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From "Covid-19" Issues to "the Framing of the EU Referendum"

Currently, Indonesia, as reported by many media, is touted as one of the countries with the highest Covid-19 transmission rate in the world. The rate of transmission of Covid-19 is unstoppable. Until this "Foreword" was written, the number of cases has crossed 2 million people (Kompas, June 22, 2021). Therefore, the government decided to tighten the restrictions on micro-scale community activities, especially in the red zone areas.

During a global crisis, like the Covid-19 pandemic, the need for trusted news grows. The public wants these needs to be met by an objective and impartial mass media organization. This growing trust in the media, especially in Western Europe, helps the mass media to have a good reputation. This situation is different from the situation in the United States, where the media is being polarized.

People in Western Europe generally believe that the media should reflect diverse views and be neutral. The public certainly values reliable news more. From the results of the study, the majority of people want the media to be neutral. This report is based on a YouGov survey in 46 countries with 96,000 respondents. The confidence levels reach the highest in Finland (65 percent) and the lowest in the United States (29 percent). According to Nic Newman, the report's author, the focus on factual reporting during the Covid-19 crisis may have made the news appear more straightforward. "This may be temporary, but in almost all countries people are attracted to premium news from sources that are accurate and trusted," said Newman.

It seems that the issue surrounding Covid-19 will continue to attract the attention of all elements of the world community, including the people of Indonesia. However, the Covid-19 pandemic will be the matter of life and death for all of us.

In this regard, this edition of the Mediator Communication Journal would like to present the result of the study entitled "The Identification of Persuasive Educational Message about Covid-19 Issue in New Media," which was authored by Mutia Rahmi Pratiwi, Kheyene Molekandella Boer, Teddy Dyatmika, and Amida Yusriana. What makes this piece of writing interesting is because the authors mentioned TikTok application as a new media. According to their views, various efforts have been conducted to persuade people, such as delivering the Covid-19 education messages by new media, TikTok. This research is a qualitative research with content analysis as the method. The object chosen are three videos in new media TikTok that come from the point of view of the health workers, family of the health workers, and society. This research applied the Persuasive Theory. The results shows that the persuasion carried out through the research object by using an evidence-based approach, i.e. by using humor and based on diction. "Based on diction" is carried out from the side of the health worker family members. "Based on the evidence" is carried out from the point of view of people affected by the virus. The "humor approach" is carried out from the perspective of medical personnel.

The second article is also about the Covid-19 issue. Through the heading "The Implementation of Customer Communication to Maintain the Hospital Image from the Issues of Patients who are Allegedly Accused with COVID," Rain Gunawan and Muhamad

Isnaini said that the accusations of hospitals that they have taken indiscipline actions related to Covid-19 cases resulted on many comments that appeared on social media like Twitter with the hashtag #BongkarMafiaCovidRS which reached 5,700 tweets. This study aims to examine the accusations related to this issue, how the issue started, and how the issue is being dismissed.

Widiana Latifah and Nani Nurani Muksin's article suggested a point of view on looking at competition between hospitals of today. In the views of these two authors, in the era of globalization marked by intense competition between hospitals, it is necessary to anticipate an increase in service quality on an ongoing basis in line with higher customer expectations for hospital services. Top management of RSUD R. Syamsudin, S.H., Sukabumi City, has determined the policy of coaching method as a mean of interpersonal communication among the leader and staffs to increase the motivation and as part of the staff development efforts, since nowadays the hospital staffs are required to have high job motivation to perform in the health service. The purpose of this study was to determine how effective interpersonal communication affects the success of the coaching method. This research was conducted using a qualitative descriptive method. Data were collected through in-depth interviews with two coaches and one coachee. The results showed that the effectiveness of interpersonal communication in the coaching method affected the success of the coaching process.

A subsequent study discuss about "Digital Information Media of the Salman ITB Halal Center in improving Marketing Performance of Halal Lecture Program." This study, as described by the authors, Raditya Pratama Putra, Indri Rachmawati, and Yuristia Wira Cholifah, is to look at the digital communication media used in the Halal Lecture program and to see the digital marketing communication process carried out by the Halal Salman ITB center regarding the Halal Lecture program. The research method used is qualitative with a case study approach.

The next article is still about digital communication. By title "Application of Digital Communication to Increase the Tourism Promotion in Dayeuh Kolot Village, Subang," Firmansyah, Tazkiya Fadhilah, Aryana Catur, Ervana Nurmelia, and Raihan Rachmansyah said that in the internet era, digital communication is mandatory for stakeholders in the economic sector, including tourism stakeholders. Based on this, tourism development through digital communication needs to be done to encourage tourist attraction.

It is also interesting to observe the article written by Chrystelina Gustina Sitompul and Shantika Embundini Akbari. Through the title of the article, "Commodification in the Online Media Industry: Utilization of Users for Collaborative News Kumparan.com," they perceived that Kumparan.com combines technology and innovation into the media by implementing technology-based journalism so that the news presented in Kumparan are not only written by Kumparan authors but also by users, readers, institutions, and other stakeholders after being moderated by Kumparan editors. This is what they call collaborative news. In collaborative news, Kumparan accepts articles from many people (User Generated Content) to fulfil its daily news production without having to hire and pay their wages, on the other hand, this makes Kumparan stay in the Top 10 Online Media Rankings on various surveys and research because of the amount of news and information coverage.

We have also submitted four other articles that are no less interesting. The four posts are "Identity and Interaction, A Glimpse into Persib WhatsApp Group" (Dimas Yudhistira); "Intercultural Marriage in Madura: Marriage of Kyai and Non-Kyai Descendants in Sampang (Nikmah Suryandari & Mukmiroh Nurani); "Why We Like Podcasts: A Review of Urban Youth's Motivations for Using Podcasts" (Nicky Stephani, Maya Rachmawaty,

Reni Dyanasari); and "Parasocial Relationships and the Formation of Hyperreality in the BTS World Game" (Jasmine Alya Pramesthi).

"BBC Allegedly Used Leave Campaigners Ideology to Frame EU Referendum," written by David Randy and Denik Iswardani Witarti. We present it as a closing article. The news broadcasted on the BBC Great Debate places issues related to the referendum into two categories: our party (United Kingdom) and their party (European Union). According to Edelman's news frame theory, BBC, through the BBC Great Debate program, creates specific perspectives by using particular words that influence the way audiences understand reality. This study explores the impact of the BBC ideology on frames of the EU referendum broadcasted on the BBC Great Debate and the changes in the Brits' political attitudes.

Finally, Mediator team wishes to thank the following people that have made publication of this edition possible.

Salam,

Editorial Board

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Women's Fashion Simulacra A Compulsive Narrative in Syahrini's Shopee Advertisement

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Abstract: *Advertising is essential in persuading, strengthening, and reminding the product to the public. Advertising is a representation of a product. In the modern communication perspective, advertising is used to make up the product's image. Recently, advertisements have appeared not only in conventional media but also in new media. Advertising works are becoming more varied and creative considering that new media are relatively uptight regulation than conventional media. This creates a hyper-reality that goes beyond the function of the ad itself. This study seeks to reveal Syahrini's Shopee marketplace advertisement on Youtube. The advertisement's content is examined through a critical perspective and analyzed using Pierce's triangle of meaning: object, interpretant, and representamen. The research found that hyper-reality simulacra were created as a compulsive shopping narrative. This occurs due to unpleasant events or negative feelings caused by addiction, depression, and boredom. The public does not know this.*

Keywords*: Fashion, Simulacra, Compulsive, Narrative*

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INTRODUCTION

Advertising is often considered a representation of the product or service in question. In modern communication, advertising is not only an effort to boost revenue or sales figures but is also used to make up the image of a product or service. Like other communication processes, this advertisement appears to carry the advertiser's mission aimed at the public. Advertising plays a significant role in bridging the advertiser's idea, product, or service with the public. Currently, advertisements appear not only in conventional media but also in new media. This further paved the way for the communication motives of creators or ad agencies to the public. The solicitation conveyed through advertising is the advertiser's communication motive. Of course, one of the main objectives of the economic factor is to increase the number of buying and selling transactions, such as imaging.

For this reason, various advertising design efforts are created to achieve goals. Creators or ad agencies are urged to develop fresh ideas for their work. This makes advertising content inseparable from the creator's idea. The same thing happened with Syahrini's version of Shopee ads.

Technically, the main focus of Syahrini's Shopee advertisement lies in the figure of Syahrini herself. Meanwhile, another woman and a group of men who become motorcycle taxi drivers support the story. In this ad, there are interactions produced by the creator, namely advertising as a message and media as a channel, and Syahrini acting as the ad's star. The creator initiated the idea through

a female celebrity, Syahrini, who looked glamorous as her representation and then conveyed it through the media as an advertisement.

Item photographs will progressively have solid, attractive power if the item is worn by well-known individuals or frequently called a Very Important Person (VIP) endorser (Suryono et al., 2020).

In this context, it can be understood as a video. Like the marketplace in general, Shopee does not limit its scope to women's needs because all primary, secondary and tertiary needs are sold here. However, for Syahrini's version of the Shopee ad, it seems clear that it has a female priority target. The idea is for Shopee to be a one-stop shopping place for women's fashion needs, although the empirical reality is not necessarily the case.

The Shopee ad creator Syahrini's version still uses the traditional way synonymous with women's beauty and fashion. Because people still accept this kind of model imagery.

In Syahrini's version of the Shopee advertisement story scene, there is an image of women's attractiveness through fashion and accompanying accessories. Women are constructed to feel the need to change their appearance through the fashion products they offer. The figure of a woman in the advertisement represented by Syahrini feels the need to change her appearance as quickly as possible when her presence feels as if the driver she calls is ignored. The message is designed so that the public, especially women, prioritize outer appearance such as fashion and accessories to get attention.

It is understood that advertising is indeed a communication idea packaged through the media to drive sales figures. However, excessive hyper-reality harms the public instead of giving a strong impetus to this aspect of sales. The paradigm still often arises when the ad creator places himself in front of the public. Making the public a target must be conquered without caring to provide literacy space. Advertisements can be made by carrying the concept of literacy without reducing the selling motive. Advertisements can also be created educationally. However, this is not the case with Syahrini's version of Shopee's ad content. The gradation of the intensity of advertising communication is formed in a structured way of persuasion, making the public vulnerable to distinguishing the actual situation from the real thing. Syahrini's version of the Shopee advertisement is an adaptation of a reality that has been produced, imitated, and duplicated. So that the spirit of authentic literacy in the community, namely buying things when needed, is lost. What appears and is easy to understand in the ad is changing fashions purchased through the Shopee marketplace to style to get attention. The public will digest under their consciousness that glamorous fashion and accessories are essential, then place them as primary needs. This tends to make the public redundant and consumptive, leading to compulsive buying that leads to madness (Anggraini & Anna, 2018). Because the exchange rate issued will be greater than the actual needs.

Syahrini's version of the Shopee marketplace ad narration dictates to the public that the way to attract attention must be through appearance, in this case, fashion and accessories that tend to be excessive and attached to the body. This is an entry point for Shopee to be able to offer and encourage sales of fashion products in their stalls. In terms of communication, the narrative is made as an initial penetration to realize the motives of creator communication. An interesting problem to study is how is women's fashion narrated in Shopee advertisements.

METHOD

This study uses a qualitative method with Pierce's semiotics rule to examine compulsive narration through signs in Syahrini's version of Shopee advertisements. The sign works when humans understand it, for that human involvement and nature are very dependent. Therefore, this research is interpretive, and the element of subjectivity cannot be avoided. In this case, Pierce refers not only to the linear aspect but also to the logic of space and time in the process. Pierce interprets the sign with a triangle meaning consisting of three aspects: object, interpretant, and representamen. In this study, fashion as a sign is viewed from the context of Shopee's advertisements which consist of visuals and text. The sign interacts with the five human senses, which in this case becomes the material for analysis. So that the analysis process does not only occur at the communication stage but also in the process of significance, which is a process that allows signs and meanings to occur. Pierce himself understands the sign as something that is interrelated, consisting of an object, interpretant, and representamen, and this is known as the triangle meaning. In the next step, after the sign is read, the researcher analyzes it through the concept of simulacra to reveal the practice of compulsive shopping narratives. So in this study, fashion as a sign is analyzed as an object, an interpretant, and a representation. Pierce's meaning process follows the relationship between three points, namely R (representamen) – O (object) and I (interpretant) (Figure 1).

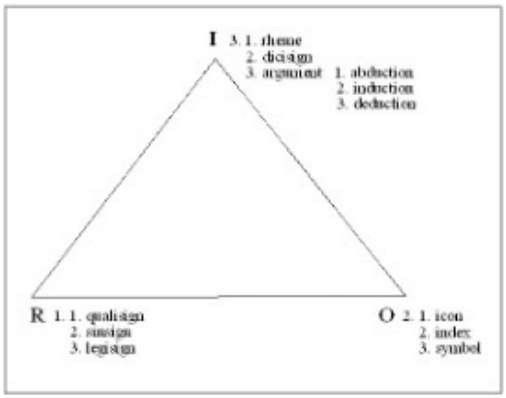


FIGURE 1. The distribution of Pierce's semiosis (Desmedt, 2011)

From the R-O-I relationship, there will be an interpretation and meaning of the sign. R is the part of the sign that can be perceived physically or ideologically. O is the reference to something represented by R. I is the interpretation of the R-O relationship. This relationship is not only representative but also interpretive because the interpretation of I is part of the interpretation of the R-O relationship.

RESULTS AND DISCUSSIONS

Semiotics

Semiotics is understood as a science that studies signs in human life. This means that everything in our lives is seen as a sign, which is something we must give meaning (Hoed, 2011). Pierce divides the components in the definition of signs, namely representamen, interpretants, and objects. Something can be called a representation if it fulfils two conditions: it can be perceived with the five senses and the mind, and the second can serve as a sign. So the representamen can be anything if it functions as a sign, meaning it represents something else. The second component is the object, represented by the sign; the object can be said to be something else. This component can be material caught by the five senses. It can also be mental or imaginary. The third component is interpretant, which is meaning. This stratified phase is known as the semiotic process (Lantowa et al., 2017). So the process of semiosis shows a repetition of the process of a sign, where the results of the interpretation can be interpreted again. The interpreter can function as a new representation that refers to a new object and a new interpretant,

and so it repeats itself to infinity (Hoed, 2011). In this process, the analysis takes place, namely an explanation to describe and find out how the mechanism of a sign takes place to create different signs. In fact, this process continues to infinity.

Compulsive Shopping

In social interaction, humans cannot be separated from shopping activities. This is done to fulfil their daily needs. Ideally, shopping is tailored to the needs and usually has been planned. The budget allocation has been determined beforehand. However, it is different for those who tend to be compulsive buyers. This happens because of the inability to control shopping desires (Mangestuti, 2016). Therefore, the urge to motivate buying activities cannot be resisted. Usually, a lot happens in the lives of urban people. Moreover, with the presence of online shopping technology and the lure of discounts or promos. Compulsive phenomena can also be understood as repetitive buying activities resulting from unpleasant events or negative feelings caused by addiction, stress, or boredom (Mangestuti, 2016).

Compulsive buying can be considered part of the compulsive consumption behaviour category. Here compulsive behaviour is repetitive and is done according to specific rules. Compulsive consumption is a reaction to an uncontrollable urge to obtain, use, or experience a feeling, substance, or activity that makes an individual perform repetitive behaviour that ultimately harms the individual or others. Compulsive buyers are also certain to have a greater desire than regular buyers to buy a product. In the early stages, the tendency to make compulsive buying is considered by perpetrators as an appropriate way to provide relief from anxiety and emotional disturbances (Matusin, 2007).

The effects of compulsive buying vary widely, but most of the effects are negative. The main impacts are financial difficulties and debt (Rook & Fisher, 1995). This happens because of the inability of consumers to pay and manage finances. The potential consequences that will be faced by people who spend compulsively are spending more than their budget, buying goods without thinking which leads to regret, excessive use of credit facilities and dependence on them, so they tend to avoid cash payment patterns. This will lead to economic and financial problems for the person concerned.

Fashion

Fashion in a social context can be understood as a form of non-text communication. Fashion is not only protective and covering the body, and fashion is not only understood as just clothing. Because fashion transcends it all. Revealed the variety of meanings when talking about fashion. Fashion can be understood starting from clothes, accessories, hairstyles, make-up appearances, self-expression, character, and identity. Fashion trends can be understood as appearance, but further, fashion can also mean belief. Fashion and clothing are used as power and status between the upper and lower classes (Barnard, 2002). Even the social movements of the 1960s, from the freedom marches against racism in the southern United States to the worldwide protests over the Vietnam war. The anti-government demonstrations that swept across Europe and the United States were all reduced to fashion, musical style, and social consciousness, which is quite good and strong against ecology (Fiske, 2006).

Fashion and clothing are often used to indicate a person's social worth or status and often make judgments about a person's social worth or status based on what he or she is wearing. Fashion

here can be a sign as a representation of the user. There is an interwoven meaning of fashion that can provide a social text in society. Even fashion and clothing are ideologies because there are processes involved from established social groups, sustaining and reproducing power, and relations between dominant and submissive (Barnard, 2002). As a sign, fashion is physical and can only be detected through the human senses. Referring to a sign earlier, fashion will depend on the human point of view that interprets fashion. Humans can accept signs and refer to the user's recognition of the sign. Then the sign can also refer to how people see others with the signs given. In this study, fashion appears in the media so that its meaning can be investigated.

Fashion can become part of a lifestyle in a more popular pop context. Style can be understood as a broad term that encompasses one's taste in fashion, automobiles, entertainment and leisure, and reading. It is easy to understand if fashion is one of the things that play a role in polishing your lifestyle. The contribution of fashion is quite significant in boosting industry and manufacturing in this era of globalization. Globalization itself is a part of human life that provides challenges and benefits for human life. The flow of information entering society through various media, in this case, advertising, has created a phenomenon of globalization, and his relationship with fashion is getting stronger. Globalization facilitates the construction of compulsive narratives and packages them in hyper-reality.

Advertisement

Advertising is a message that offers a product that is addressed to the public through a medium. Simply put, advertising aims to persuade people to buy (Kasali, 2007). Advertising is identical to the urge to buy, which is packaged with a creative communication process through a financing scheme. Advertising works are created as creatively as possible through a communication process and a careful calculation of costs. In addition to being creative, advertising can also persuade the audience so that consumers voluntarily take actions like those in advertisements without feeling forced. Because advertising is the most persuasive sales message directed to the most potential buyers of specific products or services at the lowest possible cost. (Jefkins, 2009).

Mass media is the primary means of communication channel through which advertisements pass. With its practical and efficient character, the mass media is the main focus of advertisers. Advertising is a commercial and non-personal communication about an organization and its products that is transmitted to a target audience through mass media. Such as TV, radio, newspapers, outdoor billboards, or public transportation. In the new global communication, advertising messages can be transformed through new media, especially the internet (Lee & Johnson, 2007).

Communication that occurs in advertising is one-way (one-way communication). This is an excellent opportunity for the advertiser to place the audience as potential consumers as if they were the deciding subject. However, in reality, it is not so. Ads are made for the benefit of the advertiser. However, packaging makes advertisements seem to be made for the interests and needs of the audience.

Advertisement and Simulacra Process by Sign

In this context, simulacra reach out as the construction of the imaginary human mind on reality without presenting reality itself essentially. There is no 'real'

condition but a representation that is considered reality. Narrative displayed on Syahrini's version of Shopee ads, a picture of Syahrini's actual condition in real life. The audience only watches the construction of the advertiser's imagination. Syahrini's version of the Shopee advertisement was formed through a construction process using signs that seem real. The behaviour of the cast and the fashion and accessories contained in the visual and audio are managed based on the imagination of the maker's appearance. The ad scene is a perceived representation of reality. Syahrini's version of Shopee ad creator produces signs or communication symbols in audio-visual form. This is done as an effort in the formation of pseudo-reality.

The universe of showcasing has changed and adjusted with the advancement of innovation. Followed by the turn of events on the web. Showcasing action, moreover, has changed and adjusted much more (A. M. Rahmat, 2021). In this case, it is using youtube, but it still uses the internet technology just like the web. Advertising produces concepts and ideas as if they are a living reality in society. Advertising construction on reality occurs when the communication process occurs, starting from the advertiser, the media, and reaching the audience. Advertising constructs social reality through image replication into a new social reality in society in the format of media advertising messages. The result is as if the reality is living in society. Through imitation, replica, and reproduction, the reality in the advertisement is constructed to surpass the actual reality. Hyper-reality creates a picture of conditions that are difficult to distinguish between fake things and natural things because everything has been combined in a sign. This is where the simulacra occur (Barker, 2008). Simulacra is deliberately created to produce a false reality and dominate the image over the actual reality. The five senses see the image, but the image's meaning is not the simulated object's true meaning (Suyanto, 2013).

In the simulation, there is no reference between the sign and the reality in the real world. The simulation does not have a direct relationship with the world of reality. Simulation is the self-referential and second reality (Suyanto, 2013). However, the language and signs in the simulation seem to be the actual reality. It is an artificial reality. Simulation creates another reality outside the factual reality. It is called hyper-reality, which is just as accurate and even more real than the actual reality. This is why the reality of the simulated creation will, at some level, appear (belief). In this sense, simulation creates a new or imaginary reality that is considered authentic (Suyanto, 2013). At the level of consciousness, simulation kills people's consciousness of reality. The logic applied in simulation has nothing to do with actual logic reality. Consciousness formed by pseudo-reality is awareness of simulation form. In the simulation period, the meaning of the world is based on pseudo-reality in the form of images generated by various information media. After that, the definition of reality shifts to something which can be reproduced evenly. An illusion is no longer a dream or fantasy but an artificial illusion of reality itself (Pramesthi, 2021).

Advertising here is built from the fabric of values, facts, images, and signs. Construction manipulates and stores facts, reality, past, present, future, truth and lies. Through public advertising served by simulacra which are full of. Sign game. Advertising here is no longer just a concept billboard to offer goods or services. In this view, advertising finds its identity as a simulation product that produces images. So that the image becomes something of interest and attention to postmodern society. Advertising is not actual reality

but a simulation product that contains simulacra to shape human consciousness through mass media. Signs have a significant role in forming simulacra into a simulation. In this context, signs, code and text are materials needed in making advertisements. Because in simulacra, there is a substitution of real signs for real ones (Baudrillard, 1994). Simulacra production produces a form of hyper-reality. Hyper-reality is a condition when the actual reality is inferior to the artificial reality that is intentionally created and reproduced continuously.

Signs in advertisements can be in the form of visual or audio displays or a combination of the two. Signs continued to be produced in simulacra and exchanged in public spaces through these simulations so that they affect the dynamics of the structure of social relations in society. Signs act as a representation of the advertiser's ideas and concepts. Audiences meet and interact with him through mass media in public spaces.

This advertisement's story is simple; Syahirini has difficulty getting a motorcycle taxi only because of appearance problems. In the 30-second Shopee advertisement, Syahrini's version tells that Syahrini wears a white shirt with a tie while carrying a small brown bag, ivory yellow trousers and white casual shoes. His hair is black and cut to the shoulders. He was seen standing on the side of the road calling the motorcycle taxi driver. However, the three motorcycle taxi drivers ignored the call and stopped in front of another woman who was also waiting for the taxi service. This woman has long blonde hair. She wore a white dress and a black span skirt that matched the colour of the high heels she was wearing. The female figure in question is also given a spotlight effect so that she looks brighter than the surrounding environment. In the next scene, Syahrini

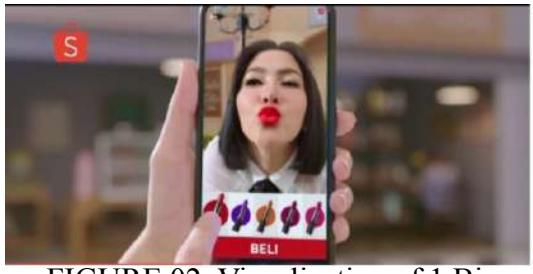


FIGURE 02. Visualization of 1 Big Close Up finger and mobile phone (Processed By The Researchers, 2021)

is annoyed because she feels that her call has been ignored, and his frustration grows because the puddle of water splashes him by the motorbike wheels of the drivers. He also decided to change his appearance to attract the attention of motorcycle taxi drivers and change his wet pants.

The next scene is Syahrini opening his cellphone and clicking the Shopee logo. Syahrini is described as doing an online shopping process in the form of lipstick, sunglasses, earbuds (headset) and an orange dress. Furthermore, Syahrini changed his appearance according to the items purchased through Shopee earlier. Even the haircut that was originally shoulder-length turned into a bun. The next scene is payback when the ojek drivers who did not care at first now approach Syahrini while offering ojek services and giving him a distant kiss. All activities in this advertising scene are made with the support of animation technology. So that the impression of the drama is more substantial and, of course, has a strong impression on the public.

By the main problem in this study, Syahrini's version of the Shopee advertisement, which lasts 30 seconds, has four main visuals that will be analyzed according to the research focus and Pierce's triadic structure scheme as seen as Figure 2.

In Figure 2, this ad visualizes Syahrini's palm with a big close-up size and a cellphone screen in which there is Syahrini's face and five lipsticks with various variants that he will choose



FIGURE 3. Visualization of 2 Big Close Up fingers and mobile phone (Processed By The Researchers, 2021)

to buy. There is also a Shopee logo at the top left of the screen. At the same time, the background of this cellphone is the atmosphere of a character that was deliberately taken with the bokeh technique. Following the research focus, fashion, the main thing in this visual is lipstick.

In the Figure 3, Syahrini's lips are shown in the size of a big close-up image. There is a process of changing the colour of his lips. Initially, his lips were red and then turned orange. This colour is identical to the dominant colour in the Shopee logo. The background in this visual is orange. There are also two Shopee logos and the writing ulalaaaaa, which is Syahrini's signature gimmick. The thing that is the main highlight is still the same as the previous visual, namely lipstick.

In the Figure 4, Syahrini's face is seen in a close-up medium, wearing sunglasses and earphones. There are also seven Shopee logos surrounding the screen. The visual background is orange. At the bottom of the screen, there is an inscription Cetar Membahana. This word is also Syahrini's gimmick. Following the research focus, sunglasses and earphones are the main things.

Figure 5 is a continuation of the previous visuals. Syahrini's lips are orange. Then he uses sunglasses and earphones. The new thing in visual four is Syahrini's shirt which has now changed. At the beginning of the scene, he wears a white shirt and ivory yellow trousers.



FIGURE 4. Visualization of 3 Big Close Up Face (Processed By The Researchers, 2021)



FIGURE 5. Visualization of 4 Medium Long Shoot body (Processed By The Researchers, 2021)

However, here she has changed her appearance by wearing a dress. The visual background is orange. There is a Shopee logo on the top left of the screen and the same writing on the previous visual, namely Cetar Membahana. According to the research focus, the main thing in this visual is the dress worn by Syahrini.

Triadic Composition Process

Visual one, namely Syahrini, is choosing lip colour. Visual two, namely Syahrini changing the colour of her lips. Visuals one and two are one unit. Because the main focus is Syahrini choosing lip colour and then changing the colour of her lips to orange, this visual serves as a sign (R). The triadic analysis shows that lipstick primarily prevents lip hydration and protects it from the sun so that the lips do not get chapped (Han & Bagja, 2013). At the same time, the reality or object (O) is used for lip colouring. The R – O relationship results in an interpretation (I), lipstick as a fashion used to attract attention. According to the context, the intended attention is to attract the attention of motorcycle taxi drivers. Although

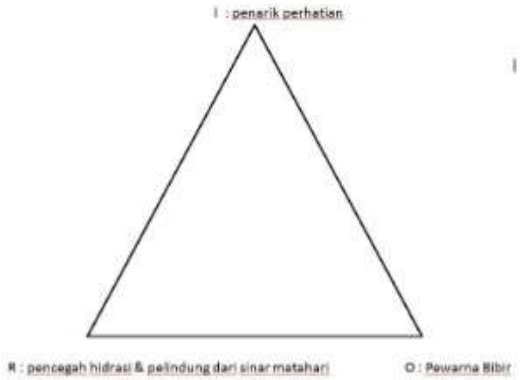


FIGURE 6. Triadic Composition Process (Processed By The Researchers, 2021)

Syahrini's appearance was wearing red lipstick in the previous scene, he changed it to orange. The semiosis distribution can be seen in Figure 6.

In the visual, the three semiotic distributions will be described from the two fashions that Syahrini wears on his appearance, namely sunglasses and earphones. The main emphasis on visual three is the big close-up of Syahrini's face wearing sunglasses and earphones in his ears. These sunglasses are marked (R). Understood as a blocker of ultraviolet rays from the sun (Brown, 2015) to protect the eyes from potential blindness. Here the reality is as an accessory (O). Following the research, the R-O relationship means that sunglasses are used as fashion (I) to attract attention. The intended attention is from motorcycle taxi drivers. The semiotic distribution can be seen in Figure 7.

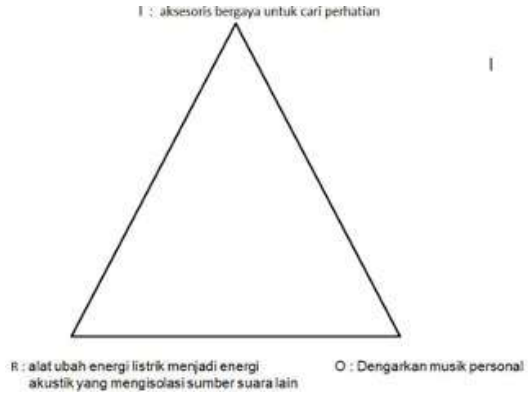


FIGURE 8. Semiotic distribution of earphones (Processed By The Researchers, 2021)

Furthermore, in the same visual, there is an earphone in Syahrini's ear. In the triadic analysis, earphones are devices that convert electrical energy into acoustic energy that isolates other sound sources (Tikanen, 2019). This tool functions to listen to music or other audio sources personally. The R – O relation produces an interpretation (I) used as a fashion accessory to attract the attention of motorcycle taxi drivers. The distribution of the semiosis is described in Figure 8.

In the visual, the four main emphasis lies in the orange dress worn

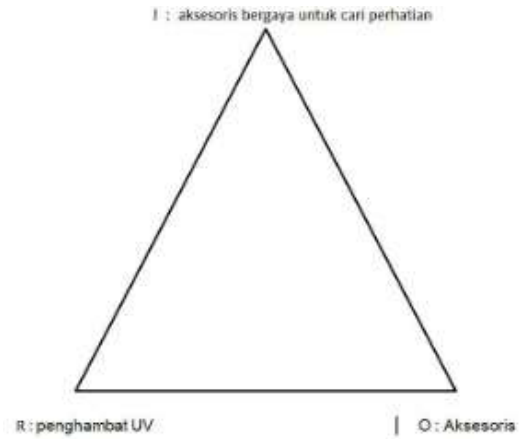


FIGURE 7. Semiotic distribution of sunglasses (Processed By The Researchers, 2021)



FIGURE 9. Semiotic distribution of dresses, (Processed By The Researchers, 2021)

by Syahrini as a sign (R). It is understood that dresses are worn to represent or communicate ideas in a visual art display (Cunningham & Vosolab, 1991). The reality is that dresses are worn for formal events (O). The relationship between R and O produces (I), namely the dress as a fashion for style to get the attention of motorcycle taxi drivers.

Syahrini changed the look she wore before and bought new accessories for sunglasses, new earphones, and a new dress by buying it through Shopee, only to be ignored by the driver she called. Shopee ads undergo a process of replicating and reproducing, imitating reality so that simulacra are an unavoidable semiotic distribution of dresses (Barker, 2008). In this condition, in advertising content, it is no longer possible to distinguish between fashion used for needs and fashion used to style and seek the attention of the surrounding public. Advertising managed to make that change without the public realizing it. This ad narrates buying fashion for the sake of style to attract attention and must be found for its existence or purchased soon.

Through its visual exposure, this ad tends to dictate the public to consume goods. In this case, women's fashion is stylish to attract attention, even though the item in question has been previously owned. Through Maslow's view, clothing, in this case, fashion, is a primary need to protect the body from heat and cold that can interfere with physical performance and even cause disease. However, in this advertisement, the perceived image of fashion as a stylish effort to seek attention tends to be highlighted in fashion shopping. In the scene, there is an impression of changing fashion that is still appropriate for the sake of style to attract attention, in this case, the motorcycle taxi driver. Fashion no longer refers to the primary need, namely clothing, but instead to the need for style to gain attention. Advertising deliberately changes the position of fashion from what is needed and has value to become a fashion for style. Dress is exchanged for a perceived image to be stylish. The existence of fashion as a necessity has been lost through the visual display of Shopee advertisements. Ads turn it into fashion as desired.

Advertisements seem to tell the public to buy not because they are in need but to fulfil their desire to be stylish. According to the Marxist concept, there are two values in consumption: use value and exchange value (Goldblatt, 2019). The use-value of fashion to protect and cover the body becomes an exchange value that emphasizes the symbolic or social value attached to the item. This is where the simulacra occur in advertising that works through visual cues. Fashion has the value of being stylish and seeking attention. Here most of the public is not aware of this imitation process. They are more aware and aware of the exchange value attached to the fashion earlier. This indicates that simulacra have dominated, especially in the visual elements in Syahrini's version of Shopee ads. In the end, the public does not know which is the original or the duplicate.

As stated earlier, that compulsion arises because of unpleasant events or negative feelings due to addiction, depression or boredom. Syahrini's visualization and voice were very real, annoyed because there was no response from the ojek driver he called. In the advertisement, it is visualized that motorcycle taxi drivers pass Syahrini and instead stop at another woman wearing a span skirt, and you can see a style of dress. In the advertisement, this event became Syahrini's reason for shopping and changing his appearance from the fashion aspect. Shopee's advertising narrative directs the public to make reactive purchases even though they are not in a

state of need for the fashion in question. The content contains compulsive values and falls into the consumptive category. Syahrini's figure in the advertisement is described as someone who cannot control the motivation to get the desired fashion, as has been analyzed in the previous triadic structure, namely changing fashion to attract the attention of motorcycle taxi drivers. In real life, the initial stage of this activity is considered by the person concerned as a reliable way to get away from anxiety and emotions and bring peace.

The technology and concept of online shopping are accompanied by the lure of discounts or promos (Mangestuti, 2016). The presence of the online shopping concept that makes it easier for people to shop has contributed to this compulsive shopping. Through media convergence technology already popularly used by today's society, compulsive shopping can be like a social virus that can potentially become an epidemic in society. Because compulsions will lead to an inability to manage finances, resulting in waste.

Judging from the previous explanation, compulsive shopping makes him not confident about his appearance. A person who spends compulsively on fashion does not become his or her whole self and is easily influenced by other people's appearances. Even experts have confirmed that compulsive shopping can be said to be a mental disorder (Marianti, 2019). It is time to recognize compulsive shopping as a mental health condition. Thus compulsions can be viewed holistically so that the sufferer can be normalized again. This research shows that there has been a simulacrum in Syahrini's version of Shopee's advertisement and has caused it to become hyper-reality.

CONCLUSION

This research shows Syahrini's version of Shopee's advertisement is made by constructing audio-visual signs. The symbol represents the compulsive shopping narrative that is packaged by making imaginary social events the theme.

Shopee uses the construction of human imagination to increase consumptive activities until a quasi-simulacra world emerges. This has implications for the individual realm to the social realm. It is further known as pseudo-reality.

This practice makes people live under the control of the free market. In this context, Shopee. The audience is seduced by the seduction of advertisements and eventually falls into the circle of consumerism. They lose the meaning and awareness to identify which commodities to buy and which are just momentary desires. The compulsive narration contained in Syahrini's version of Shopee's advertisements can potentially affect individual and even social mental health.

Suggestions

This Shopee advertising semiotic research is not free from weaknesses. Because this study only examines it from a critical perspective from the visible content. To obtain a more comprehensive picture, it is necessary to conduct further research on other research subjects, in this case, the marketing department of Shopee and the advertising agency that executes the ad production.

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Online Independence Day Celebration: Adjusting Group Ties and Social Dynamics in Urban Area

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Abstract. *This study examines people's engagement in the media that relates to the socio-cultural dynamic to adjust to the Covid-19 pandemic situation. This study aims to describe online activities -in the context of the 76th Indonesia's Independence Day celebration- as a form of socio-cultural mediatization. This study is using digital ethnographic methods and collects data through observations, interviews, activity participation, and documentation of the informants' conversations on WhatsApp groups. This study finds the meaning of online activities as a form of community adaptation to social situations and efforts to maintain routine, harmony, and togetherness. Online activities are a form of social transformation and a new pattern of celebrating Independence Day which is increasingly related to the practice of using digital media, especially during the Covid-19 pandemic. Online activities are also an opportunity that shifts social values that are based on togetherness in terms of time and place, into virtual presence and participation.*

Keywords: Independence Day, celebration, online games, mediatization

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INTRODUCTION

During the pandemic, the Indonesian government has been implementing social restrictions to minimize the transmission of Covid-19 through direct contact. Media usage then increases as people have to manage their routines and needs; such as studying (Wiwitan et al., 2021), up-dating information (Wiguna & Nuraeni, 2021), maintaining a business (Panggita, 2021), governing (Supriadi et al., 2020), and also celebrating Indonesia Independence Day annual routines which falls on August, 17th. Using media, some societies that previously held offline celebrations have turned into various online activities.

This study refers to previous research that examines communal (Ni'amah, 2018) and collectivistic cultures (Amanda, 2022) concerning communication practices and media usage (Lekhanya, 2013). Those cultural characteristics are often found in rural areas (Woods, 2005). On the other side, the research found that urban areas are growing in Indonesia (Adam, 2012). However, there is not much research that examines the practice of communal and collectivistic culture in urban areas, as urban people have diverse cultures. Hence, urban community ties are looser as they are not formed based on cultural similarities. Second, urban areas are centers of media development. Referring to scholar (Celinski, 2018), the use of media to some degree will reduce direct interaction and loosen group bonds. This study then will enrich scholarly discussions on how urban communities in Indonesia maintain socio-cultural ties and experiences of using media.

The practice of using online

media in celebrating the 76th Indonesia Independence Day becomes an interesting discussion when examined from the perspective of communication, media, or cultural studies. The celebration has become a manifestation of a socio-cultural transformation that is increasingly intertwined with communication practices and media developments. Communication and media scholars discussed the relationship between society and the media that occurs in various social contexts in the concepts of *mediatization* (Bolin & Hepp, 2017; Hepp, et al., 2015; Hepp & Krotz, 2014) which in the last twenty years has attracted the attention of communication scholars.

Scholars agree that society is increasingly related to the media in all social activities (Figueiras, 2017; Lunt & Livingstone, 2016). Using the media-centric perspective, some scholars view the media as dominant in shaping social reality (Flew, 2017) and argue that people are easy to believe the various discourses presented by the media. On the other hand, other scholars use the socio-centric perspective stating that media is only a reflection of social situations as social discourse and dynamic is under the control of a group of people in the media industry (Fagerjord & Kueng, 2019).

Between these two theoretical fragmentations, this study does not use a media-centric perspective because the researcher assumes there are many social aspects other than media that play a role in shaping the dynamics of society. Likewise, this study uses a socio-centric perspective to define mediatization as the concept that examines the media and society, not in a mutually dominating relationship (Lunt & Livingstone, 2016). It means that media usage is interrelated with socio-culture context and communication practice as people can construct or shape social dynamics (Couldry & Hepp, 2013).

Previously, mediatization studies explored the political field (Campus, 2020) in Western countries (Lövheim & Hjarvard, 2019). However, scholars have begun to research mediatization in the areas of social practice or everyday life (Hepp & Krotz, 2014) in various countries (Fakhruroji, 2015; Scolari & Rodriguez-Amat, 2018; Sirpa, 2018). The mediatization research in the area of socio-culture in Indonesia has become interesting as the dynamics and interactions of its people show the dominant cultural values, that is harmony and togetherness (Amanda, 2022; Kriyantono & McKenna, 2017; Lotan, 2019). The habit of togetherness is embodied in various face-to-face meetings until various sayings appear such as *mangan ndak mangan, asal ngumpul* (no matter if there is food to eat or not, the important thing is to gather together). However, the media usage to a certain degree will stretch the cultural ties of the society who are usually interacting in space and time.

This study argues that, first, society remains an active agency in social dynamics, especially when choosing, using, and interpreting media or sharing information (Wagnsson & Barzanje, 2021). Second, media usage is related to the socio-cultural background that drives a person to use the media in a personal engagement (Triastuti, 2013). Therefore, the practice and the meaning of communication or media are related to the specific situation, time, or place -as the study showed that the use of media increases when a pandemic situation (Fuchs, 2020; Wiguna & Nuraeni, 2021), a conflict (Hänska & Bauchowitz, 2017), or a political escalation (B. Santoso & Djauhari, 2019) occurs. This study on the celebration of Independence Day during a pandemic will reveal patterns and social dynamics that are easily identified as mediatization research.

