, namely an atmosphere in which fellow human beings, individually or in groups, have mutual understanding and togetherness without being hindered by material, understanding, or group differences; (2) faithful and enduring, namely determination, obedience, and obedience. Loyal people are those who always maintain and continue to deepen their relationships with others, but can also be interpreted as people who remain strong and resilient in facing the challenges and tasks assigned; and (3) fighting spirit, namely a growing will to do things as well as possible (Mulyaningsih, 2018).

This study aims to build a digital communication model in public policy based on local wisdom Silih Simbeuh. The object under study is the Regional Head who is active in using social media such as Twitter, Facebook, and Instagram. Three regional heads were elected, namely DKI Jakarta (Anies Baswedan), West Java (Ridwan Kamil) and Central Java (Ganjar Pranowo).

## II. Research Methods

This study uses a qualitative approach with a survey-descriptive technique (Sugiyono, 2010). The analysis was carried out on primary data obtained from interviews with informants. In this study, those who were categorized as informants were netizens (internet citizens) who followed the social media of three regional heads who were selected to be research objects. The informant has been actively following the social media account for at least the past year. The category of informant activity is that there are informant activities in posting, commenting, or giving "likes" to other parties' posts. The technique of determining informants is carried out purposively by setting the following criteria: (a) the informants are netizens aged between 25 to 40 years, (b) domiciled in three provinces, namely DKI Jakarta, West Java, and Central Java, (c) actively following accounts the social media of the three regional heads studied, and (d) have commented and/or given a "like" on the social media accounts of the regional heads under study. From the predetermined criteria, 29 netizens were obtained as informants. Data collection techniques were carried out through observation and in-depth interviews for primary data, and secondary data was obtained from documentation studies in the mass media. Data analysis was carried out by qualitative-verbalizes analysis through stages such as data reduction, display, analysis, and conclusion. The validity of the data in this study was carried out through triangulation.

The researcher recorded the interviews that had been conducted with the informants through a voice recorder. The data and recordings were made into the form of a written transcript of the results of the interview. The next step is to interpret the data and select each relevant data with a focus on building a digital communication model in public policy based on Silih Simbeuh local wisdom. During the data reduction process, the researcher can continue with the summary of selecting the appropriate data. The data that has been obtained is then verified to be used as research findings on the problems at hand.

After making a transcript of the results of the interview, then it is analyzed and displayed in the form of tables, to make it easier to reflect on data that is still incomplete or in-depth. Thus the researcher can prepare for the next plan to obtain incomplete data so that the research carried out can answer the formulation of the research problem. Researchers continue to look for strong evidence to ensure that the data that has been obtained is valid. Researchers can compare research results through triangulation, to find and ensure the answers given meet the validity criteria.

## III. Results and Discussion

### 3.1 Results

In general, the profile of informants as primary data sources is shown in table 3, as follows:

**Table 3.** General Criteria of Respondents

Criteria	Sub Criteria	Amount
Age	17 – 25 Years	7
	26 – 34 Years	13
	35 – 43 Years	6
	44 - 52 Years	3
Education	Primary school	-
	Junior high school	2
	Senior high school	10

	Diploma/Bachelor	15
	Other	2
Address	DKI Jakarta	5
	Jawa Barat	15
	Jawa Tengah	9
Time required to access the internet per day	1 – 2 hours	11
	3 – 6 hours	15
	> 6 hours	3
The most used social media	Twitter	9
	Facebook	7
	Instagram	13

The majority of informants by age category are of productive age, with the age category of 26-34 years taking the first place. This means that the informants are mature enough and can act maturely, sufficiently trained in managing their time. Most of the informants' education levels are in the Diploma/Bachelor category. This condition implies that the informants have attended their basic education and are considered sufficient to be able to understand the use of technology in general and its application. In the address category, the researcher tries to balance the number of informants with the total population. It is known that the largest population of the three provinces studied are: West Java, Central Java, and DKI Jakarta which are in the last place. In the category of time needed to access the internet, most informants use between 3 – 6 hours per day. It is known that the internet is widely accessed during working and study hours as a support activity. In addition, the internet is used during breaks which serve as a means for relaxation. Meanwhile, the most used social media category is Instagram. The reason for using Instagram is because on the Instagram platform there are more pictures/videos than text.

