

National Media Narratives on The Identity of the Local Community of Cirendeuh Indigenous Village

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Received: August 2024; Accepted: September 2024; Published: December 2024

Abstract

This research aims to analyze how the national media's narrative concerning Kampung Adat Cirendeuh influences the identity of the local community. Kampung Adat Cirendeuh, situated in Cimahi City, West Java, is a traditional village that strives to preserve its customs and local wisdom amidst the pressures of modernization. Utilizing a qualitative approach with a framing analysis method, this study reveals that the media plays a crucial role in shaping public perceptions of indigenous identities through its framing of news coverage. The findings indicate that the media significantly impacts how the identity of the Cirendeuh community is perceived by selectively highlighting specific aspects of their lives, such as their customs, cultural practices, and the challenges they face. The presentation of news by the media often emphasizes certain elements while downplaying others, thereby influencing public understanding and attitudes towards the traditional village. This study underscores the importance of media narratives in the construction of cultural identity and suggests that further research could explore the implications of media representation on indigenous communities' social and cultural dynamics.

Keywords: Media Narrative, Cirendeuh Traditional Village, Framing Analysis.

INTRODUCTION

Kampung Adat Cireundeu is a tourist destination located in Leuwigajah Village, South Cimahi District, Cimahi City, West Java, Kampung Adat Cireundeu is a traditional village that is still sustainable and upholds the traditions of the ancestors. Cireundeu Traditional Village takes its name from the "reundeu tree" which used to grow in this area. The reundeu plant is a type of local herbal plant that has traditional herbal medicinal benefits (Sanusi & Sidik, 2022).

It has an area of about 64 hectares which is divided into 3 areas according to the traditional concept that has existed since long ago, namely Leuweung Larangan, which is a forbidden forest that cannot be cut down because it functions as absorption and storage of rainwater in the soil for the Cireundeu indigenous people. Next is Leuweung Tutupan, a reforestation forest where the Cireundeu indigenous people can plant new trees after the old trees are harvested. The area ranges between 2 and 3 hectares. Finally, there is Leuweung Baladahan, which is an agricultural forest used by the Cireundeu indigenous community for gardening by planting cassava, cassava, corn, peanuts, and tubers (Sherlinda & Dwisusanto, 2023).

Figure 1: Statistical Data of the Cireundeu Traditional Village Community



Source: bps.go.id (2023).

Quoted from the official website of the Cimahi City government, namely cimahikota.go.id, there are around 367 family heads or more than 1,200 residents in Kampung Adat Cireundeu, consisting of 650 men and 550 women. Most of the people work as cassava farmers. Socially, the people of Cireundeu Village are very open to people from outside the village, although the majority of them do not want to leave their families or move to other places. The Cireundeu Indigenous People hold fast to their culture, beliefs and customs. There is the principle of "Ngindung Ka Waktu, Mibapa Ka Jaman" where "Ngindung Ka Waktu" means that we as indigenous villagers have our own ways, characteristics and beliefs. "Mibapa Ka Jaman" which means that the people of Cireundeu Traditional Village do not reject the changing times but also follow its development such as technology, communication tools, electricity and other modern things.

The majority of the people of Cireundeu Traditional Village adhere to Islam. However, there are also indigenous people who still have Sunda Wiwitan beliefs and consistently practice the teachings of their beliefs while maintaining the culture and customs that have been passed down from previous generations. Sunda Wiwitan itself is one of the original beliefs or religions originating from the Sundanese community in West Java. This religion existed before the arrival of other religions such as Islam, Christianity, and Hindu-Buddhism. According to Djatikusumah, the central leader of Sunda Wiwitan, "Sunda" can be interpreted in three basic

conceptual categories as described (Amelia Leonardi et al., 2023)(Amelia Leonardi et al., 2023). First, philosophically, "Sunda" means bodas (white), clean, bright, beautiful, good, and so on. Secondly, "Sunda" refers to the Sundanese ethnic community as well as other tribes around the world. Thirdly, geographically, "Sunda" refers to the naming of a certain region based on world maps from the past to the current Indonesian territory (Nusantara).