This study was conducted at Bumi Cimanggis Indah (BCI) Housing Complex, specifically at the 6th Neighborhood Association (Rukun Tetangga) in Depok, West Java Province. The researcher considered Depok which was included in the urban area (Setiadi, 2018), and the cluster of the first Covid-19 patient in Indonesia. BCI's residents which the majority are 30-45 years old are categorized as active-aged media users (Harahap, 2017). The researcher is interested in examining the Independence Day celebration at BCI for two reasons. First, the residents' communication is related to media use since 2015 with the existence of the WhatsApp Group. Second, the celebration of Independence Day becomes a residents' annual routine.

As a residential neighborhood, BCI RT 06 has 80 houses more or less. The average resident is a new family with two or three children aged from elementary school to high school. Economically, the residents are in the middle class with the majority working as private employees or civil servants. The residents form *dasawarga,* a group consisting of ten adjacent houses to organize incidental or routine activities. During the pandemic, the dasawarga take turns to send daily meals, buy medicine and vitamins, and take residents -who suffer from Covid-19 or have to self-isolate- to the hospital when they got worse.

Residents have many social activities such as visiting each other's homes, saving, or lending some money to others called *arisan* (Novita et al., 2018) and gymnastics groups for women, and also badminton, futsal, or bicycle as routine exercises for men. In 2016, one of the residents built a web-based application that can be accessed to find out environmental financial management reports. The application is used to check the history of payment of environmental contributions, income, expenses, and needs. In line with the increasing need for media use, in 2021 two internet service providers Biznet and Indihome open a network on BCI after previously only having FirstMedia.

Based on the explanation above, the purpose of this study is to examine online media activities as a form of cultural mediatization in the context of celebrating Indonesia's Independence Day. The researcher assumes online media activities have become a new form of celebration. At the same time, online activities can shift social values based on togetherness which are usually affirmed in face-to-face meetings.

Mediatization studies in the context of Independence Day celebrations have never been carried out, especially in Indonesia. Whereas, a previous study stated Indonesia has the highest levels of media adaption (Santoso, et al., 2020). As an annual and national routine, this mediatization study offers a novelty in the context of Independence Day celebrations and is expected to be developed in future communication studies.

METHODS

This study uses digital ethnography – a developmental method of ethnography (De Seta, 2020) – for two reasons. First, ethnography as a basic method is flexible for examining various social dynamics. Second, ethnography can be a tool for extracting information from different environments (Boellstorff et al., 2012). Therefore, ethnography can be applied to offline and online data-based media studies.

Using digital ethnography, this study aims to explore the meaning and experiences of informants through observations, interviews, and documentation of WhatsApp Group chats, quizzes, and online Ludo games. Researchers joined WhatsApp Groups and documented expressions or reactions

related to the practice of online celebration activities. The researcher then also conducted interviews with the informants who had been determined through a purposeful sampling technique. The researcher assesses that the purposeful technique is appropriate for the digital ethnographic method because it considers the role, experience, and active participation of informants (Creswell & Poth, 2017) in the context of this study, namely the online celebration of the 76th Indonesian Independence Day. The researcher chose informants who actively participated in social activities, took part in celebration competitions, and interacted in WhatsApp groups. Specifically, the researcher explains the interest in each informant profile as in TABLE 1 below. The researcher views that the informant's profile is capable enough to provide the information needed in the study. The profiles and descriptions of informants as seen in TABLE 1.

TABLE 1. Informants' Profile and Description

Informant	Gender	Age	Description
Informant-1	Male	33	Informant-1 is the winner of the online Ludo game for men category. Informant-1's child and wife also participated in the online quiz. Informant-1 is not only active in annual celebrations or social activities, but also a member of Bumi Cimanggis Indah biker group.
Informant-2	Female	32	Informant-2 is one of the dasawarga (a social group of ten houses) coordinators and is active in arisan (regular social gathering) activities. The researcher knows SA as a friendly and good initiative person to welcome new residents. As a dasawarga coordinator, Informant-2 provides information about social life or RT management to new residents. Informant-2 also invites and introduces new residents to RT's WhatsApp groups.
Informant-3	Male	41	Informant-3 is a person who is active in social activities. Informant-3 has always been the coordinator and manager of donation activities, whether there is a national disaster, regular donations every Friday for people around Bumi Cimanggis Indah, and also when one of the residents gets sick or got an accident.
Informant-4	Female	40	Informant-4 is an active member of the WhatsApp group and social activities. Informant-4 also actively invites or participates in social activities such as visiting sick or members who have just given birth. As one of the members who first resided since the beginning of RT 6 was formed, Informant-4 can explain and is experiencing the development also the social dynamic in Bumi Cimanggis Indah.
Informant-5	Female	34	Informant-5 is an active member of the WhatsApp group as Informant-5 sells cookies daily. Informant-5 also plays the online game during the Independence Day celebration and have some bad experience as Informant-5 does not read the information in real-time and then loses the game.

Informant-6	Female	35	Informant-6 actively uses WhatsApp Group to promote laundry business, sell various foods, and offer residents to join gymnastics or just hang out. Informant-6 also often offers services to buy residents various foods or goods when traveling. Informant-6's husband is Neighborhood Head start from 2021 up to now (2022).

The researcher argues that digital ethnography as the development method of ethnography must still reflect actual (offline) social dynamics. In other words, data from the online environment still requires an understanding of real people's lives (Pink et al., 2016). Thus, the meaning and narrative of digital ethnographic data remain based on knowledge from the socio-cultural aspects of actual people's lives. Therefore, the application of digital ethnography in this study is not limited to online data (from WhatsApp Group, quiz applications, or online Ludo games). However, the researcher still focuses on observing the reactions and extracting the history, meaning, and experiences of the informants. Then, the researcher completes, links, verifies, and combines it with online data.

The findings of this research apply very contextually. Saying that this study has no purpose to build a universally applicable theory. Rather, this study intends to draw conclusions based on authentic findings; which are findings following the context, experience, and meaning of the online Independence Day celebration from the perspective of the Bumi Cimanggis Indah RT 6 residents.

RESULTS AND DISCUSSION

The use of digital media to celebrate independence day implies three theoretical discussions. First, returning the function and definition of *media* to its broader original meaning. Second, strengthen the theoretical argument that mediatization is a media and communication practice that is related to the context and socio-cultural aspects. In this study, the context of society using the media is to strengthen group bonds, the value of togetherness, and harmony. Third, mediatization creates a transformation of social values or practices through the use of media and communication.

Previously, scholars defined media as any means of disseminating knowledge (Sorokin, 1947) or building culture (Fornäs & Kaun, 2011). Thus, artifacts, writings on clothes, and even conversations are also included in media understanding (Berger & Luckmann, 1967). However, the definition of media has been narrowed down to mass media (newspapers, TV, or radio) because in the 1960s the technology and mass media industry developed rapidly (Motta, 2005). Thus, scholarly discussions about media are more about the development of newspapers, TV, or radio.

The development of digital technology in 2000 made the function of communication tools increase (Hepp, 2019). People use communication tools not only to access mass media information, but also to transact, and manage the business, or health consultations. In other words, humans practice communication by utilizing the media to meet socio-cultural needs. Therefore, the definition of media returns to its original meaning, namely as any means that can organize or change communication (Krotz & Hepp, 2013).

In the context of the celebration of independence day in Bumi Cimanggis Indah, residents' activities in the media are not just about seeking or sharing information. However, residents as media users through online competitions

also experience social life which has the value of closeness, togetherness, unity, entertainment, competition, and harmony. The lives of other community groups do not necessarily use the media to get these social values. The use of media in Finland is precisely to create social fragmentation between supporters and haters of the shooting at a school (Jansson et al., 2013). Likewise, in a different social situation, such as the political context, the media in Indonesia is often used to spread issues of disintegration, conflict, and hate speech (Lim, 2017). This shows that media engagement is closely related to the social situation and cultural background of its users in their daily life (Triastuti, 2013).

Residents held a series of online celebrations of Indonesia's 76th Independence Day because it coincided with the Covid-19 pandemic which required social restrictions. Celebration activities consist of *twibbon* sharing, general knowledge quizzes via quizizz.com, and online Ludo games using the Ludo King application. Online quiz and ludo winners will be exempt from paying environmental dues for one to three months. Before Independence Day, the committee announced and coordinated the implementation of the celebration through the WhatsApp Group. Residents have two WhatsApp Groups, that are for the men's and women's groups. Both WhatsApp Groups have the same basic function as media to share information and keep togetherness. It means WhatsApp Group is not only a tool for the committee to send or seek information related to residents' administration needs. But also, in their daily conversation, residents use WhatsApp Group to maintain group ties and harmony by introducing new members, reminding social activities, wishing each other happy births, or sharing massage therapists and AC repairmen contacts.

Academic studies show that the social life of the Indonesian people upholds the value of harmony even though it appears in various meanings, forms, and social practices. Harmony underlies social communication which is maintained in the habit of greeting each other, *syukuran* (joint prayer as a form of gratitude), or social gathering (Kriyantono & McKenna, 2017). Harmony also appears in the form of local wisdom, *guyub rukun* (togetherness and harmony), which is then used by the government to direct people's attitudes. Yogyakarta Special Region of Communication and Information (Diskominfo DIY), for example, is implementing *guyub rukun* in a program *Socmed Agawe Guyub* to educate the public about the importance of positive internet behavior and understand the negative impact of the internet (Lotan, 2019). Diskominfo DIY then calls on the public to choose and share correct information through social media to create a friendly situation or minimal social problems.

This study assumes that *guyub* and *rukun* are also the values that form the social mechanism of the residents. The theoretical view states that the function of social mechanisms is as a horizon of meaning (Couldry & Hepp, 2013) that directs human behavior. In the daily lives of the residents of Bumi Cimanggis Indah, behavior that embodies the value of harmony can be seen in words that show empathy, provide information to whom need it, use humor to enliven interactions and foster intimacy, invite residents to do activities together, and not mentioning religious differences, physical deficiencies, or personal things that trigger social conflict.

In the context of the Independence Day celebration, residents used WhatsApp Group as shown in FIGURE 1 to share *twibbon* links, competition posters, participants' registration, organize, and provide technical instructions during



FIGURE 1. The committee shared the *twibbon* link via WhatsApp Group

the competition. The residents strive to create a group identity and an inclusive and equal atmosphere. Creating cultural identity and similarity are ways of forming and strengthening a community group. Thus, celebrations or symbols of group identity such as *twibbon* can be seen as a mechanism for the people of Bumi Cimanggis Indah -who have origins from various regions- to fuse personal identity into a new group bond. Scholars term group ties formed through digital logic as numerical inclusion (Passoth et al., 2014). This numerical inclusion is a new form of a social group created by new media technology, as in many online forums.

Twibbon as in FIGURE 2 is a form of online participation that can be uploaded and shared through social media -as in previous celebrations residents only shared photos or videos on social media. Twibbon is a new phenomenon that shows a person's participation in online activities. Twibbon -with the group's logo or name- implies a group identity as when someone shares it, he or she can be identified as a member of a community. Otherwise, one can feel socially alienated when not posting a *twibbon* as Informant-3 thinks:

> *"I saw my friends post twibbon as their WhatsApp, Instagram, or Facebook profile picture and know their social group. Some put up twibbons from offices, school alumni, and even social gathering groups. So, when I don't post twibbon, it's as if I don't belong to a social group" (Informant-3, August 2021).*

In addition to twibbon, other celebration activities are quizzes and an online Ludo game as its poster is shown in FIGURE 3. A few days earlier, the competition committee announced and list the participants via WhatsApp Group. The committee divided the residents into four groups; children ages 5-6 group, ages 7-9 group, mothers group, and fathers group. The winners appear automatically after the game or quiz ends. Anyone can join, comment, support, or not join any online game or quiz.



FIGURE 2. Residents' *twibbon* for 76th Indonesia Independence Day



FIGURE 3. Online quiz and ludo game poster

As with any online media, scholars state that people can interact without the boundaries of space, time, and personal freedom. In other words, there is the ease of creating, joining or leaving social groups in an online environment. Scholars term this situation as a *crystallization* (Wohn & Bowe, 2014), where people can search and build knowledge on any social network in an online environment. Crystallization in BCI's independence day celebration implies several things. First, group ties become weak as any residents can join or not participate in any online activities. People are free to opt out of online celebrations because there are no administrative or social consequences. However, second, the ease of creating and disseminating group identity gave rise to the *fear of missing out* on some people (Alutaybi et al., 2020). That is, there is a potential for feeling alienated or not accepted in a social group when a person does not have a symbol of group identity.

Successful interactions or activities in online media require some social and technological support. On the day of the celebration, the competition several times encountered problems due to poor internet networks or technical rules that the participants did not understand. Some residents experience technical problems that may be caused by limitations in the type of device, memory capacity, or internet network. Other participants also didn't register because they didn't read the information on the WhatsApp Group, missed the ludo game because they couldn't join, and even the committee had to repeat the quiz because in the last seconds the network deteriorated. The committee also made an additional round because some residents had not registered or could not join the Ludo game. One of the residents of Informant-1 expressed his disappointment because of the internet network problems that disrupted the game.

> *"My wife has won first place in the online quiz. But towards the end, the internet committee went down so the quiz had to be repeated. It turns out a quiz repeats and shuffles the same questions. As a result, participants who previously lost already knew the answer. Because of the repetition of the quiz my wife finally lost" (Informant-1, August 2021).*

In addition to network problems, the category of games for the mothers' group and children's group experienced miscommunication and technical problems. Informant H, for example, could not join so he was left behind in the ludo game in the final round. Informant H asked for a repeat, but because the game has started and ended automatically, the ludo application automatically announced the winner. Informant-5 protested in WhatsApp Group:

> *"Repeat it please, my child is crying. Oh, how is this? I can protest, can't I? In the long preliminary round, I waited for people (to join). Now*

(in final time) they immediately (left my child and) play just like that" (Informant-5 on WhatsApp conversation, August 2021).

Another technical obstacle was expressed by Informant 4 in WhatsApp Group when he knew the quiz questions for 5-year-olds so quickly. Informant 4 even joked that it was the parents of the child participants who took the quiz. Informant-3 says:

"Mi, that game timer for 5 years old category is so fast 😅🙈 They who join the game are their mother or father 😅😅😅 the timer is ended right after finished to read 😅😅😅🙈 🙈🙈" (Informant-3 on WhatsApp conversation, August 2021).

The obstacles in the women's WhatsApp Group did not happen to the men's WhatsApp Group. First, men make another smaller WhatsApp Group consisting of one room game group long before starting the game. Second, these smaller WhatsApp groups made coordination and unclear game rules communicated in advance. Meanwhile, on the women's WhatsApp Group many of the conversations were too frequent. Thus, some messages sometimes are skipped or unread. In addition, the timing of the delivery of information about the game that is forwarded to the women's WhatsApp Group is too close to the start of the game. So, women who do not check WhatsApp Group are left behind in online games that are held in groups. This is as explained by Informant-4:

"I often don't read messages because the conversations on WhatsApp Group are going on and on with each other. And we are not connected to phones all the time. It is like, if I don't hold my phone for a while, I can miss some information. Some just missed the Ludo game because they didn't know that the link room had been shared and my group had started it" (Informant-4, August 2021)

The problems during the celebration above indicate some literacy gaps. Some residents do not understand that the logic of digital media should be timely, unrepeatable, and automated. Previous research noted the limitations of media infrastructure and digital technology commonly found in rural areas (Purbo, 2017). However, this study also found these limitations or gaps in urban areas. This shows that media practice in a mediatized environment is not only related to the place of the user. Whereas, media practice also involves age, economic level, needs, or daily activities.

Mediatization in celebration of Independence Day: The Transformation

Mediatization is a *meta-process* that takes a long time as it relates to various aspects of social, communication practices, and media (Krotz, 2017). Mediatization is also related to socio-cultural transformation. Therefore, mediatization allows a shift or the creation of some new socio-cultural values. For example, scholars previously researched the game of chess that turned into an online mode has changed the rules and practices of its users (Hjarvard, 2014). Likewise, this study also found some changes in the value and meaning of games and social practices of the Independence Day celebration at BCI.

Previously, residents joined the WhatsApp Group in 2015. This means that residents have been accustomed to communicating and socializing through online media groups long before the celebration. Informant-6 explains the use of media technology for environmental financial management.

"Since 2016, RT's financial

management has been in digital form in the form of a web. Anyone can access and know the history of paying environmental fees, who other residents have or have not paid, the amount of income, expenses, even residents' needs, and complaints can be traced on the website" (Informant-6, August 2021).

Meta-process in mediatization also occurs as offline activities are transformed into online mode due to digital technology that has been growing rapidly -besides pandemic situations that restrict direct interactions. In the context of games, the transformation from an offline to an online environment also changes several elements, such as the rules and the value (Fornäs & Kaun, 2011). Therefore, mediatization in the online BCI celebration appears in several transformations. Technically, the transformation of the rules includes the type of game, method of game, main source, facility, player or actors, identity, segmentation, place and time, and winner announcement as shown in TABLE 2.

Regarding the types of games, before the pandemic, the Independence Day celebrations were enlivened by various activities that required physical presence as shown in FIGURE 4, such as badminton competitions, feasts, moving



FIGURE 4. Offline celebration before the pandemic

ball competitions, marbles running competitions, eating crackers, and bazaars. Physical presence in the sense of being in the same space and time shows the value of togetherness in an offline situation. However, in online interaction -such as online games-, togetherness is represented in terms of online presence and participation.

Independence Day celebration becomes a moment for residents to meet face to face and get to know each other more personally in the same place and time. However, in online interaction, the closeness of a person is finally represented in the form of mutual *tagging***,** reciprocal comments, or chats. Whereas, studies show that a person's character can be different in a digital and real environment (Banicki, 2017). That is, a person can be friendly in real interactions but not responsive or interactive in digital

TABLE 2. Practices of mediatization in celebration of Independence Day

Element	Conventional	Mediatized
Type of game or activity	Physical (offline)	Online
Method/activity of the game	Face to face	Online
Main source	Skill, compactness, or body strength	Media, internet
Facility	Equipment	Media, internet
Player or actor	Individual or group	Account
Identity	Identified or verified	Anonym or unverified account
Segmentation	Identified or verified	Unverified account
Place & Time	Limited	Flexible
Winner announcement	Manual	Automatic, realtime

conversations. Likewise, the researcher observed that some residents who actively commented in conversations in WhatsApp groups were not very active in social activities and even rarely greeted them when they met face-to-face.

The resident tries to create a friendly and harmonious atmosphere in the interaction with the online media (WhatsApp or online games). They then inclusively offer to all resident members to participate in joint activities. The researcher observes these social processes as residents' mechanisms to construct guyub rukun in digital or offline environments.

Informant-2 says:

> *"Usually new residents will be invited to WhatsApp Group. Even though they are familiar with the WhatsApp Group, they may have never met face to face. So, there are residents who pass in front of the house, but we don't know their names even though they are already joking with each other on WhatsApp Group. Well, that's where the importance of direct gathering events, one of which is in the moment of celebrating Independence Day" (Informant-2, August 2021)*

Residents also place offline interactions as a substantial medium to establish social closeness. Scholar argues that in offline or face-to-face communication, participants will exchange texts in non-material forms, in addition to documented material forms. Those non-material texts store the core or fundamentals of communication through body gestures, facial expressions, or behavior (Subijanto, 2020). The complexity of the message in direct interaction then creates deep feelings and concerns in the relationship. That is why, the researcher argues, rural communities that still have a lot of offline activities have strong group ties.

Offline games require skill, strength, or physical cohesiveness. While the main source of online games is the media and the internet. Online games that usually use applications also provide all the facilities. So, players do not need to provide boards, dice, or pawns when using the Ludo King application. This is certainly different in offline games, where residents need facilities and infrastructure such as fields, nets, shuttlecocks, shoes for badminton or rope games, crackers, and poles in cracker-eating competitions.

Physically playing offline makes players easy to identify. Therefore, offline games require segmentation to run fairly. This means that players who are 5 years old will certainly not compete with 10-year-olds. As badminton competition for women is certainly distinguished from male players because of different physical conditions.

However, in online games, the player's identity is only known from the account profile as in FIGURE 5, which incidentally can be manipulated. It could be, that the account whose profile reads 5 years old is operated by his parents. That is why the study findings show the doubts of one of the informants regarding the operator of a quiz account for children aged 5 years. According to the informant, the questions that players have to read with the time to answer the quiz are very short. In other words, a 5-year-old can't be able to read questions so quickly. Therefore, this article criticizes the age or gender segmentation made by the online competition committee at Bumi Cimanggis Indah as a form of misunderstanding about how digital games work. In other words, anyone can operate online games with an account that has been created in such a way.

The identity of online players is only known through the account.



FIGURE 5. The identity of the online player is only known through the account

Regarding place and time, offline games have limitations. The game of badminton, for example, requires a spacious place in the morning or evening when there is not much wind. Likewise, running competitions with marbles for children are also more likely to be carried out in the morning when the weather is sunny. Some offline games even require a special place, for example, they must be spacious, require water flow, or are indoors. This is different from the implementation of online competitions which can be done from anywhere and anytime according to the agreement. Playing Ludo online can also be while eating or in the middle of the night.

Interestingly, the announcement of the winner in some offline competitions is usually done manually. For example, the recording of badminton scores or a cracker-eating competition requires the direct observation of the jury. However, the online game application automatically displays the winner's account name immediately after the game is over as in FIGURE 6. Therefore, all players must follow the game when it starts.

The winners of the online game appear automatically in applications. The use of online games is also more practical and flexible. In addition, the online game requires an understanding of media logic that explains how media works (Švelch, 2020). The absence or lack of understanding of media logic will cause problems as happened in Bumi Cimanggis Indah when some residents



FIGURE 6. The winners in the online game appear automatically in the application

do not understand how to create an online Ludo account, how to join a game, or miss an ongoing game.

Related to digital transformation in the context of media logic and winning the games, the researcher observed that residents already know the manipulative nature of online games. Some residents have raised protests and suspicions that children can't win several competitions in a very short time. However, the resident still acknowledges and accepts the competition's result or winner. This is because the value of the online games at Bumi Cimanggis Indah is not for competition. The community together interprets the games as a symbol of togetherness, harmony, and entertainment. Of course, this is also an implementation of Indonesian national values which stand on the phrase *Bhinneka Tunggal Ika* (Nurhayati et al., 2021). That is, the Indonesian nation upholds the value of unity and harmony above cultural diversity.

The practice of mediatization in the context of online games at Bumi Cimanggis Indah is also a meta-process as the running of online games involves the support of social aspects, such as the routine of celebrating independence every

year, the establishment of WhatsApp Group as a communication forum for members over the previous six years, and digital literacy that enables residents to operate gadgets, and the economic ability of members to buy gadgets.

Referring to meta-process, the existence of various aspects and social complexities in society makes the forms and processes of mediatization contextual in each group. For example, smartphone use is more for some groups of women in India because they are tied to domestic work. However, the findings of this study show that men are more able to operate the media because the majority work in the field of information technology. Meanwhile, women are mostly housewives or work in the education, health, and administration sectors.

The explanation above is related to the transformation in the value and practice of the game from offline to online. Offline games show the value of intelligence, a lot of knowledge, dexterity, and mental or physical strength of a person. While online games also represent a person's ability to have sophisticated devices and skills to operate technology. It means that an online game winner can be associated with having a sufficient economic level because he can have a sophisticated device. Similarly, a person can be said to be modern, literate, or educated because he can use sophisticated digital media.

The transformation of media usage, social values, and celebration practices at BCI can be different in other societies. This is because each society negotiates and agrees on the socio-cultural dynamics in their respective environments in a certain way. Thus, this mediatization study shows that people can respond to, construct, and utilize media in specific and different ways.

CONCLUSION

In the interrelation between society and the media, people have an active role in utilizing the media. In other words, the media is a technological tool that cannot communicate or create meaning. The social and cultural context then creates the practice, value, or meaning of the media. Theoretically related to the fragmentation of socio-centric and media-centric approaches, this research strengthens the argument that in the development of such a massive and modern media, people still have the authority to use media according to their respective socio-cultural contexts.

Mediatization situation is also not only related to media development. However, mediatization in people's daily lives involves various social elements. Thus, the implementation of knowledge, discourse, or policies that aim to change social practice requires a long and integrated research process and approach. Including, changing communication practices and the use of new media will require technological support, social infrastructure, and literacy.

The researcher suggests that further mediatization studies can be carried out in various situations and social contexts. The researcher underlines that the existence of a socio-cultural context creates different processes and forms of mediatization in each social environment. The researcher also found that there are still gaps in literacy and digital infrastructure in some societies which will later become challenges and opportunities for mediatization research. The researcher believes that social and cultural diversity in Indonesia will develop many findings that enrich knowledge in the study of communication, media, and mediatization.

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Chance and Hindrance for Elders Toward Digital Inclusion : A Literature Review

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Abstract: *The number of older adults is significantly increasing globally. In Indonesia, the elderly represent a growing large proportion of the population. They form a thriving market for commercial products and services in this sense. On the other hand, the development of Information and Communication Technology (ICT) has transformed people's daily lives. The ability to use ICT is considered a prerequisite of the "Information Society." However, the role of ICT in determining the quality of life (QOL) of the elderly has received less attention from existing studies and focuses more on medical technology. By reviewing and synthesizing the previous 20 kinds of literature between 2017-2022, this paper aims to examine the possibilities of the internet and ICT to improve the quality of life of the elderly and contribute to their social inclusion. This study found that using ICT and the internet reduces their loneliness and social isolation, increasing self-control, providing social support and leisure, and integrating them into society. In the process of adopting ICT and the internet, the elderly have barriers intrapersonal, interpersonally, structurally, and functionally.*

Keywords: *internet, ICT, elderly, digital media, inclusion*

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INTRODUCTION

The development of information and communication technologies (ICT) has transformed everyday human life and has changed many aspects, such as education, business, and communication. Communication and marketing effectiveness has also increased using digital technology and the Internet (Rahmat, 2021). Using a typewriter is a prerequisite of the "information society." In the 20th century, developed and developing countries underwent a demographic transition caused by reduced fertility and increased life expectancy. As a result, the number of elderly residents has increased significantly. According to the United Nations (UN), the world's population is over 65 years old and is greater than the population of children under the age of five in 2018 (BBC, 2019). As the aging population increases, the class gets higher priorities in many countries' policy agendas.

In Indonesia itself, some phenomena decrease mortality and birth rates. Indonesia's age-old structure has shifted from that previously dominated by young people to old (Bappenas, 2019). As a form of government attention, May 29th, every year. It is commemorated as a national elderly (elderly) day. Welfare for the elderly is also guaranteed by the 1998 regulation of the no.13 legislation on the interest of the elderly. And associated with the ICT, viewed as a tool and media to ensure the well-being of the elderly to reduce marginalization, loneliness, and differences between generations. The old age should have access to ICT, including its benefits and benefits.

Given the increased ICT use in daily

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life, it is essential to understand the role of the Internet in improving the quality of life of the elderly population. However, much of the research focuses on youth viewed as the more active Internet users. Studies that see links between older generations and the Internet still need to be improved. Kim (2008) studies Internet users from the elderly and summarizes the five related themes: motivation and barriers to computer use by the elderly, the influence of age-based differences in the learning and use of computers, the instructional design itself, the attitudes and benefits of typewriter use, and the use of the Internet by the elderly. The findings suggest that parents use the Internet to communicate with family and friends, make new friendships or maintain old social contacts, follow the news, collect information about goods and services, look for health information, shop online, conduct banking transactions, and engage in recreational activities.

Quality of life is a multidimensional concept that includes a subjective and objective appreciation of a person's life situation in the social and economic context of the environment (Phillips et al., 2010). The factors that determine the quality of life in old age vary. According to the findings of some previous studies, in general, the quality of life of older persons is associated with good health, functional capacities, personal control, social participation, intergenerational relationships, the availability of friends and social support, and economic, social status (Walker & Mollenkopf, 2007). Technology's role in determining older people's quality of life needs more attention from existing studies and is focused on medical technology (Xie, 2007). With an approach to the diffusion theory of innovation (Rogers, 2010), it is hoped that the review of some studies can evaluate how communication processes that are in strategy for innovation, the Internet and new technologies, can be adopted by the elderly. Based on the above background, the issue of the paper is how the Internet and tik can be used to improve the quality of life for the elderly and support their digital inclusion. By doing a literature review and previous synthetic studies, the paper was intended to review Internet and tic possibilities (opportunities and obstacles) to improve the quality of life, especially in Indonesia, and contribute to their social inclusion.

The Indonesian's ICT use reached its momentum during the covid-19 pandemic. Public mobility and limited face-to-face interaction cause massively switching to digital devices. This condition also has an impact on the elderly class. The societies born before the age of digital technology have come to adapt to interfaced patterns based on the Internet. Based on Survei Sosial Ekonomi Nasional (Susenas) from Badan Pusat Statistik (BPS) in 2021, 14.1 percent of Indonesia's population already have Internet access. This figure has increased significantly over previous years.



FIGURE 1: Increasing percentage of the country's individual who has ICR access by type of facility (2017-2021) (BPS, 2021)

From Figure 1, it is seen that the uptake of new technology (mobile) by the elderly is increasing in support of internet use as the era of the industry 4.0 revolution in the country. This increase is affected by individual and social factors. Individually, mobile ICT makes it easier

for the elderly to care for their needs and thus encourages them to learn how to use the ICT and access the Internet—socially, changing tools and pre-devices to digital 'forces' the elderly to be adaptive. The elderly presentations of internet and mobile users are also affected by household expenses. Increased household expenditures encourage increasing percentages of elderly internet users (Olphert et al., 2005).

Yet, the proportion of individuals who use the internet according to age groups shows a striking contrast between Indonesia's young and old generations.

Figure 2 shows a considerable percentage of young and old Internet users despite an increase from 2017 to 2019 from each age group. The ministry of communications and information of Indonesia also notes that the level of technology absorption and internet use for the elderly is low in rural areas. Being lagging in digital society makes the elderly a target of harmful content in digital media, such as fraud and spreading hoaxes (Supianto, 2021).

The digital disparity (digital divide) can be defined as differences in magnetic access and use in different social environments. Associated with the Internet, Castells and Cardoso (1996) describes it as a divide between the net for the rich and the poor. The organization for economic cooperation and development (OECD) conceptualizes digital gaps as gaps between individuals, home economics, and geographical areas with different social and economic levels associated with their opportunities to access ICT and internet uses for various activities (OECD, 2011). The digital disparity is also related to digital native and digital contributions. A young population that entered the digital native group has different characteristics of behavior and attitudes from the digital innovations born in the industrial age (Kurt et al., 2013). Digital innovations need to gain a digital characteristic native to dissolve a concession between the two.

Studies on internet use have focused mainly on regional and demographic variables and the regional service price difference according to the area, influencing the decision to install the internet in a household (Chaudhuri et al., 2005). Another study of 14 countries in Europe also saw that inequality exists based on individual variables in internet use (Demoussis & Giannakopoulos, 2006). A study involving socio-demographic factors also concluded that internet use might decline with age (Lera-López et al., 2009).

Some literature also deals with the relationship between Internet use with quantitative data and aspects related to the scope and scope of the elderly using the Internet (Loges & Jung, 2001). Some studies indicate a difference in Internet use between people in metropolitan and nonmetropolitan areas (Mills & Whitacre, 2003). A study also found that the difference between Internet users and non-users was work-related and age, not

Kelompok Umur	Proporsi Individu Yang Menggunakan Internet Menurut Kelompok Umur (Persen)		
	2017	2018	2019
>15	18,06	22,42	31,23
15-24	68,93	77,05	83,58
25-64	28,85	38,11	46,83
65+	1,83	3,97	5,32

FIGURE 2: Proportion of internet users in Indonesia by age groups (BPS, 2019)

gender or race (Rice & Katz, 2003). Ono and Zavodny's research (2007) found differences in Internet access to people in the United States, Sweden, Japan, South Korea, and Singapore because of gender, age, education, and income factors. A critical aspect of Internet use involving older people is a combination of such factors as lower Internet use skills among older people (Demunter, 2005; Hunsaker & Hargittai, 2018), the needs and benefits also felt lower among the aged ones (OECD, 2011) and the attitudes and lifestyles associated with different age groups (Chaudhuri et al., 2005).

Many studies focus on digital gaps between those who have access to the benefits of digital technology and those who do not. Norris (2001) indicates that there are some kinds of digital gaps: global gaps, which refer to the disparity of Internet access between the industrialized and developing communities; The social gap, which refers to the gap between the 'wealth of information' groups and 'lack of information' in every country; And finally the democratic gap, between those who do it and those who do not use digital resources to engage in the public interest.

Many studies in various countries have shown that older people are more likely to be digitally isolated than younger ones, such as Tatnall & Lepa (2003) and Holt & Morrell (2002). Although the elderly today are less represented among Internet users, they also seem to be the fastest-growing user group. It looks like data from the statistical center indicates an increase in the number of older people who access the Internet and use digital cellular technology (BPS, 2021). It is a barrier to Internet access and digital technology.

But some studies have found that significant numbers of older people, such as Fox (2001), refuse to use digital technology. Suppose the elderly want to reap the benefits of the information community, and the people benefit from the social and economic inclusion of the elderly. In that case, it is essential to understand the factors of their refusal to engage with digital technology. So that scholars and industry leaders, and policymakers can understand how this resistance can be overcome. Five factors inhibit the use of the Internet by older people: costs and economics; Demographics and social; The need for content and information; Skills and abilities; Disability; And motivations and attitudes ((Olphert et al., 2005)).

In the diffusion of innovation theory, Rogers (1998) discussed how, along with the development of The Times, there are various innovations in many areas, and diffuse to achieve society. Innovation is an activity, object, or idea that has a novelty. Novelty itself is individual, meaning is judged anew by personal reactions. Diffusion is communicating an innovation through a communication channel to society members during a specific time (Rogers, 2010). It can also be interpreted as a form of communication with a new idea (Rizal, 2012). The diffusion of innovation is not based solely on the product of the four interlaced elements of innovation, communication channels, time, and social systems (Rogers, 2010).

Innovation is a context covering behavior changes (Suwarno, 2008). Different innovations would require various diffusion efforts. Characteristics of innovation to explain the level of adoption include perseverance, perseverance, compatibility, observability, and trialability. At the same time, communication channels are links that communicators use to convey messages to communion (Rogers, 2010). Communication channels can be mass media or interpersonal communication.

As for time, according to Rogers (2010), it could be measured by the five-

stage process of knowledge, persuasion, decision, decision, discovery, and discovery. Finally, social systems are linked units engaged in solving problems and achieving a common goal. At the same time, social systems are individuals, informal groups, organizations, or subsystems. Social systems are at the point where innovation can diffuse.

The diffusion theory of innovation sees that the diffusion process of creation runs through a predictable model. Some people will adopt innovation as soon as they know about it, and some need more time to adapt. Inside a self-sustaining social system are fickle leaders and change agents that define the adoption process of innovation.

By data, the number of older people has increased significantly, meaning to have the potential as a target for developing the policy and industry of information technology. Using the framework of the diffusion theory of innovation, researchers are trying to assess the opportunities and barriers to the involvement of older populations in the digital world from previous studies.

METHOD

To analyze the Internet and Internet opportunities and barriers to improving quality of life and contributing to the social inclusion of older people, authors use review literature on previous studies. Galle et al. (1996) argued that literature reviews play a role in curbing research issues, getting methodological insights, avoiding fruitless approaches, identifying recommendations that could be used for further research, and finding support for the grounded theory. The stage literature review (Cooper, 1984) was formulating the problem, data collection, data evaluation, analysis and interpretation, and presentation.

The literature analyzed in this study analyses the use of tic and the Internet on the elderly. It is used in communication, education, psychology, health, and social services disciplines. The articles you seek are those who speak English and Indonesian with keywords, information and communication technology, ICT, elderly, elderly, quality of life, quality of life, Internet, computer, and computer. The search came in May 2022 using a Google scholar search engine for an article from 2007-2022. A total of 210 accessible articles studied the use of tic and the Internet on the quality of life for the elderly. As for this study, 20 papers have been reviewed after selecting some unqualified articles.

TABLE 1. The identity of the selected literature

No	Title of Manuscript	Journal	Year	Author
1	Are older adults networked individuals? Insight from East Yorkers' network structure, relational autonomy, and digital media use	Information, Communication & Society	2018	Hua Wang
2	Digital Inclusion in Older Adults: A Comparison Between Face-to-Face and Blended Digital Literacy Workshop	Frontiers	2018	Claudia I. Martinez-Alcala, et al.
3	Media-Based Leisure and Wellbeing: A Study of Older Internet Users	Leisure Studies	2020	Vera Gallistl & Galit Nimrod
4	Older adults' online social engagement and social capital: the moderating role of internet skills	Information, Communication & Society	2020	Minh Hao Nguyen, et al.
5	Reflective and Reflexive Stress Responses of Older Adults to Three Gaming Experiences in Relation to Their Cognitive Abilities: Mixed Methods Crossover Study	Journal of Medical Internet Research	2020	Najmeh Khalili-Mahani, et al.

No	Title of Manuscript	Journal	Year	Author
6	Dividing the Grey Divide: Deconstructing Myths About Older Adults' Online Activities, Skills, and Attitudes	American Behavioral Scientist	2018	Anabel Quan-Haase, et al.
7	Technophobia among older Internet users	Educational Gerontology	2018	Galit Nimrod
8	High-speed broadband availability, Internet activity among older people, quality of life, and loneliness	New Media & Society	2022	Gretta Mohan & Sean Lyons
9	Effects of Virtual Reality Sessions on the Quality of Life, Happiness, and Functional Fitness among the Older People: A Randomized Controlled Trial from Taiwan	Computer Methods and Programs in Biomedicine	2021	Diana Barsasella et al.
10	Connected Seniors: How Older Adults in East York Exchange Social Support Online and Offline	Information, Communication & Society	2017	Anabel Quan-Haase, et al.
11	'Borrowed access'-the struggle of older persons for digital participation	International Journal of Lifelong Education	2018	Linda Reneland-Forsman
12	Unsung helpers: older adults as a source of digital media support for their peers	The Communication Review	2020	Amanda Hunsaker, et al.
13	Internet Use Among Older Europeans: an Analysis Based on SHARE Data	Universal Access in the Information Society	2018	Ronny König, et al.
14	A Double Burden of Exclusion? Digital and Social Exclusion of Older Adults in Times of Covid-19	The Journals of Gerontology	2021	Alexander Siefert, et al.
15	Using communication and visualization technologies with senior citizens to facilitate cultural access and self-improvement	Computers in Human Behavior	2017	Maria Dolores Meneses Fernandez, et al.
16	The Use and Acceptance of ICT by Senior Citizens: a Comparison of Technology Acceptance Model (TAM) for Elderly and Young Adults	Universal Access in the Information Society	2020	Hacer Guner & Cengiz Acarturk
17	Teaching digital literacy skills to the elderly using a social network with linear navigation: A case study in a rural area	International Journal of Human-Computer Studies	2018	Diana Castilla, et al.
18	Does Mobile Internet Use Affect the Loneliness of Older Chinese Adults? An Instrumental Variable Quantile Analysis	International Journal of Environmental Research and Public Health	2022	Zenghua Guo and Boyu Zhu
19	Internet Use, Electronic Health Literacy, and Hypertension Control Among the Elderly at an Urban Primary Care Center in Thailand: a Cross-Sectional Study	International Journal of Environmental Research and Public Health	2021	Auswin Rojanasumapong, et al.
20	Old Dogs, New Clicks: Digital Inequality in Skills and Uses among Older Adults	Canadian Journal of Communication	2017	Eszter Hargittai & Kerry Dobsransky

RESULTS AND DISCUSSIONS

Opportunity

Innovation

Among the motivations for older people's use of the Internet and digital media is entertainment. A study was done by Gallistl and Nimrod (2020) to explore the digital media repertoire of recreation and how it relates to the welfare of Internet users in the elderly. Through a data survey of 10,527 Internet users over 60 years of age from 7 countries (Austria, Canada, Denmark, Israel, Holland, Romania, and Spain), researchers have been able to identify four groups of Internet users based on their leisure activities through digital media: innovative traditionalists, entertainment seekers, selective content, and eclectic media users. These classifications are affected

by the background characteristics and the respondents' free time preferences. Miscellaneous media users tend to have a lower level of life satisfaction.

Another study by Khalili-Mahani et al. (2020) suggests that some older ones use the ICR digital games to release stress. The study was set against the coveted health trends, especially for older people's rehabilitation. Experimental methods have shown that playing digital games does not stress elderly participants. Some genre games have the potential for cognitive and physical stimulation of the elderly.

Digital technology provides the opportunity to increase senior well-being, according to a study done by maria Dolores Meneses Fernandez et al. (2017). Researchers are exploring the social impact and benefits of using digital visualization technologies such as augmented reality (AR), virtual reality (VR), and quick response codes. The research is focused on the potential benefits of digital technology and how older people respond. The study has provided evidence that senior citizens are more likely to be interested in using digital technology to meet their personal needs, so they are interested in learning. Senior citizens use ICT to search for information, communicate with others, and entertain.

Hacer Guner (2020) conducted a comparative study of the use and acceptance of tik by the elderly and youth in Turkey. The study showed surveys of 232 elderly pilgrims (60-96 years of age) and 235 young adults (19-40). Research findings suggest that parents and young adults use a typewriter similarly. It is coupled with the need for older citizens for more help, encouragement, and interface design. The study aims to increase awareness of the need for and importance of more senior citizens using ICT.

