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Using Instagram Museum Nasional as a Historical Education Media through e-Publication to Engage Audiences

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ABSTRACT

The museum as an institution devoted to cultural preservation began to utilize social media as a medium of communication to the public. Some museums around the world since the early 2000s have used social media to create a new face or rebrand in giving an update to the public. Generally, the term for museums that utilize technology in practice, is called Museum 2.0. In this research, researchers aimed to explore Instagram content as a medium of historical education through qualitative content analysis. The formulation of the problem in this research is to know how the contents of the National Museum Instagram become historical education media in the January to April 2020 period. This research used qualitative content analysis is also known as Ethnographic Content Analysis (ECA). The result of this research is the Museum is a learning house that gives so many materials and stories evidenced by the existence of objects in the past. Through the museum, people can know past events. Museum Nasional Indonesia (MUNAS) or Museum Gajah is a museum of archeologists, history, ethnography, and geography. Museum Nasional draws closer to Indonesian society by providing digital learning done by utilizing Instagram social media. Where followers contained in the account have reached thousands. It can be seen that there are interest and trust from followers to find out more about what they have, activities, and everything related to history.

Keywords: Content, Analysis, Instagram, Museum, Nasional

Introduction

The museum as an institution devoted to cultural preservation began to utilize social media as a medium of communication to the public. Some museums around the world since the early 2000s have used social media to create a new face or rebranding in giving an update to the public (Kidd, 2011), (Russo, 2012) also revealed that social media such as Blogs, Facebook and Twitter have become part of the practice at the museum.

Generally, the term for museums that utilize technology in practice is called Museum 2.0., Kaplan & Haenlein (2010) defines that the term is based on web 2.0 technology which allows users to exchange content online, by which social media integration is a key point of success for the museum (Kaplan & Haenlein, 2010). Through web 2.0 the Museum began to create new ways to connect with the public (Verboom & Arora, 2013), as for the clearest manifestation of museum 2.0 is social media (Srinivasan, Boast, Furner, & Becvar, 2009).

The utilization of social media in the museum consists of three categories, namely (1) marketing, aims to promote the face of the institution, (2) Inclusiveness as an effort to develop virtual and real communities, (3) collaborative is a collaboration between communication and promotion of the public. The category illustrates that in addition to promotion, communication with the public is also an important part of social media. Two-way communication owned by social media can provide a new way to create interaction or dialogue with the public.

Some research shows the use of social media, for example, the British Museum Uses almost all social media platforms across Facebook, Twitter, Instagram, Google+ and others to inform policy and invite the public to engage in discussion (Zafiropoulos, Vrana, & Antoniadis, 2015), while the Museum in America uses more Facebook and Twitter, which is focused on announcing events, reminders to display promotions (Lee, Lee, Moon, & Sung, 2015) different from the two previous studies, (Padilla-Meléndez & Del Águila-Obra, 2013) explained the

results of the analysis that some museum uses the web for educational purposes, entertainment services, games, but the use of social media has not been utilized to the fullest.

Not unlike the examples that have been described, in Indonesia, the museum also began to turn into museum 2.0 one of them is the Museum Nasional, under the auspices of the Ministry of Education and Culture this museum has a vision as a center for cultural information and tourism that can educate the nation's life, enhance civilization and pride in national culture, to strengthen unity and friendship between nations. Recorded since 2015, this museum has used Instagram with 34.7 thousand followers.

Choosing Instagram as an educational channel for the community, based on the high number of active users in Indonesia, besides that photos posted through Instagram are considered superior to words (Lee, Lee, Moon, & Sung, 2015). Utilization of Instagram's Museum Nasional as a historical educational media for the community is very relevant to the Vision of the Museum which is a center for cultural and tourism information.

Around 780 posts have been distributed to followers, generally each post displays pictures of historical objects or relics of the past accompanied by a complete description of the picture. According to Instagram management researchers at the National Museum of Indonesia "@museum_nasional Indonesia", this is maximum with the content delivered very little describing an image, besides the high frequency of posting and giving feedback to the responses of followers.

