

Building Knowledge Sharing Behavior Based on Social Media With DIKW Model in Paguyuban Asep Dunia (PAD) .

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Abstract: Social media has led to a shift in people's behavior patterns related to culture, norms, and ethics. The large population of Indonesia with diverse cultures, races, and religious groups has a lot of potential for social changes. Almost everyone has social media's account as a tool for obtaining and utilizing various data and information to the public. This research focused on knowledge sharing behavior through the DIKW model on Paguyuban Asep Dunia (PAD), which is a social movement aimed at uniting the owner of the name "Asep" everywhere to make the friendship stronger and to actualize themselves by benefiting the society and the nation. As this community develops, social media, particularly in Facebook and WhatsApps, is not only used to bind friendship, but also affects the awareness of the micro-economic of its members in which the result initiates the formation of several economic units, for instances, *Koperasi Paguyuban Asep (KOPEPAD)* and *Asep Business Community (ABC)*. Although these economic units is not optimal yet, this action can be considered as an example to show that knowledge sharing behavior has positive effect to make creativity and innovation.

1. Introduction

The dynamics of people's lives change very rapidly. The role of information technology becomes a phenomenon of acculturation that drives the cultural changes. Personal freedom in conveying ideas, criticisms, suggestions, blasphemies and even false news "hoaxes" are often found every hour and day through various media. There are many differences arisen from various communities based on opinions and arguments that are believed. For example, the phenomenon of 'viral' emerged on social media has affected our society's life. In understanding the terms of 'viral', it cannot be separated from other phenomenon occurred currently, such as the phenomenon of "Tik-Tok" in every regions, including Indonesia. This trend is followed by children and adults by making a viral short-video on social media. The conditions experienced by Indonesian people currently demand adaptive and responsible attitudes of the government. In fact, social media has changed people's life in every social strata. In addition, the creation of knowledge is part of knowledge management (KM) study, which is a collection of processes that help, share, store, and retrieve knowledge. Knowledge is a principle factor of an organization in which it allows members to obtain and use knowledge efficiently and continuously. There are two important elements of knowledge creation, namely source of knowledge and recipient of knowledge.

This research was conceptual due to the discussion of the Data-Information-Knowledge-Wisdom (DIKW) model in KM. This model explains the role of source of knowledge to provide information to recipients of knowledge in the new knowledge creation. *World Asep Community (PAD, Paguyuban Asep Dunia)*, is a social movement that aims at uniting the owner's name 'Asep' everywhere. It was initiated by Asep Iwan Gunawan by creating a group on Facebook, namely "How Many Asep There Are in Facebook?" This community was responded positively by the owners' name Asep on Facebook[1][2]. Today, the members of this community increase rapidly, and they are very active on social media, particularly on WhatsApp. Hence, the communication established in the community is not only used to bind friendship, but it can lead to a more serious direction, such as developing business community to help and improve the economic level of its members. Therefore, the author conducted the research entitled "Developing social media-based knowledge sharing behavior through the DIKW model on *Paguyuban Asep Dunia (PAD)*".

2. Literature Review

2.1. Knowledge Management and Knowledge Sharing

Polanyi, first introduces the concept of tacit & explicit knowledge, and then Nonaka & Takeuchi develop a knowledge creation model with the spiral model known as Socialization of Combination Externalization & Internalization (SECI) [3]. These concepts are included in KM study. The main focus of KM is to implement the knowledge transforming process from tacit knowledge to explicit knowledge to create new knowledge[4]. In this transformation process, there is an activity of a knowledge sharing defined as an individual willingness in sharing knowledge obtained to others [3]. Hooff and Ridder, defined sharing knowledge as an individual process in sharing knowledge tacitly and explicitly. From this understanding, the implication of an individual behaviour in sharing knowledge consists of bringing and getting [5]:

- a. Bringing (knowledge donating) is a behavior that provides communication of intellectual capital owned by someone to another person;
- b. Getting (gathering knowledge) is a consulting behavior between one individual and another about intellectual capital.