In general, the results of this study will reveal the digital communication process carried out by regional heads in disseminating policies to the community. Digital communication will be analyzed in three parts according to the values contained in the Silih Simbeuh concept, namely interacting with each other in harmony, loyalty, and endurance, and the value of fighting spirit.

In the first part, questions related to the value of harmony, mutual loyalty, and persistence will be discussed, as well as the value of fighting power in bureaucratic communication patterns using social media based on local wisdom Silih Simbeuh (Mulyaningsih, 2018). The informants' answers to questions about Silih Simbeuh's values regarding bureaucratic communication using social media are depicted in the following table:

**Table 4.** Values of Silih Simbeuh in Bureaucratic Communication Using Social Media

Values	Anies Baswedan			Ridwan Kamil			Ganjar Pranowo		
	Positive	Neutral	Negative	Positive	Neutral	Negative	Positive	Neutral	Negative
<b><i>Harmony</i></b>									
Mutual understanding	80%	0%	20%	87%	0%	13%	67%	11%	22%
Mutual respect	80%	0%	20%	73%	7%	20%	78%	11%	11%
Tolerance	80%	20%	0%	80%	13%	7%	89%	11%	0%
Equality	60%	20%	20%	80%	0%	20%	78%	0%	22%
<b><i>Faithful and Enduring</i></b>									
Persistence	80%	20%	0%	73%	13%	13%	67%	22%	11%
Partiality	80%	0%	20%	80%	7%	13%	78%	11%	11%

Commitment	80%	0%	20%	67%	13%	20%	78%	0%	22%
<b><i>Adversity Quotient</i></b>									
Control	60%	20%	20%	60%	13%	27%	56%	22%	22%
Responsibility	80%	20%	0%	73%	13%	13%	89%	11%	0%
Reach	80%	0%	20%	53%	13%	33%	67%	0%	33%
Durability	80%	0%	20%	60%	7%	33%	78%	11%	11%
Σ	76%	9%	15%	72%	9%	19%	75%	10%	15%

Table 4 above shows the adoption of Silih Simbeuh's values contained in the communication patterns of bureaucrats in developing and disseminating their policies. Most of the informants gave a positive opinion on the communication patterns developed by bureaucrats on social media. Overall, the informants considered that the highest score was obtained by Anies Baswedan at 76%, followed by Ganjar Pranowo at 75% and Ridwan Kamil at 72%. This means that the values contained in the concept of Silih Simbeuh have been adopted by bureaucrats.

On the value of harmony which includes the values of mutual understanding, mutual respect, tolerance, and the value of equality, it is known that Ganjar Pranowo has an advantage in the value of tolerance. This is illustrated by the reason that respondents on average give the reason that Ganjar Pranowo often presents himself as attending religious events or just wishing him a happy religious holiday. Meanwhile, Ridwan Kamil has an advantage in the value of mutual understanding. This is reinforced by the opinion of the informant that Ridwan Kamil often makes and answers netizen comments with funny words and answers so that netizens feel they are considered close and not distant from bureaucrats.

On the value of loyalty and persistence which includes the values of persistence, partisanship, and commitment, the informant considers Anies Baswedan to be the most superior in adopting these values. The opinion of the informant regarding the power of communication carried out by Anies Baswedan on social media is shown by the socialization he does both on the achievements of the policies, as well as the plans that will be carried out by the DKI Jakarta Provincial Government. The image of Anies Baswedan who tends to be serious strengthens the reason for the informant to choose Anies Baswedan as a bureaucrat with persistent and committed characteristics.

The third Silih Simbeuh sharing value is the value of adversity quotient which includes the values of control, responsibility, reach, and durability. Overall, it was dominated by communication by Anies Baswedan. However, in terms of responsibility, the highest score was obtained by Ganjar Pranowo. This was verified by the results of interviews which stated that the "blusukan" activities carried out by Ganjar Pranowo reflected the attitude of a leader's responsibility to ensure that his policies were implemented properly by the appointed government apparatus. The "blusukan" action, which is often reported on social media, is an effective means of gaining public sympathy. On the value of "reach", the lowest score was assigned to Ridwan Kamil because social media used to disseminate policies was considered unable to reach the entire West Java community, which had not been fully accessed by the internet.

