Civic empowerment movement through new media (Case study of cyber kampong Yogyakarta)

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Ongoing Asia:
A Challenge to Communications

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A Challenge to Communications

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PREFACE

The 3rd CCCMS
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Ongoing Asia: A Challenge to Communications

Looking at Asia as a social and cultural entity has been fascinating for scholars, academics, professionals, and other social workers in many decades. In recent years there is a significant alteration in terms of understanding Asia not only as object of studies, but more importantly as an entry point towards new perspective and, probably, even new epistemology.

This tendency has also happened in concurrent with the rise of communication technology and medium, especially in the last decade. The so-called new communication era is also another important indicative of the ongoing yet challenging development in current Asian society. Exploring the intertwined ideas on any aspects of new communication era in Asian contexts would be beneficial to understand the dynamic of Asia now.

Following the successful inaugural Conference on Communication, Culture, and Media Studies (CCCMS) in 2014 and the second one in 2015, this year we invite academics and others interested in discussing Asia especially in relation to the context of new communication era.

The 3rd CCCMS 2016 aims to create an open forum for scholars, postgraduate students, communication and media professionals, and any other relevant parties to disseminate and share their ideas, research, and/or experiences. We welcome both individual and panel abstract from various disciplines or even interdisciplinary works, ranging from communications, strategic communication, creative arts and media, history and memory studies, anthropology, sociology, international relations and political science, cognitive and social psychology, cultural studies, and many more.

Yogyakarta, Oktober, 2016

Muzayin Nazaruddin
Editor
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Watching Preman Pensiun: Ethnography Study on Retired Bodyguards as Preman Pensiun Soap Opera Viewer

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Abstract

Preman Pensiun which is directed by Aris Nugraha is a popular TV sitcom (soap opera) on top rating in one Indonesian TV channel. This series is about daily life of retired bodyguards and their family in one of biggest city in Indonesia with all high-lifestyle, Bandung. This series also shows portrait of the marginality through main characters, such as bodyguards who are displayed so playful with strong locality discourse. The purpose of this study is to see the practice of watching television through ethnographic method. This is an important issue seen in the context of great change in Indonesian media especially television after political transition in Indonesia since 1998, because it has created the number of people living below the poverty line and also various television programs have increased quickly in this time period, for example situation comedy. Based on my research, the practice of watching television is categorized as multiple activity in one time and the existence of television in various rooms such as in family room and bedroom shows that television has been integrated and cannot be separated from everyday life.

Keynote: Marginality; Preman Pensiun; Reception Studies; Soap Opera; Television

1. Introduction

Preman Pensiun (Retired Bodyguard or PP) is one of soap operas or situation comedy by Aris Nugraha which attracts Indonesian people. Since the first session of PP which was aired on January 12, 2015, second session on May 25, 2015, and third session on December 14, 2015, this soap opera had received good and the highest rating. This rating is also influenced by its time slot around afternoon in prime time.

This high rating may be an indication that soap opera still become the favorite show of Indonesian society. Soap opera is a unique phenomenon in Indonesian television and developed in 1980s at TVRI (Sujarwa, 2010:10). Since 1980, soap opera then has grown with the emergence of big five television station, one of which is RCTI. According to Inside Indonesia quoted by Sujarwa (2010 : 10), at that time (1980) television stations had to produce local programs and soap opera became a local featured program that dominated prime time in almost of all Indonesia television stations.

Furthermore, the popularity of soap opera especially PP doesn’t stop until rating level, but this soap opera has gotten three nominations in Festival Film Bandung (FFB) held on September 12, 2015. In this event, PP won two categories : Sinetron Serial Terpuji (Best Soap Opera) and Pemeran Pria Sinetron Serial Terpuji (Best Soap Opera Actor). This popularity cannot be detached from Aris Nugraha as a screenwriter and director who shows us another side of Bandung city by showing the lives of marginal people, such as bodyguard or thugs, pickpockets, traders, drivers, domestic assistant, and parking attendants.

In other words, PP is trying to lift up the lives of marginal people in Bandung with making bodyguard as the main character. Marginality problem is mediated through complex audiovisual
media, especially television. This soap opera is trying to show other side of bodyguard who is usually stereotyped negatively by part of Indonesian people with the presence of Kang Bahar and Kang Mus as a boss. The story line of domestic life which depicts Kang Komar and Kang Bahar’s family also adds a uniqueness of this soap opera. This soap opera not only depicts about domestic or private life between main characters and their family, but also defines the meaning of bodyguard who is described by living in three areas; roads, markets, and bus stations.

With all of its uniqueness, this soap opera that describes daily lives of bodyguards is getting a positive response from society, both from people who live in Bandung and people outside Bandung city. According to Aris Nugraha, AC Nielsen survey shows that 48.3% of people watch PP in Bandung. Besides, reported from Bintang tabloid, some of bodyguards are praised to Aris Nugraha as a director and screenwriter. Because of that, this public acceptance on PP is interesting to study further.