Data considered as facts, sketches, drawings or raw materials will be information, if they are given context. Therefore, information is data with specific meaning [6]. When this information is combined with opinions, expertise, and experience, it becomes knowledge [7]. The first DIKW idea appeared in a poem entitled "The Rock" by T.S. Eliot in 1934 through three statements [8]: Where is the life we have lost in living? Where is the wisdom we have lost in knowledge? where is the knowledge we have lost in information?

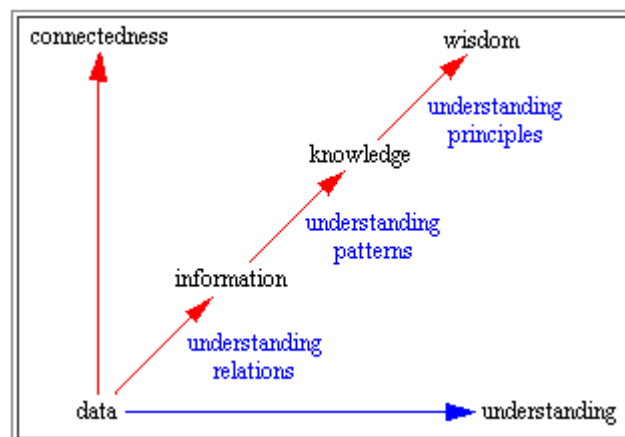


Figure 1: DIKW hierarchy (Data-Information-Knowledge-Wisdom)[6]

At present, this idea becomes the basis of the DIKW hierarchy. Zeleny maps these four elements to the hierarchy of knowledge formation, namely: know-nothing, know-what, know-how and know-why in which they have a connection between context and understanding[9],[10].

2.2. Social media

According to Kaplan and Haenlein, social media is internet-based group applications made on the Web 2.0 basis, ideology and technology, and enabling the exchange and creation of the user-generated content[11]. Social media has the following characteristics[12]:

- a. The message delivered is not only for one person but for many people, for example messages via SMS or the internet
- b. The message delivered is free, without having to go through a Gatekeeper
- c. The message delivered tends to be fast compared to other media
- d. The message recipient determines interaction time

Mayfield, describes social media as a human. Humans, who share ideas, collaborate to create creations, think, debate, find people who can be good friends, find partners, and build a community[13]. In other words, the use of social media makes us be ourselves. Social media invites anyone in participating by giving open contributions and feedback, commenting, and sharing information. In addition to the information that can be accessed rapidly, social media is known as a form of self-actualization, and personal and community branding. As the internet and mobile phone technology, including social media, grows rapidly, Facebook and Twitter access becomes easily to be carried out. Moreover, the message features, such as broadcasting and chatting, in mobile application are very helpful because these features make mobile phone's users allow exchanging messages for free due to the use of internet data by mobile phone with 3G, 4G, and WiFi. Sending message in the internet cannot be separated from the application used in mobile phone such as WhatsApp which has WhatsApp Messenger, a free-message application for smartphones that has similar function to BlackBerry Messenger (BBM)[14]. This platform allows users to send text messages, images, voice calls, video calls, documents, and locations. The convenience obtained from this platform affects the emerge of phenomenon related to spreading information in which people prefer social media to conventional mass media due to the easiness in accessing information.

2.3. World Asep Community (PAD, Paguyuban Asep Dunia)

World Asep Community (PAD, Paguyuban Asep Dunia is a social movement aimed at uniting the owners' name "Asep" everywhere to bind friendship, and actualize themselves in providing benefits for the society and the nation. PAD was originally named *Paguyuban Asep (PA)* means Asep Community. This community was initiated by Asep Iwan Gunawan by creating a group on Facebook, namely "How Many Asep There Are in Facebook?" in 2008. The responses received were very positive, especially by some of the owners' name Asep's on Facebook. Based on an initiative from Asep Kambali, a historian and founder of the Indonesian Historia Community (KHI, *Komunitas Historia Indonesia*), Asep Iwan Gunawan, Asep Bambang Fauzi, Asep RS and Asep Dudi, PA was established in Jakarta and it became a massive social movement and, concretely on August 1, 2010, this community changed its name to *Paguyuban Asep Dunia (PAD)* at Asep's Conference (KAA, *Konperensi Asep Asep*) on October 25, 2015 in Bandung. The transformation of name is expected to be able to manifest the community in becoming a large and beneficial in the society and the world. PAD is not intended to exclude people named Asep, but the founders of PAD realized that the name Asep is rarely given to children today. Therefore, this community expects that the name Asep can be preserved, because it is not only identical with the names of Indonesians but also shows Sundanese identity[1].