In this research, researchers aimed to explore Instagram content as a medium of historical education through qualitative content analysis. The formulation of the problem in this research is how the contents of the National Museum Instagram become historical education media in the January to April 2020 period.

The learning method is one of the important thing, and also components of an experienced learning process, will greatly support the improvement of the learning carried out. The accuracy of selecting the method will have a positive impact on the learning objectives to be

achieved, because when we know the key to success of the learning will be delivered. Which states that educational goals have a decisive role in educational activities. The purpose of education has two functions, namely to provide direction and something that all educational activities want to achieve. Therefore, the supporters of the learning program to support people can be done, so that the methods applied are in accordance with the conditions of the learners and the learning to be carried out.

A good learning method is a method that is not monotonous where it only uses books and literature as sources, both printed and using technology according to the times. The use of technology today is no longer an option. However, it is more of a necessity because today's students must become proficient using the latest tools and technology in their learning. This also affects every educator who must learn quickly and accurately in mastering technology, because learning can be accessed anywhere. As McGraw-Hill, President of Higher Teaching, Brian Kibby says, Studying effectively and with the right kind of technology is one of the best ways to ensure that students succeed in the classroom, but focus is a key.

Literature Review

Social Media Usage

Social media is defined as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, which allows the creation and exchange of user-generated content" (Kaplan & Haenlein, 2010). Social media sites have been used since the early 2000s to give museums a recognizable face as an extension of their branding activity (Kidd, 2011) and are one manifestation of the so-called "Museum 2.0" (Srinivasan, Boast, Furner,& Becvar, 2009) while facilitating access to cultural objects, but catalogs themselves must undergo a much deeper change than merely the addition of Web 2.0 functions on top of their existing structure, format, and vocabulary.

Overall, there is a low presence of Web 2.0 tools on museum websites and that there are significant differences in the use of Web 2.0 tools among countries and categories (López,

Margapoti, Maragliano, & Bove, 2010). The use of social media by museums has been categorized into three organizational frames (Kidd, 2011): marketing (which promotes the face of an institution), inclusivity (which develops a real and online community) and collaborative (which goes beyond communication and promotes collaboration with the audience). Social media support and facilitate viral marketing, which helps to stimulate word-of-mouth among customers (Hausmann, 2012) (Padilla-Meléndez & Del Águila-Obra, 2013).

Museum Online Strategy

Museum online strategy become one of e-publication for Museum Nasional to engage audience. Museums are the cultural hallmarks of any city and country, particularly Museum Nasional, an iconic place in Jakarta. They serve as educational, historical and artistic pillars where people can learn and engage with past and present artifacts. They are also constantly evolving, which means as a museum, need to let the public know what's going on with these changes.

Strategy as aspiration, strategy as action, and strategy as vision and mission. The fundamental purpose of a museum or any other organization is value creation (Porter & Kramer, 2006). Miles and Snow's approach to categorizing strategy have been widely used and applied to different industries because of its strong theoretical orientation and generalizability (Padilla-Meléndez & Del Águila-Obra, 2013). Three strategic organization types have been defined (Miles & Snow, 1978; Miles, Snow, Meyer, & Coleman, 1978): defenders, analyzers, and prospectors. Each type has a different configuration of technology, structure, and process in response to the environment. These authors also consider the reactor strategy, referring to an organization with inconsistencies, and cannot be categorized in the same way as the other three (Padilla-Meléndez & Del Águila-Obra, 2013).

Methods

Content analysis is the study of recorded human communications. Among the forms suitable for study are books, magazines, web pages, poems, newspapers, songs, paintings,

speeches, letters, e-mail messages, bulletin board postings on the Internet, laws, and constitutions, as well as any components or collections thereof (Babbie, 2011).