Channel of Communication

Martinez-Alcala et al. (2018) run a workshop to improve the digital competence of the elderly in Mexico. The study involved 98 older adults aged 60 and older. Digital literacy increases after workshops about easier use, perceived benefits, attitudes toward service, and intentions to use. These results indicate that older people can learn and acquire digital literacy skills as long as they have the strong motivation or know the functional benefits of ICT.

In 2022, Mohan & Lyons examined Internet use patterns and psychosocial results for over 3500 people over 50 years of age in Ireland. Internet use patterns among the elderly are supported by high-speed broadbands indicated by higher reported home Internet access levels, greater Internet use frequency, and more Internet activity involvement. Researchers found a higher quality of life among web-based applications such as email and video calls. The researcher also found evidence that less loneliness is felt among the user of this application.

Social Systems

Still associated with social networking, Nguyen et al. (2022) studied the relationship between elderly online social engagement and social capital in the Netherlands. Surveys show that older adults who engage more frequently in certain online social activities (such as asking questions on social media, seeing family photos, or others) enjoy more considerable social capital, both online and offline context, than those who do less frequently. Skills at using the Internet contribute to the linkup between online social engagement and social capital. Older people with excellent Internet skills benefit greatly from online social activities. Tick use by the elderly also reflects their offline life and vice versa. They want a virtual social space where

they can discuss certain things and share with group members of the same interest. Video-mediated communication for the elderly can enable them to present themselves using digital media (Palupi, 2019) selectively.

Quan-Haase (2017) examined how the elderly in Toronto, East York, Canada, mobilize social support with and without digital media. Through interviews, researchers found that digital media is helping older people mobilize social support and nurture and strengthen existing relationships with geographically and far-off contacts. Maintaining these relationships is essential for individuals and members of their networks of limited mobility because of age and health factors. When older people begin to use digital media, they regularly make it a part of their lives, spending together by telephone to maintain existing relationships but not to develop new ones. The study also found that older people view social support exchanged via digital media as tangible, unmitigated support instead of meaningless relational contact. Older people use digital media to protect friendships. They also use it for coordination, maintaining ties, and engaging in casual conversation. The study also suggests that learning to use an ICT is a form of social support that provides opportunities to strengthen the networks of the elderly.

For parts of Asia, Guo & Zhu (2022) conducted research to test whether mobile Internet use affects loneliness in China. Studies indicate that loneliness on the Internet is 33.1 percent lower than that of a parent who is not. Heterogeneity in the effects of mobile Internet use is found in loneliness among the aged, educational, and marital status. The use of Internet phones is having a lonely impact on 60-70 - year - old, those with lower levels of education, and senior couples. Quantile regression analysis suggests that high levels of loneliness in older adults benefit from mobile Internet use. Further mediation analysis indicates that using the Internet cell can improve parent and child relationships, increase offline interaction with children, and reduce the load of children of the elderly directly to support them offline. These findings point to potential Internet use mechanisms to reduce parents' loneliness.

Barsasella et al. (2021) studied virtual reality's effects on the quality of life, happiness, and physical fitness among Taiwanese seniors. With experimental methods with 60 participants from the college's senior center. The results of this experiment suggest that the quality of life and happiness increases significantly in the intervention group compared with the control group. Diana concludes that virtual reality sessions can potentially affect the well-being and well-being of the functional elderly and support healthy and active aging.

Related to health services in Southeast Asia, a study from Rojanasumpong et al. (2021) explored the relationship between Internet use and electronic health literacy among seniors over 60 years of age in Thailand and hypertension. A cross-sectional survey was conducted at the clinic in Chiang Mai, Thailand. 50.9% of the respondents are Internet users. 37 of the 56 classified participants have high electronic health literacy. Research shows insufficient evidence to support a link between Internet use and hypertensive control. This creates new opportunities for education and e-health interventions for future Thai seniors.

A study by Hunsaker et al. (2020) gives a different picture of the elderly group. This group is not people who know nothing about technology. The use of ICT taking by the elderly, according to what this study has found, is effective because of support from their fellow seniors.

Based on interviews conducted in four countries, there is both mutual and mutual support given by senior citizens when using ICT, especially when experiencing technical difficulties.

Obstacles

Innovation

Digital studies of dividends point to a gap between senior users and younger ones by treating the elderly as homogeneous groups. This needs to include the differences in digital skills and media use. Quan-Haase et al. (2018) interviewed 41 older people over 65 in East York, Toronto, to develop a typology of elderly non-digital media users. Researchers found a nonlinear relationship between the skill level and online involvement of older adults. The story of digital skills does not affect respondents' involvement or online activities. They remain involved in online activities despite limited skills; some want to learn while using digital media.

Galit Nimrod (2018) presents a term of technophobia among older people: fear of modern technology or discomfort with modern technology. It can limit the online activities of elderly Internet users and the benefits they receive. The literature on your technophobia then focuses on non-users and neglects older individuals who already use sophisticated technology. Galit's research was done through an online survey of 537 Internet users aged 60 and above to explore the extent of the technophobia restricting the online activities of older adults. The results of this study indicate various levels of technophobia between the user and significant connections between the technophobia and the pattern of internet use, including the type and complexity of use. It also relates to the user's education level, health perception, and well-being. People who have technophobia tend to be less content with their lives. Galit concludes that technophobia plays a role in digital gaps among older people.

The study of Reneland-Forsman (2018) examines older people's involvement with interfaces as one of the most critical ways to achieve social inclusion. By conducting interviews with 18 men and women regarding their daily interactions with digital interfaces. Interviews indicate that older people use knowledge from social networks or previous workplace contacts to access digital technology and practice. Knowledge limitation and acceptance of digital lifestyles are a source of fragility that endangers social inclusion for older people who are both autonomous and active participants in society (digital).

Channel of communication

Regarding digital skills, Castilla et al. (2018) are doing a study on digital literacy for the elderly in the villages. Older people living in rural areas face telecommunication infrastructure obstacles that increase their difficulty accessing ICT. These populations also tend to have traditional learning modes based on linear information models such as textbooks, their ignorance of the internet can become an inclusive digital barrier. With training and teaching, urgent seniors positively respond to the digital type. One of the mental connections is the emergence of a fear of using ICT, damaging a computer, or feeling stupid. Mastery of ICT can ultimately boost the confidence of the elderly.

Social systems

The findings suggest concerns about the older people's position as the group that remains within the network. Hua Wang (2018) researches to explore whether older groups belong to individual networking. So far, in the literature, personal networks refer to young internet users. There is a fear that older adults must adapt to this networking

individualism. Using a data interview of 41 seniors in the East York region of Toronto, Wang analyzed the structure of social networks, relational autonomy, and digital media use. The study found three spectra of networking individualism among older people: net-connected individuals, socially disconnected but not networked individuals, and socially restrictive individuals. Digital media use is not enough to get a person into a networked individual, as most of East York's residents integrate digital media into their daily lives.

It is also supported by a study by Seifert et al. (2021) on the expulsion of seniors, especially during the COVID-19 pandemic. Older people are isolated from physical and social contact and are more likely to be excluded from digital services because they choose not to use technology. Among these populations are elderly care facilities with social and digital exclusions. The covid-19 pandemic is a reminder that digital gaps are fundamental, with some of the facts that the elderly and other groups are excluded from digitally linked societies.

The geographical, educational, economic, and background factors of the elderly affect their skills with the Internet. Hargittai & Dobransky (2017) explored online behavior from elderly groups in the United States. The findings of this study reveal the diversity among older people in Internet use. Those with higher education and higher incomes have higher web-use skills. Higher social and economic status groups also use the internet for varying and beneficial activities to improve their

TABLE 2. Elderly opportunities and barriers to digital inclusion

Opportunities	Barriers
The elderly population has increased significantly over the years globally. Older groups become a significant number of Internet and digital media users yearly.	Geographical factors, differences in access, and Internet facilities between urban and rural areas. Older groups become a significant number of Internet and digital media users yearly. Uneven socio-economic factors, such as education, income, and previous experiences with ICT. The higher education, economics, and elderly expertise in the ICT, the more confident they are in interacting with the Internet and can benefit from improving their quality of life
Older people have the desire to learn to operate ICT.	Such lack of training and teaching about digital skills (digital literacy) has frightened the elderly into adopting the Internet and digital media.
Internet and tic use by older people is motivated by a desire to reduce loneliness, search for information, and entertainment.	Anti-new technology/technophobia causes some elderly groups to be unable to take advantage of the Internet and is excluded from digital society.
Increased intensity of application and adaptation of ICT can improve the quality of life for the elderly.	Digital service interfaces are less friendly to older people with physical limitations like myopic eyes and tremors.
Elder support of each other can reduce ICT drag from the technical side.	

quality of life.

Konig et al. (2018) studied internet use among the elderly in Europe. The study aims to investigate internet use by elderly humans in Europe. By way of the survey of health, aging, and retirement in Europe, researchers have gained a yield that 49% of the population (61.2020 people) use the internet. However, the situation varies among European countries. In addition to individual indicators, such as gender, age, and social class, results show that previous experiences with computers during one's time at work are positively linked to old-age internet use.

Furthermore, internet use between individual social networks has positively affected its use. Broader contextual structures, such as areas of living and countries' specific wealth and communications technology infrastructure, also tend to encourage internet use by the elderly in Europe. Data from share suggests that personal resources, previous experiences with technology, social connections, and contextual influences, drive the use of the private internet among European seniors.

Of the 20 such studies, it could be classified as show as Table 2.

CONCLUSION

The use of ICT and the Internet can improve the quality of life of older people according to appropriate policies and strategies that can encourage older adults, in Indonesia in particular, to use computers and the Internet, which can prevent their exclusion from society. In the process of ICT adoption and the Internet, seniors have intrapersonal, interpersonal, structural, and functional barriers. Intrapersonal factors have to do with their confidence in using the Internet and computers. At the same time, interpersonal effects are associated with the role of others in digital literacy. Structural factors deal with the costs of ICT, and functional factors related to older people's physical states deal with memory loss and logic and spatial orientation.

Digital inclusion is not about computers, the Internet, or technology but rather about using technology to improve the skills and quality of life, support education, and promote economic prosperity across communities. Digital inclusion also means social inclusion. The elderly who are currently marginalized in the information /digital society should be enabled to participate actively in determining their life chances. Older people need to be actively involved in the design of future technology by considering the purposes of their use of technology, needs, and aspirations.

In the future, comprehensive research will be required to explore internet use patterns by the elderly in Indonesia, analyzing such identity factors as gender, social class, and education. It is hoped that such measures can map the motivation of older people to use the Internet, the effects of the Internet and the ICT for Indonesia's seniors, and the opportunities and obstacles to implementing ticks for those in Indonesia. From the standpoint of public policy, to achieve digital inclusion as well as for the elderly, 'friendly' policies and features of government services such as providing websites for services that are easily used by the elderly. In addition to digital gaps, digital literacy training is needed for older adults to avoid anti-new technologies. Outreach surveys from the elderly need to be made and used as the basis for future technological design and communication.

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Your Finger, your Tiger: Netiquette Violations of the Microcelebrity Parody Content on Social Media

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Abstract: *Content creator is becoming an in-demand profession for the millennial generation, along with increased social media consumption in Indonesia. Content creators do not just upload content, but are required to create creative content. These content creators can be called citizen journalists because they perform media functions including providing information, mobilizing, entertaining, and spreading values to society. Content creators are also required to be professional. Professional means content creators not only create the creative content, but also need to pay attention to digital ethics. This study will look at the application of digital ethics among TikTok content creators. Digital ethics is essential because this moral guide will help content creators reflect on uploaded content. This study uses qualitative research with case study method. The results show that content creators do not fully understand the principles of digital ethics. Digital ethics was only discovered after the informant received punishment from TikTok for the uploaded content. Furthermore, this study also shows that content creators are more dominant in practicing device literacy than digital ethics.*

Keywords: *content creator, digital ethic, digital literacy, TikTok*

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INTRODUCTION

Indonesian netizens are very disrespectful in Asia Pacific, in which this assessment is based on a report issued by the Digital Civility Index (DCI). From the research released by Microsoft, the data stated that the politeness level of Indonesian netizens deteriorated by eight points to 76, where the higher the number, the lower the politeness level (Rosa, 2021). We Are Social survey data states that the penetration of internet users in Indonesia in January 2022 has reached 205 million (Social, 2022). Based on these data, it means that there is 73.7% of the Indonesian population who has used the internet (Alif, 2022). This number shows that Indonesia is one of the countries with the largest internet users. The number of Indonesian internet users increased slightly from the previous year, which was 1.03%, in January 2021 which amounted to 202.6 million (Annur, 2022). The data shows that internet penetration in Indonesia is increasing very rapidly every year, especially in the era of the Covid-19 pandemic which requires people to comply with health protocols, one of which is maintaining distance which diverts almost all real-world activities to online activities. (Christiany, 2020). Given that the digital technology era has various potentials as well as negative impacts that can be detrimental to humans (Setiawan, 2017), Indonesian citizens are expected to use the internet ethically and wisely to gain maximum positive benefits from the internet.

Unfortunately, based on the results of research conducted by Juditha in 2020, the level of politeness of citizens on the internet, one of which is social media,

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during the Covid-19 pandemic was very bad. The COVID-19 pandemic that has hit the world has automatically turned people's attention to online activities. Positive and negative content on social media channels also appeared. On the one hand, unlimited positive creations from content creators emerge. On the other hand, some of them no longer pay attention to education and ethics. The problem arose because some people are now willing to do anything to get many followers, subscribers, and likes on social media. They don't care about the impact, as long as it goes viral and trending among netizens even though the content created is unethical. For them, the important thing is that the content gets many views, even if it is controversial, and gains financial benefits (Christiany, 2020).

Microsoft's research survey data also measures the politeness level of internet users with the Digital Civility Index theme. Indonesia became one of the countries studied and was ranked first with the title of the most impolite netizen in Asia Pacific (Microsoft, 2021). This predicate is a hard slap for the Indonesian people because social interactions in the digital era are colored by bad things (Kusumastuti et al., 2021). Based on the research presented by Microsoft, there are three factors that affect the level of politeness of netizens on social media, the first one is fraud and hoaxes which increased 13 points to 47%, followed by hate speech which increased 5 points to 25%, and finally discrimination with an increase of 13 percent (Ongko Wijoyo & Anne Maryani, 2022). Furthermore, another study conducted by Diestoni et al. revealed that the ethics of Indonesian society are so low on social media that if it is not addressed immediately, it can tarnish Indonesia's image (Diestoni, 2021). The data above shows the lack of netiquette implementation by Indonesian netizens.

Currently, in Indonesia there are many microcelebrities on the rise, including Tri Suaka and Zinidin Zidan who were in the public eye after their video content, in which they were singing in a cafe in Yogyakarta, went viral on social media. The two of them were in the spotlight, even becoming a trending topic on Twitter, after many praised their appearance and distinctive voice. Recently, the two Yogya singers have gone viral again. However, it is not because of their achievements and talents, but because of a video parody of a song that is considered to be harassing other musicians who are more senior in the Indonesian music scene. The video shows the two of them parodying the singing style of vocalists Andika Kangen Band and Rizal Armada Band in a style that is considered too exaggerated and considered insulting the Indonesian band which was formed in 2005 and was an Indonesian hit band at that time. (Handayani, 2022).

"Your mouth, your tiger" is a proverb that reminds us to be careful in choosing words when commenting, creating statuses or creating content on social media. According to psychologist Tika Bisono in Febrida (2013), "Be careful in choosing words when speaking or in cyberspace because the words spoken and written can have a strong impact." The humiliation by the microcelebrity had a big impact. The number of subscribers to Zinidin Zidan's Youtube account has dropped dramatically. From the original 5 million subscribers, the number has continued to decline until only 1 million subscribers left most recently (Ibrahim, 2022). They were then called by Andika Kangen Band. Many gig schedules were canceled by EO, and they were also reprimanded by other senior musicians, such as Iwan Fals, Armand Maulana, Ivan Seventeen, etc. The above phenomenon shows that the issue of netiquette is very

crucial to discuss because it involves integrity (Awaliyah et al., 2021) and the credibility of the Indonesian nation which has the motto Bhineka Tunggal Ika. Indonesia has cultural values of politeness and courtesy that have been passed down from generation to generation and have become an important part of people's social life.

The case of harassment through parody shows that microcelebrities tend to ignore ethics and dare to harass macrocelebrities who are more famous and have a large mass base, both online and in the real world. Today, they are more concerned with producing content, even controversial ones, for their social media to make financial gains. Therefore, this research is needed as a material for discussion about the importance of implementing netiquette because the lack of ethical skills in digital media can have a long-term impact. Based on the background above, the formulation of the research problem is "how is netiquette in the case of Tri Suaka and Ziddan's parody of micro-celebrities on social media?" Furthermore, this study aims to analyze and get an overview of the problems of netiquette violations committed by micro-celebrities against macrocelebrities on social media.

Netiquette (Network Etiquette) is a collection of manners or behavior recommended on the internet. Obeying & practicing appropriate online behavior is not only mandatory, it is the responsibility of all of us. Netiquette is also inseparable from the study of ethics. According to Zamroni, the material object of ethics is human behavior, actions that are carried out consciously and freely. The formal object of ethics is the good and bad of one's morals or behavior (Zamroni, 2009). The basic principle of netiquette is that we must always be aware that we are interacting with real people on the network (Kusumastuti et al., 2021). Astuti (2022) states that there are several rules of netiquette, namely: 1) Be polite and say greetings when starting or ending a conversation; 2) Respect the privacy of others; 3) Respect the copyrights of others; 4) Comply with the rules on social media; 5) Avoiding topics related to ethnicity, religion, race, and inter-group relations because they are very sensitive to cause dispute; 5) Avoid obscene and vulgar words; 6) Express yourself wisely on social media; 7) Forming a positive self-image; 8) Do not spread negative content such as hoaxes, hate speech, cyberbullying and pornography; 9) Do not defame other people (Kusumastuti et al., 2021). Netiquette is nothing complicated. As long as you use logic and common sense, there will be no difficulty in implementing it because netiquette comes from things that we normally do in social life. (Ess, 2014). Netiquette is also closely related to digital literacy soft skills which are part of self-development that must be mastered (Astuti, 2021). Digital literacy is a concept that leads to mediation between technology and users in practicing productive digital technology (Kurnia & Astuti, 2017).

Netiquette violations are also committed by social media accounts with thousands, millions, even billions of followers, otherwise known as microcelebrities. One of the celebrity concepts present in the context of new media (Sadasri, 2017) which is understood as a new style of online performance that involves increasing popularity through web technologies, such as videos, blogs, and social networking sites (Sentf, 2008). Microcelebrities, who are positioned as new media users, become a form of demotic turn that increases the visibility of 'common people' who turn themselves into media content through celebrity culture, especially through online media (Turner, 2010). These people are known to the public and their identification is

based on elements, such as admiration, association, aspiration or recognition (Nouri, 2018). There are several types of microcelebrities, namely: 1) Ascribed microcelebrities: not only famous people, but also someone who has a relationship with their fans. 2) Achieved microcelebrity, on the other hand, is a self-presentation strategy that includes creating a persona, sharing personal information about oneself, establishing intimate relationships to create the illusion of friendship or closeness, acknowledging the audience and identifying them as fans, and strategically disclosing information to enhance or maintain their followers (Hasna, 2022).

According to Boyd & Marwick in Sadasri (2017), there are a number of elements that build celebrity practice, namely: 1) Maintenance of a fan base; 2) Performed Intimacy; 3) Authenticity and Access; 4) Construction of a Consumable Personal; and 5) Showing Affiliation to Other Celebrity Practitioners. Maintenance of the fan base includes communicating with fans, replying to messages and fan posts, as well as showing gratitude to fans. Performed Intimacy means showing affection and closeness to fans. Authenticity and Access, which refers to the practice of verifying the authenticity and sincerity of celebrity practitioners, is also related to the concept of backstage-access. Furthermore, construction of a consumable persona is an element that works on many levels and in a number of ways covers everything that is posted in the media by celebrity practitioners. The last one is showing affiliation to other celebrity practitioners, namely showing connections to other popular individuals and strengthening their status as real celebrities among other celebrities. A number of these elements can be seen more specifically when examined through content uploaded on communication media (Sadasri, 2017).

Many previous studies related to netiquette have been carried out, such as a research by O'Reilly on "Applying a 'digital ethics of care' philosophy to understand adolescents' sense of responsibility on social media". This study examines the potential dangers of social media to the mental health of adolescents aged 11 to 18 years if they do not pay attention to netiquette or digital ethics in the online world. (O'Reilly, 2021). Teenagers must take responsibility for their behavior and respect the presence of others on social media. Another study was conducted by Juditha related to netiquette analysis of youtube content during the covid-19 pandemic. This study examines the issue of netiquette during the Covid-19 pandemic in YouTube content using qualitative content analysis methods. The results of the study concluded that Ferdian Paleka's prank video distribution of groceries containing garbage and stones and Indira Kalistha's video was very minimal in ethics and did not educate the public. Prank videos are considered as a creativity to fulfill the audience's desire for entertainment. Moreover, the level of competition between creators is getting higher so that sometimes ethics is put aside in favor of increasing the number of subscribers (Christiany, 2020).

Then, there is a research conducted by Abdurahman et al. regarding Microcelebrity's Phenomenon on Social Media (Virtual Ethnography Study of a Viral Video Account @Helenjunet March 22, 2019 on Instagram Users). This research reveals the behavioral tendencies and cyber culture of Instagram users when faced with the trend of microcelebrity viral videos belonging to the Instagram account @helenjunet with the Virtual Ethnography study method which discusses Cyberculture and uses Cyber Media Analysis Level (AMS). The results of this study show how activities in

cyberspace occur continuously and shape user culture. In addition, there are several motives that encourage Instagram users to watch and follow viral video trends. First, the motive of entertainment and second, the motive of curiosity (Abdurahman & Aulia, 2020). Further research was carried out by Sitepu regarding the perceptions of Fisip students at the University of North Sumatra regarding netiquette in cyberspace. This study measures the knowledge and application of Netiquette (etiquette in cyberspace) on USU FISIP students. Of the 302 respondents, only 47 respondents had heard of netiquette, and only 37 respondents could correctly answer what netiquette was. The majority of respondents agree to apply netiquette in the digital world (Sitepu, 2014).

The studies above examine digital ethics in educational, cultural, social and psychological circles. Meanwhile, this research has more specific sco[e since it examines netiquette violations committed among micro celebrities to macro celebrities. This study is very interesting because the viral case has been in the public spotlight and has never been studied before. It is the novelty that makes this research important.

METHOD

This research uses constructivism paradigm. Meanwhile, the method used in this research is qualitative content analysis. According to Denzin and Lincoln in Moleong, qualitative research is research that uses a scientific background with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. (Moleong, 2013). Krippendorf explains that content analysis is a research technique whose purpose is to draw conclusions from the meaning of a text (Krippendorf, 2004). Procedure The object of this research is the netiquette of micro celebrities Trisuaka and Zinidin Zidan in the case of parody videos of Andika Kangen Band and Rizal Armada Band. While the subject of this research is a singing parody video uploaded by Trisuaka and Zinidin Zidan on their YouTube channel which imitates the style of Andika Kangen Band and Rizal Armada Band which are indicated to have violated netiquette and caused problems. The data collection technique used is by downloading viral parody videos imitating the singing styles of Andika Kangen Band and Rizal Armada Band then transcribed all the conversations in the video as study material. The data obtained is then collected in coding sheets and then differentiated based on

TABLE 1. Netiquette category on social media

Netiquette Category on Social Media
1. Do not defame others
2. Do not offend other people
3. Respect the copyright of others
4. Obey the rules on social media
5. Avoid topics related to ethnicity, religion, race, and inter-group relations because this is very sensitive to disputes
6. Do not use obscene and vulgar words
7. Wise in expression on social media
8. Establish a positive self-image
9. Do not spread negative content, such as hoaxes, hate speech and cyberbullying

predetermined netiquette categories. The categorizations that serve as guidelines for this research study are listed in table 1 (Kusumastuti et al., 2021).

Meanwhile, the data analysis technique applied in this research is a descriptive technique in accordance with the findings per category in general. The results of this study are also compared with previous studies, scientific concepts and other sources whose aim is to strengthen the results of the scientific research.

RESULTS AND DISCUSSIONS

Analysis of Microcelebrity Netiquette and Zinidin Zidan in the Case of Macrocelebrity Parody Video.

The findings of the research data illustrate that the viral parody case of microcelebrities Trisuaka and Zinidin Zidan who harrased macrocelebrities Andika Kangen Band and Rizal Armada Band was glared at by netizens on social media because what they did was considered to be harassing and insulting their seniors.. This case began when Tri Suaka and Zinidin Zidan made and uploaded a parody video of the Andika Kangen Band. They sang Kangen Band's song titled Selingkuh (Cheating)and Penantian Tertunda (Delayed Waiting). Tri Suaka played guitar, sings, while occasionally smiling. Meanwhile, Zinidin Zidan, who was sitting behind him, showed gestures in the form of both hands trying to hold back laughter by covering his mouth when he saw Tri Suaka singing imitating the Andika Kangen Band. Not just singing, but they were seen imitating expressions to Andika's voice when singing. The video then went viral and led to netizen's criticism for being considered abusive, making fun of, not appreciating the work and insulting Andika Kangen Band. Shortly, after the video went viral and received criticism from netizens, Tri

TABLE 2. Elements of Netiquette violated by Trisuaka and Zidan

1. Defamation Trisuaka and Zidan did a parody imitating the singing of senior artists, starting from Iwan Fals, Andika Kangen Band, Armand Maulana, Rizal Armada and other artists.
2. Do not respect the copyrights of others Trisuaka and Zidan covered songs by several artists who were considered macrocelebrities without asking their permission first.
3. Disobeying social media rules Trisuaka and Zidan's attitude of mocking, defaming, and not maintaining ethics is a behavior that is not in accordance with social media rules.
4. Not wise in expressing in digital media Parodicing the singing of Andika Mahesa and Rizal Armada with their body styles that make fun of them while laughing.
5. Offending other people Tri Suaka and Zidan cover various songs belonging to Indonesian musicians in an insulting and mocking style that offends the feelings of the musicians and their fans in the real and digital world.
6. Do not form a positive self-image Tri Suaka and Zidan harass and mock seniors through parodies and covers. Their songs can automatically form a negative self-image.
7. Spreading negative content such as cyberbullying Tri Suaka and Zidan used Andika and Rizal as jokes and bullies to sing with harassing and mocking gestures.

Suaka and Zinidin Zidan apologized via videos uploaded to their respective social media. Even so, they still have to accept the consequences for what they have done on their social media. Furthermore, we can analyze the forms of netiquette violations committed based on the netiquette category in table 2.

Based on the findings, the research data illustrates that the viral parody case of microcelebrities, Trisuaka and Zinidin Zidan, fulfills the element of netiquette violation for harassing macrocelebrities Andika Kangen Band and Rizal Armada Band (Figure 1 and 2).

Research data also show some of the effects of Trisuaka and Zidan's microcelebrity netiquette violations due to "Your finger, your tiger". Some of them are the drastic reduction in subscribers to Tri Suaka and Zinidin Zidan's YouTube accounts as of Monday, April 25, 2022. Tri Suaka had celebrated 8 million YouTube subscribers and now he only has 7.95 million subscribers. Meanwhile, Zinidin Zidan's YouTube has decreased to more than 10 thousand subscribers from 1.4 million initially to 1.39 million subscribers (Figure 3 and 4).

In addition, they were summoned by Andika Kangen Band and received stern warnings from other senior musicians, such as Iwan Fals, Angie, Armand Maulana, Ivan Seventeen, etc. Many of

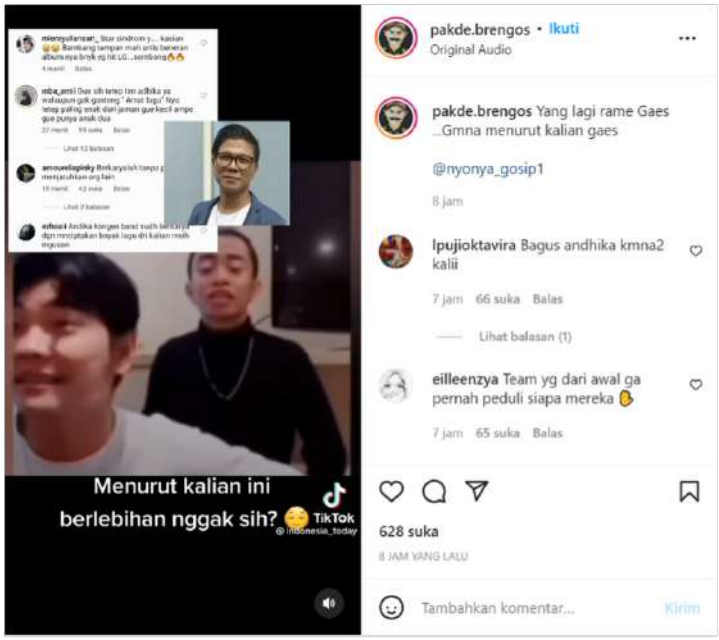


FIGURE 1. Tri Suaka and Zidan parody harass Andika Kangen Band



FIGURE 2. Parody of Tri Suaka and Zidan harassing Rizal Armada Band



FIGURE 3. The decrease in the number of Zidan's subscribers

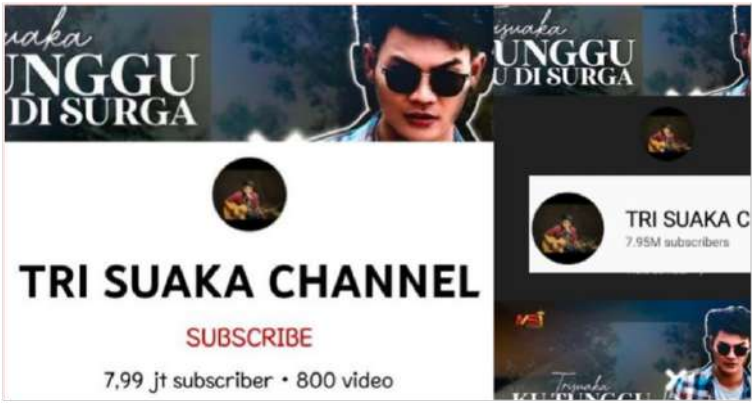


FIGURE 4. The number of Trisuaka subscribers is decreasing

their gig schedules have been canceled by the EO. Tri Suaka and Zidan had their gig canceled at one of the ngabuburit events held in Bogor City (Figure 5). They were also asked to prepare 10 billion to pay royalties and material and immaterial compensation for 10 songs.

The Importance of Applying Netiquette in Interacting on Social Media

Attitude or behavior has an important role in the celebrity world. We have often seen the momentary popularity of some people who are then simply forgotten due to their low behavior.. A case study of the video netiquette violation of Tri Suaka and Zidan in parodying Andika's song and performance as a senior macrocelebrity which was



FIGURE 5. Cancellation of the concert and threat of a fine of 10 billion

initially considered a joke but instead boomeranged on the microcelebrities, Tri Suaka and Zidan. They forget that Kangen Band is a popular band and has a large fanbase both in the real and digital world. Harassing Kangen Band is tantamount to harassing its fans, so it is no wonder that Tri Suaka and Zidan were attacked by Indonesian netizens who are known to be the most unfriendly on social media, such as figure 6 shows examples of citizen uploads.

If we look at some of the quotes from the netizens above, Tri Suaka and Zidan are one of hundreds of cases of netiquette violations on social media. Most of them create creative content by ignoring ethics and manners. For them, the most important thing is to have content on their social media and get a wide audience. They do not care even though the content is unethical. As a result, their video reaps anger and protests from other netizens because it is considered to hurt many parties. Interaction on social media is also limited by ethics, values, norms, and other humanitarian rules (Fahrimal, 2006).

Kangen Band is a band from Lampung, Sumatra, Indonesia who try their luck in the capital city. Baulch (2013) found that Kangen Band suggests that Indonesian consumerism entails new ways of heralding the masses that rely on and play with old generic terms, kampungan (hick-ish) and 'Melayu' (Malay). Because of the songs and their distinctive Malay music genre, their works are loved by the public and many of their songs have become soundtracks for television series, films, ringback tones, pirate recordings and corporatized fandom (Baulch, 2013). This means that Kangen Band is in the category of Senior Band or Macrocelebrity in the Indonesian music scene, while Tri Suaka and Zidan's popularity has only been around for a while. In addition, there are several categories of netiquette violations that have been carried out by Trisuaka and Zidan. Further research data state that throughout this case, Tri Suaka and Zidan have apologized to Andika Kangen Band and have been forgiven by Andika on the condition that this case becomes a lesson for them in particular and also for others.

The unbalanced speed of the brain and fingers often leads to cases like what happened to Tri Suaka and Zidan on social media. The extent of freedom on the internet makes netizens unaware that interactions in the digital world still require ethics and morals as in the real world. After all, internet users are also

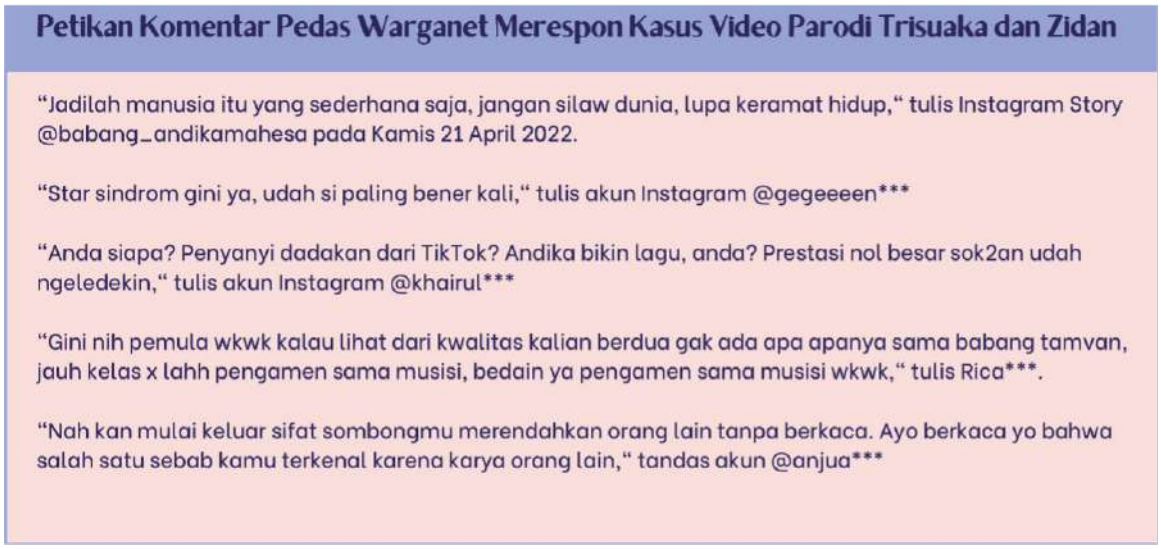


Figure 6. Netizens' scathing comments regarding the Tri Suaka-Zidan case

humans who have emotions and feelings. The use of social media gives users the right to act, take initiative, create anything without anyone prohibiting and opposing. Flew said that social media is a part of the new media that is impartial. Its contents do not side with anyone and are not controlled by a few people because it is often referred to as a very democratic media. Everyone can be a producer and a consumer at the same time and every user can be active there (Flew, 2008). On the other hand, the development of communication and information technology changes the community's online communication pattern gradually, to elicit the toxic behavior disinhibition online effect in which lack of self-control or even tends to be aggressive when communicating online rather than communicating directly (Pratiwi, 2019). These aggressive behaviors are then demonstrated in cyberbullying action as a medium to attack a person.

Here, an understanding of the rules of online creative content must be applied as a netiquette that underlies the way they interact and collaborate on the internet. Moreover, those who create content come from celebrities who have a large number of followers. There is a responsibility that must be carried out by every netizen's behavior on social media, both for themselves and for others, because the best humans on this earth are those who can provide positive benefits for others. On the other hand, netizens must understand that interactions between them have consequences. If you make a mistake, such as uttering hate speech, spreading hoaxes, bullying, etc., the ITE Law can threaten us. In addition, there is also a digital footprint that can describe who we are on the internet. Therefore, we must leave a positive digital footprint and benefit ourselves and others. The ability to think critically about digital media is also very much needed in order to be able to predict the risks that will occur in the future.

CONCLUSION

The parody case of microcelebrities, Tri Suaka and Zinidin Zidan, teaches us to always prioritize ethics in interacting both in the real and digital world because all of our actions have consequences, both legal and social. The research concludes that from the parody content uploaded, there are seven (7) categories of netiquette violations, such as defamation, do not respect the copyrights of others, do not follow social media rules, unwise in expressing themselves in the digital world, offending others, do not form a positive self-image, and spread negative content, such as cyberbullying.

Microcelebrities are part of public figures/influencers who must comply with the rules of the digital world and maintain netiquette so that the content produced is safe, ethical, cultured and capable. Therefore, digital literacy skills must be possessed, always honed and improved, both by public figures and the general public. This is done as an effort to prevent similar cases from reoccurring so as to produce positive, educative and inspiring content. In addition, we must filter whether our actions or jokes are still within normal limits or not because digital traces are cruel. On the one hand it can be profitable but on the other hand, it can also plunge us. Thus, respect for others and the ability to think critically is very important so that all of our actions are ethical and we are able to consider the risks that may arise in digital media.

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Inclusive Journalism on Disability News in TribunSumsel.com during Covid 19 Pandemic Era

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Abstract. *Reports in the mass and online media tend to present people with disabilities in an insufficient representation. When people with disabilities are portrayed in the news, they are often marked by the stigma attached by society. This shows the importance of directing the approach of journalists toward inclusive journalism. This research aims to examine how the representation of different abilities is portrayed in the local online media TribunSumsel.com. This research uses the framing analysis method of Zhongdang Pan and Gerald M. Kosicki. The results of the research show that many news of TribunSumsel.com presented a positive portrayal of people with different ability by avoiding the use of stereotypical language or phrases. However, in terms of news sources, this media more often used non-disabled sources, even in disability news. In other topics, people with disabilities were not involved as news sources. The use of images was still focused on people with physical disabilities, while other disabilities were not raised. In addition, the portrayal of people with different abilities as inspiring objects still stood out (inspiration porn). This result showed that the media still needs to apply the principles of inclusive journalism.*

Keywords: *Inclusive, media, representation, disabled, disability*

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INTRODUCTION

In a diverse society, the mass media should provide equal access and opportunities to all groups of people, as well as to create a more inclusive environment. The problem is that the mass media tends to represent marginal groups in very small portions (underrepresented) and tends to be misrepresented. Marginalized groups that are often misrepresented are people with diffability, women, children, minority religious or belief groups, and minority cultural groups. According to the Inclusive Media Index (IMI), the four most vulnerable marginal groups experiencing problems of representation are women in violence, people with disabilities, gender and sexual diversity people, and religious communities (Thaniago, 2020; Watie, 2010).

People with different abilities (diffable people) are a marginal group whose presence in the mass media is very underrepresented. Diffable people appear in a small percentage and is framed with clichéd and stereotyped depictions (Tuneva, 2011). Diffable portraits on television shows, based on Paul Hunt (1991) cannot be separated from the stereotype of a person who should be pitied, an object of curiosity or violence, a cruel person, a cripple, the center of attention, an object to be laughed at, an enemy, a burden to others, non-sexual people, and people who find it difficult to get involved with society (Pirls & Popovska, 2013). Representation of people with different abilities on TV entertainment programs still seems problematic. The percentage of appearances with disabilities tend to be very low and is portrayed negatively as tragic, pitiable objects, pathetic, evil,

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ridiculed burdens, and God's punishment for sin (Alenaizi & Alshammari, 2021; Saito & Ishiyama, 2005).

Stereotypical depictions of different abilities also feature prominently in the news media. News narratives, when raising disability issues, tend to be pessimistic in tone, emphasizing stereotypes of objects of pity, and sharpening prejudice against disabilities (Gilbert et al., 1997; Green & Tanner, 2009; Haller et al., 2006; Ye & Zeldes, 2020). National newspapers in Indonesia more often appear with different abilities in the description of poor people, who need financial assistance, miserable and almost all of their articles are more focused on disability, not the individuality (Anton, 2016). Dramatization of people with different abilities in the news is usually carried out by emphasizing the narration of sad stories, sensational news frames, and the objectification of people with different abilities through clichéd sentences (Kurnia, Wendratama, Monggilo, Utomo, & Rahayu, 2021). Besides, the representation of people with different abilities in the mass media influences people's perceptions of disabilities and their perceptions of themselves. Negative depictions of people with different abilities can undermine their self-identity, while positive depictions encourage public awareness of the issue of discrimination and lead to positive emotions (Farnall & Smith, 1999; von Sikorski & Schierl, 2012; Zhang & Haller, 2013).

As the latest mass, the online media is believed to be the most effective news distribution in reaching a wide audience (Mahyudin, 2019). It needs to adopt a collaborative and inclusive approach. Inclusive journalism is a set of normative discourses, editorial policies, and reporting practices that have arisen and been developed to provide a diversity of voices in the media domain (Rupar, 2017). The objective of inclusive journalism is to develop an inclusive communicative competence to enable reflective thinking, the experience of social, political, and cultural pluralism, and recognition of otherness towards the process of constructing identities (Rupar & Pesic, 2012).

