The Construction of Cultural Identity in Digital Communication: A Netnographic Study of Facebook Pro Creators in Enrekang in Building Engagement

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ABSTRACT

This study aims to analyze the construction of cultural identity in the digital space through the communication strategies employed by Facebook Pro creators from Enrekang to build audience engagement. This study uses a qualitative approach with the netnography method to understand communication practices, cultural representations, and social interactions occurring in digital media. Research data was obtained through observation of Facebook Pro creators' content, interactions in the comment section, digital documentation, and analysis of communication activities occurring on the Facebook Pro platform. The results indicate that Facebook Pro creators in Enrekang construct cultural identity through the use of local language, regional humor, and representations of daily life. These local cultural elements are utilized as communication strategies to foster emotional closeness with the audience. Creators also employ interactive communication through active responses in the comment section, thereby building closer social relationships with the audience. On the other hand, the audience plays a role in reinforcing cultural identity through the use of the local language, providing comments, and participating in digital interactions. Social media is not only a means of communication and entertainment but also a space for the representation of local culture and the formation of social identity in the digital age.

***Keyword**: Cultural Identity, Digital Communication, Netnography, Facebook Pro, Engagement*

INTRODUCTION

The development of digital communication technology has changed the way people connect social interactions, convey identities, and maintain local culture in the digital space. Social media no longer only functions as a means of interpersonal communication, but has evolved into a space for the production of meaning, cultural representation, and the formation of people's digital identities. Social media as part of the digital space not only serves as a means of communication, but also as a cultural space where individuals and groups display, represent, and construct their identities. Social media has changed the traditional communication paradigm into a space for the exchange of information, opinions, and experiences directly in the virtual world. In addition, the development of social media also affects people's communication patterns in daily life (Alfiansyah & Anshori, 2024). States that the digital era brings fundamental changes to the way humans interact and communicate, including in social relationships in the community and family (Agustina, 2023). Social media creates a new communication pattern that

is faster, more open, and participatory because users can be both recipients and disseminators of information at the same time. The digital space is becoming a new arena that allows for a wider and more dynamic exchange of cultural symbols, values, and practices. One of the social media that still has a large user base in Indonesia today is Facebook.

In Indonesia, the development of social media has increased very rapidly in line with the increasing penetration of the internet and the use of digital devices in daily life. This condition encourages the emergence of various digital communication practices based on local culture. Based on the 2025 digital report released by *We Are Social* and *Meltwater*, the number of Facebook users in Indonesia has reached in early 2025, Indonesia has around 122 million to 143 million active Facebook users. This puts Indonesia as the country with the 3rd largest Facebook users in the world after India and the United States. Population Penetration Around 61.8% of Indonesia's total population are Facebook users, which shows that this platform has a very wide cultural reach, from urban to remote villages. According to Edib, in 2021 most of the target Facebook content is old people. Targeting content age 30 years and older, Facebook can be used as personal branding social media *.*

In this digital age, one of the interesting phenomena has emerged, namely the existence of content creators. According to Coach B in (Zahra Fadilla, 2025), content creator is a profession that creates content on social media, whether in the form of writing, images, videos, sounds, or a combination of two or more materials. These contents are created for media, especially digital media such as, *Youtube, Snapchat, Instagram, WordPress, Blogger,* and *Websites*. Currently, content creators do not only display images and sounds, but because most of the content in the form of news, tutorials, updates and so on, is still through writing, which will then be processed back into a video

The presence of Facebook Pro opens up new opportunities for individuals and local creators to showcase regional culture to a wider audience through interactive and participatory digital content (Arianto, 2023). Culture that was previously only performed directly in the social space of the community is now beginning to be reconstructed through digital media in the form of videos, photos, narratives, and entertainment content based on regional identity. Social media then becomes a new space for people to display cultural existence while building relationships with audiences virtually (Martinelli et al., 2023). In the context of digital communication, Facebook Pro is one of the platforms that creators use to build engagement through content that raises local identity. Monetization features, wide audience reach, and content distribution algorithms make Facebook Pro not only an entertainment medium, but also a culturally-based digital economy space. Local creators began to use cultural symbols, regional languages, traditions, culinary, and regional communication styles as strategies to attract the attention of the audience and build emotional closeness with their followers. This shows that local culture is no longer seen as something purely traditional, but as a digital communication asset that has social and economic value (Selfiana et al., 2022).