In addition, (Amelia Leonardi et al., 2023) explains that the word 'wiwitan' literally means "origin", while 'Sunda Wiwitan (or Agama Djawa Sunda)' means original Sunda or native Sundanese The Cireundeu indigenous people who adhere to the Sunda Wiwitan religion, have an idea in which God is referred to as "Gusti Sikang Sakang Sawiji Wiji", or above all their creator, respect for ancestors, as well as belief in spirits of nature and spirits who have left the world. Sunda Wiwitan also teaches values such as tolerance, togetherness, cooperation between humans and the universe and care for the natural environment. Religion is considered an ageman or life guide for the residents of Kampung Adat Cireundeu. For them, religion is a guide for salvation life, but cannot be separated from their cultural meanings. That is, when someone embraces the religion, they follow and interpret the culture attached to the religion.

The cultural values of the Cireundeu Traditional Village community are also not far from the cultural meanings of the Sundanese tribe, including the art of karinding, gondang, and angklung buncis musical instruments. The art of gondang is a type of Sundanese traditional music played by beating small and large drums accompanied by musical instruments such as kempul, tap tilu, and flute. Meanwhile, karinding is a typical musical instrument of Sundanese culture made of bamboo and played by blowing, producing a distinctive sound that is hoarse.

Angklung buncis is one of the traditional musical instruments made of bamboo and is used to accompany folk songs. In addition, the Cireundeu community also has other arts such as mask dance, jaipong dance, and wayang golek. All of these arts are an important part of the Cireundeu community's life and preserve the cultural heritage passed down from their ancestors. Through these arts and culture, the Cireundeu community can show their pride and identity as a Sundanese tribe that is rich in culture and art (<https://cimahikota.go.id/galeri/detail/4.>, 2023).

Some research on Cirendeue Traditional Village, including research conducted by Gandhi Pharmacist with the title "*Community Empowerment of Cireundeue Traditional Village Through Corporate Social Responsibility (CSR) Partnership*". This journal discusses what model is applied by the Cirendeue traditional village to become an Ecotourism village. This research also formulates a community development model through a CSR partnership model so as to realize this traditional village Ecotourism (Pharmacist, 2019). Another research was conducted by U. Abdullah Mu'min with the research title "*Spirituality of Tuang Character in Cirendeue Traditional Village Community Culture*". This study found that tuang is interpreted not just a physical desire, but essentially a source of spiritual strength. The term teu dahar comes from strong, philosophical meaning as a source of strength, life, and independence for the Cireundeue community. Tuang carries a deep meaning in building the character of resignation to one's circumstances to maintain human temptations from two things; si ujang (money), si nyai (rice). Environmental temptations must be maintained, so that the sustainability and uniqueness of a traditional village entity is maintained (Mu'min, 2020).

Researchers also found other research conducted by (Amelia Leonardi et al., 2023). This research discusses the traditions that exist in the Cireundeue community. Through the results of this research analysis, it can be concluded that the importance of tradition, environment, and socio-culture in the Cireundeue community is a factor behind the Cirendeue adata which is still

maintained today. Another study was conducted by (Azijah et al., 2022) with the title "*The Role of Government in Preserving Kampung Adat Cireundeu The Role Government of Preservation Kampung Adat Cireundeu*". This study aims to describe the activities of the Student Creativity Program (PKM), explain in depth and detail the role of the government in the preservation of Cireundeu Traditional Village, and explain the obstacles to the implementation of the Student Creativity Program (PKM) activities. In the condition of the Covid-19 pandemic that attacks various aspects, one of which is the economy in Kampung Adat Cireundeu, preservation and development as a tourist village are still being pursued by the Regional Government while adhering to strict health protocols. Based on the research that has been done first, the researcher finds that there is no research that analyzes the media narrative in the reporting of Cireundeu Traditional Village. Therefore, researchers will conduct research based on mass media narratives, which can shape the identity of individuals and social groups of the Cireundeu community. This research aims to find out the national media's representation of Cireundeu Traditional Village, including the narratives formed by the media in reporting on aspects of Cireundeu Traditional Village.

The national media used in this study is Kompas.com media. Kompas.com is a national mass media that is ranked 1 as the most accessed mass media in Indonesia as of June 15, 2024 according to *SCImago Media Rankings*.