Figure 2: (PAD, *Paguyuban Asep Dunia*) logo[1]

The name "Asep" is a nickname in Sundanese derived from the word "Kasep", which means "handsome", "good-looking", or "cute". The term of "Kasep" is not only associated with the good-looking, but it can also represent good-behaviour and grateful for what is given by God. Moreover, the name Asep is defined as fragrant incense given to a boy. The name Asep is derived from Sanskrit, and

it can be used as the name of son, company, product, place, etc[15]. On the other hand, the name Asep is also derived from Arabic, which is from the word 'As-Saif' that means sword. Uniquely, the name Asep has abbreviations, namely: the letter "A" for religion (*agama*), the letter "S" for social, the letter "E" for economics, and the letter "P" for Preservation and Education of Art and Culture.

3. Method

This research used a descriptive method that aims at presenting a complete description/exploration and clarification of a phenomenon or social reality. It is clear to define research subject by using the question of who in obtaining the information needed. The subjects in this research were community groups in the Indonesian community, namely *Paguyuban Asep Dunia* (PAD). The data collection method in this research was as follows:

- a. Observation method is conducted by observing directly the activities of PAD on social media, such as Facebook and Whatsapp.
- b. Interview method is conducted through direct interviews with the respondents by chatting or talking directly.
- c. Literature study method is a form of literature studies related to the research that obtained from books and the internet sources.

4. Result and discussion

As technology developed, the existence of the internet had been needed in daily life, such as social, education, business, and other activities. This advantage was taken by cheap smartphone and tablet brands to become trends. Almost all people in Indonesia had smartphone. The growth of the internet and smartphone affects social media's development. Social media were a site, where everyone allowed owning private webpage and connecting with others in same social media to share information, and communicate. If conventional media used print and broadcast media, social media used the internet. Social media invited all people to participate in giving feedback and comment, and sharing information quickly and unlimited. People could easily access and make a social media account, even they did not need a time. There were not space and time in social media, thus they can communicate anytime and anywhere. It could be denied that social media affected life on a large scale. People could be famous through social media, and vice versa.

The most popular social media used among teens were Facebook, Twitter, Path, Youtube, Instagram, Kaskus, LINE, Whatsapp, and Blackberry Messenger. Each social media had particular advantages in attracting many social media users. Social media offered many conveniences that made people enjoy spending much time in the internet. The rapid development of social media was caused by people owned their media. If conventional media, such as television, radio, or newspaper needed a large cost and workforce, social media did not have a large cost because they could be carried out easily, and just require the internet network to access. Social media users were free to give comment and share their opinions without worrying anything because they could falsify identity in the internet, especially social media. However, the falsification of identity could not be found in PAD, even this community made its members proud of owning their name to become famous in the internet and real life. As the communication of the owners' name "Asep" developed, especially on Facebook and WhatsApp, the implementation of the use of social media was not only to share various data and information, but it was also expected to increase the economic level of its members by applying their creative ideas through social media.

Therefore, the knowledge formed a knowledge pattern into several business and economic units, for instance *Cooperative of Asep Community* (KOPEPAD, *Koperasi Paguyuban Asep*) and *Asep Business Community* (ABC, *Komunitas Bisnis Asep*). Even though business and economic units were not optimal in implementing knowledge yet, this action could be considered as an example to show that knowledge sharing behaviour had positive effect to make creativity and innovation. The result of this implementation became wisdom of the principal understanding as a regulation or Standard Operational Procedure (SOP) to create the business and economic units. The following are the effect

of knowledge sharing behaviour of bringing or getting on social media with the DIKW model to create the business and economic units in *Paguyuban Asep Dunia* (PAD)