Content analysis is particularly well suited to the study of communications and to answer the classic question of communication research: "Who says what, to whom, why, how, and with what effect? (Babbie, 2011)." Altheide (1996) said that qualitative content analysis is also known as Ethnographic Content Analysis (ECA), which is the integration between objective content analysis and participant observation. This means that the term ECA is a researcher interacting with documentation material or even conducting in-depth interviews so that specific statements can be placed in the right context for analysis. This statement from Altheide is related to Marying (2000) who states that qualitative content analysis is an empirical approach and a controlled analysis of texts in the context of communication. Marying further revealed that there are two levels of content analyzed, namely the main theme and idea of the text called primary content and the context of information called implied message content. "Content analysis is not only the manifest content of material - as its name may suggest" (Kriyantono, 2020).

Data Analysis

Data analysis as per Patton is processing to arrange about data sequence, organize to some pattern, category, and the discussion unit basic as stated by Moleong (2004) (Ayuningtyas & Uljanatunnisa, 2019). The data analysis process started with all existing data from various sources, such as in-depth interviews, field observation, and literature study. In the qualitative method, data can be collected from various sources by using various data collection techniques (triangulation data). Miles & Huberman (1984) stated that activity to data analysis there are three steps namely data reduction, data display, and conclusion in Sugiyono (2008) (Ayuningtyas & Uljanatunnisa, 2017).

Results and Discussion

Results

In learning it can be seen that the quality of learning depends on the usefulness of the device, social technology, and interactions to enable students to absorb information. As a student can learn everything he wants to know only through his device. Learning that now uses smart phones, tablets and / or computers is a tool that is now a necessity in learning. Where access to learning can be done through these devices. As students who live in the present, they will be closer to the use of technology, because this is also related to the influence of the environment around them who are very accustomed to using technology.

The Museum is a learning house that gives so many materials and stories evidenced by the existence of objects in the past. Through the museum, people can know past events. Museum Nasional Indonesia (MUNAS) or Museum Gajah is a museum of archeologists, history, ethnography, and geography. Since 2015 use Instagram as an educational tool to the people. As Srinivasan, Boast, Furner, & Becvar (2009) that the core of the museum in not only as a center or place of cultural preservation but educational is an instrument. Besides, education is not only conducted formally but also informally (Srinivan, Boast, Furner, & Becvar, 2009).

The existence of Museum Nasional began with the establishment of an association called *Bataviaasch Genootschap van Kunsten en Wetenschappen,* founded by the Dutch Government on April 24, 1778. At that time in Europe there was an intellectual revolution (the Age of Enlightenment), where people began to develop ideas and scientific. In 1752 in Haarlem, the Netherlands was founded *De Hollandsche Maatschappij der Wetenschappen* (Dutch Scientific Society). This prompted the Dutch in Batavia (Indonesia) to establish a similar organization.

Bataviaasch Genootschap van Kunsten en Wetenschappen (BG) is an independent institution established for the purpose of advancing research in the arts and sciences, especially in the fields of biology, physics, archeology, literature, ethnology and history, Berta publishes

research results. This institution has the motto "*Ten Nutte van het Algemeen*" (For the benefit of the general public).

One of the founders of this institution, namely JCM Radermacher, donated a house that he owned on Jalan Kalibesar, Jakarta, and a trading area in Jakarta-Kota, Indonesia. Apart from that he also contributed a number of collections of cultural objects and books that were very useful. Radermacher's contribution was the forerunner to the establishment of the museum and library.

During the period of British rule in Java (1811-1816), Lieutenant Governor Sir Thomas Stamford Raffles became the director of this association. Because the house in Kalibesar was full of collections, Raffles ordered the construction of a new building to be used as a museum and meeting room for the Literary Society (formerly called the "*Societeit de Harmonie*" building). This building is located on Jalan Majapahit number 3, Jakarta, Indonesia. Now in this place stands the State Secretariat building complex, near the Presidential Palace.

In 1862, the Dutch East Indies government decided to build a new museum building in its current location, namely Jalan Medan Merdeka Barat No. 12 (previously called Koningsplein West). The land covers an area on which later the *Rechst Hogeschool* building or "Law College" was built. This museum building was only opened to the public in 1868.