Figure 2. Media Ranking

Media	Domain	Country	Language	Typology	Global rank	Overall ↓
1. KOMPAS	kompas.com	Indonesia	English	General News	64	75.25
2. DETIK SPORT	sport.detik.com	Indonesia	Indonesian	Sports	189	68.75
3. REPUBLIKA	republika.co.id	Indonesia	Indonesian	General News	227	68.00
4. BISNIS INDONESIA	bisnis.com	Indonesia	Indonesian	Finance	319	65.25
5. KONTAN NEWS	kontan.co.id	Indonesia	Indonesian	Finance	345	64.75
6. SURABAYA TRIBUNE	surabaya.tribunnews.com	Indonesia	Indonesian	General News	369	64.25
7. PIKIRAN BAKYAT	pikiran-rakyat.com	Indonesia	Indonesian	General News	407	63.50

Source: SCImago Media Rankings

RESEARCH METHODS

This research uses a qualitative approach with the framing analysis method. This research also uses the constructivism paradigm. This research uses a qualitative approach as the main method to understand and investigate the proposed research problem. The qualitative approach is considered appropriate because this research aims to study complex problems and emphasizes in-depth understanding. One of the characteristics of qualitative is that research is conducted in a natural environment with attention to the context of place and time. The researcher acts as the main instrument in data collection, and the collected data is analyzed inductively to explain the process being studied expressively (Creswell & Poth, 2018). Through this approach, researchers have the freedom to make interpretations of the issues under study, due to the subjective-interpretative nature of qualitative. Researchers are allowed to make their own interpretations of the object under study to produce new recommendations.

The subject of this research is the Kompas.com news site. While the object of research is the news text about Cirendeu Traditional Village. Researchers analyzed 3 news articles that had been classified previously. This research was conducted in Bandung, using news data that had been previously provided. In this study, researchers acted as document reviewers and as information coders. Researchers will collect data in the form of Cirendeu Traditional Village news texts.

Researchers also used the *framing of Zhongdang Pan and Gerald M. Kosicki* to analyze the media narrative about the news of Cirendeu Traditional Village. As is known, *Zhongdang Pan and Gerald M Kosicki* initiated four structures of analysis knives in their framing analysis techniques, namely:

1. Syntactic structure, which will analyze how journalists use to arrange facts,
2. Script structure, which analyzes how journalists tell the facts,
3. Thematic structure, analyzing how journalists write facts.
4. Rhetorical structure, analysis of how journalists emphasize facts

The four structures of *framing* analysis are used to find out how the narrative formed by journalists in reporting on Cirendeu Traditional Village.

Framing analysis is a theoretical approach that has been used and applied in the study of communication, politics, and social movements. Mass media can now be reached by anyone with easy access, making people able to get mass media in the form of print or online mass media (Munif, 2023). In practice, Framing analysis also opens opportunities for the implementation of sociological, political, and cultural concepts to analyze communication phenomena, so that a phenomenon can be appreciated and analyzed based on the sociological, political or cultural context that surrounds it (Fiorentina et al., 2018). Zhongdang Pan and Gerald M Kosicki view Framing analysis as a public discourse on an issue or policy is constructed and negotiated. News texts are seen as consisting of various symbols arranged through symbolic devices that are used and will be constructed in the memory of the audience. In this approach, framing devices can be divided into major structures. **First**, the syntactic structure. Syntax relates to how journalists organize events, statements, opinions, quotations, observations of events into a general news structure. This semantic structure can thus be observed from the news chart (the lead used, the setting, the headline, the quotation taken, and so on).

In essence, it is how the journalist understands the events seen from the way he arranges the facts into the general form of news. **Second**, the script structure. Scripts relate to how journalists narrate or tell events into news form. This structure looks at how storytelling strategies are used by journalists in packaging events into the Framing Analysis of the Zhongdang Pan and Gerald M. Kosicki Model in the News Construction of Cirendeu Traditional Village. **Third, the** thematic structure. Thematic relates to how journalists express their views on events into propositions, sentences or inter-sentence relationships that form the text as a whole. This structure will see how that understanding is realized in a smaller form. **Fourth**, the rhetorical structure. Rhetoric relates to how journalists emphasize certain meanings into the news. This structure will look at how journalists use word choices, idioms, graphics, and images that not only support the writing, but also emphasize certain meanings.

Table 1. Zhongdang Framing Device

No. Observed Units	Framing	Device Structure
1	<u>SyntaxNews</u>	Scheme Headline, Lead, background, Information, quote, source, statement, closing.
2	<u>ScriptCompletion</u> of	News5W + 1H
3	<u>ThematicDetail</u>	Coherence Sentence Form Pronouns Paragraphs, propositions, sentences, relationships, between sentences.
4	<u>RhetoricLexicon</u>	Words, Idioms, pictures/photos, graphics. , Graphics, Metaphor

Source: (Capella & Jamieson, 1986)

This research also uses Media Representation Theory According to Stuart Hall (1997), representation is the way in which meaning is produced and exchanged between members of a culture. Mass media has an important role in shaping the representation of certain groups and can influence the way these groups are understood by the wider community. There are two data collection techniques used, the first is observation, where researchers directly observe the object or situation under study. The second data collection technique is documentary study, where researchers collect data from relevant documents such as reports, letters, notes, or other archives. These two data collection techniques are used by researchers with the aim of obtaining relevant and accurate information to support the analysis and findings in this study.