### **3.2 Discussion**

According to Grunig (2002), the success of building relationships with the environment will affect the goals and direction of the government in carrying out activities. Meanwhile, an important point that determines the success of a government in carrying out a communication strategy to its public is the consideration of the local culture around it (Ingenoff & Christopher, 2012). The government's efforts to understand the local culture

around it can succeed in the government's strategy to establish good relations with the public as well as become the basis for determining communication strategies with the public.

Policy implementation is not only related to the translation of policy statements into policy actions. In implementation activities, various factors will affect the implementation of these activities or policies. For example, Edward III (1980) states that policy implementation is influenced by four variables, namely: communication, resources, disposition, and then bureaucratic structure. The use of social media as a means of communication today is also directly proportional to the application of the principles of openness and freedom of information (Sønderskov, 2019). This principle also includes openness and transparency in the policy-making process. Governments should not only use public relations to publicize decisions but public relations are needed throughout the policy-making process.

Communication made by the government regarding policies is considered as part of the democratic process, where the government learns about the views and needs of citizens related to certain issues and policies (Gelders, Cock, Roe, & Neijens, 2006). Before the policy is implemented, the government usually first floats the idea in the public sphere to assess whether the policy can be implemented or vice versa. Communication between citizens and government is necessary, therefore it is very important to develop policies while maintaining a continuous dialogue between stakeholders. This kind of communication creates opportunities to refine policies and/or strengthen arguments for specific policies (Gelders & Ihlen, 2010). Active communication carried out by bureaucrats stimulates people to be actively involved, modify and assume responsibility, form networks, support each other, share, and collaborate (Foerster-metz, Marquardt, Golowko, Kompalla, & Hell, 2018).

Public officials' official websites, including social media accounts, can be put to good use by community members to convey input related to various development issues, policies, and public services (Criado & Gil-garcia, 2019). This is a very good phenomenon, where all groups can communicate directly without boundaries and protocol barriers to the main figures of policymakers. The government communicates with its citizens through the media which can help reveal the extent to which citizens support or oppose an idea or whether they are willing to accept a policy change. The use of media in interaction is also a cheaper and more flexible alternative to interactive policy-making, where the government involves citizens, community organizations, companies, and/or other governments in the policy-making process to prepare, define, implement and/or evaluate policies (Pröpper & Steenbeek, 1999).

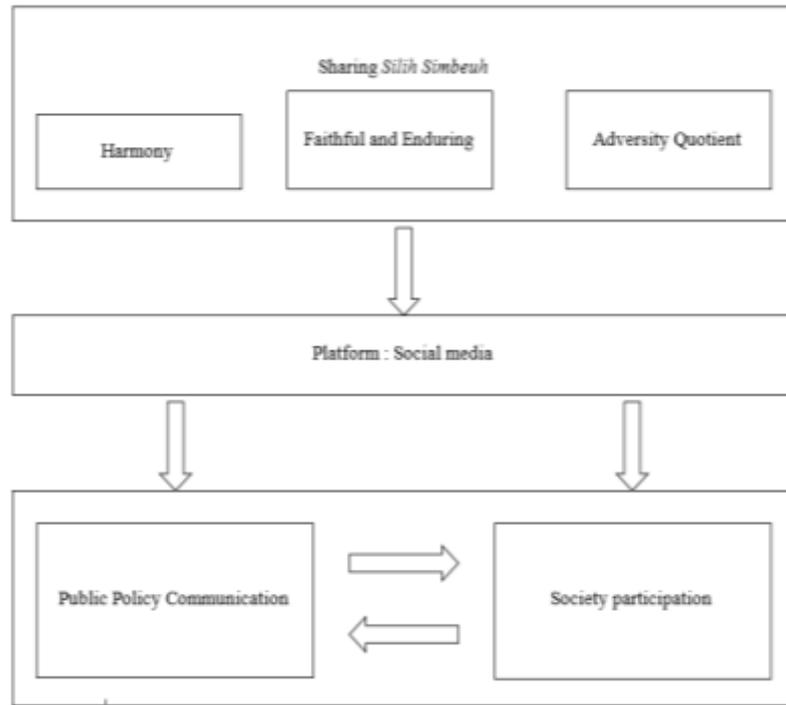
Since the presence of social media, a new style of daily communication has been created. In the past, direct communication was face-to-face, now it is starting to rarely happen and shifts to virtual-style communication that prioritizes technological sophistication (Criado & Gil-garcia, 2019). Even social media is a primary need of everyone and it is not surprising that "social media is an information content created by people using highly accessible and scalable publishing technologies" (Jia & Li, 2020). On the other hand, social media makes people have exclusive and individualistic traits as well as fanaticism towards ethnicity, race, ethnicity, and religion. This is because the technology and information revolution has made the intensity of communication and interaction between humans increasingly blurred and the boundaries of space and time are lost. Such conditions make the potential for conflict more open (Chen, 2011).