This museum is very well known among Indonesians, especially residents of Jakarta. They call it "Museum Gajah" or "Elephant Museum" because in the front yard of the museum there is a bronze elephant statue gift from King Chulalongkorn (Rama V) of Thailand who visited the museum in 1871.

In 1923 this association received the title "*koninklijk*" because of its services in the scientific field and government projects, so that it completely became *Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen.* On January 26, 1950, *Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen* was renamed the Indonesian Cultural Institute. This change was adapted to the conditions at that time, as reflected in its new motto: "to advance

cultural sciences which are useful for increasing knowledge about the Indonesian archipelago and the surrounding countries".

Given the importance of this museum for the Indonesian people, on 17 September 1962 the Indonesian Cultural Institute handed over the management of the museum to the Indonesian government, which later became the Central Museum. Finally, based on the Decree of the Minister of Education and Culture, No.092 / 0/1979 dated May 28, 1979, the Central Museum was upgraded to a Museum Nasional (MuseumNasional, 2020).

Now Museum Nasional is under the Ministry of Education and Culture. The National Museum has a vision that refers to the vision of the Ministry of Education and Culture, namely "The realization of the National Museum as a center for cultural and tourism information that is able to educate the nation's life, improve civilization and pride in national culture, and strengthen unity and friendship between nations".

MUNAS uses Instagram @museum_nasional_indonesia to educate teenagers about the history of Indonesian culture by digital content (a photograph, video, audio) because Instagram's popularity is increasing (Alhabash & Ma, 2017) while Facebook began left by teenagers and switched to Instagram and Snapchat (Stollfuß, 2020). Below is a list of Instagram posts, not only presenting historical value items, but also some video posts informing events and tips. Based on observations researchers from January to April 2020, recorded 42 post-education histories, and the list of post-education as follows:

Table 1: the number of posts on the MUNAS Instagram account

Posts	Frequency	
	Photo	**Video**
Inscription	7	1
Prehistoric Galleries	3	3
Ceramic Gallery	1	1
Music Instrument Gallery	1	1
Jewelry Gallery	2	1
Traditional weapons Gallery	3	1
Frame Figurine	2	-
Other Education Gallery	3	12
Grand Total	**23**	**20**

Source: Results of processed researchers

Table 1 is the number of posts on the MUNAS Instagram account, posts consisting of photos and videos will be the historical content analysis unit. Each post comes with a clear description of historical objects. e.g. name of item, date, and location of discovery and the story or myth of that object. Interestingly, the video of the event is always at the start with a short story related to the event. The symbol of the Indonesian Ministry of Education and Culture is also always shown in the video.

Photo posts generally consist of 4 slides, of which each slide is explained with the details of the objects that are compromised, the type of content created by the Museum manager represents the culture and history of the nation of Indonesia, the variety of content presented either through video with bright colors or images of cultural heritage. Besides, using hashtags #MENJADIINDONESIA & #museumdirumahku to illustrate that the museum is located in Indonesia and also explains that learning history can be from home.

One of the traditional weapons gallery's educational content, the content is liked by 575 followers, this post contains the education of traditional Indonesian weapons called "Keris Putut", The post consists of 3 Slides which in detail explain the origin of the Keris Putut, location found, myth and usefulness. For example, the use of Keris Putu devoted to spiritual figures for

ceremonial activities such as the Sima cleansing ceremony. Also described in detail the process

of creation is based on the cultural and spiritual values that exist in the community.
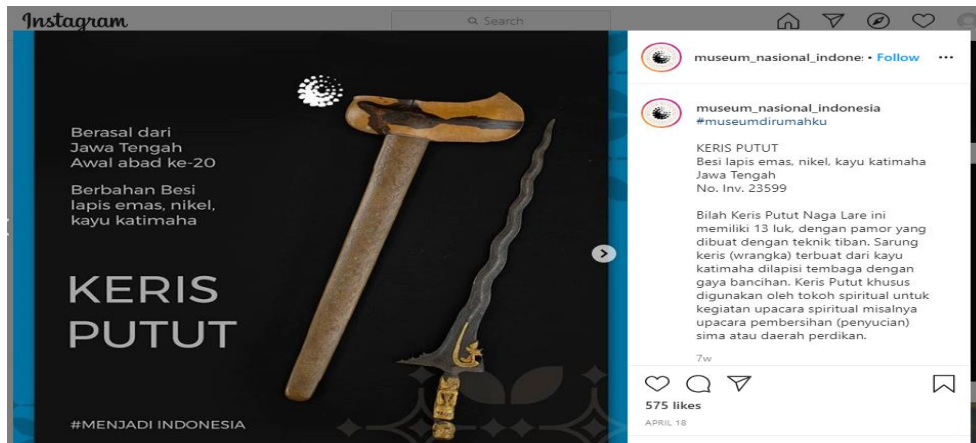