The Covid-19 pandemic has had impacts on health, economic, social, political, and cultural at all levels of society. In the pandemic, based on the data uploaded by the *Diffable Persons Organization* (DPO) Network, people with different abilities experienced difficulties accessing health information and services (Kurnia, Wendratama, Monggilo, Utomo, & Rahayu, 2021). In addition, in restrictions on physical interaction, people with disabilities still receive discriminatory treatment in the fields of education, economy, and protection. This fact raises the question of whether the media through the disseminated news has played a role in creating a more just and inclusive environment for people with disabilities. This research seeks to reveal how inclusive journalism is applied to the national online media *Tribunnews.com* from April 1, 2021, to April 1, 2022, which was the period when the Covid-19 pandemic took place. The selection of objects is based on the results of the 2020 inclusive media index (IMI) survey related to the reporting on marginalized groups in Indonesia which shows that *Tribunnews.com* is in the final ranking below nine other national online media (Thaniago, 2020).

METHOD

This research uses a qualitative approach and framing analysis as the analytical technique. Media framing is a process in which stories are arranged through a pattern of selection, emphasis, interpretation, and exclusion. (Caragee & Roefs, 2004), in which journalists frame an issue by highlighting certain aspects

of social or political reality (Entman, 1993). Media framing needs to be studied considering that the media has the power to shape government decisions or policies through its ability to represent and direct social attention to an issue in certain ways (Lancaster et al., 2011) related to the choice of which reality is included and excluded, the choice of news sources and language (Eriyanto, 2005). The framing analysis model used in this research is the Pan and Kosicki model which analyzes four framing devices, such as syntactic structure, script, thematic, and rhetorical. The unit of analysis studied is news on *Tribunnews.com* which reported the issue of disability and/or news featuring people with different abilities as a news subject during the period April 1, 2021, to April 1, 2022.

To maintain the validity of this research, the researcher must meet the criteria of trustworthiness and authenticity as a substitute for internal and external validity which are commonly used in the positivism paradigm (Denzin & Lincoln, 2018). Trustworthiness in this research is carried out in several ways, including 1) Increasing high credibility by triangulating sources and methods, and 2) Transferability through a debriefing with colleagues (Denzin & Lincoln, 2018).

RESULTS AND DISCUSSION

In this section, an analysis was carried out on each element of news framing (syntax, script, thematic, and rhetorical) and then examined the concepts and principles of an inclusive journalism. The researcher used news inclusiveness points to reveal the tendency of disabled frames to refer to indicators in the inclusive media index (Thaniago, 2020) which included two aspects. The first was journalism standards (availability of news sources, balance, media ethics in protecting privacy, media ethics related to sensationalism, media ethics related to clickbait titles, and media ethics related to marking) and the second aspect was media affirmation (items monitored are the composition of sources, tone of sources, and scale of reporting). From June 1, 2021, to June 30, 2022, there were at least fourteen news reports regarding disabilities and people with different abilities which are described in table 1.

Syntactic Structure

Analysis of the syntactic structure consists of headlines, leads, background information, source citations, statements, and closing. By analyzing the syntactic structure, the researcher would be able to reveal how journalists arrange news facts and schemes (Eriyanto, 2005). The selection of sources and presentation of excerpts of statements, both in terms of the length of the quotations and tone of the emphasis, need to be scrutinized because it shows the attitude of the media towards an issue. Research by Yuniati and Fardiah (2017), regarding the framing of the image of female legislative candidates, shows that the media has not fully provided balanced and equal access for women, as can be seen from the tendency of the media to position women as a source of observation, not the main source.

As shown in Table 1, the lead in the June 4, 2021 edition of the news emphasized information regarding the visit of President Jokowi's special staff. The news background contained information regarding the message (agenda) to be conveyed, namely: a request to prioritize Covid-19 vaccinations for people with different abilities and health recovery. The sources cited in this news were the Presidential Special Staff, Angkie Yudistia, and the Mayor of Solo, Gibran Rakabuming Raka. At the end of the news, the Mayor of Solo claimed the commitment of the Solo City Government to provide support

TABLE 1. Different ability and disability reporting frames on Tribunnews.com

Edition	Title	News Framing
June 4, 2021	"Stafsus Jokowi Temui Gibran Minta Penyandang Disabilitas Dapat Prioritas Vaksin" (Jokowi's Special Staff Meet with Gibran and Requested that People with Disabilities be Given Priority in Vaccinations) Writer: Wahyu Gilang Putranto Editor: Garudea Prabawati	**Syntax:** The lead and background information emphasized the Mayor of Solo's commitment to prioritizing the vaccination for diffable people and the image of a diffable-friendly City of Solo. News sources: official government sources. **Script:** 5 W + 1 H. **Thematic:** - The central government asked local governments to prioritize people with different abilities in the vaccination program. -Mayor of Solo's commitment to support people with disabilities. Rhetorical: Used the term "people with disabilities" and other terms that were neutral and did not demean/weaken people with different abilities, did not include photos of people with different abilities but photos of public officials.
August 21, 2021	"Komnas HAM Sebut Saat Pemilu 2019 Sosialisasi Bagi Penyandang Disabilitas Tak Maksimal" (The National Commission on Human Rights States that during the 2019 election, the socialization for people with disabilities was not optimal.) Writer: Danang Triatmojo Editor: Dewi Agustina	**Syntax:** The lead and background information emphasized the problem of data collection and dissemination of election administration for people with disabilities. News source: only official sources, the Head of the Election Team of the National Human Rights Commission, Hairiansyah. **Script:** The reporting focused on explaining the problem of data collection and socialization of the 2019 elections (what) and the reasons for elections not being optimal for people with disabilities who wanted to vote (why). **Thematic:** - Data collection and socialization of the implementation of the 2019 elections were not maximized. - The National Human Rights Commission called for the 2024 Election to accommodate people with disabilities.

		Rhetoric: using the term "people with disabilities" and other neutral terms, not displaying photos of people with different abilities but photos of public officials, the Head of the Election Team of the National Commission on Human Rights.
September 16, 2021	"Presiden Jokowi Tinjau Grab Vaccine Center Yogyakarta, Pusat Vaksinasi Ramah Penyandang Disabilitas" (President Jokowi Visits Yogyakarta's Grab Vaccine Center, Friendly Vaccination Center for People with Disabilities)	**Syntax:** The lead and background information emphasized what (Grab established Grab Vaccine Center Yogyakarta to support the national vaccination program). News sources: only citing official parties, namely Grab Indonesia and Good Doctor Technology Indonesia **Script:** Focusing on what (explains the Grab and Good Doctor collaboration program to support vaccination). **Thematic:** - Grab and Good Doctor was collaborating to support the Covid-19 vaccination **Rhetoric:** Using neutral terms, it did not display photos of people with disabilities but photos of the President of the Republic of Indonesia, Joko Widodo.
September 17, 2021	"Senny Marbun: Pak Jokowi Berani Menyetarakan Harkat dan Martabat Kita Dengan Yang Nondifabel" (Senny Marbun: Mr. Jokowi Equalizes Our Dignity and Worth with Those Who Are Not Diffable) Writer: Abdul Majid Editor: Toni Bramantoro	**Syntax:** The lead and background information emphasized appreciation for Indonesian President Joko Widodo for his full support for athletes with different abilities. News source: Chairperson of the Indonesian National Paralympic Committee (NPC) Senny Marbun, athletes with different abilities, Zainudin Amali (Minister of Youth and Sports). **Script**: Appreciation to the President and Minister of Youth and Sports for the attention and support for athletes with different abilities (what), people who felt they had equal support (who), and how the government supported them (how). **Thematic:** - Appreciation from the Chairman of the NPC to the President and Minister of Youth and Sports for equal support for athletes with different ability

		Rhetoric: The sentence emphasized equality "all athletes are equal, both those with disabilities and those without different abilities." Showing photos of athletes from the 2020 Tokyo Paralympics.
October 5, 2021	"Bawaslu RI Beberkan Sejumlah Masalah Pemenuhan Hak Penyandang Disabilitas di Pemilu" (Bawaslu RI Reveals a Number of Issues of Fulfilling the Rights of People with Disabilities in Elections) Writer: Danang Triatmojo Editor: Johnson Simanjuntak	**Syntax:** The lead and background information emphasizes the difficulty of fulfilling the right to vote for people with disabilities. News source: Chairman of the Election Supervisory Agency of the Republic of Indonesia **Script:** The right to vote for people with different abilities was difficult to be fulfilled (what), various problems caused difficulties in fulfilling the right to vote for people with disability, including the incompatibility of the identity card address with their domiciles and problems with Pooling accessibility (why). **Thematic:** - Obstacles in fulfilling the rights of people with disabilities in elections. **Rhetoric:** Neutral sentences (no sentences that stereotyped people with different abilities as burdens or stereotyped lianas), featuring a photo of Abhan as the Chairman of the Republic of Indonesia's Election Supervisory Board (Bawaslu)
October 6, 2021	"Diasuh di Rumah Kasih Sayang, Remaja Difabel Ini Justru Mendapat Kekerasan dari Orangtua Asuh" (Raised at the Rumah Kasih Sayang, This Diffable Teenager in fact Receives Violence from the Foster Parents) Editor: Erik S	**Syntax:** Leads and background information revealed the reason why the victim's mother sent her child to Rumah Kasih Sayang (RKS) and information on the victim's initials and age. The source cited was the Head of the PPA Satreskrim Sleman Police, Iptu Yunanto Kukuh. There were no excerpts from the interview with the victim's family. **Script:** Incidents of persecution of adolescents with different abilities and threats of punishment against perpetrators (what), initials of perpetrators and victims (who), when the abuse occurred (when), the chronology of the persecution (how), the motives behind the persecution *(why)*.

		Thematic: - Chronology of abuse of adolescents with different abilities. - Motives of the perpetrators of the persecution. - Threats of punishment from the perpetrators of abuse. **Rhetoric:** No stereotypes, featuring illustrations of violence against children.
October 27, 2021	"BPJamsostek Sumbagsel Gandeng Tenaga Kerja Difabel, Posisi Ini Disiapkan" (BPJAMSOSTEK Southern Sumatra Collaborates with Diffable Workers, This Position Is Prepared) Writer: Arief Basuki Rohekan Editor: Vanda Rosetiati	**Syntax:** Leads and background information revealed the commitment of The Workers Social Security Agency to provide equal rights and employment opportunities for people with disabilities. The source cited was the Deputy Director of The Workers Social Security Agency for the South Sumatra Region, Surya Rizal. **Script:** The Workers Social Security Agency's efforts to create job opportunities for people with disabilities (what), the reason why the company needs to open access to job opportunities for people with disabilities (why), how is the process of recruiting employees with disabilities at The Workers Social Security Agency of Sumbagsel (how). **Thematic:** - The Workers Social Security Agency for the South Sumatra Region provides job opportunities for people with disabilities **Rhetoric:** There was no stereotype, showing a photo of signing a contract for an employee with disabilities as an intern at The Workers Social Security Agency Palembang. Often using the term "People with disabilities".
November 6, 2021	"Senny Marbun Puji Presiden dan Menpora Amali Terkait Kesetaraan Atlet Disabilitas" (Senny Marbun Praises the President and Menpora Amali regarding Equality for Athletes with Disabilities)	**Syntax:** Leads and background information provided information regarding the implementation of the National Paralympic Week (Peparnas) XVI Papua 2021. The source of the citation was only the Chairman of the Indonesian National Paralympic Committee (NPC), Senny Marbun, there were no excerpts from

		Writer: Abdul Majid Editor: Hasiolan Eko P Gultom	interviews with athletes with disabilities who advanced in Peparnas XVI Papua 2021. **Script:** appreciation from the chairman of the NPC Indonesia for the support of the President and Minister of Youth and Sports in preparing Peparnas XVI Papua 2021, an equal form of support for all athletes, sports competed in, and the number of athletes competing (what). **Thematic:** - Praise to President Joko Widodo and the Minister of Youth and Sports for their support for athletes with disabilities **Rhetoric:** There was a dichotomy between "normal athletes" and "athletes with different abilities", the captions and photos were the same as in the September 17, 2021 edition of the news, although the events and topics raised were different.
December 2021	1,	"Presiden Jokowi Lantik 7 Anggota Komisi Nasional Disabilitas, Berikut Sosoknya" (President Jokowi Inducts Seven Members to the National Commission on Disabilities; These Are Their Biographies) Writer: Fransiskus Adhiyuda Prasetia Editor: Johnson Simanjuntak	**Syntax:** The lead and background information consisted of an explanation regarding the inauguration of the National Commission on Disabilities for the 2021-2026 period. This news did not include sources of interview excerpts. This news did not comprehensively explain disability issues, vision, mission, and how the National Commission on Disabilities worked. The quotations included in the news were excerpts from the oath of office of the management. **Script:** The inauguration of the National Commission on Disabilities for the 2021-2026 period (what), the people appointed as administrators (who), and the place or location of the inauguration (where). **Thematic:** - Seven members of the National Commission on Disabilities for the 2021-2026 period

		Rhetoric: No stereotypes. The photo shown was a photo of President Joko Widodo inaugurating members of the National Commission on Disabilities.
December 3, 2021	"Twibbon Hari Disabilitas Internasional 3 Desember serta Cara Menggunakan dan Bagikan ke Media Sosial" (Twibbon on International Day of Disabilities, December 3, and Social Media Use and Sharing) Writer: Devi Rahma Syafira Editor: Miftah	**Syntax:** The lead and background information contained an explanation of the twibbon link to commemorate the International Day of Disabilities. There were no quotes from sources and no in-depth information about disability issues that still need to be highlighted. **Script:** A collection of twibbons to commemorate International Disability Day (what), when was the commemoration (when), and how did the commemoration carried out by the Association of Indonesian Medical Rehabilitation Specialists Branch Central Java and Yogyakarta (PERDOSRI) with the Anne Avantie Foundation (how). **Thematic:** - Links and how to use Twibbon to celebrate International Day of Disabilities (Hari Disabilitas Internasional/HDI). - HDI Anniversary essence. **Rhetoric:** There were no stereotypes, several photos were displayed, namely images showing wheelchair users and physical disabilities accompanied by the words "International Day of Disabilities: December 3, 2021" and a photo of a doctor guiding a person with different abilities while walking using a walker. Often using the term "people with disabilities".
December 13, 2021	"Gerindra Undang 21 Organisasi Penyandang Disabilitas Bahas Pemenuhan Hak Politik Pemilu 2024" (Gerindra Invites 21 Organizations of People with Disabilities to Discuss Political Rights Fulfillment in the 2024 Election)	**Syntax:** The lead and background information contained an explanation regarding the discussion of political rights for people with different abilities in the 2024 election. There was only one source of the quotation, namely the Deputy Head for People's Welfare and Social Affairs for the Gerindra Party, Dr. Sumarjati Arjoso.

	Writer : Taufik Ismail Editor: Adi Suhendi	**Script:** Webinar activity discussing the efforts of the Gerindra Party to fulfill the political rights of people with different abilities in the 2024 Election, the purpose of forming the National Commission on Disabilities (Komisi Nasional Disabilitas/ KND). **Thematic:** - The Gerindra Party encouraged the fulfillment of the political rights of people with disabilities in the 2024 election. **Rhetoric:** There was no stereotype, a photo of the Deputy for People's Welfare and Social Affairs of the Gerindra Party, Dr. Sumarjati Arjoso, was shown.
March 27, 2022	"Kaum Difabel Ambil Bagian di Banteng ride and Night Run 2022, Hasto: Sejalan dengan Komitmen Jokowi" (Diffable Group Participates in the Banteng Ride and Night Run 2022, Hasto: Aligned with the Jokowi's Commitment) Writer : Fransiskus Adhiyuda Prasetia Editor: Dewi Agustina	**Syntax:** The lead and background information consisted of excerpts from the statement of the Secretary General of the PDIP DPP, Hasto Kristiyanti, regarding PDIP's commitment to support people with different abilities. The source of the quote is the Secretary General of the PDIP DPP, Hasto Kristiyanto, as well as Ristan and Saldi. The last two people are persons with disabilities who were involved as the committee members. **Script:** PDIP invited people with disabilities to take part in the Banteng Ride and Night Run event (what), the place and time of the event (where and when), disabled persons involved as event organizers (who), how the accident that caused Ristan to become people with different abilities (how). **Thematic:** - PDIP was committed to promote equality for people with different abilities by involving them in various events held by PDIP. **Rhetoric:** There was a stereotypical sentence (disabilities were objects of mercy), showing photos of Ristan and Aldi (people with different abilities who were involved as committee members) with the caption "People with Different Ability Take Part in the Banteng Ride and Night Run 2022 Event"

April 23, 2022	"Hadirkan Lingkungan Kerja Beragam dan Inklusi, Perusahaan Anak Bangsa Ini Berhasil Raih Penghargaan" (Presenting a Diverse and Inclusive Work Environment, This Nation's Company Wins Awards) Writer: Nurfina Fitri Melina Editor: Firda Fitri Yanda	**Syntax:** The lead and background information contained an explanation of the importance of diversity and inclusion in the work environment. The source interview excerpts were only from official sources, Gojek **Script:** emphasizing why diversity and inclusion were important for companies (why), PT GoTo Gojek Tokopedia Tbk (Goto) had programs and policies to promote an inclusive work environment, such as the NakaParents and NakaDifabel programs (what), how to form inclusive programs and policies at GoTo (how). **Thematic:** - The importance of diversity and inclusion in the work environment **Rhetoric:** None of the sentences consisted of stereotypes. This news showed illustrative photos of the company's atmosphere and photos of the atmosphere at the Gojek office. The lexicon used emphasized inclusion.
June 11, 2022	"Ramahnya Stadion Manahan, Atlet Difabel Nonton Persis Solo Versus PSS Sleman di Barisan Terdepan" (Friendly Stadium Manahan, Athletes with Disabilities Watch Persis Solo Versus PSS Sleman at the forefront) Writer: Muhammad Nursina Rasyidin Editor: Claudia Noventa	**Syntax:** The lead and background information consisted of an explanation about Manahan Stadium, Solo, which has disabled-friendly facilities. The source of interview excerpts was only Media Officer Persis Solo, Bryan Barcelona **Script:** emphasizing the friendliness of the Manahan Stadium facilities for people with different abilities (what) **Thematic:** - Manahan Solo Stadium became the venue for the opening match of the President's Cup. - Manahan Solo Stadium had facilities for people with different abilities. **Rhetoric:** Sentences tended to be neutral and did not contain stereotypes. This news presented two photos, a photo when athletes with different abilities watched the opening match of the

President's Cup and a photo of the entrance to the Manahan stadium gate which was easily accessible for people with different abilities. The lexicon used was neutral (using the phrases "disabled", "athlete with disabilities", and "athletes with different abilities" which had a positive connotation.

for people with different abilities. At the same time, there was also a claim of Solo City as a disabled-friendly city.

> *"Solo once hosted the Paralympics Tournament in 2011 and the event was attended by eleven countries."*
> *"Services for people with disabilities in Solo are also thorough, such as the existence of a hospital and the NPC (National Paralympic Committee of Indonesia) in Solo," he said. (Concluding citation from Tribunnews.com news June 4, 2021)*

The August 21, 2021 edition of the news on the lead elements and background information emphasized the issue of data collection and socialization of the holding of elections for members of the disabled community. Only one source was cited, namely Hariansyah, the Head of the Election Team of the National Human Rights Commission. The perspectives of members of the diffable community, regarding the constraints they experienced when channeling their right to vote during elections, were not included. On September 16, 2021, the edition of the news had a more advertorial pattern in which the main focus of the news was not on disability issues but on the positive image of Grab and Good Doctor. This news only cited Grab and Good Doctor, while people with different abilities who were the target of the program, were not cited.

The March 27, 2022 edition of the news pointed to inconsistencies between titles, leads, and emphasis on facts. The title of this news was "Kaum Difabel Ambil Bagian di Banteng Ride and Night Run 2022, Hasto: Sejalan dengan Komitmen Jokowi" (People with Disabilities Take Part in the Banteng Ride and Night Run 2022, Hasto: Aligned with the Jokowi's Commitment), but the lead did not disclose the progress of the disabled people in the event. It can be seen from the leads and background information that the emphasized fact here is the image of the PDIP.

> *The Secretariat General of the PDIP DPP, Hasto Kristiyanto, stated that his party was aligned with the President Jokowi's commitment to people with different abilities.*
> *PDIP is always committed to motivating all people with different abilities. (March 27, 2022 issue of the news lead)*

This news was made longer than other news and it was made continuous. Inserted in the middle, there was the life story of Ristan who had an accident as a teenager which made it difficult for him to walk. In the closing section, there was an emphasis on the image of the Indonesian Democratic Party of Struggle (Partai Demokrasi Indonesia Perjuangan or PDIP) as a party that cares for people with different abilities.They appreciated PDIP's initiative to involve people with different abilities because Ristan remembered that so far political parties had not paid attention to people with disabilities.

> *"Luckily this time we were involved by PDIP. We hope that there will be more activities involving people with disabilities," said Ristan. (Closing of the March 27, 2022 news edition)*

The news provided a longer story regarding the contribution of PDIP which also paid attention to disability issues. Even so, in substance, this news did not comprehensively discuss the root causes of inequality in the world of work experienced by people with disabilities. Based on PDIP, in another news item entitled "Gerindra Invites 21 Organizations of People with Disabilities to Discuss Political Rights Fulfillment in the 2024 Election", *Tribunnews.com* also showed the same style of news. It was more inclined to report on the positive image of the party, not the substance of disability issues.

When viewed from the selection of news sources, most of the news on *Tribunnews.com* preferred official sources (especially government institutions and public officials) rather than individuals with disabilities. The dominance of the selection of official sources also usually occurred in news with general topics. Based on Brown et al (1987), people who can speak in the news depend on reliability, believability, authority, and articulation, while the easiest way to find people who meet these criteria is to look for official sources within institutions. Tuchman (1973) also stated that reporters depend on bureaucratic (government) sources because bureaucrats produce facts that are assumed to be true and free from public interest.

Based on the guidelines for inclusive media coverage, the media should broaden their sources by involving people with different abilities as news sources. Journalists should provide opportunities for people with different abilities to speak from the perspective of people with disabilities collectively and involve people with disabilities in interviews on topics that are not related to their disability (Tuneva, 2011). Meanwhile, the research findings (in table 1) showed that people with disabilities are only featured in news related to disability issues. Apart from disability issues (for example political, economic, cultural, and technological issues), people with different abilities are not presented as a source of news. The limited appearance of people with different abilities outside of disability issues can exacerbate the stigma against them (Tuneva, 2011). To eradicate negative stereotypes from society, the media must provide more space to discuss other topics following the competencies and professions mastered.

Script Structure

In the script structure, the researcher tried to reveal how journalists explained facts by looking at the completeness of the news (5 W + 1 H). Did the news contain all of the elements of the news which include what (event), who (who was involved), when (when the event happened), where (where the event took place), why (reasons why it happened), and how (how the event happened).Table 1 describes how the presentation of Tribunnews.com facts in each edition was studied. June 4, 2021 edition of the News emphasized what elements (meetings discussing vaccination priorities for people with disabilities), who (the Presidential Staff with the Mayor of Solo), how (efforts to vaccinate people with disabilities were continuing and the number was still in the hundreds). The August 21, 2021 edition of the news emphasized what elements (problems of data collection and socialization of election implementation) and why (the reasons why election implementation problems occurred). September 16, 2021 edition

of the News provides more information about the collaboration between Grab and Good Doctor to support national vaccination including information about the number of vaccine targets (what) and how it would be implemented (how). Some news showed the completeness of the journalistic elements 5 W (what, who, when, where, why) and 1 H (how), but some news only focused on what elements, such as the June 11, 2022 edition of the news entitled "Ramahnya Stadion Manahan, Atlet Difabel Nonton Persis Solo Versus PSS Sleman di Barisan Terdepan" (Friendly Stadium Manahan, Athletes with Disabilities Watch Persis Solo Versus PSS Sleman at the forefront). This is a piece of short news without in-depth discussion on the problem of low accessibility of public spaces, especially stadiums for people with different abilities.

Thematic Structure

In the thematic structure, the focus of the researcher was to reveal how journalists expressed facts through the prominence of certain themes. The elements that were examined in depth in this structure were coherence and propositions or sentences (Eriyanto, 2005, pp. 263). From the thematic descriptions that have been presented in table 1, it appears that the September 17 2021 edition of the news emphasizes the theme of the government's and the president's concern for people with disabilities. In the news in other editions, *Tribunnews.com* also seemed to focus more on the themes of aid programs from the central and regional governments, political parties, and corporates. September 16, 2021 edition of the news has the main theme of the collaboration of Grab and Good Doctor to support the Covid-19 vaccination. This edition of the news did not raise the theme of the health problems of people with disabilities in the pandemic situation and their difficulties in accessing vaccines but instead focuses on the bigger theme, namely the contribution of Grab and Good Doctor for people with disabilities through vaccination. It also occurred in the March 27, 2022 news which emphasized the theme of the PDIP Party's concern for people with disabilities and the December 13, 2021 news which highlighted the role of Gerindra in highlighting disability issues. The news seemed to emphasize the values of sympathy and charity rather than highlighting the basic rights of people with disabilities, such as their rights to education and decent work.

The findings in this study are in line with the results of the study by Kulkarni et al (2017) which showed that disability news often displays the collective identity of people with different abilities as recipients of charitable activities (such as donations, technology distribution, and funding for health and education issues), assistance programs provided by the government and non-governmental organizations (NGOs), as well as corporate programs, such as corporate social responsibility (CSR) that targets people with different ability. The practice of news coverage that relies too much upon and emphasizes the government, professional associations, and other institutions can be seen as an "effort to perpetuate the status quo" because it legitimizes institutions with privileged access to the news which in turn gives them political and economic power (Johnson-Cartee, 2005). Another consequence is the reduced public attention to disability issues because the theme raised places more emphasis on the role of the government and private sector.

Rhetorical Structure

To uncover news frames, elements that need to be examined in rhetorical structures are lexicon, graphics (pictures

or photos), and metaphors. Regarding the lexicon, tribunnews.com's news prefers the first-person method of mentioning a subject by identifying the person before the disability as an example of "people with a disability." (Rupar & Zhang, 2022). In this case, *Tribunnews.com* was more dominant in using the term "people with disabilities". *Tribunnews.com* in the June 4 2022 edition of the news and several other editions chose to use the term 'people with disabilities' which had a neutral connotation and did not demean people with disabilities. There was no use of terms that were substantially underestimated by society (such as, the terms 'disabled' and 'idiot'). The language used to describe disabilities and people with disabilities reflected perceptions about them. The language that weakened and tended to be negative (disabled language) usually appeared in everyday communication in society, among professionals, and among people with disabilities themselves, as well as in the news media. Research conducted by Auslander and Gold Nora (1999) showed that newspapers in Canada and Arabic use disability terminology that is more positive when reporting on people with disabilities, especially when reporting on children with disability, but when reporting on disabilities in the context of groups or organizations, the terminology used is more non-standardized due to the anonymity of the subject being reported.

The word chosen to describe the subject of the news can indicate the direction of the news, either showing the character positively or negatively. In Edelman's view (Eriyanto, 2005, pp. 165-166), words that appear in a news story do not describe reality but rather indicate who benefits or does not benefit from the news. Choosing a subject pronoun with a positive connotation indicates that the news is more favorable to the subject. Conversely, if the word chosen has a negative connotation, then the news is unfavorable. The research carried out by Satriani (2018) showed how sbs.com's news has a slight bias through the choice of the word 'Islamic militarism' to refer to the perpetrators of crimes in the incident of clashes between the Indonesian police and detainees at the Brimob Kelapa Dua prison, Depok (Satriani, 2018). Online media abc.com.au and sbs.com show different news frames, abc.com.au focuses on victims, while sbs.com focuses more on perpetrators of incidents.

The June 4, 2021 edition of the News used a lexicon that had an equal meaning and did not undermine people with disabilities. This news preferred the terminology of people with disabilities. This news showed a photo of the President's Special Staff sitting with the Mayor of Solo and did not display any photos of people with disabilities or graphics relevant to disabilities. The next edition of the news also used the equivalent lexicon, but from a graphical point of view, this news did not represent people with disabilities because the photos displayed were official sources. The September 16, 2021 edition of the News did not write a lexicon with a negative connotation. From a graphical standpoint, the photos displayed did not involve people with disabilities but featured the president. This was the case with other news except for the news in the November 6, 2021 edition which displayed the normal and abnormal dichotomy that could be seen in the sentence "President Jokowi and Ministry of Youth and Sports Amali equalize normal athletes and athletes with disabilities." When identifying non-disabled people, journalists need to select the terms carefully because some might give the impression of degrading the position of disabled people to non-disabled ones. Journalists should avoid terms that emphasize normal and abnormal dichotomies. Terms that should

be avoided, include able-bodied, abled, of sound body, healthy, normal, and good. It is advisable to replace these terms with 'people without disabilities' or non-disabled people (Rupar & Zhang, 2022).

Journalists should avoid stereotypical terms. People with different abilities have long criticized the broadcast media for their normative depiction of different abilities – featured dramatically in themes of 'tragedy'; People with different abilities are associated with horror, bitterness, and anger; depictions that focus on the inability to live a 'normal' life with disabilities (Ross, 1997). In the sphere of everyday life, people with disabilities often receive a bad stigma and are demeaned, while for the family, it is considered a disgrace that needs to be covered (Wicaksono, Suryandari, & Camelia, 2021). The representation of people with disabilities in conventional mass media (television) and online media should encourage society to create a more inclusive environment.

Representation of Physical Disabilities is More Dominant

Different from the previous *Tribunnews.com* news which did not show photos of people with disabilities, the September 17, 2021, and November 6, 2021 editions of the news featured photos of athletes with different abilities using wheelchairs (figure 1), the March 27, 2022 edition of the news showed photos of two athletes with different ability sitting as a standing guard for the Banteng Ride and Night Run 2022 event (figure 2). People with different abilities shown in this news were athletes with physical disabilities (must walk with assistive devices). Judging from the depiction based on the disability and disability in the media stated in the visualization guidelines (figure 2), it can be assessed that tribunnews.com, especially in this report, has fulfilled the following points: the focus of the photo



Figure 1. Photo News *Tribunnews.com* Edition September 17, 2021, and November 6, 2021



Figure 2. *Tribunnews.com* News Photo, March 27, 2022 Edition

was not on disability, positive depiction, not showing stereotypically, emphasizing positive messages, namely achievement and enthusiasm, neutral camera angles, depicting the life experiences of disabled people during their daily activities (e.g. work). However, in terms of inclusivity, *Tribunnews.com* has not fulfilled it because it was more focused on physical disabilities.

The media *Tribunnews.com* seemed to homogenize disability, the word 'diffable' or 'disability' appeared in the news as if it represented all people with disabilities. In reality, disability does not always bring different conditions and problems. The International Classification of Functioning, Disability, and Health (ICF) classifies disabilities into eight categories, namely mobility and physical impairments, spinal disabilities, brain injuries, visual disabilities, hearing disabilities, cognitive or learning disabilities, psychological disorders, and invisible disabilities (Langtree, 2017).

The discourse on disability that appeared in the media seemed homogeneous because the media did not discuss or present disability separately but instead grouped some disabilities into a single disability discourse (Englandkennedy, 2008). Discourse on disability that should be inclusive has instead become exclusive because it focuses on physical disabilities.

The use of graphics that represented disabilities even in news that raises disability issues on *Tribunnews.com* was limited. The depiction of disability suggested that disability issues were monolithic (disability problems only focused on physical disabilities). In fiction programs, such as popular dramas and news, wheelchair users were often used as icons of disabilities. They preferred to represent people with physical disabilities, especially wheelchair users, over other disabilities (e.g. intellectual disabilities) . *Tribunnews.com* had the same tendency, which is to display people with physical disabilities as shown in Figure 2 and did not include descriptions of other disabilities. The limited depiction of diverse disabilities also occurred in the broadcast media in Arabic. Disabilities that were often raised by the media were intellectual, visual disabilities, and physical disabilities (Al-Zoubi & Al-Zoubi, 2022), whereas mental disabilities are rarely raised.

Depictions of disability that only focus on physical disabilities do not represent the actual reality in which social categories (such as, ethnicity, gender, class, and disability) create systems of discrimination that overlap and influence each other (Ford et al., 2020). Intersectionality has not been a major concern for journalists. Intersectionality is a term that emerged to describe the impact that intersections between several social category systems have on a person's life (Collins, 2015). To implement inclusive journalism, journalists should not portray disability in a monolithic manner but instead emphasize diversity, inclusion, and intersectionality which allows each individual with disabilities to experience different conditions and challenges.

Inspiration porn

From all the news analyzed, it appears that *Tribunnews.com* mostly showed people with different abilities in the news regarding sporting achievements on the national and international levels. The news on September 17 2021 and November 6, 2021 editions featured athletes with different abilities who won the 2020 Paralympics in Tokyo. In the news in previous years, the researcher saw that this media was more dominant in bringing up people with different abilities in the news about the sporting achievements of athletes with disabilities. In 2018, a lot of news about athletes with disabilities emerged because it coincided with the holding of the 2018 ASIAN Para Games. Some of the news headlines included: September 7, 2018 news edition "Tim Indonesia Tetap Optimistis Hadapi Negara Lain yang Sudah Lebih Dulu Mengenal Olahraga Boccia" (The Indonesian Team Remains Optimistic in Facing Other Countries That Have Already Known Boccia Sports) and 16 September 2018 news edition "Jokowi Pastikan Bonus Atlet Peraih Medali di Asian Para Games 2018 Sama Dengan Atlet Asian Games" (Jokowi Ensures Bonuses for Medal-Winning Athletes at the 2018 Asian Para Games Are Equal to Asian Games Athletes). Depictions of people with disabilities as achievers, strong and inspiring have become mainstream depictions in the news media, entertainment programs on television, novels, and children's storybooks. If it is not shown dramatically, people with different abilities are shown as objects of inspiration and superhumans (supercrip). The media literacy for children in

Indonesia needs to be more intense in producing illustrated stories that instill values of equality between the disabled and non-disabled for children from an early age, and avoid sensitive sides, such as the use of terms that have derogatory connotations (Hafiar et al., 2017).

One of the principles for creating inclusive journalism is avoiding inspiration porn in both text and images (Rupar & Zhang, 2022). The term inspiration porn was first raised by a comedian and activist Stella Young (2012) quoted in (Grue, 2016) "Inspiration porn is an image of a person with a disability, often a kid, doing something completely ordinary – like playing, or talking, or running, or drawing a picture, or hitting a tennis ball – carrying a caption like 'your excuse is invalid' or 'before you quit, try'." Jan Grue (2016) defined inspiration porn as an image/photo of a person with signs of limitations who visually appears to be doing physical activity and usually tends to display physical toughness, and then followed by captions that inspire the viewer (Grue, 2016).

The media tended to sell inspirational stories, especially stories from marginalized groups, including people with disabilities. The Black and White program in the episode 'Talk Show Athletes with Disabilities Achieved in Hitam Putih was full of inspiration porn: making athletes with disabilities as an object of inspiration, the achievements of athletes with disabilities are always associated with the need for money, not because of their right to participate, athletes with disabilities should be given more appreciation in competition due to their physical limitations, while, at the same time, athletes with disabilities are also positioned as objects of pity.

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They are not only stuck with inspirational porn, the media is often unconsciously stuck with the superscript depiction model when reporting on disability issues or people with different abilities, such as 'Meet the Superhumans,' which is an advertisement produced by Channel 4 which aims to campaign for the London 2012 Paralympics. The advertisement tried to change the negative construction of disabilities by depicting athletes with disabilities from various sports as 'superhuman' and 'extraordinary' figures. Disabled people are represented as non-disabled people who carry out various daily activities (eating, brushing their teeth, working, playing, going to school, and college, and driving to care for children). However, the highlighted representation is disabled as a superscript (Niyu, 2017). The ad '*We're the Superhumans*' was criticized for displaying excessive expectations of people with disabilities. Supercript or supercripple is a term that refers to the exaggerated depiction of a disabled person as someone who has talents and abilities that even non-disabled people do not have (Schmiesing, 2014). The depiction of supercritical prominence in news narratives, advertisements, and fairy tales has been criticized because overly depictions of self-accomplishment can distract from the everyday realities

experienced by the majority of people with different abilities.

CONCLUSION

This research aims to examine how people with different abilities are represented in the local online media TribunSumsel.com. This research discusses the representation of disability in the local online media, namely TribunSumsel.com. Studying the local online media in the study of disability will provide an overview of the condition of the disabled in the space closest to them because the local online media has the freedom to observe and listen, as well as to report on various perspectives on disabilities. In addition, the local online media has also become a medium for advocating their interests and also voicing the current situation and conditions of people with disabilities.

This research is intended to address the gaps in the study of the disability representation in Indonesia by using an inclusive journalism framework. This research found that although an inclusive journalism framework has been implemented in TribunSumsel.com, there are several important notes, especially concerning the minimal involvement of people with disabilities. The online media in this research does not take a disability-centered approach. Disabilities are often still seen as objects whose voices are silenced. Media portrayal plays a role in creating awareness towards different abilities groups, therefore greater awareness and understanding about different abilities in the local online media can contribute to public acceptance of the diversity of different abilities and also play a role in reducing stereotypes against them.

Communication skills and techniques are important for the success of an inclusive journalism. It can be conducted by involving people with different abilities in media reporting. The implication is the need for education and training regarding disabilities, especially from a social perspective. In the global discussion, certain countries have guidelines to support the media in reporting on people with disabilities in ways that are centered on them. In the Indonesian context, guidelines regarding the inclusion of people with disabilities in the online media already exist, but they have not received full support and guidance from the stakeholders. This research is limited to only examining the microstructure (produced media texts) to observe journalists' perspectives in reporting on disabilities and different abilities. For further research, my fellow researchers can use more in-depth and critical methods.

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Manipulating Image and Communication Issues in the Dolly Ex-Prostitution District Community Development Program

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Abstract. *This research focuses on the problematic meaning of opinion leaders' views on the Dolly Bangkit community development program initiated by the Surabaya City Government in response to the conflict following the closure of Dolly's prostitution site in Surabaya. The problems are described from the opinion leader's point of view. This research uses a qualitative approach and phenomenological methods. The aim is to describe the experience of opinion leaders in dealing with the Dolly Bangkit program, which in turn shapes the meaning of the program. The results indicate that there are problems with the experience as well as the meaning.On the one hand, this program is interpreted as a helpful program to change the negative image of the Dolly area. On the other hand, opinion leaders also interpret this program as an imaging event by the Surabaya City Government officials to show that they are responsible for the closure. They also saw that there was a neglect of several essential things in the community development program, such as the participation or involvement of the target community and training that facilitate the target community in finding solutions, as well as aspects of equality.*

Keywords: *Dolly Bangkit; image; community development.*

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INTRODUCTION

The closure of Dolly prostitution in June 2014 by the Surabaya City Government led to horizontal conflicts between affected residents who agreed and disagreed. The impact of the closure of the prostitution place, which is said to be the largest in Southeast Asia, is still a new topic in the mass media several years later. On the other hand, the closure also gave rise to implications in the form of social responsibility from the Surabaya City Government in the form of a community development program that was later named Dolly Bangkit (Noviana, Fadhilah, & Munika, 2015).

The most profound implication of the closure was related to the economic problems of the residents, as many of them have economic resources related to Dolly prostitution. Before it was officially closed, some residents, on behalf of the Prostitution Workers Association, had voiced their rejection. As reported by the online news portal Kompas.com, the rejection was even supported by the Surabaya City Representative Council and the Deputy Mayor of Surabaya at the time (Wisnu Sakti Buana). The group that rejected the closure argued that prostitutes and pimps could still make a living by practicing in other locations. Still, affected residents who had made a living there for decades would lose their source of income (Faizal, 2014).

Responding to these problems, the Surabaya City Government designed a community development program called Dolly Bangkit. This program is designed to keep Dolly alive without the prostitution. Conceptually, community development is a systematic effort to

improve the lives of groups that are considered disadvantaged. Still referring to Kartini, community development is part of corporate social responsibility (CSR) and focuses on improving living standards from various sides, both social and economical, and even political depending on the background. As a result, community development is targeted at specific groups, which are referred to as vulnerable groups of society (Kartini, 2013).

Phillips & Pittman (2009) also explain that community development should focus on how a group works together to solve problems. As a process, community development is more about improving a person's ability to work in groups. Meanwhile, as a result, community development is more directed towards the results of work in groups, either in the cultural, social, political, or economic scope. As part of CSR, referring to Kartini (2013), community development fundamentally differs from CSR. CSR is responsible to all stakeholders, such as shareholders, competitors, government agencies, NGOs, customers, and even civil society.

Meanwhile, community development in its implementation only targets specific groups of people who are then referred to as vulnerable groups of society. The measure of community development success, quoting Anwas (2014), is the participation of the community to be empowered. The more people involved, the greater the success of the community development activities.