This phenomenon shows the transformation of cultural identity in the digital era. Cultural identity is no longer built only through face-to-face interactions, but also through symbolic representation on social media. Individuals and creators do impression management by displaying certain images that can be accepted and liked by digital audiences. In practice, social media creators often adapt the appearance of local culture to the characteristics of social media users to make it easier for content to get attention, comments, and interactions. Thus, local culture undergoes a process of adaptation and reproduction in virtual space (Putri et al., 2024). On the other hand, the rapid flow of digital globalization also presents challenges to the sustainability of local culture. Social media allows the entry of global popular culture that has the potential to shift local values of society. Therefore, the use of social media as a means of cultural

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preservation is important to maintain the existence of regional identity in the midst of global cultural dominance. Digital communication based on local culture can be a strategy to maintain local wisdom while introducing it to the younger generation and the wider community (Silalahi & Kusumo, 2023).

Enrekang Regency has a distinctive local cultural richness, ranging from regional languages, traditions, culinary, to community social values that have the potential to become digital identities in social media. Facebook Pro creators in Enrekang began to utilize these cultural elements as part of a digital communication strategy to attract the attention of the audience. Content that displays regional identity is considered closer to people's lives so that it is able to build higher interaction and engagement. This phenomenon is interesting to study because it shows how local culture is represented, constructed, and maintained through digital communication in the era of social media.

Research on the construction of cultural identity in social media has actually been carried out before, such as research on the representation of cultural identity through Instagram influencers and the study of digital communication netnography in the social media community. However, research that specifically addresses how Facebook Pro creators build engagement through local cultural identities, particularly in regional contexts, is still relatively limited. Most previous research focused more on Instagram, TikTok, or social media in general, so the phenomenon of Facebook Pro as a digital cultural communication space still needs more in-depth study (Christanti & Cahyani, 2022).

The use of social media as a digital communication platform has transformed from just a means of socialization to a strategic instrument in building closeness between entities (both brands and organizations) and their audiences. In Indonesia, Facebook remains one of the platforms with a large active user base and high loyalty level, which triggers the importance of managing *social media engagement*. Engagement plays an important role in building emotional closeness, audience loyalty, and increasing content visibility. Research shows that user interaction is a measure of the effectiveness of digital communication because audiences are no longer just passive message recipients, but also participate in the dissemination of messages through comments and content sharing. (Purwadi et al., 2019)explained that engagement on Facebook can be measured through five aspects, namely "like, comment, share, followers, and post. which reflects the emotional attachment and behavior of users (Purwadi et al., 2019). Effective content distribution strategies, including visual selection and *call-to-action messages*, have been proven to optimize this engagement, ultimately expanding the reach of information and strengthening the image in the digital space (Alfarisi, 2025). Furthermore, the high level of *engagement* on Facebook plays a crucial role as a variable that mediates the formation of trust and audience decisions, because warm and consistent interactions can strengthen loyalty and provide added value to the overall user experience (Nurbakti, 2025)

This study uses the self presentation theory from Erving Goffman which explains that individuals tend to display certain images in front of the audience through the impression management process. In social media, self-presentation is done consciously to build a certain image in front of the digital public. (Syavitri & Noorrizki, 2022) explained that social media provides space for individuals to form and display their self-presentation according to the identity they want to show to the audience. This can be seen in the Facebook Pro creators who display Enrekang's cultural identity as a strategy to create emotional closeness and increase audience engagement. In Facebook Pro content, creators manage their identities through local cultural displays tailored to the character of the digital audience. Cultural representation in content is a form of "front stage" that creators use to build an authentic image, attract public attention, and increase audience interaction.