Thus, based on positive appreciation from the audience, especially from among the bodyguards itself, this paper will lift up reception studies involved retired bodyguards especially their private and public life which are showed in soap opera for the first time in television and how retired bodyguards respond this soap opera. The bodyguards that will be focused in this paper are retired bodyguard who have switched their former professions as bodyguard to other professions or job.

2. Method

This paper is using qualitative method that focuses on issues of meaning and depth of knowledge production (Meyer, 2008: 85). The primary data are obtained through participant observation and interview with informants. Meanwhile, secondary data are obtained from the speech of informants that obtained from print or online media such as magazines, newspapers, tabloids etc. Data are collected and analyzed using qualitative method, specifically ethnography method in order to can be honest (being truer) on the reality or the lived realities of other people (Saukko, 2003: 72). In addition, Antonio C. La Pastina (2005:139) stated that ethnography, especially audience ethnography includes fieldwork, data collection and analysis.

Audience ethnography need to be repositioned as a fieldwork-based, longterm practice of data collection and analysis. This practice allows the researchers to attain a greater level of understanding of the community studied while maintaining self reflexivity and respect toward those one is attempting to understand within the everyday life of the community.

3. Result and discussion

Preman Pensiun soap opera session 1-3 was aired every Monday until Sunday afternoon, 15:30 pm on RCTI. FTV Preman Pensiun: The Champion was aired on Wednesday, August 26, 2015, and PP 3 was aired on December 14, 2015 every Monday to Saturday, 16:30 pm. The change of broadcast hours from PP 1-3 will be important for the informants because it will affect the intensity of watching PP. In this research, I interviewed two informants named Agus and Manto. Agus (42) lives at the edge of Code River, Bintaran, Yogyakarta with his family. He has a wife and three children and worked as a bus escort previously. After working as an escort so long since 1991, Agus decided to leave that job and searched a new job as parking attendant. He explained that he was very tired and bored if he had to work in bus station. When he worked as a bus escort, he had to back home at midnight even morning in the next day. He suggested that his job was very abnormal because he had to leave home in the afternoon and back home in midnight or morning. Whereas, the second one of my informant named Manto. Manto (60) was a retired bodyguard in Yogyakarta since 1978-1983. Now, he lives in Taman Sari, Yogyakarta with his wife named Machiatun (41) and his three children. When he still worked as bodyguard, he had a crew up to 500 person in around Malioboro, Solo road, and Magelang. He repented his job as bodyguard and found a new job as a tourist guide. Both of them watched Preman Pensiun with different intensity.
Agus said that he watched PP 3 intensively because it took slot at 16.30 pm, while for PP 1 and 2, Agus did not watch as much as PP 3. Agus admitted that he did not have a fixed schedule to watch television, but he took a time to watch PP in the afternoon.

“If I want to watch, just watch it. Hmm, I watch television alone or accompanied by my youngest son. Hmm...My wife is working now, yes... in the afternoon. She works to make a cake before Eid. She makes a cake twice a year, before Christ and Eid Fitri.”

For Agus, watching soap opera on television, especially PP is a personal activity. In this case, watching soap opera is related with the layout of the house itself. Agus’ house is a very simple house with two floors at the edge of Code River. He has two televisions placed on the first floor and the second floor with different size per each. Television on the first floor is bigger than television on the second floor because television on the first floor is used as main television for Agus’ family. Agus and family always watch television together on the first floor, especially Dangdut competition D’Academy which was aired on Indosiar. However, Agus preferred watching PP on second floor because television was placed in his private room (bedroom). Agus said that he felt more relaxed if he watched television in his bedroom because he could to be alone and lied down on his bedroom after working. Sometimes, his youngest son accompanied him to watch PP. After working hard, watching PP became an option for Agus as entertainment and relief from fatigue.

Watching television that is very personal and private in Agus case is different with Hall argument in Morley’s. Hall argues that watching television is social and collective (1986: vi). And in this case, Agus chose to watch television alone or individually, and isolated in his room, because he got “me time” after working without doing any activity.

Meanwhile, when I visited Manto in his house in Taman Sari area, Manto is accompanied by his youngest children named Ikhsan. At that time, Manto and Ikhsan were watching television together. Then, when he saw me, Manto came close to me in front of his house. I was greeted by him in a small room where looked to be a small shop that was formerly used to sell a variety of snacks and drinks by Manto’s wife. On the back of the room, there was a kitchen and bathroom, occasionally Ikhsan came out from family room to the bathroom to take a bath when I was talking with Manto.
Manto only had one television placed in the family room. The medium-sized television that was more often used by Ikhsan to watch his favorite cartoon namely Sponge Bob Square Pants that was aired on Global TV. However, Ikhsan also accompanied me and Manto when we were watching PP through notebook. At that time, we were watching the final episode of PP 3 and throughout the soap opera I turned, Ikhsan asked, “where is the bodyguard, Mbak?”

Manto admitted that his habits to watch television existed because he always accompanied his youngest child to watch television.