Figure 1: Post Keris Putut
Source: *Instagram's account of Museum Nasional Indonesia*
(@museum_nasional_indonesia)
(Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020)

Keris Putut is also presented in the form of videos that have been watched over 685

impressions, interestingly this video is set in music and illustrates clearly 13 Luk Keris, In

addition to audiovisual text, comments can also be data advocates. Some comments respond to

the relationship between Kris Putut and the administration of Sima Swatantra on the 20th.

Other educational content is posting fossils of Homo Erectus. This posting managed

contributed to open the discussion about the evolution of ancient humans, some followers

responded that based on the book of Sapiens, Homo Erectus was not an evolution before Homo

Sapiens as described in the caption. Unfortunately, the Instagram admin of Munas did not detail
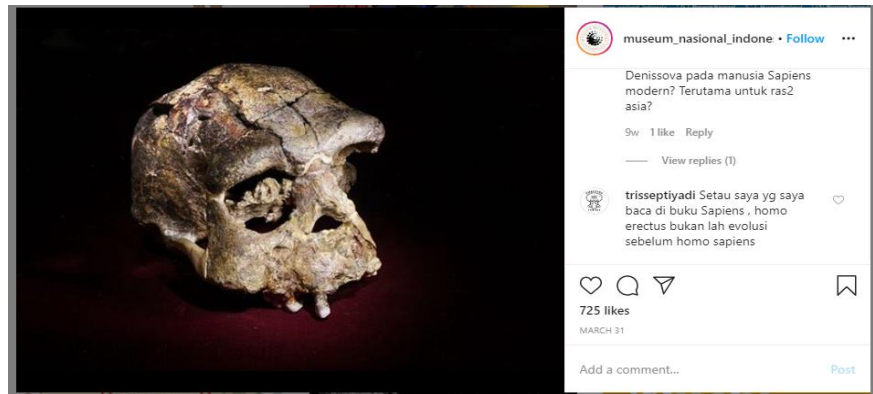
the answer to these questions.

Figure 2: Post of Homo Erectus
Source: *Instagram's account of Museum Nasional Indonesia*
(@museum_nasional_indonesia)
(Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020)

Unlike Figure 1, image two consists only of one slide and is not presented in the form of a video. However, the caption on this post in detail explains the sense of it as well as the evolutionary process of Homo Erectus.

The above two posts are a small part of a MUNAS Instagram account, but researchers consider it to have represented a historical educational content. For example, the word effective, a detailed description of photos and videos shown to make for the delivered. On the one hand, video Posting also further clarifies information as the public can repeat the show, plus some posts successfully create discussions between the institution and its public. As McNelly (2012) analyzes Instagram content, it takes three important categories i.e: (1) photo content, (2) photo descriptions, and (3) direct interaction with the followers via comments.

Based on the photos presented, researchers think that photo content is very accurate, each post, photo, or video always includes a clear source. Besides, the content presented is also relevant to educational purposes and relevant to the needs of the user. The content is briefly presented and understandable.

Five coding categories by McNelly (2012) are also a guide to the content analysis of Instagram MUNAS, but adjusting with the research focus. The first coding is orienting, Post provides audiences with a recognizable landmark or artifact that acts as a pivot related to

organizational image; also includes tagging practices. Researchers observed that each post explained a good message and the details of images and videos (Alhabash & Ma, 2017).