In the process of communicating their policies through social media, bureaucrats are required to be able to communicate well. In the context of good communication, the adoption of communication technology that erodes human values must be balanced by presenting a cultural touch that comes from local wisdom. Bureaucrats must be able to take advantage of new technologies, quickly adapt to changes and manage them, have a pioneering spirit, and learn quickly. Bureaucrats must also be contextual, emotionally intelligent, and trustworthy, and must lead democratically, share responsibilities, be assertive and cooperative, control and promote networks, trust and motivate staff, and provide them with regular feedback (Foerster-metz et al., 2018). This is intended in addition to increasing the active participation of the community and minimizing the potential for conflict, it can also establish harmonious communication and get feedback for sustainable development (Suzuki & Hur, 2019), and also reflects the demands of the new generation (Buhse, 2014).

Intercultural communication is communication that occurs between people who have different cultures (can be racial, ethnic, or socioeconomic, or a combination of all these differences). Culture is a way of life that develops and is embraced by a group of people and lasts from generation to generation. Intercultural communication aims to understand cultural differences that affect communication practices, communicate between people of different cultures, identify difficulties that arise in communication, help overcome communication problems caused by cultural differences, improve verbal and non-verbal skills in communication, and make communication easier. we can communicate effectively. Intercultural communication is not only intended to understand the culture of other countries or places but can also be used by leaders in understanding the characteristics of local wisdom values that are embraced and believed by local people, especially in Indonesian society, there are still many social myths. which are still firmly held and believed and inherited, so that crashing into these myths will only lead to conflict and contradiction.

The concept of sharing in bureaucratic communication through social media based on local wisdom *Silih Simbeuh* is a communication model characterized by social media as a platform, and adopting the noble values of Sundanese culture. These values consist of harmony, loyalty and persistence, and fighting spirit. These values can be applied in the communication process between bureaucrats and their communities so that it has an impact on efficiency in communication while still upholding cultural values (Mulyaningsih, 2019).

The collaboration between the concept of sharing based on *Silih Simbeuh's* local wisdom on bureaucratic communication in disseminating their policies can be described as follows:



**Figure 1.** *Bureaucratic Communication Model through Social Media Based on Sharing Silih Simbeuh*

The value of harmony is an action that creates a sense of mutual understanding and togetherness without being hindered by differences that are material, understanding, or group (Sundararajan, 2013; Athanasopoulos, Eerola, Lahdelma, & Papakostas, 2021). Harmony is a concept of dynamic balance. In general, concord refers to things that are different and coexist at the same time. Each element in society develops and is in the right place to achieve balance and unity and realize the spirit of caring for the diversity that is present, without harming one another. The goal embodied by harmony is a feeling of tolerance over various cultures (Banban, 2018).