The development of the Dolly Bangkit community development program can be seen in this context. The program was initiated as a systematic effort to improve the living standards of community groups that were economically affected by the closure of the localization located in Putat Jaya Village, Sawahan Sub-district, Surabaya. As a community development program, Dolly Bangkit was narrated in the proposal paper of the Public Service Innovation Competition (Kovablik) in 2017. Its central axis focuses on two aspects, namely: social and economic aspects. On the economic aspect, the government felt that the residents were too dependent on the nightlife area for income. In contrast, the government thought that the residents could earn income in other, more halal ways. The government felt a terrible stigma attached to all Dolly residents on social issues, and all activities were against cultural and religious values (Koesdarjono, 2014).

Dolly Bangkit is the umbrella for other programs within the community. In the economic aspect, the focus of the development is to provide training and education related to the creative economy based on establishing Small, Micro, and Medium Enterprises (MSMEs). For this reason, the Surabaya City Government collaborates with other elements, such as the East Java Provincial Government and several ministries, to distribute grants and assistance to residents. In addition, it also cooperates with the campus community regarding technical training on product marketing (Koesdarjono, 2014).

While in the social aspect, the program focuses on building a positive image of Dolly by holding events such as Dolly Saiki Fest and collaborating with the media for coverage. Surabaya City Government also mobilizes its bureaucracy, namely Sawahan Sub-district officials who oversee the location of the program implementation. Several agencies within the Surabaya City Government were also involved, such as the Office of Population Control, Women's Empowerment and Child Protection, the Office of Agriculture and Food Security, the Office of Trade and Industry, and the Office of Cooperatives and MSMEs to provide training (Koesdarjono, 2014).

In its implementation, the program elicited a variety of responses from residents. Research by Nugroho (2017) illustrates that the program has not been fully implemented. The reasons are the lack of budget from the Surabaya City Government, the lack of target market segmentation, and residents who find it difficult to get out of their habits during localization activities. Localization activities generate relatively fast and easy money turnover, while empowerment through this community development program requires time and perseverance. Meanwhile, the study of Savitri, Nuswantara, & Rai (2018) presented the opposite results. The results of this study state that the Surabaya City Government has successfully formed around thirteen fostered SMEs, such as Batik Jarak Arum, Samijali, Tempe Bang Jarwo, and several others. Even the Mayor of Surabaya (at that time), Tri Rismaharini 2016 announced the formation of Dolly Village into a tourist village, and the brothels were packed into basecamps for SMEs.

The results of these studies illustrate that the closure of Dolly still leaves problems among the residents. Some residents still insist on rejecting the closure, while others support it. In September 2018, there was even a class action event, as those who agreed and rejected the closure faced each other in court with their respective opinions. Residents who rejected the closure (especially those living in the Jarak and Dolly areas) even sued the Surabaya City Government for Ro 2.7 trillion for the loss of their economic resources (Ridwan, 2018).

Based on researchers' observations in the field at the end of 2019 (before the Covid-19 pandemic), prostitution is still running secretly. At night, the services of commercial sex workers (PSK) are still sold at several locations with rates between IDR 300 and IDR 350 thousand (Hakim, 2021). But apart from that, the face of Dolly village now looks different and is given specific themes due to the Dolly Bangkit program.

Based on this condition, the researcher sees a communication problem in implementing the Dolly Bangkit program. The communication problem can be inferred from how opinion leaders interpret the Dolly Bangkit community development program. The program is interpreted diversely by opinion leaders, reflecting their experience. What is envisioned by the city government as opinion leaders do not equally understand empowerment. At this point, the researcher sees a problem in the opinion leaders' interpretation of the Dolly Bangkit program, which then impacts their participation.

The problem of the meaning of opinion leader is also related to the communication model often used in the context of development communication, which is a linear or top-down communication model. This communication model tends to impose the government's will on the community; the government thinks it knows best what the community wants. The government has not allowed the community to decide what they want to improve their welfare.

Whereas development communication, referring to Harun & Erdianto (2011), is intended to enhance humane development and educate and motivate people. The goal is to instill ideas and mental attitudes and teach skills needed by the community. Development communication is seen as a series of efforts to communicate development to the community so that they participate in obtaining the benefits of development activities. For this reason, a new approach is needed in this communication process: a convergence approach based on a circular communication model to replace the

linear one. In addition, the participation of all parties in the development communication process needs to be increased to achieve a common focus (Fajri, Mawadati, & Yudhana, 2018). In other words, this approach is based on the dialog between all parties rather than being determined by one party (Nasution & Anuar Rasyid, 2019)

This is where researchers see the crucial role of opinion leaders, which Rogers (1983) said plays a vital role in influencing the spread of innovation. An opinion leader becomes an important figure who can influence other people's behavior. He also becomes a figure with informal leadership for his ability to establish social relations, technical skills related to a matter, or adjust to the prevailing norms.

In the context of the Dolly Bangkit program, the researcher sees the role of opinion leaders in the local area who participate (even dominant) in shaping people's opinions or understanding of the program. Quoting Nurudin (2016), opinion leaders influence how innovation is accepted or rejected. Dialogue with opinion leaders in innovation development is essential to be carried out, according to Rahman (2009), as they represent the aspirations of the community. Conceptually, several groups of opinion leaders influence the adoption process of innovation. First, the individual is a figure who is the primary decision maker and is then spread to others. Second is the collective. In this group, the innovation-decision is discussed and implemented. Because of a significant voice, other people eventually adjust to the innovation. Third, authoritative. In this group, innovations are implemented by several people who have status or power and then followed by others who are below them in social status (Tidd, 2010).

Referring to this, the researcher sees the opinion leaders' role in accepting the Dolly Bangkit program by the local community. All the problems surrounding the closure of Dolly localization (from horizontal conflicts between residents to the acceptance of this program) are connected to the position of opinion leaders in the local area. The position of an opinion leader is essential in the context of community development because, as mentioned (Effendy, 2009), the primary purpose of communication in community development is to shift attitudes, opinions, and how residents who are exposed to the program have behaviors that will produce social change and affect the success of the program.

Therefore, this research focuses on how opinion leaders in the local area understand or interpret the Dolly Bangkit program, which will be shared collectively with the surrounding community. At the end, how opinion leaders interpret the Dolly Bangkit program will be closely related to how the local community interprets the same program.

Previously, social or communication problems related to Dolly prostitution have often been such as Amalia (2018), Destrianti & Harnani (2018), Noviana et al. (2015), Moefad (2015), Nugroho (2017), Oktaviari & Handoyo (2009), Savitri et al. (2018), and Prakoso (2017). However, these studies have not touched deeply on the position of opinion leaders in the problems surrounding program implementation. These studies seem to focus more on the social network of pimps after the closure, the social and economic impact of Dolly's closure, and so on. None of these studies have placed opinion leaders as a significant research subject.

Meanwhile, other research related to aspects of city government communication, such as that conducted by Z (2017), Budhirianto, Sumiaty, & Syaidah (2018), and Muntadliroh (2020),

imply the existence of several problems. For example, they are related to the public relations function in disseminating city government policies (primarily related to the poor), imaging in the mass media, or communication messages and perception measurement.

This research focuses on a space that has not been touched in depth by previous studies, namely how opinion leaders interpret the Dolly Bangkit program, which theoretically will be connected to how people interpret the same program. At this point, this research becomes crucial, as it focuses on the dynamics of people's meaning towards development programs that tend to be run with a linear or top-down communication model.

METHOD

This research uses a qualitative approach with a phenomenological method. Quoting Satori & Komariah (2017), the qualitative approach refers to the quality of the phenomenon as a preference when researchers study phenomena that cannot be quantified. The qualitative approach is used because the data explored is a process of meaning rooted in a person's personal experience so that it cannot be generalized, let alone measured using numbers. Researchers also use a descriptive type of research that seeks to see reality as a construction of truth with a social background (Nurhadi, 2015). The word "describe," according to Satori & Komariah (2017), can be described as an effort to provide a description or illustration of what is to be conveyed and then embodied in narrative form.

This approach and type of research are suitable for this research because all the results of the interviews with the interviewees of the former Dolly localization will be described in narrative form. Truth is built based on individual experience and meaning, so it cannot be measured or compared because it is purely from personal experience. For this reason, phenomenology is used because the data to be explored is the meaning of individuals (opinion leaders in Dolly) and the experiences that shape them. Referring to Husserl, this method allows researchers to explain the phenomenon and maintain its purity by exploring individual experiences and meanings of certain phenomena (Moran, 2013).

The research subjects are opinion leaders in the local area written with the initials JO and KC. JO is an opinion leader against the closure of Dolly's prostitution. He then formed Tempe Bang Jarwo and requested assistance from the Surabaya City Government to fund and market his products. Meanwhile, KC is an opinion leader in the opposite position (supporting the closure) and is known as a prostitution worker (providing motorcycle transportation for prostitutes) who tried to escape from the trap of prostitution but did not find a place in the community. Finally, she mobilized the community to improve Dolly's image so that other residents would not experience the same thing.

RESULT AND DISCUSSION

As often reported by the mass media, the Surabaya City Government closed the Dolly localization based on all the social and economic problems it caused. Quoting from Sindonews.com, the then Mayor, Tri Rismaharini, insisted on the closure because she was saddened by the rampant cases of human trafficking in the area, especially those involving minors (Syafei, 2014).

KC shared her experience during her activities in Dolly when it was still operating. She recounted how the children in Dolly could earn their income. For her, Dolly knows no taboo boundaries; everything becomes legal in the name of the rupiah. The sight of parents

selling their children or husbands taking their wives to become prostitutes is not something surprising. There is also the term "kucing garong," for pimps who are still young, around 20 years old. These reasons in the Dolly Bangkit Innovation Program script are the root of why the closure should be done. The government created a community development program for the affected residents to promote a positive image of Dolly as a clean area. It divided it into two program axes: social and economic.

JO and KC (who have diametrical positions in responding to the closure of Dolly localization) saw that the Surabaya City Government could not execute the Dolly Bangkit program well. The intention conveyed in the early days did not fully reach the residents. The demands and voices of the residents until the term "Ready to Die If Dolly is Closed" was not taken seriously by the government. According to JO, residents who were shocked and had difficulty changing the rhythm of life chose the quick way, namely suicide. Referring to Oktaviari & Handoyo (2009), Dolly is not only a location of prostitution but has transformed into an economic system. Dolly benefits not only prostitutes and pimps but also urban workers in the area, such as laundry workers, pedicab drivers, coffee shops, guesthouse cooks, and street vendors (Amalia, 2018).

This makes opinion leaders feel that the government has not effectively empowered residents who have been tied to prostitution activities for years. JO and KC also testified that many affected residents returned to prostitution. From this, it can be seen that there are problems in implementing Dolly Bangkit. These problems are described in the three sub-sections below, using the opinion leaders' perspectives. However, the success of a program can only be assessed by those who directly experience the program through the process of their experience and the meaning of the program.

Between Community Development and Image Manipulation

When invited to talk about the establishment of SMEs, one of the focuses of community development in the Dolly Bangkit program, KC reacted strongly, even though he is known to be pro Dolly closure.

> *"Sometimes the government raises SMEs so that other residents are also encouraged. Citizens are used as puppets, for what? So that the municipal program looks like it's working." (KC, 07/19/2019)*

KC expressed this sentence as a party that initially agreed with the closure. He felt that the imaging element was very much behind this program. Therefore, KC chose not to be involved in the program. The imaging he was referring to was related to how the government was very keen to acknowledge that the SMEs were the result of its assistance, which was then used to make the government program appear to be working. JO also felt the robust imaging as an SME activist. He said that the Surabaya City Government's involvement in fostering his tempeh business was minimal. Therefore, he does not want his tempeh business to be claimed as an SME assisted by the Dolly Bangkit program.

> *"I don't want to be claimed. Suppose you want to partner, yes. Being called a partner is uncomfortable; you'll be showing off. If the business is already running, the assisted SMEs will be recognized, but I didn't want to participate when I started. The funds were disbursed and then disappeared." (JO, 11/10/2019).*

JO is reluctant to be considered

a mentor because he feels that the involvement of Surabaya City Government staff is only on the surface, and does not have the responsibility to develop his business. He also invites some people to run similar businesses with a partnership method because if he is recognized as a mentee, it will close the space for other parties who want to assist. Based on his experience, JO interprets Dolly Bangkit as a program that only moves on the surface. Or straightforwardly, JO calls it with the phrase, "the important thing is that the funds are disbursed; after that, there is no continuation." Regarding her tempeh business, JO admits that she is mainly assisted by an NGO (non-governmental organization) called GMH (Gerakan Membangun Harapan) regarding packaging and marketing techniques. GMH also thinks about how JO should build relationships with consumers so that transactions can be carried out continuously and repeatedly.

JO's explanation confirms Hadi's (2011a) argument about the social responsibility that social responsibility is often carried out based on the primary economic motive approach. The substance of social responsibility will become an ethical problem when there is an element of self-promotion by the program implementer. The development of Dolly Bangkit as a community development program is closely related to the predicate of CSR because both community development and CSR are equally oriented to maintain the relationship between the organization and its environment (where the organization has activities and impacts) so that both can operate effectively (Suparmo, 2011). What became a problem in the eyes of opinion leaders was that this program was then submitted to the Public Service Innovation Competition in 2017, an annual innovation competition between districts/cities in East Java. This is where the problem of perceived imaging (or manipulating images through community development programs) is formed in the minds of opinion leaders.

KC saw that the Surabaya City Government created an image by utilizing the citizens through the Dolly Bangkit program. Through mass media coverage (which is used as a partner of this program), eventually, many other areas followed suit, and Dolly is now known as a tourism village. But unlike JO, KC feels that using Dolly Bangkit as an image material of the Surabaya City Government is legitimate. She feels that the situation in Dolly is currently better than when prostitution was still running.

> *"Imagine if it weren't closed, many children would fall into it. It's hard to find jobs now, but kids have known environments like Dolly's since high school. After graduating, they are not employed when it's time to work. Then they return to Dolly. This is happening." (KC, 26/10 2019)*

Although he feels that the Surabaya City Government is using Dolly Bangkit for image building, KC feels that the program also improves Dolly's image and benefits the residents. She recounted how, previously, the working-age children in the Dolly area had difficulty getting a job just because they lived in the area. She sees this as a social selection that seems normal and inevitable.

Therefore, KC interpreted Dolly Bangkit as an image improvement program to make Dolly residents upgrade, giving opportunities for young people not to fall into the world of prostitution. But still, the image improvement is considered not to answer the root of the problem, which is a matter of the stomach. The government is still considered negligent in reading the problems in Dolly. JO also experiences this image repair business

with his business.

> *"At first, my tempeh was called Tempe Dolly. Then the sub-district head said, where's your tempeh? Dolly is closed. Why do you still call it Tempe Dolly? I said, let it be. People know Tempe Dolly. But eventually, I changed it. Because I was given a machine, I was told to change my tempeh name. The sub-district head asked me to use the name, Mandiri Jaya. After a month of using that name, it wasn't well-known. Finally, I changed it again to Tempe Jarwo. Tempe Dolly was said to sound dirty." (JO, 11/10/2019)*

After receiving assistance with a soybean milling machine, JO was recognized as a resident who claimed to be assisted by the city government. Meanwhile, KC chose another path. He knew that some residents were already running independently with their respective SMEs. However, he and several residents admitted they did not want to go down the same path. She thought that if it were only driven through SMEs, it would only benefit a small group, while Dolly is broader than that.

> *"Has (the program) been experienced by the people of each neighborhood? SMEs are only small groups. We talk about the potential of the residents." (KC, 26/10/2019)*

From KC's experience, it can be seen that there is a problem with community need analysis in the Dolly Bangkit program. Referring to Triyono (2014), community leaders should be involved as resource persons to explore community needs analysis data. That way, the program will become a common need, not just a group of people. KC then described her experience following the socialization of the batik training program. She felt that this training was not a need for the community. However, the residents still attended the training because they received Rp 50,000 for transportation. In a joking tone, KC said, "Sampek jereng motone lagek entuk 50 ewu," (Until I go cross-eyed, I only get Rp 50,000). Therefore, for KC, the program is nothing but a way to improve the image of the city government, while the city government itself ignores the potential of the residents there.

KC hopes that if the government dares to close something big, it must also open something significant in terms of benefits. For him, the image can be helped by closing Dolly, but residents who directly feel the impact have not felt significant benefits.

> *"If the city government closes something big, the benefits of which are felt not only in one neighborhood, it should open something big too. Big or small is not about the place but the benefits. Dolly has a great benefit value, so it should also be opened with big benefits. Dolly's image should be changed; the secure place and its image should also be improved. This is about Dolly's image, not the government's image." (KC, 26/10/2019)*

According to opinion leaders, the city government focuses on improving its image instead of prioritizing economic affairs. The word manipulation is then raised because, according to opinion leaders, the existing program seems to be a "blanket" so that residents are silent and the government is not blamed. In short, social problems can be solved. However, economic problems are still a matter that must be resolved immediately because opinion leaders are worried that this will encourage residents to re-enter the world

of prostitution.

Development that Ignores the Potential of the Community

Opinion leaders perceive the fame of Gang Dolly as not only supporting prostitutes and pimps and the surrounding community. The closure of Dolly is not only about focusing on the improvement of economic issues but also about the culture of the surrounding community. KC, who has depended on prostitution activities to survive since she was a child, testified that her income as a motorcycle taxi prostitute helped her college tuition fees. KC said she was one of the lucky ones who had the opportunity to get an education. Generally, children in Dolly have been earning their income since they were young, so it is not surprising that education is a secondary factor.

> *"You see, their education is still poor. I used to have a good job, so I didn't think about school. Now the government has not seen that." (KC, 10/26/2019)*

Education, according to KC, is not the main thing for Dolly residents. Many do not go to school or are not even serious about their education because they feel that money can be earned without studying. JO's experience is the same. While studying at SMK, he admitted that he only came as needed. If it was break time, he chose to go home and sleep because he had little sleep after staying up all night selling coffee.

KC questioned these things as a recipient of the Dolly Bangkit program. She wonders why the government does not read such things. If the residents have relied on prostitution activities since they were young, she thinks it is natural that they do not have skills. This was KC's concern, which she tried to convey to the government before coming up with the program.

Regarding training, JO once asked his wife to join batik and sewing training. However, his wife decided she no longer wanted to participate because she felt it was unnecessary. Rooted in this, JO ventured to apply for equipment assistance for his tempeh business to the local sub-district head to be conveyed to the city government.

> *"I told my wife to join the batik and sewing training. Then I told her to tell the sub-district head that she didn't want to join the training anymore because she wanted to help me grind soybeans for tempeh. Then I asked for a soybean grinding machine. Finally, they surveyed me and gave me a grinding machine." (JO, 11/10/ 2019)*

As a result of Dolly's closure, JO lost his coffee shop business, earning him IDR 40 million a month. After a long road, JO finally followed the path recommended by the city government. However, he regretted the government's performance, which was not serious. He pointed to his experience; JO did not receive further guidance after being given a grinding tool. The assistance provided at that time was only the provision of tools and inviting SMEs to attend SME exhibitions. Quoting Phillips & Pittman (2009), community empowerment should focus on training people to work together to solve community problems. Looking at what happened to JO, what the city government did through Dolly Bangkit seems to be just a charity program instead of empowerment. That makes JO and KC claim to be reluctant to participate in coaching because there is no intensive assistance.

> *"At first, many people participated in the program, but after a while, there were fewer. That's the problem; there was no mentoring. The training was like that, and then*

it was over. We were given tools and never checked. Eventually, many were sold by people. They used to give money, and that was it. Then they got the goods; then they sold them. Indeed, the focus should be on assistance, not just the assistance. After receiving the milling machine assistance, I had no problem leaving it behind. My business is already independent, so it can survive. What about the others?" (JO, 16/10/2019)

Like JO, KC also believes that the program's existence is inappropriate. When the program was running, she asked what the role of the experts working in the city government was. He even feels that his thinking is much better than the government people.

"There are many teams of experts. Mrs. Risma's smart companions can't think like that? People who don't like batik are told to make batik, and people who don't like making shoes are trained to produce shoes. In the end, everyone stopped because it didn't suit their taste. Now we have to see the potential that is there. I once said to them, 'City Government has closed something big; the impact is being felt not only in one neighborhood. It should also open something big. Don't keep making SMEs. It's just a small group." (KC, 26/10/ 2019)

KC sees that the program is not based on the needs of the residents. If many residents do not want to be involved in the Dolly Bangkit program, according to KC, it is not because they do not want to be empowered but because the program that has been running has not moved them. Theoretically, something like this is confirmed by Kartini (2013), that community empowerment is indeed particular because it is tailored to the needs of the affected community.

KC has tried to discuss the program's state with the Surabaya City Government. However, based on her experience, discussions with the city government always ended with the answer, "we will review it later." He felt such an answer was given to "silence" the residents so they would not protest too much. The opinion leaders stated that citizen involvement in program creation and implementation is minimal. The existence of a development program will be more trusted if the surrounding community is empowered to be involved in both the communication process and the discussion (Rinaldy et.al., 2017).

Regarding programs that do not see the potential of residents, KC admitted that he was not surprised. This is because when talking about the government's performance in the field, the government still often relies on outsourced labor.

"So agencies in the city government told outsourced workers to work. They were told to come to the hotel, make an offer. It's annoying. The civil servants are taking it easy. They are playing around." (KC, 10/19/2019)

Subjective and Discriminative Implementation

After deciding that she was "willing to be empowered," JO found that her fate had not completely changed. Since establishing his tempeh business three years ago, he feels that Mayor Tri Rismaharini has not given him any attention. JO expects the government's attention to be improved in dealing with the Dolly case.

"Those who get compensation only know the city government staff, who agree with the closure. Before the closure, there was some socialization, and prostitutes were

compensated and not allowed to build a guesthouse or add prostitutes. Data was collected, and joint operations were frequent. After the closure, there were letters from the neighborhood association (RT) training on this and that. Most of the invitations are word of mouth. It's usually the sub-district and district that give the information, with the help of students. There is no dissemination of information for street workers. What was collected were prostitutes and pimps. That's why they get compensation; we don't." (JO, 16/10/ 2019)

JO expressed his aspirations as one of the evicted street vendors. He regretted that the socialization of closure and compensation was only given to those actively involved in the world, such as prostitutes and pimps, while residents and street vendors were not. Even though the majority of residents there are involved in this world. JO's experience in refusing to be empowered was also seen as wrong by the city government. JO refused because she did not like the activities, not because she refused to close Dolly. In 2014, JO said, he stood at the forefront against the closure of Dolly by carrying a buffalo bearing Risma's name. This event continues to be carried around, sometimes even becoming a joke when she visits the city government office.

"The scene was in 2014. Bungkul Park was trampled, and Risma was furious even though it was just a park. Now that the people's needs are being trampled on, why isn't Risma angry? Dolly being closed is the same as trampling on the livelihood of the people who live there." (JO, 16/10/ 2019)

For JO, the closure of Dolly, which is not accompanied by adequate empowerment, is tantamount to trampling on the residents' self-esteem. During the closure, he expressed his aspirations with other localization Workers Front members. They aspired to reject Dolly's closure because they wanted equal compensation. They did not want Dolly to be closed without a way out. But the city government misinterpreted the message, so JO felt that she and her friends were accused of supporting prostitution activities.

Having stood at the forefront of the refusal to close Dolly made JO receive different treatment during the program. Once on the wanted list, his name still haunts the city government.

"My image was poor before the city administration because I refused the closure. It was because I brought a buffalo that had Risma's name written on it. When there was a bazaar event in Dolly, Mrs. Megawati was present. I fried tempeh; only Mrs. Mega ate it. Mrs. Risma didn't. My heart broke. When there was another exhibition, the city administration did not tell me. I just kept quiet. In fact, on that day, my tempeh was asked to be displayed at the exhibition. But I wasn't invited to join the exhibition. So I just gave it to them, no more words." (JO, 16/10/2019)

When researchers attended an SME exhibition organized by the Surabaya City Government, JO was seen holding her wares at a booth owned by Bank Jatim. She attended the exhibition because she was invited by Bank Jatim and was never informed or invited by the city government. To make her even more upset, when Mayor Tri Rismaharini visited Dolly, her merchandise was always asked to be placed on the storefront. This experience made her feel discriminated against and subjectively treated.

On the other hand, KC was appointed as part of Surabaya's SatPol PP (Praja Pramong Police Unit) in early detection.

> *"I entered the PolPP. Why was I assigned that? Maybe one day, there will be a change in regional regulation. I don't understand; that's the official's business. In 2017 I just joined. But I have a principle I will support if the Surabaya administration's policies are good for the people. If not, I will tell my friends. It's time for jihad. I have many friends in the movement until these days. Yes, even though I am his subordinate, if the government is wrong, it is still wrong." (KC, 26/10/ 2019)*

Based on her experience joining the early detection team, KC said she carried out all responsibilities as instructed. She interpreted her involvement with the municipal government as an effort to bring justice to the residents and herself as a fellow resident affected by the closure of the former Dolly localization. Through experiences and meanings directly related to the program's running, residents are aware of differences in attitudes between those who agree or have rejected government policies. Whereas the core of empowerment is about equality, where individual differences are necessary, each party in the empowerment process has rights and obligations. This reality of difference and equality must be maintained in empowerment (Anwas, 2014).

These opinion leaders admit that there are differences in arguments related to the program's existence, which is supported by differences in how they respond to its existence. However, they regret this because it leads to discrimination. This contradicts what Anwas (2014) mentioned in the program's implementation; the reality of differences and equality is then ignored. The existence of these two opposing assumptions certainly causes friction and mutual accusations. This continues to this day. Differences between one party and another are natural. However, as a program maker, we must hold the core of equality that both are affected residents targeted for empowerment.

The description of the experience of opinion leaders (KC and JO) in dealing with the Dolly Bangkit program above shows that there are problems. Although both stand in different positions, they see problems in this program. The program ignores several essential things in the context of community development, namely the participation or involvement of the target community, both in terms of program implementation, formulation of needs, and equality. In the end, opinion leaders tend to interpret this program as an image practice of the Surabaya City Government to be considered responsible for the impact of the decision to close Dolly prostitution.

In the context of opinion leader studies, the findings illustrate the tendency to neglect the vital role of opinion leaders in the formulation and implementation of the Dolly Bangkit program. The Surabaya City Government did not utilize opinion leaders' strategic role as messengers considered credible by the public or the surrounding community. Opinion leaders were not even involved since the beginning of the program preparation, formulation of needs, and implementation. That is why both KC and JO seem to have the same meaning of this program.

Opinion leaders are usually figures whose communication messages can influence audiences (Valente & Pumpuang, 2007). Contemporary communication studies also show that the role of opinion leaders is even more

critical and practical in convincing audiences than the use of advertisements in the mass media (Messiaen, 2017). In marketing communication, corporate communication, and social media studies, for example, research conducted by (Bergström & Belfrage (2018), Candra & Oktavianti (2019), Nunes et al. (2018) Turcotte et al. (2015), Yuanita (2021), and \Tobon & Madariaga (2021) show how opinion leaders (or in today's language, often referred to as influencers) play an essential role in convincing or shaping certain perceptions about specific products, brands, or communication programs to encourage specific consumption or behavior.

These studies show the role of opinion leaders in the digital communication era, which is then referred to as digital opinion leaders. This means that although digital transformation has now become the backbone of communication, the role of opinion leaders is still crucial. Initially, opinion leaders were more associated with the word of mouth strategies. But now, as digital-based communication is dominant, the role of digital opinion leaders is then associated with what is known as the e-WOM (electronic word of mouth) strategy (Setiawati et al., 2020).

In the context of the Dolly Bangkit program, the role of opinion leaders can be referred to several types of research conducted by Bahfiarti (2016) that discussed the role of opinion leaders in innovation among cocoa farmers in South Sulawesi, Sulistyanto & Jamil (2021) that focused on the formation of Covid-19 discourse by opinion leaders, Sriwartini (2020) that discussed the communication management of opinion leaders in KB Village in West Bandung Regency, or Jaali & Cangara (2013) that described the role of opinion leaders in maintaining peace in Ambon conflict areas. All of these studies were conducted in different locations and with subjects. Still, they all show how strategic the role of opinion leaders is in persuading public perception, which in turn helps shape the desired behavior.

Meanwhile, in the context of the Dolly Bangkit program, this research did not find the involvement of opinion leaders by the Surabaya City Government. That is why, although the program is acknowledged to benefit the residents (although it is limited to charity), the opinion leaders (KC and JO) tend to interpret the program as an image tool. With such an interpretation, both of them keep their distance from the program and do not actively arouse the participation of the target community members.

This is where the problem of program communication becomes apparent. In the context of development communication, the communication process must be characterized by an awareness that the communication process must be guided by the community's ability to plan, implement and evaluate development. The community is not the object of development but the subject of development; therefore, community participation is a significant factor. Communication must be carried out convergently; communication interaction is carried out in a more democratic and participatory manner. Communication activities are not giving and receiving messages but sharing and dialoguing (Setyowati, 2019)

In the context of the Dolly Bangkit Program, based on the interpretation of the opinion leaders there, community involvement is only seen in a narrow context, meaning that the community is only seen as the recipient of development innovations. They are also not involved in planning and decision-making, are not developed creatively from within and must accept decisions that outsiders have taken.

As a result, the community

is dependent on other parties, not empowered and independent. Community empowerment is an alternative paradigm of development to make people empowered and independent. To achieve this independence, efforts to achieve welfare are the main thing. A prosperous community will be able to cope with its life needs, both material and non-material needs. According to Mardikanto (2010), the goal of development is a comprehensive change that includes various aspects and orders of life of the community concerned, both material and non-material.

The way opinion leaders interpret the Dolly Bangkit Program shows the absence of participation from the target community, especially in planning and formulating their own needs. The way the Surabaya City Government communicates this program tends to position the local community as the target object, not as subjects who can plan and formulate their own needs.

Citing the study by Yanti & Amaliah (2021), the right empowerment communication strategy is to place the communicator --in this case, the Surabaya City Government-- as a motivator, dynamic innovator, and facilitator of community change. This means communicators must place themselves on an equal footing with the target community. With this position, the community empowerment process is assumed to be of higher quality, and the community will be encouraged to realize their potential independently.

CONCLUSION

The result of this study describes how the opinion leaders in the affected area interpret Dolly Bangkit as a program that is used as an image event by the Surabaya City Government under the guise of community development. The Surabaya City Government is seen as not only wanting to improve the negative image of the Dolly area but also utilizing the Dolly Bangkit program as a self-imaging event. By referring to their respective experiences in dealing with this program, the opinion leaders also see the SMEs as one of the outcomes of the Dolly Bangkit program treated as "puppets" used to show that the program is running. Opinion leaders interpret the Dolly Bangkit program as ignoring the involvement of the target community members (both in the preparation, formulation of needs, and implementation).

Therefore, it can be concluded that this program ignores the role of the opinion leader as a party that has the potential to deliver program communication messages to the community. In the opinion leader's understanding, community development is not only about creating programs and mobilizing people to participate. What is more critical is facilitating residents to find solutions to their problems. Community development programs should be run based on the assumption that affected residents are more aware of the conditions, situations, and solutions that are good for their environment. Thus, community involvement should be voluntary, not forced, or based on specific lures.

Theoretically, this study can reflect how communication problems often arise in utilizing the role of opinion leaders in government programs. The tendency to use a linear or top-down communication model in the preparation and implementation of government programs makes the role of opinion leaders tend to be ignored. Thus, this research confirms previous studies' tendency to place opinion leaders as a crucial variable in the communication process. Practically, this research is suggested as a reference for policymakers to involve opinion leaders so that they are not trapped in a linear or top-down communication model.

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The Practice of Digital Ethics among TikTok Content Creators

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Abstract: *Content creator is becoming an in-demand profession for the millennial generation, along with increased social media consumption in Indonesia. Content creators do not just upload content, but are required to create creative content. These content creators can be called citizen journalists because they perform media functions including providing information, mobilizing, entertaining, and spreading values to society. Content creators are also required to be professional. Professional means content creators not only create the creative content, but also need to pay attention to digital ethics. This study will look at the application of digital ethics among TikTok content creators. Digital ethics is essential because this moral guide will help content creators reflect on uploaded content. This study uses qualitative research with case study method. The results show that content creators do not fully understand the principles of digital ethics. Digital ethics was only discovered after the informant received punishment from TikTok for the uploaded content. Furthermore, this study also shows that content creators are more dominant in practicing device literacy than digital ethics.*

Keywords: *content creator, digital ethic, digital literacy, TikTok*

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INTRODUCTION

The content creator is identical to those who produce content, whether audio-visual, written, or a combination of both, and upload it to their social media. This profession is closely related to the millennial generation because this generation tends to prefer to express their ideas through social media. Even in expressing their ideas, this generation can also set the type of content, upload time, caption, target audience, and comments from other users. Another interesting thing is that the more people click on their content, the more they can earn money from social media. These reasons attract millennnial generation to become content creator.

One of the social media platforms that are currently popular among the millennial generation is TikTok. This application contains short videos of about 15 seconds to 3 minutes in the genre of dance, comedy, to education that are shared with other users. TikTok was introduced in 2016 by a Chinese company called Bytedance. TikTok is one application that is currently experiencing an increase in the number of users. Statista data 2020 (Katadata.co.id, 2020) states that Indonesia is TikTok's second market after the United States, with 22.2 million monthly active users. The advantages of the TikTok application, namely comedy videos and music-based shows, make TikTok more popular than other applications. Specific individuals or organizations take this advantage for marketing activities. Not infrequently, an individual content creator is hired by certain companies to promote their products.

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According to Indeed (Anggraeni, 2022), content creators are professionals who use writing, design, visual storytelling, or a combination of these disciplines to create any topic and appeal to consumers/audiences. Professional itself in the KBBI (Kamus Besar Bahasa Indonesia) means a person who meets specific qualifications. Someone who works professionally does the job correctly according to ethics (Abdi, 2021). In the context of content creators, professionals have particular skills in producing their content and applying ethics on the internet.

Content creator, or user-generated content (UGC), is a form of citizen journalism that is currently more popular than professional journalism (Holton, Coddington, and de Zuniga, 2013). Citizen journalists carry out media functions like professional journalists. These functions include information functions, dissemination of cultural values, entertainment, and mobilization. As a matter of fact, they have to work professionally. Unfortunately, this UGC practice has yet to practice professional journalist work fully. Holton, Coddington, and de Zuniga (2013) state that UGC is actively involved in producing content in the media but has slightly omitted its role as a citizen journalist. The uploaded content tends to be daily, separated from traditional journalism practices and values. Meneghello, Thompson, Lee, Wong, & Abu-Salih (2020, p. 104) assert that UGC better represents current events and their views on the issue. Comments, statuses, messages, and tweets usually reply to messages between friends. The research of Meneghello, et al (2020) also concludes that UGC should contribute more to the public sphere to explore democratic issues. UGC has the potential to empower others in their position as citizens.

The urgency of content shared by content creators does not seem to be an essential part of their work process. The uploaded content tends to be light and entertaining. Moreover, uploaded content is also vulnerable to harmful content, as proven by the phenomenon in Indonesia in 2018 where Kominfo blocked TikTok. Adawiyah (in Rahardaya & Irwansyah, 2021) stated that this blocking was triggered by the rise of harmful content on TikTok which was feared to harm children. Pramesti (2022) also shows that violent events in Indonesia have been misused on TikTok, such as uncensored violent content, violent content made up of comedy videos, to bullying of victims. Afrilia (2018, p. 3) states that the many uses of social media as part of new media have not been ini line with the level of use for positive things.

The information filtering process is not carried out because of the rush to upload exciting content. The researcher assumes that people's ignorance causes the existence of harmful content in choosing which information is appropriate and which is not. The existence of harmful content is what ultimately triggers disharmony between users. Not infrequently, due to this harmful content, perpetrators receive criminal penalties, such as in the cases of Prita Mulyasari (2009), Ariel Noah (2010), and Ahmad Dhani (2017).

Plaisance's (2013) research on the importance of neo-Aristotelian ethics developed by Philippa Foot in the digital world strengthens the discussion about the existence of positive and negative content. Plaisance research confirms that humans consider morals as digital advances. These considerations include understanding the digital world, authenticity, privacy, autonomy, and the exchange of information and evolving discourse. The results of this study indicate that conversations about what can and should not be done need to be

understood by every internet user.

Ethics is certainly something that cannot be separated from content creators. Ethics is part of their professionalism in this profession. The reason is that the uploaded content is not just content; it has been filtered to meet applicable ethics. Dewey (in Luke, 2018, p. 186) asserts that ethics refers to the codes, norms, and procedures that govern daily life and interactions, courtesy, and exchanges in institutions, society, and culture. Dewey's statement also shows that ethics has been rooted in society's culture and is practiced in everyday life.

Digital ethics is crucial to creating healthy, safe, and comfortable media behavior. Content creators are at the forefront of disseminating information, like journalists providing information to the public. Understanding digital ethics for content creators is necessary because their content is not only consumed but also opens up interactions between content creators and users. This interaction often invites unwise comments on their social media.

Digital ethics is a fundamental thing in behaving in the digital world which should be internalized in each individual. This study aims to map the understanding of digital ethics among content creators. This research is essential because researchers want to see how far this digital ethical knowledge is understood, especially by content creators. Content creators are important figures to research because they are message communicators, where the messages conveyed can impact the wider community.

This research has novelty compared to previous research. Research by O'Reilly, Levine, & Law (2020) concludes that children who grow up use social media to interact and establish relationships with many people. These children can account for their activities in the online world when they misbehave on social media. Rawanoko, Komalasari, Al-Muchtar, & Bestari (2021) also in their research mention that students as social media users consider the content to be uploaded and tend to post positive content. The novelty of this research compared to previous research is seen in the objectives, concepts, and research subjects. The purpose of this study is to map the extent to which basic knowledge of digital ethics is based on the Deloitte concept. Simultaneously, the research subjects are content creators whose content is mainly followed by people. Meanwhile, previous research looked at the extent of their understanding of positive and negative content and their impact. At the same time, the research subjects are teenagers who use social media.

Digital ethics is part of media/ digital literacy. According to Fardiah, et al (2020, p. 282), media literacy is an activity to protect vulnerable and weak citizens against new media penetration. Media literacy is a balance for citizens to deal with the negative impacts of new media. Fardiah, et al (2020) also emphasized that media literacy skills include the ability to access, analyze, and communicate media messages. Media literacy also makes the role of citizens more optimal because citizens can solve problems with critical thinking activities. Fardiah, Taufik & Suhaeri (2020, 134) state that media literacy is the emergence of user perspectives on media messages that tend to be negative and unexpected. Through media literacy, users can see the clarity of a media message. Kwon and Hyun (in Noh, 2016, p. 2) stated that digitally literate people can find and understand information, express and share their opinions freely, and have a common understanding.

Park (2012) states that media literacy relates to the ability to access, understand, and create. There are two

main dimensions, namely, device literacy and content literacy. Concerning digital media literacy, users are required to have more skills, namely technical mastery, because digital media content is interactive. Park divides into three indicators to see device and content literacy dimensions. These three indicators are accessing, understanding, and creating. Device literacy emphasizes the ability to understand, access, operate, and produce content using digital technology. While content literacy is related to the ability to understand, find, filter, and analyze content. The following are the dimensions and aspects of it.

Ethical issues arise in the content literacy dimension. Ethical issues are the basis for content creators to think deeply about the content they produce. According to Brown (2014), digital ethics is the ability to reflect on the bonds in cyberspace to build a more diverse discourse. This reflection requires a critical approach and explores more deeply the developing discourse. Digital ethics is also considered capable of developing analytical skills in the digital space. Research from Lubis, Sinaga, and Fauza (2022) also confirms that literacy and ethics are essential keys for the younger generation to enrich their identity and maintain their privacy.

Digital ethics (Deloitte, 2021) is the ability of individuals to realize, model, adapt, rationalize, consider, and develop digital ethical governance (netiquette). This study uses the concept of Deloitte's digital ethics (2021) to see how content creators apply this digital ethics in their lives. This digital concept of Deloitte's ethics is part of the roadmap of the Ministry of Communication and Information Technology. Deloitte provides indicators for understanding digital ethics, namely 1) internet ethics, 2) knowledge of information containing hoaxes, hate speech, pornography, bullying, and other negative content,

TABLE 1. Understanding of Digital Ethics

Internet etiquette	Know the importance of internet etiquette
	Know the various community standards that exist on each social media platform
	Understand what to upload and what not to upload when using social media and other digital tools
Knowledge of information that contains hoaxes, hate speech, pornography, bullying, and other negative content	Know the types of information that contain hoaxes, hate speech, pornography, bullying, and other negative content
	Understand the impact of being a creator or disseminator of information that contains hoaxes, hate speech, pornography, bullying, and other negative content
Basic knowledge of interacting, participating, and collaborating in the digital space following the rules of digital ethics and applicable regulations	Know how to interact, participate, and collaborate in the digital space according to ethical rules and applicable regulations
	Understand the various regulations that apply when interacting, participating, and collaborating in the digital space
	Know the types of interactions and electronic transactions in the digital space following applicable regulations
	Understand how to interact and transact electronically in the digital space safely

3) Basic knowledge of interacting, participating, and collaborating in the appropriate digital spaces with digital ethical rules and applicable regulations, and 4) Basic knowledge of interacting and transacting electronically in the digital space according to applicable regulations. Below is a table to explain the dimensions and sub-dimensions of Deloitte's (2021) digital ethics, which became the concept of this research.