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In addition, this research also uses the theory of symbolic interaction developed by George Herbert Mead. This theory emphasizes that meaning is formed through the process of social interaction and the use of communication symbols. According to (Hasbullah & Ahid, 2022), the symbols used by the virtual community to respond are carried out using certain symbols which can generally be divided into two, namely verbal symbols and non-verbal symbols. First, verbal symbols such as words, phrases, or sentences used by the cybercommunity in responding to discussions about religion on Facebook social media are very diverse. The diversity is definitely inseparable from the nature of the virtual society which is very diverse, both in terms of ethnicity, race, religion, and culture, and is influenced by the background of each individual. In addition, non-verbal interaction symbols such as those used by Facebook social media users in interacting and communicating involve various forms of non-verbal symbols, such as gestures, expressions, images, and so on. In social media, cultural symbols such as regional languages, local traditions, traditional music, and regional communication styles are important elements that are interpreted together by creators and audiences. Through interactions in the form of comments, responses, and content sharing, audiences help shape the meaning of the cultural identity displayed by creators.

In practice, local creators use social media to display their cultural identity, both through language, symbols, communication styles, and representations of daily life. Cultural identities that were previously tied to geographical space are now experiencing an expansion of meaning through digital space. According to Stuart Hall's view in (Sari et al., 2025), it emphasizes that identity is formed through the process of representation and power relations that take place in the media. This means that social media not only facilitates the expression of identity, but also carries the content of certain ideologies, norms, and power structures that influence how that identity is produced and received. The construction of cultural identity in the digital space is interesting to study because it involves a negotiation process between local values and global demands. Creators on the one hand seek to maintain the uniqueness of local culture, but on the other hand also adjust to algorithmic logic and audience preferences that tend to be diverse (Castells, 2011).

The previous research that became the reference for this research was conducted by (Gerungan et al., 2022)with the title Construction of Boys' Love Thailand Fan Identities (Fujoshi and Fudanshi Netnography Study on Facebook) discussed how Facebook users build digital identities in the Boys' Love Thailand fandom community using the netnography method. The research uses Michael Hecht's *Communication Theory of Identity* theory to look at personal, relational, enactment, and communal identities. The results show that digital identity is formed through symbolic interactions, language use, and community activities on Facebook. The next research was conducted by (IS & Widyadari, 2025) Content Monetization and Quality Change on Facebook: A Study on the Impact of Facebook Pro This study discusses the influence of Facebook Pro features on the behavior of content creators in Indonesia. The results show that creators adjust their communication styles, digital identities, and content strategies to increase engagement and monetization. Research conducted by (Virginia, 2017)This study examines the shift in communication culture among digital natives in their use of Facebook as a new media platform. The findings reveal that Facebook has fostered a new communication culture in which users strategically adapt their message content, communication medium, and intended audience according to the communication context. This indicates a transition from conventional communication patterns to a more flexible, selective, and context-oriented form of digital communication.

This research is important to understand how Facebook Pro creators in Enrekang Regency construct local cultural identities through digital communication on the content they publish and

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how audience engagement is formed towards content that displays local cultural identity on the Facebook Pro accounts of creators in Enrekang Regency. Based on the above background, the researcher chose the title "Cultural Identity Construction in Digital Communication: A Netnographic Study of Facebook Pro Creators in Enrekang in Building Engagement". This research is expected to make an academic contribution to the study of digital communication, social media, and local culture, as well as a reference for the use of social media as a means of preserving regional cultural identity in the digital era.

RESEARCH METHODS

This research uses a qualitative approach with the netnography method or digital ethnography is a research methodology that applies traditional ethnographic methods to study online communities, digital platforms, and virtual environments (Rosaliza et al., 2023). Netnography is used to understand in depth the construction of cultural identity and communication strategies of Facebook Pro creators in Enrekang in building engagement. The qualitative approach was chosen because it is able to explore the meaning, experience, and communication practices that occur in the digital space contextually. The netnography method allows researchers to observe digital behavior naturally through interaction traces such as content, comments, and audience responses on the Facebook Pro platform.