Analyzing the data in this study followed a three-step process. First, data reduction filters the collected information by discarding irrelevant details and including missing parts. This is very important because field research can generate a huge amount of data. Through reduction, the focus will be narrowed down to key points, important themes, and emerging patterns. This summarized data provides a clearer picture and guides further data collection when needed (Sugiyono, 2007: 247). Second, data presentation involves organizing and displaying information in a way that is easy to understand. This clarifies the research process and its findings, which in turn informs action.

Next. While narrative text is common, data can also be presented visually through charts, graphs or tables. Miles and Huberman (referring to specific sources where available) highlight that qualitative research may use a variety of formats for data presentation, including brief descriptions, charts illustrating relationships between categories, and flow charts. Finally, data verification ensures that initial conclusions are not rigidly set. These conclusions may evolve based on the strength of supporting evidence collected during subsequent phases of data collection. Essentially, returning to the field and collecting additional data can strengthen the credibility of the research by confirming the existence of valid and consistent evidence.

RESULTS AND DISCUSSION

The first framing analysis of the Zhongdang Pan and Gerald M. Kosicki model on Kompas.com media with news entitled "*Learning Food Sovereignty from Cirendeu Village, 1 Century of Not Eating Rice*".

1) Syntactic Structure

Table 3. Syntactic Analysis of News 1

Part Observed	Explanation
Headline	News titled " <i>Learning Food Sovereignty from Cirendeu Village, 1 Century of Not Eating Rice</i> "
Lead	The lead section discusses food sovereignty carried out by the community in Cirendeu Traditional Village because the people of Cirendeu Traditional Village have made cassava a staple food since 1924.
Background Information	Cirendeu traditional village, when the pengampih of Cirendeu traditional village explained food sovereignty to reporters.
Source Citation	Direct interview with Pengampih of Cirendeu Traditional Village.
Statement	News that is written based on information obtained from sources.
Closure	In the closing section, the author describes the visionary thinking of the predecessors of Cirendeu Traditional Village.

Source: Processed by Researcher

Based on the results of the analysis conducted above, it shows that the syntactic structure of the Zhongdang Pan and Gerald M. Kosicki Model in the news above has been systematically arranged by the author using the concept of an inverted pyramid.

2. Script Structure

The script structure of the news presented on Kompas.com media with the title "*Learning Food Sovereignty from Cirendeu Village, 1 Century of Not Eating Rice*" can be seen in the table below:

Table 4. News Script Structure Analysis 1

Script Structure	Explanation
What(What)	The news presented is about food sovereignty carried out by the Cirendeu Traditional Village community by not eating rice.
Who	The elder of Cirendeu traditional village, Mama Ali, who practices the principle of not eating rice.
When	Starting from 1924, the sesepu of the traditional village applied the principle of not eating staple foods processed from rice.
Why (Why)	This happened because of the food monopoly practiced by the Dutch East Indies government.
How (How)	The news explained that this food sovereignty was a form of resistance to the food monopoly against the Dutch East Indies. The process of food sovereignty did not go easily but with the determination of the elders who initially stopped eating rice in 1918 and continued with the sovereignty that began in 1924.

Source: Processed by Researcher

3. Thematic Structure

Thematically, the news presented by Kompas.com media above aims to invite readers to understand the information conveyed by the source, namely the Pengampih of Cirendeu Traditional Village. This news also informs that the people of Cirendeu Traditional Village are not affected by the increase in rice prices in the market. The theme used in this news is Food Sovereignty of Cirendeu Traditional Village.

4. Rhetorical Structure

In the rhetorical structure section, Kompas.com media uses language and sentences that are easy to understand. The explanations conveyed are also mutually sustainable between one another. In this news, there is the word "Sovereignty" which means power, but if interpreted according to the context of the sentence presented, the word "Sovereignty" means food provision. Kompas.com also includes a picture of a house in Cirendeu Traditional Village.

b. News Analysis 2.