METHOD

This research is qualitative with a case study method. According to (Rahardjo, 2017), a case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity, either by individuals, groups, institutions, or organizations to gain in-depth knowledge of the event. This case study refers to the actual case, which is explored with the questions of what, why, and how. Mulyana in (Rahardjo, 2017) also states that case studies have many benefits, including presenting the views of the subject under study, presenting a comprehensive description similar to what the reader experiences in everyday life, and being open to an assessment of the context that plays a role in meaning of phenomena in that context. The primary data in this study was obtained by conducting in-depth interviews with three content creators with the account names @dandiprd_, @callmecolll, and @dimasyudhystira. These three content creators were chosen based on the number of followers above 100K, who are assumed to have many viewers, and whose content has gone viral on For Your Page (FYP). Stephanie (2021) explains that FYP is a tab that contains a collection of short videos, 15 seconds to three minutes long, that appear on the TikTok timeline. The selection of this content creator uses the snow bowling method. Other primary data was obtained by observing each TikTok account. Observations are made by observing the trend of uploaded content, the activity of content creators in the content, and the interaction between content creators and viewers. Meanwhile, primary data were obtained from books, journals, and other literature from the internet.

Data analysis in this study is qualitative data analysis. Rahardjo (2017) states that qualitative data analysis is in the form of essential data findings in research. The data analysis process is carried out by grouping the data, coding, and categorizing it into parts based on the problem formulation. Afterwards, the researcher conducted a theoretical dialogue, discussing findings and theories to provide conclusions.

In this study, researchers will classify data as interviews regarding indicators in understanding digital ethics based on the Deloitte concept. Four indicators in understanding digital ethics will be coded and categorized based on the findings in the field. Furthermore, the researchers conducted an analysis based on theory and findings in the field to obtain conclusions.

RESULTS AND DISCUSSIONS

The study of digital ethics among content creators is not an ordinary thing. The three informants tend to understand more about creating engaging content to invite viewers so they can appear on the FYP page. For informants, TikTok is a social media platform that is more desirable than Instagram. One of the informants stated that TikTok frees content creators to express themselves.

> I chose TikTok because many viewers are none of whom I knew. Unlike IG, we are befriended merely by those we know. On TikTok, I have more freedom of expression because our content will be randomly viewed by people we do not know (@dandiprd_,

interview, April 4, 2022)

The same thing was also stated by informant @callmecoll who stated that creating content on TikTok is more accessible and easier for viewers than on Instagram. He shared his experience creating content on Instagram and TikTok. Even though the content is the same, it turns out that the content on TikTok is viewed more than on Instagram.

For the three informants, to maintain or increase viewers, engaging content must be considered. Engaging content should be light, entertaining, and supported by good audio-visuals. The @ callmecoll account added that low quality and dramatic content tend to be liked.

> If you make serious content, no one will even watch it. It is better to make content that is not clear. It is like I often make mermaid content in a swimming pool, yet many people watch it. (@callmecoll, interview, April 4, 2022)

The account @dimasyudhystira also added that he is consistent with funny drama content. He describes himself as a woman named Dinda whose life is always sad. Even though he is a male, this informant admitted that he enjoyed his role as Dinda because many viewers liked his content, which went viral on FYP TikTok.

> My content is a lot about Dinda's drama. Dinda is a sad girl character who is always cheated on, and her story is related to everyday life. I am not ashamed to play Dinda, in fact there are many challenges for me. Many people like this content. (@ dimasyudhystira, interview, April 4, 2022)

Technically, the three informants understand how to create entertaining content such as finding interesting locations, good lighting, sophisticated device technology, creativity in the editing process, and writing content. The three informants also admitted that they need to master the features of TikTok, because it benefits their content and popularity as content creators.

The technical skills has not been accompanied by understanding digital literacy. The informant with the @ dandiprd_ account and the @callmecoll account admitted that they had heard the term digital literacy but did not know and understand it. Meanwhile, the informant with the account @dimasyudhystira admitted that he had never heard of the term. The results also show that the informants do not understand the definition and realm of digital ethics. However, the informants understand that when the content is uploaded on their social media need to consider ethics.

The informant's understanding of digital ethics is understood as behaving in the digital world. According to the informant, there are several vital ethics that content creators must know, namely speaking well, not imitating the ideas of other content creators, not bringing the brand down, not insinuating other content creators, and being honest when endorsing a particular product. These manners differ from culture to culture and should be understood by each individual.

> Ethics is from ethical and unethical. Ethics exists in each culture and should be known to each. If it is ethical, we do it. If it is unethical, we do not. On TikTok, we need to speak good words, not mention other content creators because it is unethical. This is actually the basic manner. Unfortunately in Indonesia, many people still say bad things on TikTok. (@dandiprd_, interview, April 4, 2022)

An informant also conveyed the same thing with the account @callmecoll

> Even though haters blaspheme us, we still have to speak good words in our account. We need to give viewers an example of being polite as account owners. We also must refrain from plagiarizing and bringing down other content creators. Unfortunately, in Indonesia, bringing other content creators down still commonly occured. (@callmecoll, interview, April 4, 2022)

The statement from the account informant @dimasyudhystira agreed with the two informants that speaking politely when creating content is necessary. Unfortunately, they only know about this ethical application and implement it when they get sanctions for the content they upload. The results show that informants will read TikTok's ethical guidelines when their uploaded content is not compatible with Tiktok. The three informants had the same experience when the content they uploaded violated ethics, the informant could not upload the content for a certain time. TikTok gives reasons and pinpoints where they went wrong.

> I once made content in the car and TikTok immediately took it down. TikTok says that my content can be dangerous because it causes accidents. I have received TikTok warnings three times, and have not been able to upload content for a week. (@ dimasyudhystira, interview, April 4, 2022)

Informants with the @callmecoll account have also uploaded dance content with shorts. An informant also expressed the same thing with the @ dandiprd_ account who also received a warning from TikTok for mentioning other content creators in his giveaway program. Finally, for three days, he could not upload the content again because TikTok considered the content to contain pornographic elements.

Based on research observations, ethical guidelines on TikTok have been included in the settings section of each account under the name community guidelines. These community guidelines contain norms and codes of practice that provide security and comfortable space for users. These community guidelines prioritize security, diversity, inclusion (respect for others), and truth/authenticity. The community guidelines also state that TikTok will remove content (video, audio, live streams, images, comments, links or other text) from users if their content violates these guidelines. Accounts from users will also be advised not to be followed for a while. These community guidelines regulate some content that is managed by TikTok, including harmful content, pornography, violence, illegal activities, hatred, bullying, copyright infringement, and suicidal content. TikTok clearly provides guidelines on each content, which content is allowed to be uploaded or prohibited.

The study results show that content creators do not study the community guidelines when they want to use this application. This guide was only realized when TikTok deactivated their account. After realizing it, the informant admitted that he would just read the ethics guide.

> My account was suspended. At first, I did not know why, but TikTok showed me the error. Finally, I read the guide and found out I can not upload such content. (@dandiprd_, interview, April 4, 2022)

The informants admitted that they did not study all the ethics written in the community guidelines. Informants only study the content they have violated or general content. Informants also understand which negative content should be avoided such as hate speech, pornography, hoaxes, and other negative content.

> I do not pay much attention to ethics such as suicide and drug content. I can not even upload such content. This is basic etiquette that everyone should understand. So it is enough to just study general content that TikTok prohibits. (@callmecoll, interview, April 4, 2022)

Even though the informants understand the types of negative content, they are often confused by the ethical guidelines on TikTok. This confusion is based on the fact that some content creators also upload prohibited content, but the content is not removed from TikTok. An informant from the @callmecoll account told of his confusion when uploading content that was considered pornographic by TikTok, even though he was still fully clothed and only wearing shorts. Meanwhile, other content that seemed more vulgar is safe from removal.

In addition to getting sanctions from TikTok, informants can be abandoned by followers. Besides, one of the informants from the @dimasyudhystira account knows that when uploading negative content, he can be subjected to criminal law. The informants also understand the impact of the content they upload. Meanwhile, the other two informants did not understand that content creators could face criminal law. However, the three informants admitted that they did not know which law could ensnare them.

The impact thought by the informants affected their interactions with their followers. The three informants admitted that they had to create a positive climate when interacting with followers. This favorable climate is done by replying to follower comments in a positive tone. Although there were terrible comments, the three informants were not provoked to reply. The results showed that the informants filtered out words that should not be issued on the comments page to avoid negative comments on their accounts. The filtering process is carried out through one of the features on TikTok, and indirectly TikTok helps content creators choose which words are appropriate and which are not.

> So for example, because I play a female figure, I filter inappropriate content, such as the words "prostitute", "wedok", and others. Automatically, the words will not appear. So, only positive content appears on my account, such as,"Good luck for the content" or "Nice content". (@dimasyudhystira, interview, April 4, 2022)

Although the informants have tried to do the screening, there are often rude comments. This is because TikTok reaches all circles that are completely unknown to the account creator himself.

Even in interacting with followers, they also consider the content they upload. The content is expected to invite participation or invite comments from followers. One of the informants from the @dimasyudhystira account admitted that he always inserts moral messages in his funny content. He hopes the content can invite other users to learn. As a result, content with hidden moral messages elicits many responses from followers. The results also showed that the three informants collaborated with other content creators to create joint content. When collaborating, the three informants admitted that they still had to pay attention to exciting and ethical content.

All informants in this study were active informants who were asked to become endorsers to advertise specific products. The three informants admitted that their duties as endorsers had their own guidelines when carrying out their duties as endorsers. First, about choosing a brand. They do not just choose a brand but consider whether or not it is good. One of the informants from the @

TABLE 2. Digital Ethics for TikTok Content Creators

Aspects of digital ethics	Indicators
Internet etiquette	Informants know that activities in cyberspace require digital ethics. Digital ethics important for informants are speaking well, not plagiarizing from other content creators, and not bringing down other content creators. Unfortunately, the practical code of Tiktok is not known to the informants
Knowledge of information that contains hoaxes, hate speech, pornography, bullying, and other negative content	Informants know the types of information that contain hoaxes, hatred, pornography, bullying, and negative content that should not be shared on their accounts. Unfortunately, the informants did not understand the legal constraints contained in the ITE Law
Basic knowledge of interacting, participating, and collaborating in the digital space following the rules of digital ethics and applicable regulations	Informants try to create a positive climate when interacting with their followers by filtering content and collaborating with other content creators.
Basic knowledge of interacting and transacting electronically in the digital space according to applicable regulations	Informants consider 3 important things when asked to become an endorser, namely choosing a suitable brand to offer, telling the truth about the advertisements offered, and not dropping other content creators

dimasyudhystira account stated that he did not accept brands with advertisements asking him to do pornographic things. Informants from the @callmecoll account also agree. He prefers to accept endorsement offers for food products that many people consume. Second, direct actions when promoting products. The account informant @dandiprd_ stated that most advertisers asked him to promote skincare. If the skincare does not suitable with their skin, the informant will return it to the advertiser. Informants also offered back, whether to continue as endorsers or not. If the advertiser is willing, the informant will upload honest review regarding the product. Last but not least, the third principle that is to not mention or bring down other content creators when promoting products. All informants agreed to respect advertisers and other content creators when advertising. The table below represents the essential findings of this study based on the research concept.

On the other hand, the research data findings also prove that other aspects of digital literacy, especially literacy in technology, can be better understood and practiced in their daily lives. The three informants are proficient in operating TikTok by understanding its features. Informants understand how to create exciting content by utilizing supporting technology.

The study results show that content creators, especially on TikTok, have not fully fulfilled their functions as citizen journalists. This follows research from Holton, Coddington, and de Zuniga (2013) which states that UGC is actively involved in producing content in the media, but has slightly omitted its role as a citizen journalist. Uploaded content tends to be entertainment content. Entertainment content or light content is content that TikTok users prefer, over serious content. Entertainment content helps content

creators to get a number of followers. This increase in number will help content creators to become endorsers of certain advertising companies. Uploaded daily content is indeed separated from traditional journalism practices and values. Traditional journalism emphasizes that the information shared with the public is information of common interest. Traditional journalism also acts as a watchdog from the government so that policies can be relevant to the interests of the community.

The professionalism of content creators, which consists of technical and ethical abilities, does not seem to be in balance. Concerning this professionalism, researchers will look at the digital literacy aspect of content creators. Park (2012) states two main aspects of digital literacy : technological and content literacy. Technological literacy, which consists of accessing, understanding, and creating content using digital media can be understood by content creators. Informants tend to understand how a platform is used. The platform features are studied before informants can upload their content. Interesting and entertaining content is the primary consideration. This underlies content creators to look for the latest technology and maximize features on TikTok.

Technological literacy, especially for content creators, is not a problem. Content creators who incidentally are the millennial generation stated that access to, understanding, and how to create content through technology is not a matter. This is also because this generation is accustomed to using technology. Technology as hardware is near and is used daily in their lives.

The level of technological literacy skills has not been supported by content literacy. Park (2012) in digital literacy sees content literacy from the same aspects as technological literacy: accessing, understanding, and creating. Accessibility relates to the ability to search, find and filter relevant content. Content creators implement access capabilities. This is proven by the search process and the decision on content ideas to filter comments from followers. The search process to the content idea decision requires consideration. However, content considerations are more on technical aspects than ethical issues. The results show that entertaining content often does not follow the code of ethics guidelines on TikTok.

Content creators have yet to practice the ability to understand and analyze content widely. The study results indicate that the informants apply more general ethics, which have become the basis for behavior. General ethics include speaking well, not vilifying others, and not imitating other people's ideas. Meanwhile, TikTok's practical guide has many specific norms for uploading content. These special norms include what content is prohibited and what is not, along with the indicators. For example, the scope of violent content on TikTok that users need to pay attention to includes harassing and torturing others, sexual violence, child abduction, and exploitation of prostitution. TikTok created these specific norms to guide the community before maximizing the TikTok platform. Unfortunately, the perpetrators do not read and even understand these norms thoroughly. Content creators have yet to widely apply content literacy skills at the level of understanding. Understanding is still limited to an understanding of general ethics.

The ability to understand content affects content creation. Uploaded content often gets warnings from TikTok. This warning can be repeatedly given because of the content creator's ignorance of appropriate and inappropriate content.

Although content creators claim to have reflected on their actions, they still often slip up. Perpetrators claim that there is injustice from TikTok because they feel their content is safe. Unfortunately, this incident did not encourage them to read the community guidelines in general. The confusion of content creators over ethical standardization on TikTok is due to the understanding that actors have yet to widely practice. If the content creator understands the ethical guidelines in more detail and comprehensively, the applicable code of ethics is contained in the community guidelines in the settings section of each account.

The aspect of ability in content literacy is still limited to creating content that meets general standards, namely speaking well, not plagiarizing, and bringing down other content creators. The ability to create content that impacts social life is also still far from most content creators. This is because the uploaded content is entertaining, light, and dramatic.

Digital ethics, part of digital literacy, especially the content literacy section, has yet to be widely applied among content creators. The results show that the ethical aspects of the content they upload and their impact have yet to be considered. This is proven by their ignorance to the community guidelines they should have studied before receiving a warning and the punishments that could ensnare them following the applicable law. The content creators needs to learn what laws apply in cyberspace related to their activities on TikTok. Perpetrators tend to only pay attention to the technical aspects of content creation rather than the content and impact of the content.

Although the perpetrators still have not considered the entire ethics set out in TikTok, general ethics are still being practiced. According to the content creator version, there are three general ethics: speaking well, not plagiarizing, and not bringing down other content creators. The perpetrators practice this general ethic in their interactions with their followers. Perpetrators create a positive climate when interacting within their TikTok accounts. This favorable climate is created by replying to comments with positive words and filtering out harmful content through features on TikTok. Unfortunately, perpetrators cannot control the entry of negative content because TikTok is consumed by many people who do not know each other. The amount of negative content is influenced by users' lack of understanding of internet ethics.

CONCLUSION

Digital ethics is an important part of the lives of content creators on various social media platforms. Digital ethics is the basis for interacting because real interactions occur with a group of known or unknown people in the virtual world. Understanding digital ethics helps content creators to become professionals. Thus, professionals are not only concerned with how technically content creators upload content, but ethics must also be internalized in their respective lives.

Digital ethics is part of digital literacy. The results show that content creators have more control over technological literacy than content literacy (related to digital ethics). Technological literacy is related to the ability of content creators to maximize technology to produce their content. The results also show that critical content analysis has yet become essential part of the content selection. Content creators tend to upload content that can provoke many clicks from readers. Engaging content is the primary consideration rather than ethical content. Unfortunately, this interesting content is often inappropriate or unethical.

The practice of user-generated content in this study proves that the

uploaded content has not touched the issue of citizens. UGC, which is supposed to be a new form of citizen journalism and is expected to be professional, has yet to be able to implement traditional journalism practices. UGC practice among content creators only discusses daily issues in a limited scope, namely between content creators and their followers. As a result, essential issues that occur often go unnoticed by generations of internet users.

The weakness of this research is that it needs to look further at the basic knowledge of interacting and transacting electronically in the digital space according to applicable regulations. The researcher suggests that further research can conduct an in-depth study of this indicator. Another research that can be developed is measuring digital literacy's effect on interactions with followers. The study of digital literacy, especially digital ethics, is certainly interesting to study because the millennial generation's content creator profession is in-demand.

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Firehose of Falsehood Propaganda Model in the 2019 Indonesian Presidential Election

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Abstract. *The general election is a democratic means to gain power constitutionally. Several groups, however, use all the possible means to achieve that power. Firehose of falsehood is an example of political propaganda models that use every means to influence public opinion. This model of political propaganda finds its momentum through propaganda on social media. The purpose of this research is to understand the model of the firehose of falsehood on social media in the 2019 Indonesian presidential election. This research method uses a discourse analysis approach to identify the phenomena and events regarding the use of political propaganda on social media. Meanwhile, data collection is carried out through Twitter social media documentation. The results of this analysis indicated that the Firehose of Falsehood propaganda model was used as a political propaganda in the 2019 Indonesian presidential election. Social media, especially Twitter, became a means of propaganda to influence public opinion. The message delivery models were carried out through several methods. First, they were disseminated massively through various channels; second, they were carried out continuously and repeatedly; third, they were not following objective facts; and fourth, the media were lack of consistency.*

Keywords: *Political Propaganda; Firehose of Falsehood; Political Communication; Presidential Election; Social Media*

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INTRODUCTION

The firehose of falsehood propaganda influences the 2019 presidential election campaign in Indonesia. This propaganda model is used as a form of political communication in the campaign (Golose, 2019). This propaganda is also often referred to as Russian propaganda because this model was first used by Russia during the cold war against the United States (Paul & Matthews, 2017). This propaganda contains fake news, rumors, and hoaxes that are widely disseminated in the entire media, especially social media, to influence public opinion.

Propaganda is one of the political campaigns used in various countries around the world. Presidential candidates have lots of means to gain public support, from utilizing well-known figures, holding music concerts, and using mass media advertisements, to using fake news and hoaxes to gain votes. Propaganda by spreading false information through various media is a new style of campaign that has emerged since the digital era. The development of communication technology makes it easier for people to access a lot of information anytime and anywhere.

Life digitization makes propaganda easier and cheaper, but also deadly because it uses manipulation and spreads restlessness in society. Of course, there are many benefits that humans gain. However,

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on the other hand, the development of communication technology, such as social media, has caused some negative impacts. One of the negative effects of social media is that the social media is utilized as a means of propaganda to influence public opinion in general elections. Often these propaganda messages contain fake news or rumors that are not based on facts and keep the public away from true and accurate information. This misleading information can affect one's political beliefs in elections (Berinsky, 2017; DiFonzo, N. & Bordia, 2007).

Propaganda now is very complete (Umar, 2005). Social media is a medium on the internet that allows users to represent themselves to interact, cooperate, share, and communicate with other users (Fardiah et al., 2020). The use of social media as propaganda media in spreading false news is considered effective for several reasons. First, the cost of producing and marketing social media content is low and social media keeps users away from conflicting information or different facts. Second, social media is usually accessed via small smartphones, making it difficult for users to verify the correctness of information with facts. Third, social media is controlled by algorithms that unite people with the same ideology; thus alienating social media users from conflicting information or different facts (Bakshy et al., 2015; Allcott & Gentzkow, 2017).

The facts mentioned above are the consequences that must be taken from technological advancement. People who do not keep up with technological developments are always considered poor and underdeveloped. As a developing country, Indonesia also wants to achieve progress through technological developments. Social media, which is an extension of the social interaction process, is also one of the benchmarks for the progress of society. Since the world today is united by the internet, information is spread to influence daily life, of course, to be a better society.

Nowadays, social media has evolved and is used not only for long-distance social interactions. Social media, such as Twitter and Facebook, is the main tool for people to discuss politics and information dissemination (Bennett, W. L., & Segerberg, 2013; Lilleker et al., 2016; Stier et al., 2018; Thorson & Wells, 2016; Vaccari, 2017). Social media also has the potential to set the media agenda (Chadwick, 2013; Neuman et al., 2014) so that the community agenda, which is usually determined by the mainstream media agenda, is now replaced by the social media agenda. This makes social media a rapid and massive means of propaganda.

The large use of social media in Indonesia is also one of the reasons why this media can be used as an effective propaganda tool. Because information as a whole is produced and disseminated via the internet, especially social media, people become dependent. The dependence of society on media cannot be separated from the leap in the development of digital technology, including computational technology, which becomes more sophisticated and personal because it is driven by the existence of technology in the network system, more popularly called the internet, which occurred during the period between the end of the twentieth century and the beginning of the twenty-first century (Quan-Haase, 2013).

Social media, thus, has finally become the only tool to disseminate messages quickly, massively, and without a time limit. The incapability of society to tell whether the information is "right" or "wrong" has become a problem in the 21st century. Information is indeed a very vital need, but only if the information is correct. What if wrong information is

shared? What if the misinformation is spread over a wide range, continuously, and over a long period? What exists is a mass lie that is finally believed to be the truth.

In 2018, in Indonesia, there were approximately 3,884 cases of hoaxes being investigated by the Indonesian Police (Polri). The number of cases has increased sharply from the number of cases in 2017 which reached 1,254 cases (Golose, 2019). Hoaxes spread massively because the public does not yet acquire media awareness to sort out various information from social media, so all information is taken for granted without verification.

The premise that can be put forward is that hoax messages spread through social media will stop if people have adequate literacy skills. The public will prevent it, then conduct independent clarification when finding hoax news. Unfortunately, the premise will encounter two different facts. First, Indonesian society has low literacy. Second, supposing a portion of society is literate, there are too many fake accounts, political buzzers, and robotic accounts that spread fake news faster and farther than human beings can.

The existence of these fake accounts is the firehose of falsehood's propaganda. Propaganda using fake accounts on social media has a high success rate and is difficult to detect. Rapidly, the issue in favor of one candidate spreads all over social media accounts, becomes a trending topic, and overwhelms political opponents. Candidates and political campaign service providers realize that information that is disseminated massively and from various sources can give an impression that the information can be trusted. Therefore, in the next few years, the firehose of falsehood propaganda will be used continuously and even more developed.

The firehose of falsehood propaganda in the context of the presidential election is evil, even though the perpetrators are often undetectable. The complexity of using propaganda from year to year also requires research to be carried out on an ongoing basis. Previous studies have also been conducted on the firehose of the falsehood propaganda model and other models. Haqqi (2020) said that the two candidates carried out the propaganda. Even when the debate was open, both partners threw hate speech at each other instead of fighting visions and missions. Another study also stated that propaganda in the 2019 presidential election led to "chaos" causing public distrust of the KPU itself and could endanger the democracy in Indonesia (Asa et al., 2020; Sapitri & Nurafifah, 2020).

The reality of the existence of a propaganda war between the Jokowi and Prabowo camps shows that this problem persists. In every moment of the presidential election in Indonesia, propaganda is always played (Tahir et al., 2020). Therefore, this study wants to confirm previous research that propaganda carried out by political actors continues even though there is also a moral urge to end it. The focus of the research is to reveal the existence of a propaganda and show the mode of propaganda that occurred in the 2019 Presidential Election, not only through official and formal channels, such as mass media, but also through social media, which does not have an official channel for any information.

METHODS

This study uses a qualitative research type with a discourse analysis approach. This research is mainly concerned with patterns and human behavior (Kuncoro, 2022). The use of a discourse analysis approach aims to gain a deeper understanding of patterns, symbols, firehose and falsehood propaganda

languages and netizen interactions that disseminate propaganda content on social media (Creswell, 2009).

The source of the data in this study is a documentation originating from Twitter social media (2019), survey results from the Indonesian Telematics Society (Mastel, 2019), and online media (Merdeka.com, 2016; Katadata, 2016; Setkab.go.id, 2016). To support the documentation of data that has been determined, other secondary data is needed in the form of other texts. This other text is referred to as intertextuality, which is understanding a text using another text. Intertextuality is the presence of other elements in the form of a text outside the original text that will be given meaning. These other texts can be quotes, references, or bodies. This intertextuality shows how other voices contained in the text can be quoted, compared, and dialogued (Haryatmoko, 2019).

This study uses the analysis model of Critical Discourse Analysis by Teun van Dijk. He describes a discourse as having three dimensions: text, social cognition, and context. The dimension of the text studied is how the structure of the text and discourse strategies are used as affirmations in raising a particular theme. Then, the measurement of social cognition, which is studied, is the production process of a text that involves individual social understanding. Also, the dimensions of the context studied are discourses developed in society about a problem/event that occurred. However, this study only focuses on the second and third levels of analysis because the first level of analysis, namely text, requires a good understanding of linguistics. Simultaneously, the study also focuses on the social conditions of the existing data. Thus, this research does not reduce the meaning and significance of the method.

RESULTS AND DISCUSSION

The use of various media with high volume

The use of firehose of falsehood propaganda includes text, video, audio, and images that are disseminated through a variety of media including the printed, electronic, and internet (Paul & Matthews, 2017). In a series of studies conducted by Harkins and Petty (1987), it was identified that the information obtained from various sources was more effective than the same information presented by one source. Information sources that are widely referenced by many people will be more convincing to the public regardless of the credibility of the source from which

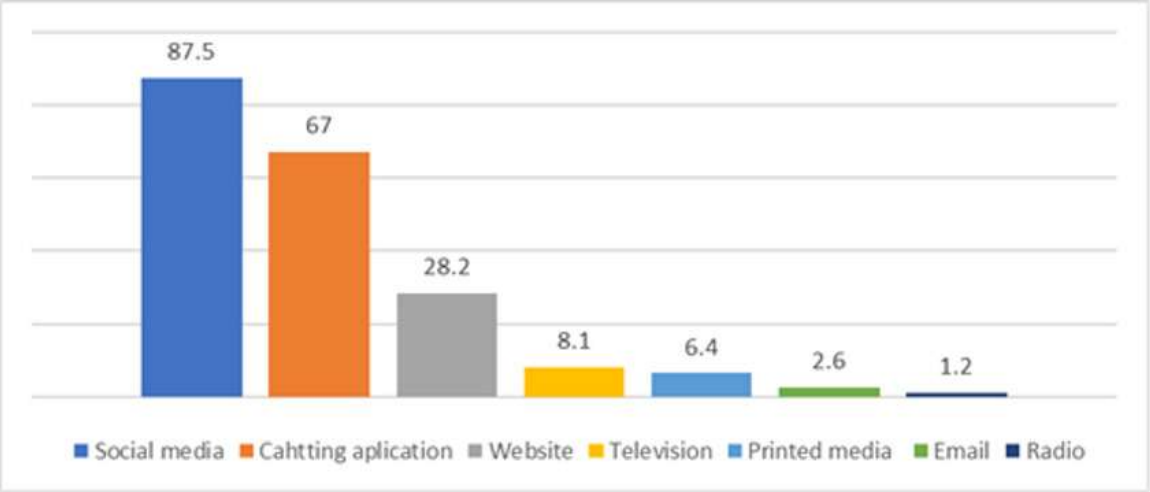


FIGURE 1. Hoax News Spread Channel
Source: Mastel (2019)

the information is obtained (Flanagin & Metzger, 2013).

The data presented in Figure 1 shows how hoax news spreads in the entire media, which covers social media, chat applications, websites, television, printed media, email, and radio. The data presented above concludes that no media is free from hoax news. Even though the level of media usage number is different, all media have their mass base. It seems that the people living in Indonesia today will never be free from the manipulation of information disseminated in political campaigns. The spread of hoax content shows that the public cannot be separated from hoaxes and will be affected by the emergence of these hoaxes, either directly or indirectly.

Seeing the distribution channels used in a political propaganda, the public must be aware of several channels, namely social media. Among these media, social media is the most widely disseminating hoax news with around 87.5 % (Mastel, 2019). Thus, social media users who do not understand this are at risk because they can be easily deceived by hoax spreaders. Social media is indeed one of the tools for spreading information massively. Social media users are mostly the millennial generation who are indifferent to practical politics. However, millennials tend to follow trends that are happening. If a political message is disguised by trends and popular culture, its spread will be massive.

The use of various channels to spread hoaxes is a hallmark of the firehose of false propaganda in accordance with its aim to reach all individuals and spread hoaxes massively. Various choices of tools for spreading political campaigns benefit presidential candidates in this era. This propaganda is more effective and efficient in reaching the widest possible audience because the message is conveyed not only to users of certain sources but also to every individual who uses the media as a reference for information.

This way, the dissemination of hoaxes has two advantages. First, audiences who use a variety of media will easily believe the message because the hoax message is in the entire media they use. The public also cannot avoid it because all media will display the same message. Second, audiences who use one particular media will still know the hoax information regardless of whether they believe it or not (Paul & Matthews, 2017). Moreover, the hoaxes being distributed at the time will not only stop on the media, but they will also continue to the social life of the community. In principle, the wider the hoax is spread, the greater the likelihood that the audience will be exposed to the message.

This fact makes people's life no longer free. This society, which should have had room to live without knowing various types of propaganda, finally had to give up. Humans indeed need information even if it is about political agendas and busy presidential election campaigns. However, what the public needs is correct information, not propaganda that justifies any means necessary to gain political victory.

From the data above, it can also be identified that messages are not only delivered in one form. For example, television media uses audiovisual forms, printed and online media us visual forms of words, and social media uses multimedia. Forms of propaganda may have different effects on people's cognition. In a report by Mastel (2019), the dissemination of hoaxes uses seven forms as displayed in Figure 2.

Mastel's report also mentions that year by year, the form of hoaxes has evolved from the simplest forms to the more complicated ones. In 2017, when Mastel conducted a survey, hoaxes only developed through writing on fake

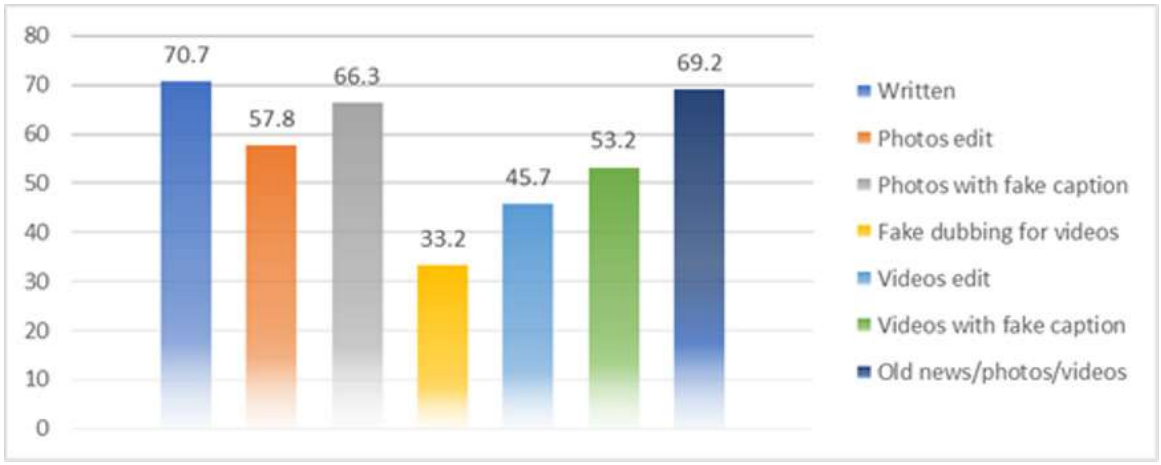


FIGURE 2. The forms of hoaxes spread through social media
Source: Mastel (2019)

online media by 57.90%, fake images by 37.50%, and the other 0.40% through video. Today, they are spread into seven types with videos that are cropped and then combined into one at the most complicated level. This shows that both the campaign team and the buzzers are getting serious about working on hoaxes supported by technology that is getting easier and cheaper.

Political advertising service agencies must follow the developing trend. They need to keep up with the latest technology and make the most of it, regardless of whether it is right or wrong. The capability of the winning election team to study the media and the form of messages that will reach readers is one thing to watch out for. Posting on internet blogs, editing photos on various social media with bombastic captions, and making new videos become serious efforts to gain people's votes and win elections.

Fast, Continuous, and Repeated Message Dissemination

Firehose of falsehood propaganda in spreading its message is carried out quickly, continuously, and repeatedly (Paul & Matthews, 2017). The objective is to obtain the first impression effect which can last a long time in one's memory. This repeated delivery of information adopts the reasoning by Joseph Goebbels who mentioned that the truth is a lie delivered repeatedly. This phenomenon is applied in various forms of advertisement, promotion, and publication. The various mass media used to disseminate this information plays a significant role to ensure the message is disseminated not only massively, but also continuously and repeatedly.

From these characteristics, it can be understood that the Indonesian presidential election campaign in 2019 used methods designed to gain as much support as possible. The plan involves a team that understands the direction and development of the media, including the psychology of society. The campaign team must be responsive to any possible changes that occur so that the issues disseminated can be diverse and can be accepted by the public without suspicion. This form of responsiveness appears in various issues blown up to social media to get clicks from users. The campaign team must understand the political map and be aware of religious, cultural, and international issues, so that information appearing to the public can be biased. Hence, no one realizes that the information is a part of the propaganda.

Another assumption from firehose

of falsehood itself says that the second method disregards the facts due to the demand for quick information dissemination. If we understand more thoroughly, social media messages only contain something that we should not know. Knowing misinformation is a big loss for society. If the public understands this condition, there may be a wave of protests on social media and people stop using social media in droves. However, it will also be difficult to occur because social media is an irresistible development of communication technology.

Therefore, it is not surprising that people are bombarded with messages whose truth is unknown. This graph indicates that 14.7% of the public received hoax news more than once every day, another 34.6% claimed to receive hoax messages every day, 32.5% received hoax messages once a week, and only 18.2% of the public received hoax news once a month. The more channels are accessed by the public, the more likely people are exposed to hoax news. This data is in accordance with the findings of Golose (2019) regarding the 2019 general election which was contaminated by fake news and hoaxes.

This condition shows that hoaxes spread rapidly as the concept of the firehose of falsehood is fast, continuous, and repetitive. In this case, the public has no time to be critical because they are bombarded by hoax messages all the time. The spread of propaganda is indeed carried out quickly and continuously so that the public is unable to realize that what they receive from various media is a political message. Initially, people only consume mass media for various reasons, such as to spend free time, look for entertainment, or look for information. But in reality, the messages they consume contain political elements. Society in this condition is considered a product by the media industry and the media industry commercializes other industries, including political parties. The data shown in Figure 3 was taken by Mastel in 2019. Therefore, this data can be used to explain the firehose of falsehood propaganda in the 2019 Indonesian presidential election.

How can people distinguish between true information and hoaxes if dozens of hoaxes are disseminated in a day? According to Paul and Matthews (2019), the team in charge of propaganda with this method has the capability to repeat

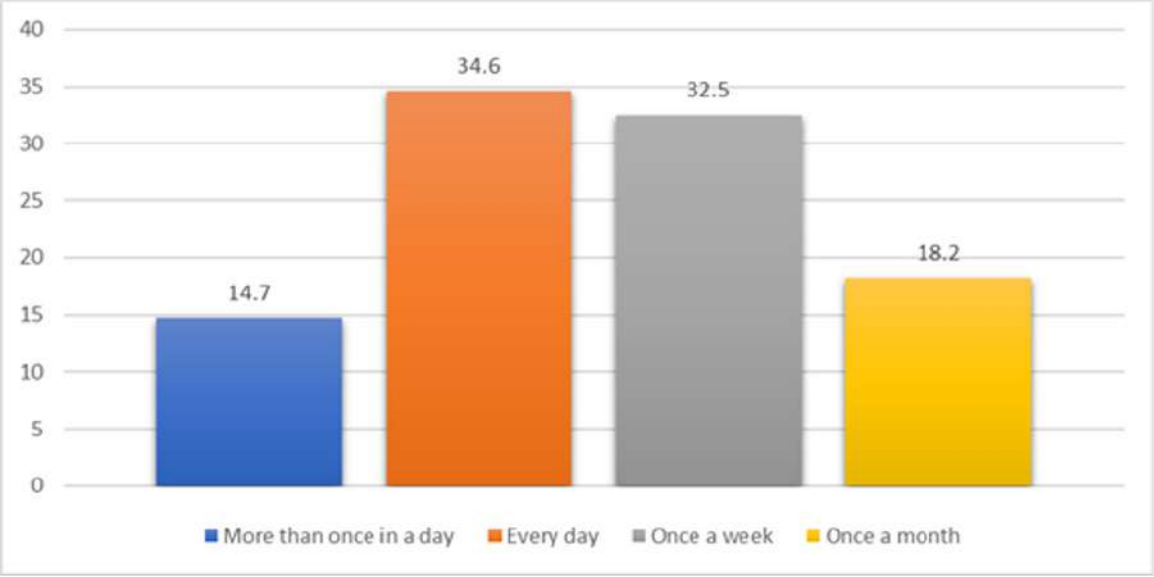


FIGURE 3. Hoax News Exposure Volume
Source: Mastel (2019)

information and recycle it even from things that have not happened. Moreover, political advertisements have also gotten more creative from year to year, thus the public is completely unaware that the content of the media contains campaigns. Various new media are used by candidates to market themselves, such as through music videos and social media.

The number of exposures to advertisements in the community has a profound effect on their cognition. The more often and the longer the advertisement is shown, it is hoped that more and more people will become familiar with the candidate, and from this introduction, it is hoped that the public will be able to understand his vision and mission and then vote for him during the general election. This kind of advertising context is often done for various commercial products to increase purchases. It turns out that this kind of advertising idea was used to advertise presidential candidates. Every four years, during the presidential election, they surely advertise continuously in various media to increase publication. It shows that constantly published advertisements can influence the public and help the candidates to win the election.

Non-Reality based Information

This propaganda has a low commitment to the occurring facts. In other words, the message conveyed in this propaganda contains little truth (Paul & Matthews, 2017). This fact shows that the presidential candidate and his entire successful team are indifferent toward society. Even the incumbent who was usually able to show his development history during his tenure did not have the power to spit out success. Propaganda published through social media is susceptible to containing hoaxes that preached more false information.

As Harold D. Lasswell (1927) mentioned, propaganda is a well-planned communication process to influence public opinion by manipulating representations of reality. Notice that propaganda is not only about influencing public opinion, but also about manipulating reality. There are many ways to influence the public using existing facts. For example, by showing evidence of progress made by candidates, or by pointing out past mistakes based on facts or researches to corner political opponents. Unfortunately, Indonesia's presidential candidates prefer to display falsehoods, manipulate reality, and even spread lies to increase their popularity.

This is not surprising because the word propaganda itself harms the reader's mind. Continuing what Lasswell stated above, at a later stage, a propaganda is often associated with lies, reduction of truth (distortion), manipulation, mind control, psychological warfare, and brainwashing (Jowett & O'Donnell, 2015). Consequently, the firehose of the falsehood propaganda model is not going to speak the truth any longer since the truth has been distorted for the sake of political interests. Figure 4 displays some hoaxes circulating before the 2019 Presidential Election.

Hoax as displayed in picture 4 showed the Indonesian government's plan to hire foreign workers from China. This news caused a variety of rejection and controversy in many online media, especially Twitter. The spread of this hoax news resulted in a decline in the credibility of the Jokowi government, especially ahead of his second candidacy as the President of the Republic of Indonesia.

The information above is suspected of a hoax because the truth was confirmed by many mainstream media. The true story was the government's plan to bring 10 million tourists instead of workers from China to Indonesia. This is in line with the indication by news from the



FIGURE 4. Hoax news of 10 million Chinese workers
Source: Merdeka.com (2016)



FIGURE 5. Clarification of 10 million Chinese workers hoax news
Source: Katadata (2016); Setkab.go.id (2016)

Data Word and the confirmation from the Cabinet Secretariat of the Republic of Indonesia.

The clarification of hoax news was also accompanied by the data on foreign workers in Indonesia shown in Figure 5. These data provided comparisons of the number of foreign workers from different countries in Indonesia. The fact was that there were 21,271 foreign workers from China working in Indonesia.