The subject of the study is a local Facebook Pro creator from Enrekang “Umrah” who is active in producing content and has a certain level of engagement. The selection of subjects was carried out by purposive sampling with criteria such as active creators on Facebook Pro, consistently creating content, raising local cultural elements, and having interactions with audiences such as likes, comments, and shares. The object of this research is the construction of cultural identity and digital communication strategies used by creators in building engagement on social media. The research was conducted in the digital space, especially on the Facebook Pro platform with a focus on local creators in Enrekang. The research time is planned to last for approximately two to three months which includes the observation stage, data collection, and data analysis.

The data types in this study consist of primary data and secondary data. Primary data includes creators' digital content in the form of videos, captions, and images, audience interactions such as comments, likes, and shares, the results of observations of Facebook Pro account activity, and interviews with creators. Meanwhile, secondary data was obtained from various scientific literature such as journals, books, articles, and supporting documentation related to digital communication and culture. Data collection techniques are carried out through observation, documentation, and in-depth interviews. Observations were made by observing the activities of creators on Facebook Pro, including content patterns, communication styles, and interactions with audiences. Documentation is used to collect and archive various digital content such as posts, captions, comments, and other forms of engagement as analytical materials. In-depth interviews were conducted to gain a more comprehensive understanding of communication strategies and creators' motivations in building cultural identity. Data analysis is carried out qualitatively through several stages, namely data reduction, data presentation, and conclusion drawn.

The validity of the data is maintained through data triangulation techniques by comparing various sources such as content, comments, and interview results. In addition, triangulation methods are used through observation, documentation, and interviews, as well as member checks by confirming the results of the research to informants so that the data obtained is more valid and trustworthy. In its implementation, this study also pays attention to the ethical aspects

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of research by using publicly available data, maintaining the privacy of informants, not misusing the information obtained, and listing data sources transparently.

RESULT AND DISCUSSION

Construction of Cultural Identity in Creator Content

The use of regional languages as cultural identities

The results of observations from the Umrah content creator account from Enrekang show that they consistently use thorny language in captions, video narration, and interacting with the audience. The use of regional languages not only serves as a communication tool, but can also be a symbol of identity that distinguishes their content from other creators. Regional languages are used to create emotional closeness with audiences who share the same cultural background.



Figure 1. Opening caption on the Umrah FB account

On the Umrah facebook account above, the opening greeting sentence used to greet the audience using the language of thorns is "Hello guys ollong omo" which in Indonesian means hello guys I appear again". This expression shows the creator's efforts to display local cultural identity through the use of language that is familiar to the Enrekang people. Regional languages are not only used as a means of communication, but also as an identity symbol that distinguishes their content from other creators. One of the informants who also followed the creator's account stated that he was more interested in the use of the regional language such as interacting directly so that it would be easier for them to understand the content created.

Based on Goffman's self-presentation theory, the use of regional languages is part of the creator's strategy in building an impression as an individual who is close to the local culture. Through the language used, creators display their self-image as a representation of the Enrekang community in the digital space.

Representation of local culture in content

In addition to regional languages, cultural identity is also constructed through visuals and narratives that display the activities of local communities. The creators raise many content themes such as daily life. This Umrah FB account raises content about hometown and traditional cuisine. Kreator presents community social interaction such as traditional activities, mutual cooperation, traditional market activities, and the use of regional languages as a form of cultural identity.



Figure 2. Snippets of content on Umrah FB accounts

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The results of the study show that creators often display community agricultural activities such as activities in shallot plantations which are most of the livelihood of the people in Enrekang district. In addition, regional culinary specialties and community traditions in Enrekang are also made content by this Umrah account. Regional MSMEs and community businesses in Enrekang are also often promoted through this account.