The second framing analysis of the news with the title "*Hutan Larangan, Kampung Adat Cirendeu, and the Threat of Development*".

1) Syntactic Structure

Table 5. Syntactic structure analysis table of news 2

Part Observed	Explanation
Headline	The news titled " <i>Forest Restrictions, Cirendeu Indigenous Village, and the Threat of Development</i> " in the lead section discusses the forest cover that has turned into arid land due to the long drought and the "actions" of ignorant hands that have resulted in the loss of forest cover. Cirendeu traditional village, residents of
Lead	Cirendeu explained about the indigenous people's belief in the forest, which has been regarded as a mother who does not contain.
Background Information	Direct interview with residents of Cirendeu Traditional Village. News that is written based on
Source Citation	information obtained from sources. The author concludes by describing the community's cultural roots in preserving the forest and how the prohibition forest is a sacred area that must be protected by indigenous peoples.
Statement	
Closure	

Source: Processed by Researcher

2) The script structure of the news presented on Kompas.com media with the title "*Hutan Larangan, Kampung Adat Cirendeu, and the Threat of Development*" can be seen in the table below:

Table 6. News script structure analysis table 2

Script Structure	Explanation
What(What)	The news presented explains the efforts of the Cirendeu Traditional Village community to protect the sacred forest area.
Who: The people of	Cirendeu traditional village, who apply the principle of protecting the forest, because the forest has been considered as "Mother".
When	Starting from 1924, the sesepu indigenous village applied the principle to protect the forest, because it was the forest that would provide them with a source of livelihood such as clean water produced from the springs that were there.
Why (Why)	This happened because the elders (parents) passed on the territorial planning of the forest ban, cover and baladahan , which is a concept from the ancestors or a very good formula actually to maintain the balance of nature. Especially with the current situation where sometimes people think that forests or the environment are not important.
How (How)	The news explained that the "forbidden" forest in the Cirendeu Traditional Village was not allowed to be interfered with by any human. This is due to the reduction of the forbidden forest in Cirendeu , from the original 80 hectares of forest, only 20-30 hectares of forest remain

Source: Processed by Researcher.

3) Thematic structure, the news presented by Kompas.com media above aims to invite readers to protect forests as a source of life. The loss of forest cover is a serious problem, ranging from drought or loss of springs to the biota in it. The theme used in this news is the Cirendeu Traditional Village Prohibition Forest.

4) Rhetorical Structure

In the rhetorical structure section, Kompas.com media uses language and sentences that are easy to understand. The explanations conveyed are also mutually sustainable between one another. In this news there are words "Mother who does not contain" which have a very deep meaning, namely the people of Cirendeuh Traditional Village consider the forest as their own mother, which must be protected and cared for. Kompas.com also includes pictures of the border of the Forbidden Forest with the Cirendeuh traditional village, pictures of the road conditions leading to the forbidden forest, pictures of the triangular gate, and the situation of the forest cover or forbidden forest.

Looking at the analysis conducted above, it can be concluded that Kampung Adat Cirendeuh is a traditional village in Cimahi, West Java, Indonesia, which presents a unique case study in cultural immersion and meaning-making in the realm of traditional tourism. The village is more than just a tourist destination; it is a living testament to Sundanese culture, where long-standing traditions and a deep respect for nature intertwine to create a captivating experience for visitors. Engagement with the villagers is the cornerstone of the Cirendeuh tourism experience. Based on the information presented in the analysis according to Zhongdang Pan and Gerlad M. Kosicki, the mass media can present a special impression of Cirendeuh Traditional Village. Visitors can learn about the history, spiritual beliefs and practices of the villagers, gaining valuable insight into the Sundanese way of life. The meaning created in Cirendeuh tourism is not just passive observation. Visitors can engage in a variety of activities while in Cirendeuh Traditional Village, including visiting Leuweung Larangan (Forest of Prohibition), a forest Cirendeuh is a sacred area rich in plants and animals that are integral to Sundanese culture. These activities not only provide opportunities for cultural learning, but also create memorable experiences that deepen visitors' connection with Cirendeuh's rich cultural heritage and natural beauty.

The narrative built by Kompas.com in the two news articles analyzed illustrates that the Cirendeuh indigenous people are people who always protect everything that has been inherited, including not consuming rice as a staple food which will affect food sovereignty and protecting the forest like a mother. This narrative certainly provides an image for people outside the Cirendeuh indigenous community that the Cirendeuh community is a community that is loyal to maintaining what has been inherited.