The data in Figure 6 shows a propaganda model that emphasizes massification, continuity, rapidness, and then uses the fact-based information to be distorted into a hoax. This condition not only afflicted Jokowi's side as the incumbent but also Prabowo Subiantos's side, who had been a contender since the 2014 presidential election. Both candidates got hoaxes that attacked their credibility, psychology, and past which could reduce the level of electability of both candidates.

Inconsistent Information

The final feature of the firehose of falsehood propaganda is the low consistency of the disseminated information (Paul & Matthews, 2017).

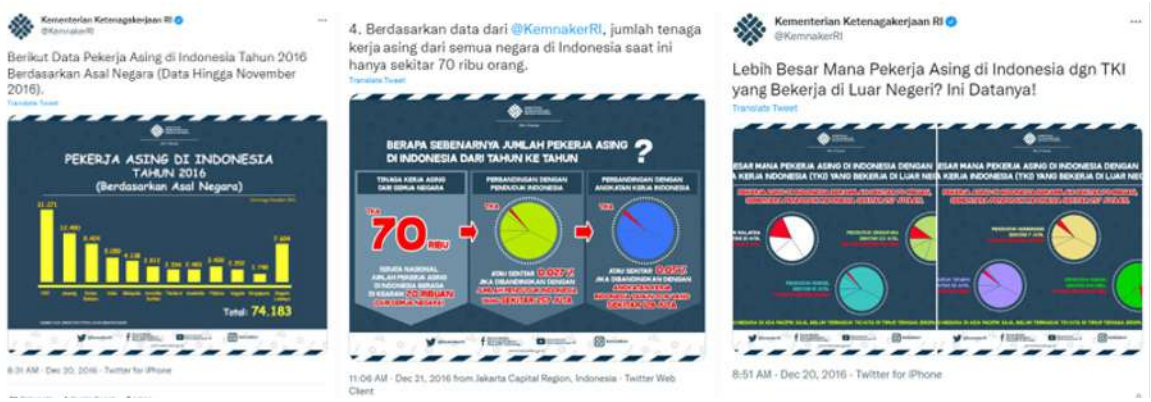


FIGURE 6. Data to deny hoax news
Source: Twitter (2019).

An example is the delivery of news that varies between one media with another media about an event so that it gives a rise to a contradiction. If the sources are inconsistent, how can they be trusted? If they are not credible, how can they be influenced? Research shows that inconsistencies can damage effects on persuasion, for example, when recipients try to investigate inconsistent messages from the same source (Ziegler et al., 2004).

This inconsistency surely occurs because all disseminated information does not have a valid fact base or data. Therefore, the buzzer tasked with spreading false information within the frame of political propaganda does not have a definite formula. It is as if the team spreading fake news uses all means, all information, including sentences, pictures, and videos, as an ammunition to knock out their political opponents.

Controversial news due to inconsistency between one media and another encourages someone to look for further information related to the change in opinion. Therefore, even though news contains inconsistencies, contradictions make one tend to see the truth with stronger arguments (Rucker et al., 2008; Reich & Tormala, 2013). One of the goals of this firehose of falsehood propaganda is to spread information as widely as possible regardless of whether the information is true or false. When information attacking political opponents is spread, this propaganda can be considered successful. Although this does not necessarily lead to the winning votes and the winning supported candidates.

In propaganda, the lack of source credibility due to the inconsistency of the message is balanced by the synergy characteristic of the success of other propaganda methods. An example is the dissemination of information by many sources or media will be more persuasive than the message delivered with a variety of arguments but with fewer media (Harkins & Petty, 1987). One of the goals of this firehose of falsehood propaganda is to spread information as widely as possible regardless of whether the information is true or false. When information attacking political opponents is spread, this propaganda can be considered successful. Although this does not necessarily lead to the winning votes and the winning supported candidates.

Propaganda made by the campaign team can take various forms. One of those is disseminating unclear information that has been revealed earlier to the public in the hope that it will be published by the mass media. It is a tactic used by candidates to ensure their names always appear in the media and receive the public's attention. In public relations, this is referred to as the press agentry, which is

the creation of news and events that have news value to attract the attention of the mass media and receive public attention (Cutlip et al., 2006).

This is exactly what President candidate Prabowo Subianto did when announcing his victory three times with different votes. The announcement of the first win was 62% of the total votes, the second was 54.24%, and the last was submitted in the lawsuit to the Constitutional Court by 52% (Detikcom, 2019). Not only was Prabowo considered inconsistent in his actions, but Joko Widodo was also inconsistent with his decision to retain Airlangga Hartanto as the Minister of Industry even though he had been elected as the Chair of Golkar Party (CNNindonesia, 2018).

Those inconsistencies can be a double-edged sword for candidates. Viewed from the context of the press agentry, the candidates have taken surprising steps to attract the mass media to publish the incident. Publications from the media are valuable for candidates to recall the public's memory of the candidates. Inconsistency can also be detrimental to candidates because inconsistent statements leave a negative image in the society. Of course, this attitude can be used by political opponents to bring down the candidate and undermine public support.

The inconsistencies above are not directly related to hoax information on social media. One thing to note, however, is that the inconsistent activities of political figures can lead to more dangerous hoaxes. Regarding the inconsistencies above, Twitter was already filled with hate speech and suspicion. Many were disappointed and ridiculed the inconsistent attitude of both figures. Under the characteristics of the firehose of the falsehood propaganda model, it can be observed that both candidates with all their activities perpetuated propaganda that was not in accordance with the truth

The inconsistencies shown by the two political figures in news reports in the mainstream media were not a hoax. That condition, however, became hoax material by political buzzers to carry out propaganda. How can inconsistency win support? Paul and Matthews (2017) explain how that process occurs well, i.e. because the audience who is already inclined to a certain candidate tends to ignore the contradictions in certain

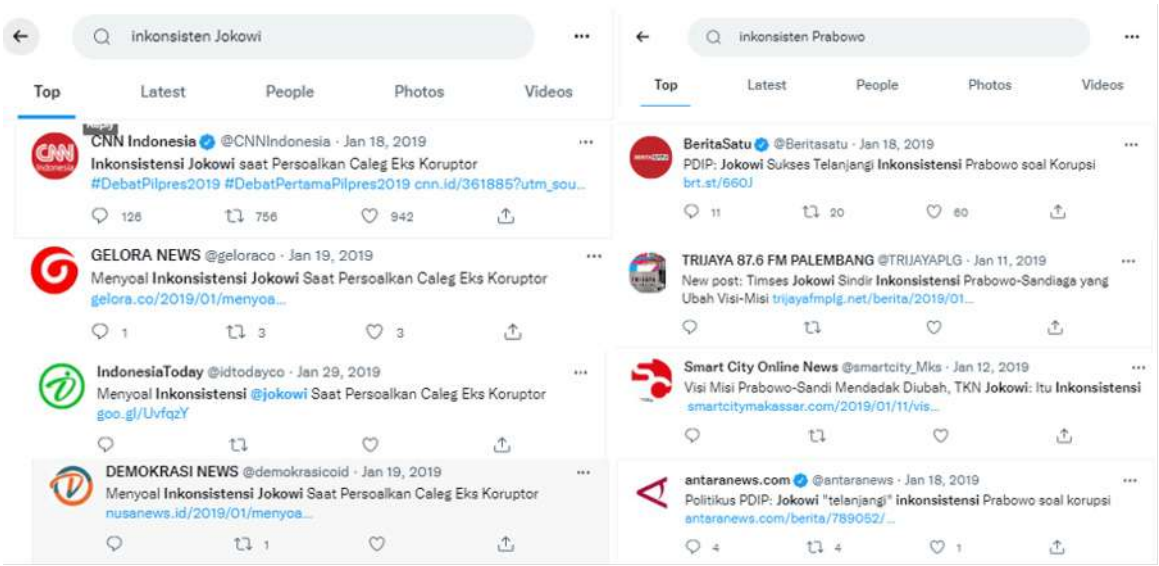


FIGURE 7. Inconsistency of news about Jokowi and Prabowo
Source: Twitter (2019)

circumstances and the losses caused by inconsistencies can be covered by the success of other propaganda models.

This phenomenon encourages candidates to be more careful in determining their political steps. The right decision can be falsely accepted by political opponents, especially if the decision was flawed from the start. Each candidate certainly has a past that can be used as an advantage but can also be a stumbling block. From the various analyses above, political candidates must have a special team tasked with spreading propaganda and dispelling propaganda created by opposing parties. In the future, this will be more challenging. The candidate who masters information technology will win the war on social media.

The firehose of falsehood propaganda is a form of political communication that justifies any means to win the contestation in the 2019 Indonesian presidential election. This propaganda contains political messages that tend to contain fake news to build a discourse on social media. Discourses that are built from narratives of lies are misleading information to manipulate public opinion. Discourse on social media has become an arena for propaganda battles between Jokowi's camp and Prabowo's camp supported by the buzzers of the two presidential candidates.

The use of social media as a propaganda medium to manipulate the public is considered effective for several reasons. First, the cost of production and marketing of social media content is cheap. Second, social media is usually accessed via small smartphones, making it difficult for users to verify the correctness of information with facts. Third, social media as a network of friends is controlled by an algorithmic system that unites people with the same ideology, thus alienating its users from contradictory information and different facts.

CONCLUSION

The firehose of falsehood propaganda model has been used as a political propaganda in the 2019 presidential election in Indonesia. Social media, especially Twitter, is a means of a propaganda to influence public opinion. The model of delivering messages of a political propaganda by the firehose of falsehood was: first, they were massive and disseminated using all channels; second, they were carried out continuously and repeatedly; third, they were not following objective facts; and fourth, they were lack of consistency.

This propaganda model shows success on Twitter because most of its users do not have good preferences regarding hoaxes. Even, users who are aware of the hoax spread via Twitter unable to verify the truth for several reasons, such as the absence of a verification method, laziness to find the correct information, and frequent doubt regarding whether the information is a hoax or fact.

The 2019 presidential election made the battle of discourse on social media a propaganda practice to influence public opinion. The narratives used in building a discourse on social media contain negative connotations and stigmas to degrade the credibility of presidential candidates, both Jokowi and Prabowo.

There are still few studies on the firehose of falsehood propaganda in Indonesia due to a lack of interest in the topic. However, the trend of research on the propaganda continues to be relevant over the years when it is related to the development of communication technology and this is increasingly being done so that it can become a mutually complementary research cluster. Future research should be able to record and describe propaganda on social media in

detail so that it can be categorized based on the latest concepts.

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"Sapa Aruh" the New Communication Strategy of Yogyakarta Provincial Government in Digital Media Management (@humasjogja)

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Abstract: *provincialDigital media is widely used by various groups and has a great influence. This phenomenon encourages the government to adapt and normalize the use of digital media. The problem of information amid the pandemic shows the importance of the government's official social media, both central and regional, as a source of information as well as media that shows the "presence" of the government amid the pandemic. This study aims to determine the communication strategy of the Provincial Government of Yogyakarta in managing Instagram @humasjogja. This is because the people of Yogyakarta always share posts uploaded by Humas Jogja. This study uses a qualitative method. Based on the results of the research, the authors find that the DIY Provincial Government is utilizing the official Instagram to appeal to the people of Yogyakarta, especially during the pandemic, through new content and strategies, namely "Sapa Aruh" which is a direct appeal from the Governor of DIY.*

Keywords: *digital media, information, management, @humasjogja*

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INTRODUCTION

During the Covid-19 pandemic, there was a lot of disinformation in Indonesia due to the abundant pandemic information from various parties. The government is expected to be able to provide reliable information and a sense of security to the public. One of the government's duties is to conduct public communication. Management of public communication is one way to fulfill the right of the community (citizens) to information. Ministries, institutions, and local governments need to manage public communication to create a "well-informed society" (Priyatna et al., 2020). The management of public communication by the government is regulated in Presidential Instruction Number 9 of 2015 concerning the Implementation of Public Communication. This Presidential Instruction is a means of socializing people's aspirations and accelerating the information dissemination on government's policies and programs (Ramadani, 2019).

According to Irwansyah (2018), the media plays an important role in providing information and provoking public discussion. This will promote better governance and assist residents to hold the government accountable for managing their communities (Ramadhani et al., 2020). This fact changes people's behavior in seeking information, they switch from print media to online media, such as websites. However, currently, most of the information is on social media, such as Instagram or Facebook.

Almost everyone in Indonesia has access to social media (Mutiah et al., 2019). Social media, which is part of the

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era of technological progress, enables someone to be part of an information society (network society) that creates an information culture. Laksmi (2016) says that information culture is a way of life for people who make information the center of their daily activities (Rachman, 2019). From this explanation, it was found that internet users in Indonesia in 2020 reached 15% or around 38,191,873 users out of a total population of 251,160,124 with an average time spent of around 2 hours 30 minutes each day (Untari et al., 2020).

During the Covid-19 pandemic, social media played an important role because of its ability to reduce the number of transmissions (Nur, 2021). To carry out the government's role in continuously disseminating information to the public, government's social media accounts are used to facilitate the delivery and dissemination of public information and as a medium of communication between the government and the public. (Anggreani et al., 2020). During the Covid-19 pandemic, the government used various strategies to share information through social media. Fancourt (2020) explains that the government must be transparent and act quickly in terms of providing information, especially during a health emergency (Hyland-Wood et al., 2021).

The social media used by the public and government agencies in disseminating various information is Instagram, which is generally used for taking pictures, applying filters, and distributing them to the public both in the application and other social media (Palapa, 2020). The Special Region of Yogyakarta (DIY) is one area that uses the Instagram application for information dissemination. The DIY Government deserves to be a model for other regions in managing information, especially during the pandemic. This can be seen from a large number of followers of several official DIY government accounts on social media, for example, the @humasjogja account with 226 thousand followers (Fig. 1). This number is quite a lot compared to other official provincial social media accounts, such as @humas.jateng (33 thousand) and @humas_jabar (183 thousand). In addition, during the pandemic, many Yogyakarta residents' social media accounts posted statuses containing information from the official accounts of the provincial government. provincial.

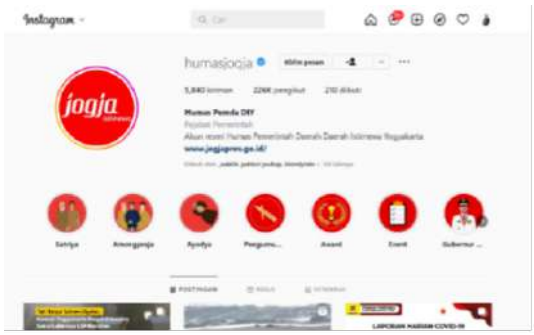


FIGURE 1. Instagram profile view @humasjogja Source:https://www.instagram.com/humasjogja/



FIGURE 2. Display of the Covid-19 Daily Report program (right) on Instagram @humasjogja. Source:https://www.instagram.com/humasjogja/

Instagram @humasjogja regularly presents a compilation of daily reports of Covid-19 sourced from the District/City Health Office and the Covid-19 Referral Hospital (Fig. 2). In addition, there is the content "Greet Aruh" which is one of the publication programs from Governor Sri Sultan Hamengkubuwono X which specifically greets the people of

Yogyakarta accompanied by directives related to Covid-19 mixed with Javanese philosophy. This was done by the DIY Government as an effort to open up information which is a manifestation of the government's commitment to implementing the principles of good governance and government democratization.

The government's official social media is used as the main reference in each region. This condition has prompted several researchers to study digital media related to government agencies. For instance, several previous studies related to media management include Bestian Lombu in 2019 (Lombu, 2019), Alma Fikhasari and Gilang Gusti Aji in 2019 (Alma Fikhasari, 2019), and Rizky Pratama Hajati, Susie Perbawasari, and Hanny Hafiar in 2018 (Hajati et al., 2018). In addition to the research on digital media management, the authors also found previous research on the performance of government public relations. The research includes Oktri Permata Lani and Benni Handayani in 2021(Lani & Handayani, 2021), Evawani Elysa Lubis in 2012 (Lubis, 2012), and Danisa Maharani Saleh and Sutirman in 2018 (Danisa Maharani Saleh, 2018).

Various studies on digital media have not discussed local values, such as "Sapa Aruh" in the digital media management strategy of government agencies. Therefore, this study offers novelty and complements previous studies. The way Yogyakarta Public Relations manages Instagram digital media is indeed interesting. Digital media management is very important in processing social media accounts, especially official social media accounts, to produce content that is structured and has clear goals. Media management is a reflective social process in which people use digital media platforms and network media to communicate with each other to create and maintain social reality. Lingren (2017) also explains that the media has become a tool, channel, platform, and strategy for obtaining, producing, and sharing various information about anything through communication and interaction (Horst et al., 2020).

This study aims to understand how the Yogyakarta Public Relations team manages Instagram @humasjogja. This research focuses on Instagram @humasjogja's new communication management strategy during the Covid-19 pandemic so that it remains the main source of information for the people of Yogyakarta. This is happening in a situation where digital media is currently developing so that people can find out the latest information, especially on government performance. The government's digital media management is under the management of the public relations of the respective regional governments. The function of public relations is to optimize public services, especially in disseminating information and improving institutions' performance and public trust (Prastowo, 2020).

METHOD

This study uses a qualitative method. The data collection period in this study took two months which is divided into several stages. The first stage is an observation that was carried out from early to mid-June. Observations were conducted on @humasjogja to get data on the implementation of digital media management at Public Relation (PR) Jogja during the Covid-19 pandemic. For this research to discuss more related topics, researchers used data collection methods with archival studies and in-depth interviews. Data collection was carried out through in-depth interviews with the Head of the PR of the DIY Provincial Government, Mr. Ditya Nanaryo Aji, S.H., M. Ec on June 27,

2022, and the DIY PR Internship Team, Luthfi on June 30, 2022, when managing official government social media during the pandemic. Other data were obtained by studying the archives of various posts on the official social media accounts of the DIY Provincial Government which were then collected and processed by the researchers for use in this article.

This research was started with the library data collection, mainly focused on research results published in journals and books on digital journalism, disasters, and digital media in Indonesia. Data collection through the literature study was then complemented by observing DIY Provincial Government's social media content during the pandemic. In collecting data, the authors carried out various techniques, namely by in-depth interviews with the Head of Public Relations of the DIY Provincial Government and the DIY Public Relations Internship Team (@ humasjogja) who carried out social media processing activities during the Covid-19. Other data collection techniques were implemented by observing and studying documents or archives.

Interviews in this study were conducted through in-depth interviews, which are flexible and open, do not have a strict structure, are not in a formal setting, and can be repeated with informants (Lani & Handayani, 2021). The selection of informants used purposive sampling or criterion-based selection, namely the Head of Public Relations of the DIY Provincial Government and the DIY Public Relations Media Team (@ humasjogja). Observation data is in the form of observations of the editorial room of the social media team which is recorded during field notes. Data reduction in this study is a part of selecting, focusing, simplifying, and abstracting data from in-depth interview transcripts and field notes. The data presentation is an assembly of information organization and description in the form of a narrative that allows research conclusions to be made. Meanwhile, conclusions need to be verified so that they are mature enough and can be accounted for. Therefore, it is necessary to carry out iterative activities to strengthen and retrieve data quickly (Ariprahara, 2012).

RESULTS AND DISCUSSIONS

In the current era of the Industrial Revolution 4.0, the role of social media as a communication medium continues to escalate. This is a new chapter in the practice of Public Relations. Joo and Teng (2016) assert that social media makes the PR profession face new challenges and opportunities. The existence of media that can instantly spread messages to a wide audience forces Public Relations to move fast and think further and faster than before. Social media also shifts the power of "word of mouth" to "word of mouse" (Iriantara, 2019).

Given the increasingly advanced and digital development of information and communication technology, Public Relations of the Yogyakarta City Government also takes advantage of social media to disseminate various kinds of information and communicate to the public, especially the people of Yogyakarta. One of the most popular social media today is Instagram. In addition to being a means to express oneself, Instagram's general purpose is a medium for disseminating information. Situmeang (2020) explains that the government also uses Instagram in social campaigns to prevent Covid-19. Content on Instagram is nicely designed to attract users' attention and can be accessed easily (Tulung et al., 2021).

The management of the Yogyakarta PR media management, seeing from the results of the interviews, was conducted through several content production processes—starting from Pre Production,

Production, Post Production. Andi Fachruddin (2012) also emphasizes the three content production processes. First, Pre-Production is the initial stage where all kinds of planning related to content production are carried out. At this stage, what must be considered are ideas, research, target audience, content themes, and writing outlines. Second, the production stage, namely the implementation of the plan. All aspects of the content must be considered so that the resulting content is designed and desired. At this stage, the drafting and presentation format of the content must be considered. Third, post-production or evaluation can be done in two stages. The first stage is the evaluation before the results of the content are disseminated to the public. The second stage is the evaluation after seeing the percentage of the audiences' response to the content (Patra, 2020).

The explanation below shows the steps taken by Humas Jogja in preparing Digital Media Management. The Public Relations Strategy section, which is providing information to the Community, is the Pre-Production, and Jogja Public Relations' steps in compiling content on Instagram @humasjogja, is a part of the Production. Meanwhile, monitoring the dissemination of Jogja Public Relations information is included into the Post-Production.

Jogja Public Relations Strategy in providing Information to the Community (Pre-Production)

During the pandemic, social media plays an important role and is needed by the public to gain information. (Agrawal & Kaur, 2015). The @humasjogja social media management strategy follows the Standard Operating Procedure (SOP) from the Regional Government Public Relations. According to Hadiwiyono and Panjaitan (2013), SOP can be useful in referring to documents for completing a task. This is also strengthened by Setiawan (2012) who argues that one solution to reduce problems in a company or agency and increase continuous improvement is to implement SOPs. (Winata, 2016).

> *"The strategy is no different from any other big social media account. So, we apply assignments according to their respective portions. This means we have admins and content creators. Then, we already have an SOP agreement to upload news or content on Instagram @humasjogja. The roles of content creators have also been differentiated. Some are devoted to making graphic designs, illustrations, videos, or project plans. It is hoped that the SOP created can maximize the uploaded content." (Interview with Ditya, Head of Public Relations of DIY Provincial Government, 27 June 2022).*

In addition to SOPs, @humasjogja also has a special strategy for conveying information so that the people of Yogyakarta become more aware of the information provided. Apart from utilizing official social media accounts, @humasjogja also penetrates conventional platforms, such as print and electronic media by networking with journalists, especially local media in Yogyakarta. Robert Dahl (as referred to by Oetama, 2001:76) mentions the role of free media as "the availability of alternative and independent sources of information". This central role is closely aligned with the principles of good local governance, such as participation, transparency, and accountability at the local level. (Yusuf, 2011).

Prior to determining the strategy for producing content and information to be disseminated to the public, Yogyakarta Public Relations also went through the pre-production stage. This stage was

carried out flexibly according to the schedule and directions from Government Officials, one of whom was the Governor of DIY. This cannot be avoided because even though the PR team has prepared various Project Plans, conditions can change. In addition, there are always unscheduled events.

> *"For our Pre-Production process, we follow the schedule from our superiors. The Project Plan already exists, but sometimes it does not go according to plan because several activities are carried out suddenly." (Interview with Luthfi, DIY Provincial Government Public Relations Internship Team, 30 June 2022).*

The network carried out by the Public Relations of the DIY Provincial Government with local media also spreads the course of democratic governance to the community. McQuail (2005: 58) also states that the media operates in public primarily to produce and distribute symbolic content, and the participation has to be professional, directed, and free of interest values (Susanto, 2017). This is also closely related to the rules of media literacy, namely the main tasks and functions of disseminating information, educating, providing entertainment, and monitoring the community (to inform, educate, entertain, and as social control) (Sihabudin, 2013).

> *"Public Relations Jogja has online media and social media. For online media, we have an official website that can be accessed at jogjaprov.go.id (Fig. 3) and also social media. We manage four platforms, namely Instagram, Twitter, Facebook, and YouTube. Each platform has its own segment. On the official website, the news we upload uses a formal narrative, from its grammar to visual display, because we are a government institution. In social media, we make adjustments to suit the segment. Even though it is not an official website, we ensure the news we publish can be used as a reference by other accounts or media." (Interview with Ditya, Head of Public Relations of DIY Provincial Government, 27 June 2022).*



FIGURE 3. The website of the DIY Provincial Government. Source:https://jogjaprov.go.id/

The main strategy carried out by @humasjogja is the launching of the "Sapa Aruh" content (Fig. 4). The content "Greet Aruh" is one of the new strategies of the DIY Provincial Government which contains an appeal to the people of Yogyakarta, especially during the pandemic, and was delivered directly by the Governor of DIY. This strategy differentiates it from other Provincial Government social media which do not have specific content in the form of direct public appeals from their heads of government.



FIGURE 4. Display of the Sapa Aruh program on Instagram @humasjogja. Source:https://www.instagram.com/humasjogja/

> *"The content program "Sapa Aruh" is one of the publication programs from the Governor which specifically greets the people of Yogyakarta by conveying appeals and directives related to Covid-19 mixed with Javanese philosophy." (Interview with Ditya, Head of Public Relations of DIY Provincial Government, 27 June 2022).*

Several surveys also state that government communication can be received effectively, one of which is when delivered directly by the Governor. Sri Sultan Hamengku Buwono X who is also the Governor of DIY uses a sociocultural approach to deal with the pandemic. This approach was chosen considering the background condition of the people of Yogyakarta, especially those who still adhere to noble cultural values. Sapa Aruh reflects the presence of a leader who provides a sense of peace and tranquility for the community. (Priambodo, 2021).

The "Sapa Aruh" Program is not just an ordinary content name. There is a Javanese philosophical meaning in it. "Sapa Aruh" (or tegur sapa: greetings) is interpreted according to the Javanese personality that is known as grapyak and semana. "Sapa Aruh" shows that Javanese people have great concern for the people they know (Sutarsih, 2010). In addition, the ideal influence known as charisma has traditionally been possessed by Sri Sultan Hamengku Buwono X. The local community considers Sinuwun as a king who is expected to protect the welfare of the area in which he governs. (Aziz, 2016). That is the reason @humasjogja has made "Greet Aruh" content as their main strategy.

Another strategy of @humasjogja is to rely on data sources. This is done considering that the people of Yogyakarta believe in @humasjogja as the Yogyakarta Provincial Government account that can provide detailed information. As a presentation, the government is present in society through social media (Fig. 5). The data obtained comes from authoritative sources. The validity of the data to be submitted is properly traced. To get in-depth data, sources that have sufficient knowledge are selected. (Said et al., 2020).

> *"Activities that will be updated on social media are also based on data. We'll look at the source. If the data is related to numbers, graphics must refer to the BPS (Central Statistics Agency) or if it is related to leadership policies, it can be directly sourced from sources. For example, if we are taking a quote from the Governor, we must have a video or recording of the quote. It's a different story if we can't take it directly from sources due to limited access, such as taking quotes or policies from the central government. We have to find other sources, but they have to be official. For example, we have to get press releases from the central government, etc." (Interview with Ditya, Head of Public Relations of DIY Provincial Government, 27 June 2022).*



Figure 5. Examples of Content on Instagram @humasjogja. Source:https://www.instagram.com/humasjogja/

The determination of the DIY Government in presenting data authenticity is also an effort to fight hoaxes

and prevent their negative impacts. The government also has adequate laws. As in Article 28, paragraph 1 and paragraph 2 of Law Number 11 of 2008 concerning ITE, Articles 14 and 15 of Law Number 1 of 1946, Articles 311 and 378 of the Criminal Code, and Law Number 40 of 2008 concerning the Elimination of Racial Discrimination and Ethnicity are several legal products that can be applied to combat the spread of hoaxes (Fardiah et al., 2020).

Jogja Public Relations Steps in Compiling Content on Instagram @ humasjogja (Production)

In addition to strategies and ways to maintain public loyalty to information released by the DIY Government, there is a manufacturing process behind every content that appears on the @humasjogja Instagram page. These processes go through several processes, from pre-production to post-production. It must be passed and done to get results from the news or sufficient information. Pre-Production usually starts from searching and forming ideas or content ideas to which design you want to use. Production (Implementation) is carried out when the concept and idea have been completed and can proceed to execution. Then, the last is Post-Production, namely the stage of completion or refinement of production. This stage includes editing both photos and videos, making special effects in the form of agency templates, and so on, to publishing content (Stafford, 2022).

Additionally, Ditya, the DIY Provincial Government's Head of Public Relations, stated that the process for creating content at @humasjogja had been written down in the SOP. The Public Relations team that participated in the Governor's activities had their roles, from taking photos to editing them, so they were ready for publication. Then, there is the reporter, whose job is to write news releases. Releases for media also include the raw, unedited version for them to use for their own publication needs.

> *"During pre-production, the apprentice team is usually contacted at least one day, so there will be a visit. So, from us, we will divide anyone who takes photos or helps record and record some important things to make news on social media @humasjogja." (Interview with Luthfi, DIY Provincial Government Public Relations Internship Team, 30 June 2022).*

Several aspects managed by @ humasjogja in managing digital media management also certainly build brand awareness from the DIY Government to the public, who always posts every activity carried out by the government as well as other important information, such as related to Covid-19. As explained by Pearce and Robison (1989: 550), government communication is not only a means for the government to convey or receive information about a public policy but also a means for channeling social input into social systems and a means of modifying behavior, influencing change, producing information, to achieve goals and assist the implementation and integration of management functions (Silalahi, 2004).

Monitoring the Dissemination of Jogja Public Relations Information (Post-Production)

The information provided by PR Jogja is indeed sourced from the first source so that the data's authenticity can be ascertained. To process this data into attractive media, Public Relations Jogja reprocesses it in an attractive graphic design so that the public can easily understand it. Thus, templates for official accounts post are also needed. Besides, the template is also one of the

characteristics of an agency so that it is easy to be recognized by the public. This is called branding. Branding on social media also still needs to be done by government social media accounts as it can be an alternative communication medium in building public relations and efforts to form a strong positioning in the minds of the public so that districts/cities can be widely known (Nugraha et al., 2020).

> *"We make our branding templates or designs. In fact, @humasjogja has red, white, and black brand guidelines. So why do we take the three colors? The red color is taken from the color of the Jogja Istimewa logo. Then, in terms of Communication Science and the design of the red color derivative with black and white, we always apply the Guideline Brand in every content we release. Therefore, when people see the feeds, they immediately know that the content belongs to @humasjogja, and do not forget to include the local government logo. DIY and the @humasjogja logo. So, the logo also functions as a watermark so that the photos or content we release when republished is easier to trace. So, overall, we @humasjogja place ourselves so that the content we publish must be a source of news for other media." (Interview with Ditya, Head of Public Relations of DIY Provincial Government, 27 June 2022).*

The choice of font type, color, and design composition must also be carefully considered to get good results. The chosen design will become the identity of the company or agency and make it easier for the public to recognize it. Branding also needs to be impressive, meaningful, fun, and protected. This was also explained by Wibowo (2012), that identity is made from the interpretation of a company or agency into a symbol in the form of color or typeface as an identification (Yusantiar & Soewardikoen, 2018). Carrying out the branding process through digital media means consistently showing a brand's identity to the audience. Wheeler (2009) says that the consistency of a brand itself can be built by creating an identity from the brand, which is referred to as the brand identity. The components in it are called brand identity elements. Brand identity elements include the logo and the look and feel of a brand (Hananto, 2019). Brand identity has a very important role. Apart from being a brand identity, it also serves as a template for the overall strategic program of a company or agency, as the foundation of an operational system, and as a pillar of the network (Yuri Rahmadhani, 2017).

> *"Because Public Relations of Yogyakarta already has its template, in making the design, you must follow the template colors applied. Because this has also been included in the SOP and as a sign that the news or information issued via Instagram @humasjogja is indeed officially issued by the Yogyakarta Government." (Interview with Luthfi, DIY Provincial Government Public Relations Media Team, 30 June 2022).*

Disseminating information to the public is the obligation of government agencies, thus perseverance is needed in building community loyalty. As was done by the DIY Government, the way to do this is to continue to improve in managing the dissemination of information, especially when Covid-19 hit, which was started in 2019. People took turns asking what they should do and how many people were affected by the virus. In this condition, the Government was obliged to calm the public through relevant and educative information and

prevent panic. The DIY government also always updates Covid-19 information in collaboration with the Provincial Health Office. ProvincialWoodie (2020) said that conveying information related to Covid-19 could be conducted using social media channels. It could be done by equalizing or "flattening" the curve at provincial (local) and national levels (Fig. 6). To support this model, data becomes a very important source, including providing information related to collective survival strategies from the government to the community in fighting the Covid-19 virus (Valerisha & Putra, 2020).



FIGURE 6. The content of @humasjogja in delivering information related to Covid-19 with the "flattening the curve" model. Source:https://www.instagram.com/humasjogja/

Any information that the DIY Government provides through the @humasjogja Instagram account to the public is certainly expected to disseminate successfully. From social media, the measure of success is mostly seen from engagement. However, this does not guarantee 100% whether the information is received by the public or not. The @humasjogja team realizes that there are many ways to measure this success. However, the most efficient is when the information provided is directly applied by the community (especially during a pandemic) without fuss.

> *"From social media, it must be seen from engagement. Actually, when viewed from the engagement in the comment column, it does not necessarily represent success. There are other factors that determine the success of the @humasjogja team in disseminating information, we consider that when we publish something, the benchmark is 5-10% of the total followers is already good. However, we can see from Instagram pooling through stories whether the community agrees or not related to Yogyakarta government programs. Our benchmark is that the activities carried out by the government went well, and in the end, the public knows that the government issues the activities, programs, or policies. The final goal is that the community supports the policy." (Interview with Ditya, Head of Public Relations of DIY Provincial Government, 27 June 2022).*

In the "Sapa Aruh" content, the audience can see program activities or policies from the government; This content also received support from the people of Yogyakarta as seen from the large number of Yogyakarta people who re-uploaded it. Then, approximately 500+ posts appeared outside of Instagram @humasjogja which took part in spreading the "Sapa Aruh" content (Fig. 7). This is interesting because it proves the magnitude of the influence of "Sapa Aruh" among the people of Yogyakarta.

The results of the research above illustrate that currently, the DIY Provincial Government has a strategy with local values that is quite interesting and unique compared to other official government accounts, namely the content "Sapa Aruh" issued directly by the Governor of DIY. This content is a new strategy in managing Instagram @humasjogja in providing information, especially concerning the Covid-19 pandemic, so

that the people of Yogyakarta become more aware and obedient to what is conveyed by the Government, especially the Governor— considering the people of Yogyakarta highly respect the words of the Sultan (the governor).



FIGURE 7. Search results for content #sapaaruh Source:https://www.instagram.com/

CONCLUSION

Based on the results of the analysis described earlier, it can be concluded that the management of the Instagram account @humasjogja by Humas Yogyakarta is going quite well. This can be seen from the management efforts that had initially prepared a project plan, but still tried to run it even though some content had to be done flexibly according to the direction and schedule of the Governor. The method used by the @humasjogja team in maintaining public loyalty to the content issued is also quite different from other local government social media accounts. In fact, @humasjogja creates special content containing quotes or orders issued by the Governor of DIY packed with the content "Sapa Aruh". This is also because, basically, the people of Yogyakarta are very obedient to the king's orders, as the Governor of Yogyakarta is also the sultan of the realm of Yogyakarta. Furthermore, the program is also used to build relationships and brings the government closer to the audience.

Based on the research results, there are several suggestions for @humasjogja. First, the creation of the main content ideas still relies on programs that will and are being carried out by the Government, thus it is better if the content creation is also interspersed with educational content, such as information about Jogja tourism and Jogja cultures. This would make various displays. Information about Covid-19 should not only be in the form of daily data, but it would also be nice to have content that packs information related to Covid-19, such as comic stories with episodes. Of course, these innovations must also maintain the branding that the Yogyakarta Government has made. Innovation and non-monotonous content will broaden the audience. The content that initially only reaches an audience looking for information related to activities in Yogyakarta could also reach an audience that might want to have a vacation in Yogyakarta (looking at educational and informational content about culture and tourism in Yogyakarta) or other content.

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Slacktivism as Activist Strategy to Change Policy: Online Petition Against the JHT Rule

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Abstract. *Changes in the web have led to the emergence of slacktivism as a social movement with high participation in society at low risk and low cost. Slacktivism relies on the characteristics of Web 1.0, which focuses on hypertext, and Web 2.0, which emphasizes user participation. This research examines the use of Web 1.0 and Web 2.0 by activists as initiators of the online petition Rejection of the 56-year Liquid JHT Rule (Jaminan Hari Tua). This qualitative research uses a case study method by conducting interviews with the initiators of the online petition for the Rejection of the 56-year Liquid JHT Rule. The results of this study found several factors that support the success of slacktivism, including activists' deep understanding of an issue, activists' critical power using Web 1.0 and Web 2.0, issue factors, and storytelling of the issues raised. Activists rely on Web 1.0 as the primary source of information, but Web 2.0 is an essential medium for disseminating information with the power of storytelling regularly. This follows previous research that states that critical people use the Web with different practices than business rhetoric. Slacktivism is a legitimate social movement that can change stakeholder policies with high participation from internet users.*

Keywords: *Slacktivism; Digital Activism; Online Petitions*

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INTRODUCTION

Website changes hugely impact social movements in mobilizing high participation at low risk and low cost. The web changes impact society's economic and political organization and people's attitudes, beliefs, and practices. (Barassi & Treré, 2012). Digital activists use campaign strategies with *electronic word of* mouth and user interaction that encourage slack. (Rifandi & Irwansyah, 2021) And user interactions that encourage low-risk, low-cost *slacktivism* through social media, such as changing profile pictures or liking posts on social media. (Leyva, 2017) such as changing *profile pictures* or liking posts on social media. (Madison & Klang, 2020). *Slacktivism has the* potential to garner high levels of voice to challenge, provoke, and damage an organization's reputation.

Slacktivism relies on the characteristics of Web 1.0, which focuses on *hypertext,* and Web 2.0, which emphasizes user participation. In Web 1.0, activists emphasize *storytelling* and allow audiences to support an issue by simply clicking on a page. (Kassinis & Panayiotou, 2017). In Web 2.0, social media allows citizens, whether communal or individual, to spread the issue and encourage others to join the protest quickly, and Web 3.0 offers cooperation. (Fuadi, 2020), and Web 3.0 offers user cooperation (Fuchs et al., 2010).

Social media, as a medium of expression for political communication, provides a place to be active as an individual because people tend to favor media with high accessibility. (Supriadi et al., 2020). This will encourage individuals unfamiliar with an issue to

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share, like, or comment on an issue on social media. This is considered easier to mobilize audiences than finding people willing to participate in face-to-face protests. (Stein, 2013). Simple actions such as clicking, liking, and sharing can legitimize activists and issues.

An institution or organization will always make policies that intersect with the interests of a group of people. When the policy is considered problematic, a group of activists will pressure the institution to change the policy. (Veil et al., 2014). In the 4.0 era, activism activities move more in the virtual realm, especially on social media ((Felicia & Loisa, 2019). Digital activism can move people to commit and change people's behavior which has a tremendous impact on an institution or organization (Hirsch, 2014).

The ease of production and distribution of digital media facilitates the movement of information initiated from the *grassroots*. With digital media, social media users can easily exchange information and share similar thoughts (Miller & Mobarak, 2015). This convenience allows digital activists and supporters to engage without leaving their homes.

Buzz is one of the digital activism strategies to influence audiences because it can reach and distribute campaign messages to various social media websites (Saraswati, 2018). *Buzzers* are individuals or accounts that can multiply messages by attracting the audience's attention and actively building conversations on social media with certain motives (Camil et al., 2017). *Buzzers are* considered to have an essential role as shapers or starters of conversational topics on the internet, especially on social media.

In addition, digital activism can easily change or shape the view of a product released on the market by carrying out several strategies on the internet. One of the known strategies is *hoaxes* (Taufik, 2020). In the spread of *hoaxes***,** the credibility of a statement is not essential; for audiences, it is more important whether the statement is likely to happen (Veil et al., 2014). The internet has changed how rumors and gossip are picked up and spread.

The term *slacktivism* has no clear meaning or precise definition. It is used to denigrate forms of activism. For proponents of digital activism, the term denigrates a legitimate form of activism. (Madison & Klang, 2020). *Slacktivism* is the epitome of lazy, self-absorbed digital behavior by a narcissistic, tech-obsessed millennial. (Stein, 2013). Digital activism is about reaching out, creating awareness, rallying support, and enabling out-of-sync political discourse. However, *slacktivism* is the belief that 'liking' a post on Facebook or changing one's profile picture is a form of activism. (Madison & Klang, 2020).

Some scientists also have a pessimistic view of *slacktivism***.** In *slacktivism, the* need for high participation in protest movements is interpersonal trust. Experts claim that social media fails to produce significant long-term effects because *online* activism relies on weak bonding relationships, whereas face-to-face activism requires robust organizational structures. (Smith et al., 2019). Arguments against the effectiveness of social media propose that without organization and face-to-face interaction, social media is insufficient to sustain protest movements.

A much more neutral definition of *slacktivism* is presented by Leyva (2017), describing it as a low-risk, low-cost activity through social media aimed at raising awareness or generating change. According to Piat (2019), it is essential to describe the intent and context behind acts of *slacktivism.* New connections *online* are genuine relationships, and *online* friendships can be as strong as

face-to-face friendships. (Piat, 2019).