The next category is Interacting. This category is created as a big post, some followers active to reach every post either ask or confirm the truth. The third category is Placemaking, the main focus of the image centered on interactions in museum activities such as exhibitions or museum tours. The next category is showcasing Post involves the direct display of consumer products or goods for sale. But the study is more focused on the display of historical objects or post exhibitions or other museum activities.

The last category is crowdsourcing post includes the broad solicitation of feedback, participation, or other engagement with the organization through Instagram or another organization property. The main purpose of the image is to generate feedback, interactions, and engagements with followers, such as an image that asks to share or tag images in a specific place.

Discussions

The development of technology can ultimately change all activities and activities in human life, one of the most influential things in technological development, namely the world of education. Education and knowledge that were originally only obtained from the school or formal schools, have now changed and are no longer limited where the scope and variety are out of control.

Formerly, the learning process is by lecturing from instructor with the aid of blackboard or whiteboards, chalk, marker, drawings, or model. Then technology developed to make teachers able provide learning materials using technology simple electronics such as Overhead Projector (OHP), slides, videos and movies. As learning technology develops, in the end students can learn from various sources, so that all knowledge becomes limitless.

One of the lessons about history can be said to be a subject that must be studied by students. This is because history learning has different benefits from other subjects. History is important and decisive, but not final. In history it is shown that the truth about events that have occurred, therefore that history should be used as a lesson and warning for people who believe and are experts in thinking. Through these lessons and warnings, a person will not lose his direction and purpose in life in facing the challenges of the future.

History and state learning is general knowledge that must be known by all levels of society. To reach it, we also use methods that can be directly accessed by the public, namely social media. Facebook has been associated with higher education since its origins, and is one of the most popular social networks among students: 'as many as 97% of college students have accounts, and they actively use those sites for nearly two hours daily' (Bowman & Akcaoglu, 2014) (Kennedy, Neumann, Rowett, & Strawbridge, 2017). In this case, it can be seen that Facebook has a large influence on the environment of higher education students.

Museum Nasional draws closer to Indonesian society by providing digital learning done by utilizing Instagram social media. Where followers contained in the account have reached thousands. It can be seen that there are interest and trust from followers to find out more about what they have, activities, and everything related to history.

Donlan (2012) argues that students need help to develop 'the skills required to adapt their understanding of using social networking sites to an academic context'. So, while the model of a social network may offer the potential for a CLE, there are important considerations to bear in mind, such as those offered by Kirschner (2015) who suggests that, despite being called a social network, Facebook is more commonly used as a broadcast medium, promoting a narcissistic, virtual megaphone approach to communication, more to do with the presentation of self than knowledge construction (Kennedy et al., 2017).

It can be seen that when learning is shared and shared through Instagram, it is easy to understand and be understood by higher education students, so the information provided through

Instagram social media can be effective. On the other hand, when using other social media such as Facebook, it has the potential to disseminate information to communities more effectively.

> "Nevertheless, Facebook users reveal information about themselves to feel connected to a social group. Connections on Facebook are likely to be based on existing contacts offline and recommendations expand this group by suggesting new 'friends' with similarities to this group. Thus Facebook can produce 'groupthink' rather than airing divergent views, and the flat structure of the discussions in Facebook does not support complex interactions. It is possible that being a member of a group on a social network site, 'rather than participation in the discussion, is an important feature of Facebook as a persistent space for instruction' (Bowman & Akcaoglu, 2014)" (Kennedy et al., 2017).