The explanation expressed by the media is in line with the Media Representation theory proposed by Stuart Hall (1997), which is the main basis for this research. The essence of representation theory is the use of language to convey meaning to others. Representation is an important part of the process by which meaning is produced and exchanged among group members in a culture. Representation involves the use of language to express concepts that are in our minds.

Stuart Hall (1997) clearly states that representation is the process of producing meaning through language. Meanwhile, *The Shorter Oxford English Word reference* (Indah Mar'atus Sholichah et al., 2023) provides two relevant definitions, namely:

- 1) Representing something means describing it, creating an image or imagination in our minds, and presenting the likeness of the object in our minds or senses.
- 2) To represent something means to symbolize, model, substitute, or represent something.

Stuart Hall divides his representation into three forms, namely, reflective representation, intentional representation, and constructionist representation. In this study, researchers used reflective representation which explains that the language or symbols in the discourse presented have meaning.

Kompas.com as a national media represents the Cirendeu Indigenous village community through the language presented in its news narrative. Where Kompas on the news first with the title "*Learning Food Sovereignty from Cirendeu Village, 1 Century of Not Eating Rice*" explains the food sovereignty carried out by the indigenous people of Cirendeu village, which in this news contains the identity of the local community as a community that is already sovereign with its own food. The news also explains that this food sovereignty is a form of resistance to the food monopoly of the Dutch East Indies. The process of food sovereignty did not go easily but with the determination of the elders who initially stopped eating rice in 1918 and continued with the sovereignty that began in 1924.

The thing that Kompas.com wants to show is how the Cirendeu traditional village community can live without rice. So that in the news content, Kompas.com also explains that the habit of eating staple foods other than rice has been done for a long time by the Cirendeu traditional village community. The choice of language used by Kompas.com in the headline actually wants to invite readers to think that humans can live without rice, as has been done by the indigenous people of Cirendeu village. The representation presented by Kompas.com in the first news analyzed shows that the information packaged by Kompas.com journalists indirectly suggests that Kompas.com accentuates the cultural aspects of the Cirendeu traditional village community.

The second news article analyzed also directly illustrates the use of language displayed by Kompas.com which contains the cultural aspects of the Cirendeu traditional village community. Kompas.com represents the Cirendeu indigenous village community as a community that maintains the integrity of the forest in their daily lives. Where Kompas.com directly mentions that the Cirendeu community highly values the forest. A fragment of a sentence displayed by Kompas.com, "*The existence of elders (parents in the past) bequeathed about the regional planning of the forest ban, cover and baladahan is a concept from ancestors or a very good formula actually to maintain the balance of nature. Especially with the current situation where sometimes people think that forests or the environment are not important*".

The sentence above shows that Kompas.com emphasizes the aspect of protecting the environment as the identity of the Cirendeu traditional village community. Moreover, the second news contains elements of the Cirendeu indigenous community's belief in the customary forest. For the Cirendeu community, the forest is a "non-conceiving mother" which has a very deep meaning, namely the Cirendeu Indigenous Village community considers the forest as their own mother, which must be protected and cared for.

CONCLUSION

This study analyzes how national media narratives, especially Kompas.com, influence the identity of the local community of Cirendeu Traditional Village through the framing analysis of the Zhongdang Pan and Gerald M. Kosicki model. This study found that the media has a significant role in shaping public perceptions of the identity of indigenous peoples through the way they frame the news. Starting from News Presentation, where the media often chooses certain aspects of Cirendeu community life to highlight, such as customs, culture, and challenges faced. These choices create a distinctive image of Cirendeu in the minds of readers. The second

aspect is the choice of language. The language used in the news emphasizes the traditional values and local wisdom that exist in Cirende. This helps strengthen the identity of indigenous people in the eyes of the public. The third aspect found by researchers is framing influence.

Framing analysis shows that the media can strengthen or weaken local identity depending on how the news is framed. The use of certain frames may highlight the uniqueness and importance of maintaining cultural identity, while other frames may lead to a more negative or neutral view. The fourth is the contribution to Cultural Awareness. News coverage that focuses on the positive aspects of Cirende's culture and customs helps to raise awareness and appreciation of the cultural heritage. It also contributes to cultural preservation efforts in the midst of modernization. Overall, this research confirms the importance of the media's role in influencing local identity through the narratives built in the news. The media is not only a conveyor of information, but also an agent that can influence people's perceptions and attitudes towards indigenous communities such as Cirende Traditional Village.

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