In one of the uploads about the harvest tradition, the creator wrote the caption "The culture of mutual cooperation is still maintained in our village. Harvest is not only about yield, but also togetherness." While in the video featuring traditional food, the creator said "This is a typical food that is usually served during family events in Enrekang. Until now, it is still often made by the community."

The quote shows that the local culture is not only displayed as a visual object, but is also explained through a narrative that gives meaning to the cultural practices on display. Representation is not only entertainment for the audience, but also serves as a medium to introduce local culture to the wider community. Through digital content, regional social life is constructed as a characteristic that is able to build emotional closeness and increase audience engagement on social media.

Creator self-representation strategy

The results of observations show that the creators of Facebook Pro "Umrah" not only display local culture through language and visual content, but also consciously build their self-image as individuals who are close to the Enrekang community and culture. The self-presentation strategy can be seen from the way creators choose content themes, convey messages, and interact with the audience.

In several uploads, the creator displays the community's daily activities such as farming activities, village atmosphere, religious activities, and community social interaction. The content is presented with a simple narrative and uses language that is familiar to local audiences. For example, in one of the videos the creator said:

"Even though there are many changes now, the culture and togetherness of the village community must be maintained". In another upload, the creator wrote the caption "Proud to be part of the Enrekang community. Hopefully our culture and traditions will continue to be sustainable until the next generation."

The statement shows that the creator is trying to present himself as a figure who cares about the preservation of local culture. Through the content produced, creators build an image as a representation of the Enrekang community that upholds the values of togetherness, simplicity, and love for regional culture.

Based on Erving Goffman's Self-Presentation theory, social media functions as a *front stage*, which is a space where individuals display their identities that others want to see. In this context, the creator of "Umrah" deliberately displays elements of local culture as part of his digital identity. The selection of cultural themes, the use of regional languages, and narratives that highlight local values are forms of *impression management* that aim to build a positive impression in the eyes of the audience.

The self-presentation strategy can also be seen from the interaction that creators have in the comment column. When audiences appreciate the cultural content uploaded, creators respond with friendly language and show emotional closeness.

Audience : "*The content is great, so I miss home*."

Creator : "*Alhamdulillah, thank you. Hopefully it can treat longing and introduce Enrekang culture to others.*"

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These interactions show that creators not only play the role of content creators, but also as a link between local culture and audiences. Thus, the self-presentation strategy carried out by the creator succeeded in forming an authentic digital identity and strengthening its position as a representation of Enrekang culture in the digital space.

The Meaning of Cultural Symbols in Digital Interaction

Regional Language as a Symbol of Social Closeness

The results of observations on the comment column showed that the audience responded positively to the use of regional languages.

Some of the comments found include:

"It's great to see content in the Duri language, so remember the village."

"When you hear language like this, it feels very close to home."

"Continue the content, so that our culture does not disappear."

These comments show that regional languages are interpreted as a symbol of a shared identity that is able to create emotional closeness between creators and audiences.

The results of the interviews show that the audience interprets the use of regional languages as a symbol of closeness and shared identity. Most informants stated that they felt more comfortable and interested in following content that used the local language because it reflected their daily lives. One of the informants revealed that the use of the Duri language made him feel like he was communicating directly with his fellow Enrekang people even though they were in the digital space.

These findings suggest that regional languages not only serve as a means of communication, but also as symbols that connect creators and audiences in a common cultural identity. According to the theory of Symbolic Interaction, the meaning of regional languages is formed through the process of interaction between creators and audiences. The language used acquires symbolic value because it is understood and interpreted together.

Meaning of Cultural Symbols in Content

In addition to language, various other cultural symbols such as traditional foods, farming activities, and community traditions are also interpreted positively by the audience. The symbols remind the audience of the cultural experiences they have had. For audiences living outside the region, local cultural content becomes a medium that helps them maintain an emotional connection with their hometown. This shows that cultural symbols have deeper meanings than just visual objects in the content.