The use of social media as we know it is considered effective in conveying information. Whatever forms of digital media in principle can be a means of information. Social media has its weaknesses and strengths. As stated above, Facebook is considered closer to the community because it builds a community within it. However, the National Museum which uses actively in Instagram social media can be categorized well, because the Indonesian community in the data published by We Are Social is not very significant, namely Facebook (82) and Instagram (79).
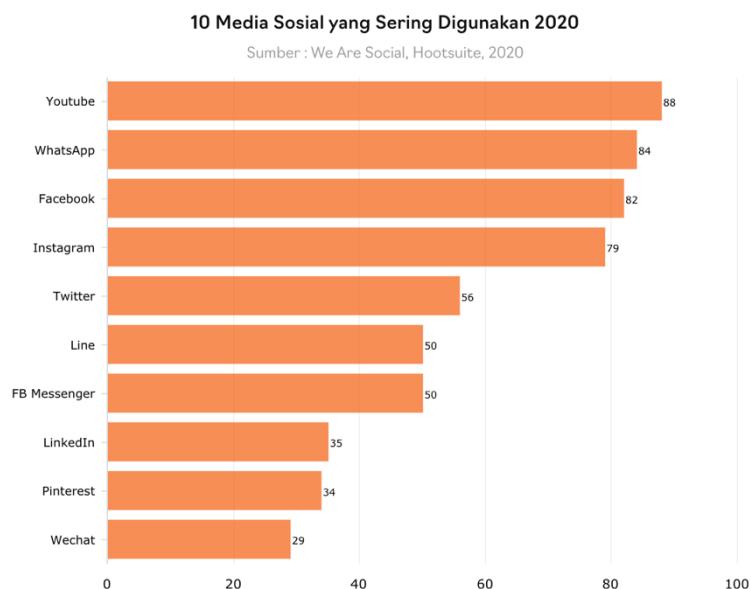

10 Media Sosial yang Sering Digunakan 2020
Sumber : We Are Social, Hootsuite, 2020

Social Media	Value
Youtube	88
WhatsApp	84
Facebook	82
Instagram	79
Twitter	56
Line	50
FB Messenger	50
LinkedIn	35
Pinterest	34
Wechat	29

Figure 3: 10 Most Frequently used Social Media in 2020
Source: (Jayani, 2020)

The resulting aptitudes cultivate digital literacy as well as the ethical use of technology and social inclusion brought by active participation and further engagement in society's actions (Parry, 2008). These defining dimensions of digital citizenship have been

further analyzed to establish some basis for supplementary studies (Choi, 2016). Previous analysis suggested salient digital citizenship concepts, which can be used to gauge relevant knowledge and behavioral scales. These concepts include: Ethics, information literacy and participation/engagement of digital citizens into Internet-mediated societal actions (Choi, 2016).

The use of social media as a means of information, both introducing and providing insights do require good skills too because there are many tools or ways that must be applied in using them. Moreover, the use of social media is also inseparable from the influence of the surrounding environment, as stated by Mcluhan that the patterns of life of human society, especially aspects of social interaction between them, are determined by the development and type of technology controlled by the community concerned.

Toward a model of social media-enabled digital citizenship (Gleason, B., & von Gillern, 2018) several things need attention, including:

1. There is the normative perspective, which proposes that digital citizenship is "the norms of appropriate, responsible technology use" (Ribble, Bailey, & Ross, 2004)

2. Second is an approach that theorizes digital citizenship as the capacity to participate in society online (Mossberger, Tolbert, & McNeal, 2007).

3. Mossberger and colleagues have examined the factors that support participation online, finding that those with regular (e.g., "frequent") access to the internet, coupled with media and information literacy skills to "find, comprehend, evaluate and apply" this information (Mossberger et al., 2007) have access to greater social benefits.

4. The third is a perspective that there is a strong relationship between participation online and digital citizenship (Jenkins & Carpentier, 2013). Full participation in society demands proficiency in digital media, specifically the ability to produce, collaborate, share, and critique media using current and emerging technologies.

Conclusion

The museum as an institution devoted to cultural preservation began to utilize social media as a medium of communication to the public. The Museum is a learning house that gives so many materials and stories evidenced by the existence of objects in the past. Through the museum, people can know past events. History and state learning is general knowledge that must be known by all levels of society. Generally, the term for museums that utilize technology in practice, is called Museum 2.0. Choosing Instagram as an educational channel for the community, based on the high number of active users in Indonesia. The use of social media as we know it is considered effective in conveying information. Whatever forms of digital media in principle can be a means of information. Social media has its weaknesses and strengths.

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