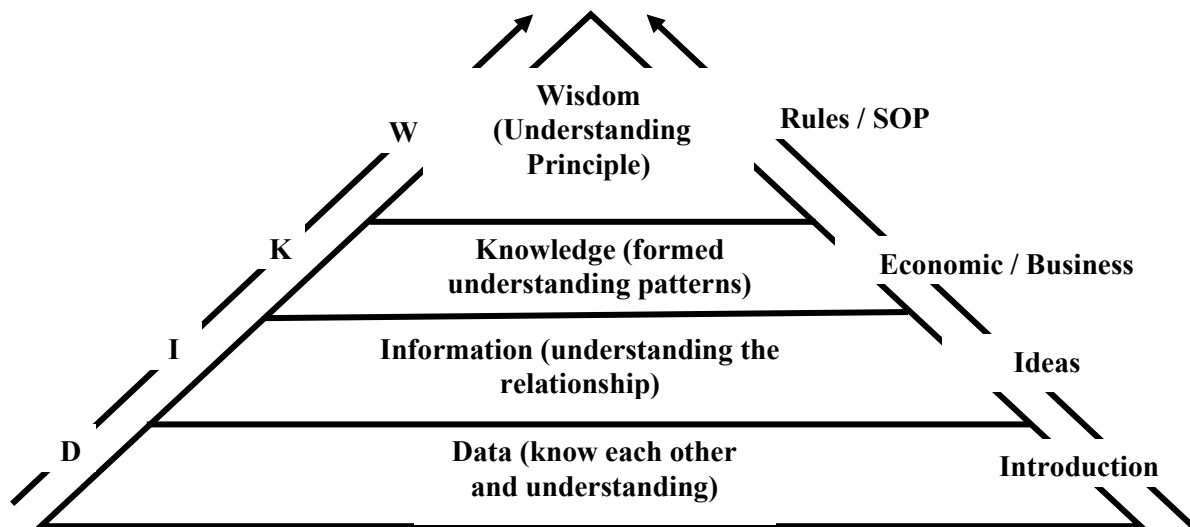


Figure 3 : DIKW model becomes a business unit / business concept of PAD



ARTI SIMBOL-SIMBOL

1. Logo Paguyuban : Bahwa pemilik koperasi adalah Para Anggota Paguyuban Asep Dunia
2. Bintang : Melambangkan Hati (ikhlas) dan Ketuhanan (mulia)
3. Dua Garis melengkung : Artinya "Menuju" dan " Berdasarkan"
4. Padi dan Kapas : Melambangkan Kesejahteraan para anggota koperasi
5. Rantai : Melambangkan gotong-royong atau kerjasama antar anggota
6. Pita Merah Putih : Koperasi ini berpusat di Negara Republik Indonesia
7. Warna Biru : Melambangkan dunia, bahwasanya para anggota koperasi tersebar di seluruh dunia
8. Gerigi : Melambangkan kerja keras tanpa henti
9. Jumlah Gerigi : Melambangkan koperasi ini bersifat syariah
10. Warna Orange : Memiliki arti semangat

Figure 4: KOPEPAD logo[16]



Figure 5: ABC logo[17]

5. Conclusion

Knowledge sharing behavior on social media was reflection about Indonesian people both as individuals and groups. Bringing (knowledge donating) is an individual behaviour that communicates intellectual capital owned by person to others, while getting (knowledge collecting) is an individual behaviour consulting with other individual about intellectual capital owned by them. Social media are an online media that can easily access, share, and develop the contents of blogs, social networks, forums and virtual worlds. The social media had a positive effect in which it allows people to interact with many people, and bind relationships without looking at distance and time,, express themselves, and spread information quickly and cheaply. On the contrary, the media had a negative effect in which it makes people feel distant, hook the internet, cause conflict, interfere privacy and vulnerable to others. The social media existence has affected social life in society. Changes in social relationships or equilibrium of social relationship related to every aspects of the community in the society affect the social system, including values, behaviours, and characteristics among communities in the society. Positive social changes, such as accessing and obtaining information, had benefits in social and economic aspects. Whereas, negative social changes, such as the emergence of social communities on behalf of religion, tribes and existing patterns, sometimes deviate from existing norms. PAD as a community in Indonesian gives fresh air and solutions towards social changes tended to be negative, thus this community is expected to be able to provide information and benefit the society and nation of Indonesia. In associated with the DIKW model, they can create ideas in order to form economic or business units in PAD.

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