Indonesia has a variety of cultures, ethnicities, religions, and others. This diversity is a common phenomenon that is inherent as the identity of a nation. When different cultures live together, conflicts often arise for various reasons. Based on the potential for conflict, in communicating public policies, the government must strive to reduce potential conflicts by building harmony between various cultures. Cultural touches on communication patterns made through social media can be done by, for example, congratulating the holidays or displaying pictures/videos of the implementation of certain cultural/religious parades. This is expected to build good sensitivity among people of different religions.

Social and communal conflicts that occur in society often reduce the values of tolerance and togetherness as the cultural heritage of the Indonesian nation. Changes to socio-cultural values also shift the orientation of their values. The culture of tolerance has now become a historical heritage that we can only collect but cannot manifest in the life of the nation and society. Ideally, local wisdom owned by the community is the identity of the Indonesian nation, because local wisdom can be transformed into a national culture. The development of good communication between the government and the community will foster mutual trust (Höglund, Mårtensson, & Safari, 2018) so that the development process can run smoothly and harmonization in the regions is maintained well between the government and the community, and between community groups in the region. . This

situation is the main prerequisite for the sustainability of improving the welfare and standard of community eligibility.

The value of being loyal and enduring is a condition of determination, obedience, and obedience. Loyal people are those who always maintain and continue to deepen their relationships with others, but can also be interpreted as people who remain strong and resilient in facing the challenges and tasks given (Golden, 1992). Mertins Jr (2003) states that four things must be used as guidelines in public services, namely: equality, equity, loyalty, and responsibility. The values of loyalty in the context of public policy communication are related to the constitution, law, and loyalty to leaders, subordinates, and colleagues. The various types of loyalty are related to each other. There is no absolute loyalty given to one particular type of allegiance that ignores others. For example, the values of loyalty in public communication through social media can be displayed by inviting the public to obey traffic rules, obey the rules in paying taxes, and other rules.

The value of adversity quotient is a growing willingness to do something as well as possible. According to Stoltz (2000), adversity quotient is an individual's ability to survive in the face of adversity and the ability to overcome it. Adversity quotient has three forms. First, it is a new conceptual framework for understanding and improving all facets of success; second, is a measure to determine a person's response to adversity; and third, adversity quotient is a scientifically based set of tools for improving one's response to adversity. The dimensions of adversity quotient include control, origin-ownership, reach, and endurance.

Control is the extent to which the individual's ability to control and improve an unfavorable event, control is directly related to empowerment and influence, thus affecting other dimensions; origin and ownership, namely the ability to understand the source of the problem and the possibilities that individuals can do to improve the situation regardless of whether it is their responsibility or not; reach is an ability to analyze and limit problems, the extent to which a person considers difficulties to affect other aspects or conditions in his life; while endurance means how long a person can survive in ongoing adversity.

Bureaucrats must have a higher fighting spirit, exercise greater control over the policies they implement and be able to survive in the various conditions they face when implementing the policies that have been set. Communicating this can be done through social media, by always providing an overview of progress reports on policies that have been set in the past. This allows the public to know the developments, challenges, and obstacles in implementing policies and can provide feedback in the form of suggestions, ideas, and new ideas in continuing the policies of the past.

#### **IV. Conclusion**

The high public interest in social media affects various aspects of life, including aspects of public communication. The role of social media is ultimately utilized by policymakers in communicating policies to the public. The use of social media as a means of conveying public policies, in addition to aiming to achieve efficient public services, increase transparency, is also to increase public participation in responding to any policies implemented. However, the diversity of cultures, ethnicities, religions, and others, has an impact on the emergence of potential conflicts. For this reason, a communication model based on local wisdom is needed.

The selection of local wisdom values that are transformed into public service communication activities, one of which is based on the moral values contained in the values of local wisdom. These moral values can be a guide in taking action. The concept of

Sharing Silih Simbeuh means giving each other, interacting with each other in giving good things. The essence of Silih Simbeuh values can be used as a basis for communicating public services. Where in carrying out public services, the aspect that must be considered is the presence of empathy and responsiveness in seeing a public situation. This can be achieved with high synergy which is transformed from the value of Silih Simbeuh. The application of the bureaucratic communication model through social media based on Silih Simbeuh is expected to minimize the potential for conflict so that the goals of sustainable development can be achieved.

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