Audiences also respond to cultural symbols displayed in content.

In an upload about farming activities, one of the audience members wrote:

"This is how our parents' lives used to be, simple but full of togetherness."

On traditional culinary content, audiences comment:

"It's been a long time since I've eaten food like this, so I miss home."

The comments show that cultural symbols in the content evoke memories, nostalgia, and a sense of belonging to the local culture.

Digital Interaction as a Process of Forming Meaning

Based on the theory of Symbolic Interaction, meaning does not appear automatically, but is formed through interaction. In this study, the process of forming meaning is seen through comments, reply to comments, and discussions that occur between creators and audiences. The interaction between the creator and the audience is seen through the comments made by the creator.

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Audiences :*"Thank you for introducing the Enrekang culture."*
Creator : *"Together, hopefully the younger generation will continue to know our regional culture."*

These interactions show a process of exchanging meanings that strengthen cultural identities in the digital community. Through these interactions, the cultural symbols displayed acquire a common meaning which then strengthens the cultural identity in the digital community formed around the creator's account.

These findings are in line with the theory of Symbolic Interaction which explains that meaning is formed through the process of social interaction. The cultural symbols displayed by creators acquire meaning through responses, comments, and discussions that take place in the digital space. Thus, the cultural identity displayed by creators is not only produced individually, but also formed through a process of mutual interpretation between creators and audiences.

Cultural Identity Construction and Audience Engagement
Forms of Audience Engagement on Cultural Content

Audience engagement comes in many forms, including: liking, writing comments, sharing content with other users, giving emotional reactions to uploads, participating in comments. Content that raises elements of local culture tends to get a higher response than content that does not contain cultural elements.



Figure 3. Audience engagement banter

In the image above, it can be seen that content about onion plantation activities gets more reactions from the audience than content about food. The results of observations show that the content uploaded by the creator of Facebook Pro "Umrah" obtained various forms of audience involvement, such as giving reactions (likes, *love*, and *care*), comments, and resharing content. This involvement generally appears in uploads that display elements of local Enrekang culture, both through the use of regional languages and representations of the life of the local community.

In the community tradition video, comments such as:

"Content like this should be created often."

"I immediately distributed it to families outside the area."

The response shows that the audience is not only enjoying the content, but also participating in the dissemination of local cultural information.

Based on the theory of Symbolic Interaction, audience engagement occurs because the cultural symbols displayed by creators have the same meaning for community members. The regional language, village atmosphere, and the value of togetherness displayed in the content are symbols that are able to build a sense of shared identity. Therefore, audience engagement is not

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only demonstrated through the number of interactions, but also through active participation in interpreting and disseminating the cultural content published by creators.

Emotional Closeness as a Driving Factor for Engagement

The results show that audience engagement is not only influenced by the visual quality or theme of the content, but also by the emotional closeness created through the representation of local cultures. Content that showcases the life of the Enrekang community, the use of regional languages, and social values that are familiar to the audience's experience are able to build an emotional connection between creators and their followers. In one of the *uploads that shows the rural atmosphere in Enrekang*, the creator *of Umrah* said:

"Even though it is simple, this is how life is in our village. The air is cool, people help each other, and the togetherness is still felt."

The upload received various responses from the audience, including:

"So I miss my hometown after seeing this video."

"Thank you for showing the true atmosphere of Enrekang."

"I'm now migrating in Kalimantan, but when you look at content like this, it feels like going home."

These comments show that local cultural content is able to evoke feelings of nostalgia and longing for the region of origin. For audiences living outside Enrekang, content produced by creators becomes a medium to maintain emotional attachment to their regional identity.

In Symbolic Interaction, the meaning that emerges from the content does not come from the object or symbol itself, but from the interpretation process carried out by the audience. The rural atmosphere, regional language, and community activities shown in the video are interpreted as representations of social life that are familiar to their experiences. Therefore, these cultural symbols are able to create a sense of belonging (*sense of belonging*) that encourages the audience to interact more actively.