According to Halupka (2014), *slacktivism has several features as a unique form of online political participation***.** First, *slacktivism is a* political action located in a digital environment. Second, *slacktivism* is a sudden movement that is spontaneous. Third, *slacktivism* only requires a further commitment to the campaign after the initial action. Fourth, *slacktivism* needs to utilize specialized knowledge. Fifth, the action must be simple enough to be produced by the general population. Sixth, *slacktivism* must involve an established political object. Seventh, *slacktivism* is an action performed by individuals. In this way, the campaigns supported are independent and have a broader political ideology.

According to Foreman (2018), according toIhm & Lee, everyone is to some degree a *slacktivist* by sharing selfies, pictures of their dogs and children, and their travels on social media platforms. People click buttons and feel they have done something to express solidarity, and digital media provides many opportunities to find and share information. (Putra et al., 2021). Individuals share posts to show that they care about the issue. If this social media support is viewed from a campaign perspective, then there is real value in getting involved in the effort. Increasing the momentum of a cause or campaign can shift audience opinion and build a sense of urgency that something must be done now. Such momentum can lead to an awareness of increased political pressure which can bring about policy changes or more significant funding to address issues such as hunger, poverty, or human trafficking. In addition, (Ihm & Lee, 2021) revealed that social media participation further fuelled community-based (*offline*) participation. Initial social media participation encourages individuals to identify issues and engage in community-based participation.

As an essential part of the *internet, the world wide web*, commonly known as the Web, has experienced rapid development. Changes in the Web impact society's economic and political organization and people's attitudes, beliefs, and practices. (Barassi & Treré, 2012). Web 1.0 is based on a *hypertext* network (Aghaei et al., 2012). While web 2.0 focuses on user participation (Hanna et al., 2011). Web 2.0 is an endless expanse of space: open, accessible, and full of possibilities. Meanwhile, Web 3.0 offers user cooperation and is often associated with the Semantic Web. (Fuchs et al., 2010).

Web 1.0, Web 2.0, and Web 3.0 do not reflect the actual technological transformation of the Web. The linear and evolutionary understanding of Web development implies that one form of the Web can replace another. However, Fuchs et al. (2010) argue that different Web *platforms* still need to replace each other. Instead, the Web needs to be understood as an integrated socio-technical system where different Web applications and stages can live simultaneously.

Storytelling is one of the strengths of the web 1.0 era. *Storytelling is* effective in overcoming crises by engaging experiences and expectations. A study by (Taylor et al., 2002) in (Kassinis & Panayiotou, 2017) proposes that power has less to do with who is telling the story and more with the artistry or aesthetic quality of the storytelling. The use of visuals significantly differentiates between a good story (with a solid aesthetic experience) and a bad story (without a robust aesthetic experience).

According to Barassi & Treré (2012), the Web is not a monolithic thing but a complex socio-technical environment created by a variety of different and often conflicting technical applications, platforms, texts, discourses, cultures, political and economic processes,

practices, stories, lived experiences and human relationships. Understanding this is crucial to address future technological and social developments and accepting that the notions of Web 1.0, 2.0, and 3.0 are cultural constructs.

Web 2.0 has affected the way people communicate and interact with each other (Constantinides & Fountain, 2008). Many researchers also state that Web 2.0, in addition to changing individual and group behavior, has also affected the power structure in the marketplace, causing a substantial migration of market power from producers or vendors toward customers. The main reason for this is that today online consumers have access to previously unknown information. Today information and knowledge, as well as choice, are unlimited.

In their article, Aichner & Jacob (2015) explains that many researchers reveal social media is different from Web 2.0 in that Web 2.0 essentially enables social media and serves as an umbrella term to describe the many different technologies that run in the background of social media applications and platforms. Today, these social media have transformed the Internet from an information platform to an influence platform. (Hanna et al., 2011). It can also be seen from the explanation of Aichner & Jacob (2015) that social media does not only focus on *social networks* but also includes blogs, *business networks, social gaming, video sharing,* and others.

The popularity of social media creates excellent opportunities for activists as it can also create *word of* mouth. (Gironda & Korgaonkar, 2014). Social media makes it easier for activist campaign strategies to target specific audiences, such as demographics, psychographics, and geography. (Gironda & Korgaonkar, 2014). This can support more effective campaigns. Research by Gironda & Korgaonkar (2014) shows that friends are essential in encouraging people to use social media, click on social media adverts, and interact with company social media accounts.

In Indonesia, activists use *slacktivism* to mobilize votes on an issue, one of which is the change.org petition, which had 18.8 million users in 2021 and claims to have succeeded in changing policies with several signatures of 1 million users in 2021. (Change.org, 2022). In 2022, with the power of *storytelling*, activists spread an online petition against the new rule of the 56-year Liquid Old Age Security (JHT) across various social media *platforms* (Ramadhan, 2022) and *trending topic* on Twitter with the hashtag #CancelPermenaker2_2022. (Iskandar, 2022). The petition gathered 440,000 *online* signatures and made the government revise the regulation. (Mikrefin, 2020).

Few studies have been on *slacktivism* as an appropriate strategy for changing stakeholder policies. According to Halupka (2014), *slacktivism is* a legitimate political action but is often a negative discourse that is repeated and ignored in literature studies. This underlies the author's study of *slacktivism* as an effective strategy for activists to encourage change through an *online* petition against the new JHT rules.

METHODS

This research uses a qualitative approach with the method used, namely case studies. A case study is a method used to explain and interpret a case as clearly and deeply as possible, with cases can be groups, organizations, issues, and so on. (Daymon & Holloway, 2010). The purpose of the case study is to increase understanding related to a case or communication event that adjusts to the context.

This research interviewed a social media activist who initiated a petition

against the new JHT rules, Suhari Ete. The results of this study confirm the success of slacktivism as a strategy used by activists to change policies made by policymakers. Electronic interviews were conducted with activists on social movements carried out through online platforms to gain an in-depth understanding.

RESULTS AND DISCUSSION

Findings

In this study, it was found that what initiated activists in raising the issue of JHT rejection on the change.org petition was the decision of policymakers who felt it burdensome for the community in JHT disbursement. The disbursement of JHT funds with the Minister of Labour's decision will take a long time for the community.

> *"As I wrote on change.org, I created this petition based on the decision of the Minister of Manpower, Ida Fauziyah, who set a rule related to JHT payments that can only be disbursed when the age of BPJS Ketenagakerjaan participants reaches 56 years.*
> *So, if a worker is laid off at 30, they can only collect their JHT funds at the age of 56 or 26 years after stopping work, " said Suhari Ete* (the resource person of the research).

Informants used the *online petition* change.org (Web 1.0) instead of *offline* demonstrations because *online* petitions are more effective. Initiated by three people and a dozen teams, informants continuously spread the petition created on change.org. Activists consider the change.org online petition platform to be more measurable and specific. It has a reasonable time frame in mobilizing public support compared to other social media, which activists consider to only function as *buzzers*.

> *"The online petition platform (change.org) is more measurable and specific and has a sufficient timeframe to mobilize public support compared to other social media that only function as a buzzer," said Suhari Ete.*

Informants believe that the selection of *online* petitions on change.org will influence policies made by policymakers. The *online* petition regarding rejecting the new JHT regulation reached 440 thousand signatures. From the first day, this petition has become the attention of internet users.

> *"That's right, since day one, every minute, even the support has been pouring in," said Suhari Ete.*

Not only relying on web 1.0 but also web 2.0, namely social media accounts. Informants used social media, including Twitter, Facebook, Instagram, and WhatsApp, because they were considered adequate for spreading the petition. Activists and dozens of their teams carry out a strategy of notifying continuously to get the audience's attention. In addition, the informant also interacts with social media users by discussing Twitter or Facebook about the new JHT rules. According to him, most internet users support the petition in every discussion. In these social media, the activist and his friends explain the impact periodically due to the latest rules.

> *"We shared the petition on social media, and I asked them to share it to echo this issue. We explain the impact of social media regularly," said Suhari Ete.*

Proximity to the issue was an essential factor in the petition being clicked. The thing that made this petition almost signed by half a million Indonesians is that the issues in this petition have an impact on ourselves and

not only affect a handful of people.

> *"The number of signatures on this petition reached 440 thousand signatures due to the media coverage factor and the Issue factor in the petition because it has an impact on them too, not just me," said Suhari Ete.*

However, activists also explained that not only this *online* petition is the reason for the government to revise Permenaker No. 2 for the Year 2022. The petition is only one of the instruments to pressure the government and mobilize the public to reject the Permenaker. Still, a combination of *offline* and *online* actions is also needed as a rejection movement to be heard by the government. Activists also stated that they utilized mainstream media to convey their aspirations, such as *online* media and national TV, to echo the rejection issue. Informants quickly access mainstream media because their profession supports them as online media editors in Indonesia. The informant's friendship with the media made this issue easily covered by the mainstream media. Various news stories had positive sentiments in favor of the activist-initiated *online* petition.

However, activists said they should have contacted celebrities to join the petition. According to the informant, Hotman Paris commented on his social media about rejecting the new JHT rules after the issue went viral and many people had signed the petition.

Discussion

This study revealed that the main requirement for successful *slacktivism* is that activists, as initiators, must know the issues raised clearly and deeply. Activists also have complete knowledge of the issue by knowing the significant impact of the issue in the future. In-depth knowledge of the issues raised is the activist's capital to explain the issue from various perspectives. Activists' understanding will bring more internet users to participate in *slacktivism*. In addition, the activist who initiated the *online* petition is the editor of one of the *online* media that has a social network for voicing the issue. According to Foster et al., (2019), activists who have high power will influence digital activism with a more significant impact.

This follows previous research by Kwon (2019), which discusses a celebrity activist Hyori in South Korea, who fights for the fate of pets. In the study, Jongmin looked at the factors that influence the success of activist efforts, namely professional awareness, insight into the issues being fought for, realistic strategies, and unwavering dedication. The activist's insight into the contested issue is the principal capital of *slacktivism***.**

Activists not only rely on Web 1.0 but also use Web 2.0, namely social media, to elaborate on the messages conveyed by activists on Web 1.0. In social media, activists can freely interact and invite discussions of social media users so that it becomes an opportunity for activists to explain the periodic impact of the raised issues. The same research was conducted by Barassi & Treré (2012), revealing that critical activists use Web 1.0 and Web 2.0. Critical people use the Web and negotiate with political structures and economies, so they use it with different practices than business rhetoric. Critical users use the web by adjusting to their interests and minimizing future impacts. Users negotiate with economic and political structures so that Web 1.0 and Web 2.0 do not reflect the communication process (cognition and participation). Users use Web 2.0 by lifting the power of *storytelling,* which is the strength of Web 1.0. This is different from the cultural construction made by the industry.

This study contrasts with research by Kim (2020), which reveals that the

internet helps mobilize protests and provides a space for produced content. Still, social media is a less-than-ideal tool for political participation. Effective and produced forms of content lower the threshold for obtaining protest-related information and engaging audiences. As a venue to test the legitimacy of their personal views, the Internet also increases individuals' confidence in taking political action. This study also shows that people perceive and use social media and the Internet differently in the context of protest participation.

An issue can succeed in *slacktivism* because it addresses an issue close to the audience. Activists continue to voice the impact of the issue on society and the losses that society will experience. The issue factor and *storytelling* are essential factors in *slacktivism* to inspire people to click and share on social media as a form of participation. The same thing was expressed by Piat (2019), who stated that *slacktivism is* not an ineffective tool used by young people but a legitimate form of social and political action. *Slacktivism* can reach a large audience because the issue is essential, and the activist packs it with exciting *storytelling***.**

Although *slacktivism is* only one of the activists' instruments in pressuring the government, *slacktivism has* become a catalyst for other social movements, including *offline* social movements. As expressed by Kim (2020) in his study that the internet helps mobilize protests by providing a space for reproduced content. The internet can be a new space to express opinions for activists and audiences who want to participate in *online* petitions.

Piat (2019) argues that *online* or *offline* forms of activism are valuable and legitimate regardless of their size or reach. Small acts of *online* participation are strongly correlated with more significant *offline* participation. While it is essential to recognize the value of *offline* activism, such as participating in protests or boycotts, slacktivism acts also have their inherent value. *Slacktivism* should not be considered an ineffective instrument for young people but rather a legitimate form of social and political action.

Activists also rely on several other media, so this petition becomes the attention of internet users. Activists use mainstream media such as television and online media, and YouTube to explain the reasons for rejecting policy rules. This is in line with the study by Veil et al. (2014), which states that traditional activist strategies have adapted to the *online* environment. Veil et al. (2014), Seeing the drastic development of social media, can be utilized by activists to create campaign strategies. In this study, Veil et al. (2014) also emphasized that *slacktivism* can lead to changes in situations and policies. Fadhlurrohman (2020), In his study, also emphasized that slacktivism can lead to changes in situations and policies. His research revealed that political campaigns could use the influence and impact of the media to lead audience opinion.

This research contradicts Molotov's study that digital activism is futile. For Morozov (2011), *slacktivism* is an expression of technological utopianism and has no political or social impact. The digital environment needs to have the hierarchies and strategies necessary to succeed, and the perceived effects of *slacktivism are* minimal. Such arguments suggest that digital activism has no impact or brings social change.

On the other hand, Madison & Klang (2020) revealed that for *slacktivism to* be successful, the goal of the protest must be narrowed down to actions that lead to quick, clear, and direct problem-solving. This means it is about something other than success or failure measured in social movements. However, Jurgenson (2012) shows that, in reality, the physical and digital states cannot be separated.

Research from Minocher (2019) also revealed that *slacktivism* using the change.org online petition successfully resisted and challenged the company's business practices. Using literature from communication, political science, consumer behavior, and case studies of two successful campaigns, it was found that online consumer activism leads to changes in corporate behavior. This process of online consumer activism illustrates the dynamic interplay between online spaces of participation, personal publicity, and identity formation for both consumers and companies, advancing the understanding of how online spaces are used for digital anti-corporate activism.

Another study by Sinpeng & Tapsell (2020) revealed that the increasing use of social media to manipulate audience opinion has emerged as one of the biggest threats to democracy in recent years. For most analyses, the main turning points are elections, where governments in power increase their activities (including disinformation production) on social media campaigns or introduce and start implementing harsh laws and crackdowns against social media spaces.

CONCLUSIONS

In this research, *slacktivism is* legitimately one of the social movements that activists must consider, especially when discussing issues close to the public. Although slacktivism is not the only instrument of activists in pressuring the government, slacktivism is a trigger for other social movements, including offline social movements. *Slacktivism* can also bring the issues brought by activists to the attention of other media, including online media, television, and YouTube. High participation in slacktivism can change policies considered contradictory by activists and internet users.

Slacktivism is an effective strategy for activists to push for change through online petitions. Public participation in slacktivism will be a major supporting factor for activists. Activists can utilize slacktivism to carry out movements that mobilize large numbers of people. Slacktivism becomes effective if the issues discussed are also close to the community.

There still needs to be more attention to slacktivism as a social movement in the academic realm. It is hoped that this research can become one of the reference materials or evaluation materials for further research. Few studies have been on slacktivism as an appropriate strategy for changing stakeholder policies. Slacktivism can be a legitimate political action and has a reasonable discourse as an appropriate activist strategy.

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Polymedia on Working Mothers with Long Distance Marriage

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Abstract. *People in this cyber era use a variety of media to carry out all kinds of communication. The concept of polymedia sees how a person navigates and manages so many media according to their interpersonal communication needs. This study looks at the application of the polymedia concept to working mothers who experience Long Distance Marriage (LDM). The research method used is a descriptive qualitative with data collection techniques through interviews and observations. The informants in this study are working mothers who have a long-distance marriage. The results of this study namely, in the polymedia contour section found that the informants develop the use of media by updating and combining several media. The level of accessibility, affordability and media literacy of informants varied but tended to move in a better direction. The informants agreed that the media can convey affection, feelings and emotions in interpersonal communication with their families. In the element of remediation there is a reciprocal relationship that informants choose the media that suits their interpersonal communication needs, otherwise, in media technological advances have also changed the way they communicate. Overall Flexibility, focus and adaptability are key for informants to navigate new media and their abundance of interpersonal communication.*

Keywords: *polymedia, interpersonal communication, digital media, long-distance marriage, working mother*

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INTRODUCTION

Nowadays people use a lot of media to carry out all kinds of communication. It is interesting to see how one navigates and manages so many kinds of media according to their communication needs. Through the concept of polymedia, Madianou and Miller explain that the consequences of media abundance can not only be seen as technological developments, but can redefine the relationship between social and technological, one of which is how interpersonal relationships are experienced, understood and managed. (Madianou & Miller, 2012: 1).

The concept of polymedia wanted to look at efforts to understand media as an environment and its consequences for personal communication or interpersonal communication, instead of focusing on technology and platforms and their interrelationships. One of the things highlighted in the concept of polymedia is how media users navigate the use of media in managing interpersonal relationships such as sharing information, feelings, affections and emotions. This research wants to fill in the research void about how people manage media based on things other than purely technical matters. This concept had not previously been applied either in descriptive research or in similar types of research.

One of the things that we fail to realize when researching the media is to look at the feeling of the user both emotional and affective aspects. How the manage and navigate the media based on these matters. So far, most research related to media management have focused more on technical or effectivity matters. Whereas when it enters the 5.0

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era, where technology has become an inseparable part of humans themselves, these will be a very valuable aspect. So that the researchers revealed the media based on this point of view.

The consequence of media abundance is confusion and overwhelm. Because there are so many choices and things that can be done at one time through the media. Sometimes communication using media becomes meaningless because there are too many choices and the speed. According to Baym dan Zhang, (2004: 26) "though online interactions have been seen as "multi-tasking" (Pew Internet Project, 2002), and therefore perhaps less meaningful or rich, our data show that face-to-face conversations are even more likely to be conducted while engaged in other activities".

Research found that the use of media in communication can also alleviate the quality of communication with family, especially if it is accompanied by an inability to manage it. The first paper from the Carnegie-Mellon Homenet Project associate internet use with negative social outcomes including less time spent with family and friends, less total social involvement, and more loneliness and depression" (Baym and Zhang 2004: 5). One of the things emphasized above is the lack of time spent with the closest people, such as having intimate communication with family.

Intimate communication through gadget is possible. Interpersonal communication is the type of communication that is most often done through these various media. According to Devito (2013:5) Interpersonal communication is the communication that takes place between people who are in some way "connected." Interpersonal communication would thus include what takes place between a son and his father, an employer and an employee, two sisters, a teacher and a student, two lovers, two friends, and so on. Furthermore, he added that although it is dyadic (two people), interpersonal communication includes small groups that are close to each other like family. Like a mother to son, father to mother, daughter to son and so on.

The above definition emphasizes the word "connected", and communication between family members is the most suitable in describing this word. Today's families use a variety of applications and features to carry out interpersonal communication with fellow family members. The various messages and communications carried out ultimately form a unity that complements the needs of each family member in conveying their intentions and sharing their information, feelings and ideas with each other.

Regarding interpersonal communication, Dewi in Prameshwara & Sakti (2016: 418) states that intimacy means personal attachment to another individual, where the couple share their deepest thoughts and feelings with each other. interpersonal relationships that develop more deeply and there is a commitment in it to maintain the relationship. Relationships among family members can be said to be intimate relationships. The relationship in the family can be in the form of a relationship between husband and wife, mother with child or father with child or between siblings.

Each family member has its own role in the family, but it is undeniable that mothers have a key role in taking care of their families, mother's duties can be described from A-Z. In terms of communication, the mother can be said to be the mouthpiece in the family. In communicating, the mother will emphasize aspects of affection or feelings and can accept and respond to the emotional side with her communication skills. If the mother is working, she has to divide her roles into domestic and

professional. Moreover, working mothers now are a common thing. Gender equality has opened up opportunities for wives or mothers to take part and work like husbands or fathers.

For married couples who both works, it doesn't always work in the same place. This condition called long distance marriage or LDM. Because in this condition the married partners do not see each other daily, the only means of sustaining the relationship is through various communication activities, particularly verbal communication. Communication is the link tying the long-distance partners together. Without communicating in some form (i.e., telephone, instant messaging, e-mail, letters, visits) the partners risk losing their intimate connection and becoming strangers to each other. (Scott, 2002: 1)

One of the challenges faced by a working wife or mother with long-distance marriage namely the husband and wife will usually experience a crisis in their proximity due to their different geographical distances and locations. mother and children will also face challenges because this long-distance relationship is mainly from the nurturing function and supervision function. According to Ifadhah (2021: 214) the child has right to the entire presence of the father and mother. Intimacy or closeness that is maintained through communication tools can also trigger misunderstandings and differences of perception in communicating.

Psychologically, a working mother has more demands than a housewife. Working mothers need the ability to balance the demands of the role as a wife and mother as well as the role in which she works. In addition, the dual roles faced by working mothers generally increase role conflict which can be at risk of increasing mental health problems for working mothers (Marettih, 2013). According to research by Utami & Wijaya (2018) Social support factors, especially partners, are important in helping a working mother to balance roles and avoid conflict in the household. Husband and wife who live in different cities with low intensity of direct encounters cause the condition of the partner's direct support to disappear.

Akbar and Kartika (2016) also emphasize the importance of family support, in this case spouses and children in helping working mothers live their days full of responsibilities. Family conditions that support each other will create a happier mother. Good family functions will reduce role conflict of working mothers. Conflict resolution faced by married couples who work primarily is through good interpersonal communication so as to create problem solving that can be accepted by both partners. Generally, effective conflict resolution will help couples to have a satisfying and happy marital relationship (Nadia, 2017)

The communication role of a mother in the family is very important and exhaustive. The questions that arise are when a wife or a mother works in a long-distance marriage condition in this cyber era, does her role in the family diminish? and what about her communication activities? How does she carry out her role and function as a mouthpiece in a family? will it affect the way she communicates? what about the function of supervision and child care? and what she does when she faces conflict, how she manages her interpersonal communication while carrying out her roles as a wife and mother. with the abundance of media today where there are so many choices and ways to communicate. Is she able to manage and navigate the various media for interpersonal communication needs and convey ideas, information, affection/feelings and her emotional side to her family member who are in

different places? Through a holistic and comprehensive Polymedia concept, all of these questions are expected to be answered.

METHODS

This study uses qualitative research methods to describe how mothers work in long distance married in navigating various kinds of media in their interpersonal communication. This method was chosen to describe and describe phenomena more deeply through words instead of numbers.

According to Creswell (2016) qualitative research is a type of research that aims to explore and understand the meaning of a number of individuals or groups of people originating from social problems. Qualitative research in general can be used for research on people's lives, history, behavior, concepts or phenomena, from social problems. In this study is the problem of the condition of working mothers who have long distance marriages which are assumed to cause pressure both in marriage and burden. household (family) management. In this study, polymedia is one way to see and describe how interpersonal communication through the use of media can bridge women with dual status (wife and mother) with all their functions and roles in the household.

The subjects of this study were 4 working mothers who experienced long distance marriage with one or more family members for at least three years. Long distance marriage itself is limited to having marital relations in different provinces so it is not possible to meet in person every day/week. The minimum age of marriage is 3 years. All informants of this research came from the city of Bandung. During long-distance marriage, the informants used various media to communicate with their families, in this case their husbands and/or children. The was data taken through some methods especially by depth interview that has been arranged based on research design. The other method is through observation in the media that used by the informants. The information about the informants is display in the table 1.

RESULTS AND DISCUSSION

The concept of polymedia is a holistic concept that discusses how the media "mediates" interpersonal communication activities between communicators and their communicants.

To see how the implications of this concept, communication activities should be viewed from several dimensions of polymedia. Before discussing these dimensions, it is emphasized that when starting this concept, researchers must be aware of how each informant uses the media from the start and as a unified whole, to explain the concept of polymedia starting with the statement that there is a situation called the contours of polymedia.

TABLE 1. Data of the informants

No	Informants	Age	Occupation	Long distance	Category
1.	Informant 1 (TD)	40	Civil Servant	3 years	International and interprovincial
2.	Informant 2 (YT)	35	Lecturer	7 years	International and interprovincial
3.	Informant 3 (YN)	40	Lecturer	4 years	Interprovincial
4.	Informant 4 (TY)	35	Psychologist	5 years	Interprovincial

We should not see the dimensions and the elements of polymedia partially or randomly because the polymedia parts that do not precede each other are elements that form a complete structure. for that we will look at the elements one by one starting from the "starting point" which is the basis for viewing this concept

The starting point: media as an integrated structure.

Each user will understand the media used for communication is an integrated whole from various different media and they will choose media based on the historical use of media according to where they live. In examining the telephone's diffusion into daily life, Fischer (1992) argued that "users try to put a new technology to their own ends, which can lead to paradoxical outcomes not easily deducible from the straightforward logic of the technology" (p. 269). This perspective of social shaping of technology emphasizes the users' active roles in making choices about how to engage technologies depending on their circumstances, personality traits, and needs. How people choose to use the internet socially is influenced by their relationships, including their geographical distance and type, and individuals' pre-existing sociability (Dimmick, Klein, & Stafford, 2000; Baym and Zhang, 2004: 8)

All 4 informants stated that they experienced changes in using the media over time, but there was one media that was consistently used because they felt that the media are the most suitable and can best meet their communications needs. One of the media that is often mentioned is WhatsApp because it is considered to be constantly changing and completing its features that communication needs with the long-distance partner or family can be done more effectively. Informant TY said that he adjusted and even combined several media for several different messages depending on the effectiveness of the media to convey the messages which are to be conveyed. Uniquely they have different media for different family members such as children, husbands or parents who live at home.

According to Madianou, the quality of communication is also shaped by the quality of the particular media used. E-mail, for example, has low social cues and can lead to misunderstandings. Over time users will switch to using more media that can achieve their communication goals more easily (Madianou & Miller, 2012: 175).

In communicating people usually use various media as an integrated structure that supports one another. Switching from one medium to a newer medium is also an effort to support communication so that it is more effective than before and appropriate in conveying intentions and feelings, and remain within the integrated structure all informants who combine not only several features but also several media to meet their overall communication needs. each of these mediums have different places and roles in their communication structure

Preconditions: access, affordability, literacy

There are three conditions that can be used as an initial step in looking at the concept of polymedia, namely how the facility to access the media, affordability in terms of costs to access media and the level of media literacy of users.

Questioning women and their relationship with Information and Communication Technology (ICT) and its relation to their behavior in using new media is interesting. The problem that found in the initial conditions of polymedia in Indonesia are diverse. Based on a survey conducted by Kominfo on the kominfo.go.id page in 2020, Digital

Literacy in Indonesia has not yet reached the "good" level. The Information & Data Literacy sub-index has the lowest score. In the profile of women 2018 released by the Ministry of Women's Empowerment and child protection the use of ICT is still affected by the issue of gender bias, Melhem et al. (2009) in developing countries, one of the obstacles faced by women compared to men is related to access to ICT. Many factors, both technical, social and cultural, limit women's access to ICT as a means of development and empowerment (Terry and Gomez, 2011).

In addition to infrastructure and connectivity issues, the obstacles that are often faced by women are the availability of time and cost. This is related to the role of women in developing countries, the majority of whom still prioritize the role of housewives, so that all of their time is spent taking care of children and families.

However, all of the informants agreed that there were no too serious problems related to media access. The most frequently encountered obstacles are signal or network technical problems from certain providers. For this reason, they adjust which provider and which media is the most suitable for use depending on where they live. As the results of the following interviews with informants YT and TD ;

> *"signal interference is greater, not all signal spots are good, so adjust to a place with a good signal, later you can look for a good place later if you can't transfer it to a paid or regular phone"*
> *"Alhamdulillah smooth, for certain providers"*

Meanwhile, for the affordability of costs, informants are usually observant in choosing which one is cheaper for good communication quality. For example, using media that relies on quotas rather than credit because they are considered cheaper and more flexible. They also rely on public facilities such as free Wi-Fi. According to informant YT:

> *"The advantage is that the features are complete. When communicating, you feel like you don't have to pay, because you use a data package. We doing video call and call"*

According to katadata.com, the poverty rate is 10.4 percent in 2021, which means that as many as 27.54 Indonesian people still live below the poverty line. Can we then correlate this poverty line with the affordability of media costs? It could be, since the cost of accessing media is still classified as a secondary need after the primary needs for clothing, housing and food. Based on the data above comparing with the statements of the informants, it's not that the access is too easy but the informant is the one who is good at finding the easiest access so they can pay cheaper than it supposed to be.

For the ability to use media or media literacy, the average informant can learn and adapt quite easily even though the media used develops from time to time, almost all informants can even distinguish the nature of the media so that it adapts to the type of message. Some media take a little more time to adjust than others but over time they get used to it. informants also adjust media that are suitable and easy to use by other family members. According to Putri (2017:23) appreciation related to difficult or easy in using digital media be one of the bases to help shaping behavior using media.

> *"We'll find out first how to use it, (media) at first is difficult but after a while it becomes easy so our distance feels close"* (Informant TY)
> *"When I chat, my husband says there is no semicolon, so it's a bit*

> *difficult to understand. They are sometimes confused because their chat habits often jump and don't focus. In the end the debate because of miscommunication. Have you ever been unable to understand because the text doesn't have intonation? So it depends on the perception of the person receiving it and the condition of the person receiving it.* (Informant TD)

Even though there are some kinds of literacies required in order to use media well, the selection of the right features for the right message turns out to be one of the important things to pay attention to avoid misunderstandings.

The results of interviews with informants above are actually in accordance with the latest developments Profile of women 2021 Hakiki and Supriyanto said that that the era of information technology is the momentum for the revival of roles woman. Not only because of the growth of female mobile users outrunning men, with mobile technology in hand, women can make extraordinary changes. not only for herself, but also for her family and even for society and country. Technology has catapulted the role of women to the forefront as the prime mover change in this country.

To conclude in this stage, in terms of access and affordability there are no significant obstacles. although the data says otherwise, for working mothers these two things are not a significant problem. the fact that they work and earn their own income allows them to be closer to technological developments and also have their own income.While in literacy element, they develop literacy skills over time. the ability to adapted to technology is also developed because of communication needs that require them to choose and master the use of media that is appropriate for the type of communication they do, so that their role as a mother and wife can still be carried out even in long distance marriage conditions.

Dimensions of polymedia: remediation

Remediation is a process of reluctance and mutual influence between the media and the user's communication patterns. This concept sees that as the media develops, communication patterns will change following the media as well as people will choose media according to the communication process desired.

Informants YN said that over time, he preferred to use the latest media, such as the internet, rather than the telephone. Regarding the internet and digital media, the features used continue to grow. TY informants said that LDM she prefers the chat feature because it can be read at any time according to conditions, she and her family or LDM partners usually only talk about important things over the phone. she said that phone calls now feel more exclusive because in the past we had to find time to talk on the phone for a long time because of the high cost, so sometimes she sacrificed time, the sacrificed made it more meaningful.

> "*In the past, I was really excited about internet media, now it seems that the abundance of media has become meaningless because it is so easy to get and access".*

Over time the media has also increased its capabilities by providing various features for various forms of communication. This was welcomed by almost all of the informants, informant TD said :

> *"especially if you are far away from the child, the longing to talk directly is slightly cured by the video call feature*".

She added that the longer WhatsApp

and video calls became more important in communication. The reason for switching from the media is because it is more practical and effective than the previous media, informant YN also support this statement

> *"video calls are often for new media, when WhatsApp can do video calls, before that using line, the youngest child often talks, he is still five years old"*

As a mother, wife and child, each informant will adjust the media used for each family member. As for husbands, children and parents if the parents live together in the same house. Each of these media is adjusted based on previous experience. Informant TD said that she did not get the response she expected when he used media that did not suit his family members. Some of the informants admitted that they had miscommunicated with family members several times because of the wrong choice of media.

This is in accordance with the opinion of Baldassar (2016), polymedia does not ensure that all communication exchanges will be positive or flow evenly' (153). First, as different platforms and media may carry their own social meanings, the inappropriate selection of communicative channels might cause interpersonal conflicts (Pei 2019 : 6)

Informant TY admitted that over time he finally found the most appropriate media. Not only with each family member, but the selection of media is also adjusted to the message to be conveyed starting from ordinary messages, private messages and very private messages. Each has a media that is felt to be the most appropriate and effective way to convey it.

Almost all of the informants stated that they experienced changes in using the media over time, but there was one media that was consistently used because they felt it was suitable for the media. One of the media that is often mentioned is WhatsApp because it is considered to be constantly changing so that communication needs with distant families can be done more effectively.

To summarize this section, it can be said that the informants and the media both develop each other over time. These developments influence each other so that it is difficult to see which one is the most involved in this process of change.

Dimensions of polymedia: affordances and emotional management

The following dimensions of polymedia are one of the elements that are often overlooked in the discussion of internet-connected media. Often, most of people think that in media communication the important things are speed, signal, message effectiveness and other technical matters. But what is no less important in interpersonal communication through digital media is how affection, emotions and feelings can be conveyed, managed and navigated through these media.

According to informant TD, the use of certain applications is very supportive in conveying feelings, for example application that have video call feature such as WhatsApp

> "*if we use WhatsApp, we can see facial expressions like in normal face to face conversations".*

Informants YN revealed that for more serious and deep sharing, she felt more open through text and more comfortable conveying her feelings through text.

> "*The emotional side can be more open through messages,*" she said.

Meanwhile, if the message is more private, the informant chooses to communicate by telephone.

> *"Because if you make a video call*

in an open place and don't bring a headset, other people can hear it, and if the chat can be read later, it might stir emotions again."

In the condition of facing an urgent problem, the informant TY chooses to convey via telephone because she can immediately get feedback, according to her, through chat, she usually has to wait so she can ask questions and cannot see or hear the intonation and expression of the other person.

Video calls or telephone calls are not the only media to convey feelings and the emotional side of informants. Through applications or chat features by adding emoticons or various stickers available on certain media, they can express their feelings more freely, even though it is not as flexible as via direct telephone or video calls, at least stickers or emoticons can give clues about the emotional condition of the sender.

In an urgent situation involving intense feelings, informant YN who stated that she has experienced this when a family member was sick, she thought that the most appropriate media to use was the chat feature, even when it was urgent because if she used the phone her children would saw that she is panic, let alone a video call. So, she gave instructions to her eldest son who was taking care of his sick father through the chat feature.

"*I choose to use the chat feature instead of video call so that the child doesn't panic if the child sees her expression and intonation later the child will panic too".*

This is different from the results of previous studies which said that 'video call media is the media that can strengthen supervision and control the most. In comparison, the video call reinforced surveillance and control by adding visual cues. As "the most intimate and private method of communication " (Pei, 2016: 8). However, this may be used during moments that are not too urgent, for example when helping children who are studying, monitoring children whether they comply with the night schedule or other mother's tasks that involve supervision function, as stated by informant YT

"For example, when you're zooming (learning online), mom chats or vidcalls, you're excited, bro, asking if you're sleeping, there aren't many things that show you care."

An interesting finding in this element is that almost all informants have different choices and tendencies in choosing media to convey feelings and in facing conditions that require emotional openness of feelings and affection. This finding is in accordance with the results of Baym and Zhang's research on interpersonal communication in a family, they propose that online social interaction fills a different niche from telephone interactions in long distance communication. Interpersonal media use also seems to depend in part on the kinds of relationships in which people communicate (Baym and Zhang, 2004:8). We can conclude that the selection of suitable media for each is different depending on the habits, value and the pattern of communication in each of the informant's family

Polymedia as increased moral

One of the questions of using the media is whether certain media can accommodate one's ethics and morals as a human being, which can usually be accommodated during direct face-to-face communication.

This question may be difficult to answer, whether the standard moral ethics that are complex in the real world can be applied completely in the virtual world.

Each has its own way of maintaining ethics and morals when using the media. For example, informant YN locked her cell phone so that the conversation with her husband and she was not read by other family members.

Related to this element, all of informants never have experienced a serious case related to morals and ethics in the media with members of the nuclear family. Informant YN has ever experienced it with other relatives, for example with in-laws, when chatting, it feels like there are words that are a little offensive. If the chat is more relaxed, for example joking and other casual communication, according to the informants, it can be done through chat using various emoticons and chats,

> *"so it feels a bit relay if you joke through chat because you don't respond right away, but if you use a video call or direct phone you can still do it"*.

However, informant TD stated that it might be a bit restrained depending on who the person is talking to joke with, even with the family one must look at the context of the conversation situation so that no one is offended or miscommunication happens. the informants agreed that the most effective was direct face-to-face communication, the reason being that gestures, facial expressions and voice intonation could be seen clearly without a relay and this would certainly strengthen the meaning of what was to be conveyed.

Informant YT stated that she would choose different media for different people to convey their feelings, for example, male parents use fewer stickers, husbands talk more, while female parents use stickers and chat more. All of the informants agreed that when it came to matters that were truly important and private, if they could choose, it was better to convey them directly than through the media.

Choosing different media for different people that they communicate with is a person's strategy in navigating their media. people will choose the media with which features can best accommodate ideas, information and needs for affection and emotional side but in terms of interpersonal communication, it seems that the ability to convey affection, feelings and emotions is the main consideration in selecting the media

The element of Polymedia as increased moral can describe us the farthest gap between communication in real word and cyberspace. The presence of both sometimes become ambiguous and biased because these two types of communication are different in its nature. the concept of ethics and morals in the real world cannot be applied as a whole in cyberspace. So, this element could be one of the most important as well as the hardest elements to investigated from polymedia concept.

Polymedia and Mediation

This section wants to look again and at the same time summarize all the polymedia processes from the beginning to the end that mediation in interpersonal communication through the polymedia point of view will indirectly lead to social transformation, changes in social class and even changes in social structure besides the most important having a strong influence on how a person's communication patterns. The final part of the dimension of polymedia becomes a very significant part because each user will review and redefine the overall use of media that they do to communicate interpersonally.

According to the informants, on average, they experienced a change in interpersonal communication and headed for a better and more effective direction. According to informant YN,

the breadth and depth of communication and information is supported by the many choices of media nowadays. The quality and use the suitable media are the keys especially for those who experience long distance marriage.

Informant TY stated

"*although there are still real shortcomings, such as not being able to touch like hugging or kissing family members, right?"*

For couples or family members who feel a long-distance marriage, the presence of the media really helps their interpersonal communication run. She further added that flexibility, focus and adaptability are one of the keys to navigating new media and their abundance for interpersonal communication.

This conclusion is supported by Baym and Zhang, Major findings included that online interaction was perceived as high in quality, but slightly lower than telephone calls and face-to-face conversations. (Baym and Zhang 2004: 3)

YN said that the overall process of using it is for the better, although some are less sacred and the initiation is

"better overall, although some are less sentimental, like we used to spend time communicating because, for example, we used to make calls that were affordable, we could use a call package. At night, we also lose the sacredness of communication. For example, the heart emoticon is normal because it is easy to give it with a sticker"

According Informants TY the media used for interpersonal relations are already qualified, in fact, with the presence of the media now the depth and breadth of communication are even more helpful, especially with the two media used. Long-distance relationships become more common, and continue to maintain, it becomes increasingly valuable to understand the role that technology plays in strengthening or damaging a romantic relationship Natalie (2015)

In line with statement above, Madianou (2012:171) mentioned the ways polymedia becomes part of relationship and emotional management; the implications of media choice for personal and moral responsibility; and, finally, how the communicative environment of polymedia becomes implicated in wider social transformations.then more than that this concept will lead to the social shaping technology (McKenzie & Wajcman, 1999 and Wajcman, 2002) or will resonate with arguments about "living". in the media" (Deuze et all 2012). Furthermore, Madianou also said that it is not grandiose if this concept will lead to social transformation. (Madianou, 2012 :174)

From a personal point of view, informants have experienced a change in how they use and navigate various media for interpersonal communication. For example, how they get used to conveying information, exchanging stories, and showing their affection, feelings, and emotional side using the media. Over time they began to explore the ability of media, both from the type of media and its features to be able to manage the delivery of their affections, feelings and emotions better and more effectively so that distance is not a barrier to interpersonal communication with their families. From a polymedia point of view, if this process of adaptation and change in habits occurs massively in the community, it may lead to social change. Society is slowly starting to transform into a cyber society that can carry out a variety of complete communications with cyber media intermediaries.

CONCLUSION

The conclusion from each elements; the polymedia contour section, it can conclude that the informants used the media progressively from time to time, and combined several media at once even though there were still favorite media in conducting interpersonal communication. choosing different media for different person that they communicate with is a person's strategy in navigating their media. while the level of accessibility, affordability and media literacy of informants varied but tended to increase to a higher level.

In the remediation element or the final stage element of polymedia, it can conclude that the informants and the media both develop each other over time. These developments influence each other so it is difficult to see which one is the most involved in this process of change. In the informant's point of view the changing happen because of the adaptation and adjustment of the informants with all aspects of media development.

On the whole elements of polymedia can be concluded that most of the informants feel that the media they use can accommodate matters related moral, affection, feelings, emotions in the interpersonal communication they do with their families who live in different places. The result also leads us to the understanding that interpersonal communication using media has created ways and patterns that have their own characteristics. This character can lead to social change and even a new culture of communication. there is something missing and changed from the previous pattern of communication but this is a consequence of this new culture which is very open to the development of rapid changes.

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