In addition, emotional closeness is also seen in the creator's response to audience comments. When one of the followers wrote:

"I hope that the culture of Enrekang will be preserved."

Creator replied:

"Amen, that's also my purpose for creating content like this."

These interactions show a mutual relationship that strengthens the closeness between creators and audiences. Such relationships not only increase the number of comments and reactions, but also build a digital community that shares common interests and cultural identities.

These findings show that audience engagement on the Umrah creators' Facebook Pro accounts is not only driven by the entertainment provided by the content, but also by the emotional connectedness formed through the representation of Enrekang's local culture. The stronger the emotional closeness that the audience feels, the higher their tendency is to respond, share content, and continue to follow the creator's activities on social media.

Cultural Identity as a Digital Communication Strategy

The results show that the cultural identity displayed by the creators of Facebook Pro "Umrah" not only serves as a form of local cultural expression, but also as a communication strategy to build and maintain audience engagement. Creators consistently present elements of Enrekang culture through the use of regional languages, depictions of people's lives, and the delivery of social values that are close to the audience's experience.

In one of the uploads, the creator wrote the caption:

"Don't be shy to use the local language. That's where we are known and appreciate our origins."

In the video, the creator also said:

"Culture is not just the story of our parents, but part of our lives until now."

The statement shows that creators are not only sharing entertainment content, but also conveying cultural messages aimed at building awareness and pride in local identity. Through this strategy, creators succeed in creating content that is relevant to the audience's life so as to encourage more intense interaction.

This can be seen from various audience comments, such as:

"That's right, don't let the regional language disappear."

"I like content like this because it's reminiscent of my hometown."

"Hopefully more young people will be proud of Enrekang culture."

These comments show that the cultural identity displayed by creators is able to build an emotional connection with the audience. Audiences not only respond to the content but also engage in discussions about local culture.

The cultural symbols used by creators gain meaning through interaction with the audience. Regional languages, traditions, and local values are understood as symbols that represent a common identity. Meanwhile, based on Erving Goffman's Self-Presentation theory, creators utilize cultural elements as part of a strategy to build self-image in the digital space. Creators present themselves as figures who are close to local culture and have concern for the preservation of regional identity.

Cultural identity in Facebook Pro content serves as an effective digital communication strategy. In addition to strengthening the image of creators, cultural identity is also able to increase audience involvement through the emergence of a sense of closeness, pride, and attachment to the local culture of Enrekang. These findings show that local culture can be an important communication resource in building engagement on social media.

CONCLUSION

Based on the results of the research, it can be concluded that Facebook Pro creators from Enrekang use digital space as a medium to construct cultural identities while building engagement with audiences. The construction of identity is carried out through the use of local language, regional humor, and representations of the daily life of the Enrekang people which are consistently displayed in digital content. This element of local culture is a characteristic that strengthens the emotional closeness between the creator and the audience.

This research also shows that the communication strategies applied by creators focus on emotional and interactive approaches. Creators present content that is close to the social experience of the community so that it is able to evoke a sense of nostalgia, empathy, and audience attachment. In addition, active interaction through the comment column strengthens the social relationship between creators and audiences, so that the engagement that is formed is not only in the form of the number of interactions, but also social closeness and audience loyalty.

The results of the study found that audiences have an active role in building meaning in the digital space. Audiences not only become recipients of messages, but also participate in strengthening cultural identity through comments, the use of regional languages, and sharing similar experiences. This shows that the construction of cultural identity in social media takes place in a participatory manner between creators and audiences. The main findings of this study show that cultural identity in the digital space is dynamic and continuously negotiated through digital social interactions. Facebook Pro creators in Enrekang have succeeded in combining elements of local culture with modern digital communication trends to produce content that is authentic, relevant, and able to maintain audience engagement. Thus, social media is not only a means of entertainment, but also a space for the representation of local culture and the formation of social identity in the digital era.

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