“Yes, sometimes...if I am accompanying my child. He likes watching cartoon and I just follow my child to watch anything he wants. We watch in living room. Hmm, ya I hope I can be useful to people around me. I am trying to be the true man, ya....to be useful person. I rarely watch television, yes around Isya (19.30 pm)”

Although Manto is accompanied by his youngest child when watching soap operas, but Ikhsan was not watching PP seriously. When Ikhsan got bored, he would take a drawing book and try to drawing or coloring. Sometimes, Ikhsan preferred to play with his friend rather than watch television with his father.

The same thing happened when I came there, Ikhsan accompanied us both while drawing and occasionally playing with his friends in the yard. As Agus, Manto was also watching PP alone. That was because his wife went to work and two of his children had to go to school. As was mentioned earlier that PP was aired in the afternoon, thus it affected some of Manto’s family members had not arrived yet. Manto not only watched PP, but also On The Spot on Trans 7 which was aired around 18:30 pm. At that time, the whole family were at home, thus On The Spot could be seen together at home.

The existence of television in various rooms such as in the kitchen, family room, and the bedroom like Agus and Manto shows that television has been integrated and cannot be separated from everyday life. With the presence of the television in different rooms, television is sometimes used as a background (backdrop) in everyday life and become daily conversation (Gorton, 2009: 32).

This condition could be seen when I visited Agus and his neighbor in Bintaran Kidul, Yogyakarta. In Angkringan which is normally used by people there to get together, I invited Agus who was wearing a T-shirt and short for a quick chat. At that time, not only the two of us, but also other neighbor wanted to discuss many issues related to PP. The longer, Angkringan was increasingly crowded with people who came in, sometimes few people back and forth at the edge of the river. They asked me all kinds of things that appeared in PP because they were obsessed with this soap opera. Even, one of Agus’ neighbor went to Bandung and accidentally bought a snack which had similar type in PP. Thus, Agus who became a fan of PP also became a reference for people around him to ask about.

Meanwhile, since suffered chronic kidney disease, Manto had no work and already started to reduce his activity. He spent more time with Zikir (remembering Allah SWT with dua). That was because he was not able to do some activities that
relatively heavy. If he was too tired, he could pass out at any time. Therefore, he reduced his activity, including watching television in the late afternoon or evening. Manto also hoped that he could give some benefits for others.

It can be said that Manto had limited hours watching television which could cause him to skip several television shows, but Agus had different habits. Due to Agus is categorized as PP fans, he would take the time to watch this soap opera. However, Agus admitted that he often watched PP 2 and 3 than PP 1, but he still had a comparison between PP 1 to 3.

“The first session of Preman Pensiun is very interesting, when the main character is Didi Petet. But, now Didi Petet died, because of illness huh? I have known Didi Petet since he acted as Emon in Catatan Si Boy,” Said Agus

Although he used to watch PP 2 and 3, but PP 1 was more interesting for him. The breezes that came in from Code River made us feel relaxed at that time. Agus who was wearing t-shirts and shorts talked about PP 1 and all intrigue in it. Occasionally, he smoked his cigarette and greeted some his neighbors who were passing by. Agus is classified as easygoing person because besides took a place in his house, we also talked in Angkringan and at the edge of Code River. At that time, he also explained that the reason why he watched PP was not caused by Didi petet only, although Agus followed the career journey of Didi Petet as an actor. However, not only the positive things that he expressed related to PP, but also a decrease in the quality of PP 1 to 3.

“I think the plot is very monotonous plot. No climax in its storyline. The place is limited in three places, such as market, bus station, and roads. In that story line, Epi Kusnandar clashes with his men, ya? The men who rides motorcycle. Lately, Preman Pensiun becomes less attractive. This condition is very different when Didi Petet becomes the main character. Seriously, I am bored” He continued

Initially, the location which was selected in PP by Aris Nugraha as screenwriter was looked very attractive for Agus. However, over time, he felt bored because of the locations itself that took in three places with a story line that was not different between one another. When we were talking about PP, Agus was trying to remember the last episode of PP 3,

“Hmm, if I do not work, I usually watch television, but I do not watch full episode. I am bored, sometimes I switch to other program, yes huh? I watch other program. Switch to one program to other program, like Pesbukers. I am bored if I have to watch some advertisements. Well, if I want to watch Preman Pensiun again, I switch the program again. But if I switch to another program, I forget to switch the channel to PP,” he said

From what was presented by Agus, I saw there was a sense of boredom in terms of the content of soap opera which was in the market, bus station, and roads. Agus also felt bored because of the number of ads served by PP. That condition made Agus switched to another channel. When he felt bored, Agus would make a glass of tea or coffee, take some snacks, and turn his attention to his youngest son. This condition was also seen when I went to Agus’ house to watch together the last episode of PP in my laptop.

At the beginning when watching PP to recall the episode that ever watched by Agus, he watched seriously that soap opera. Occasionally, he chuckled to himself, so that condition unintentionally invited people who were hanging around to watch PP together through a laptop. While I was watching, Agus went to the kitchen to make a cup of tea or coffee, take some snacks, and talk to the child around. He was occasionally interrupted by some neighbors who talked other things except PP or interrupted by people who passed across at Angkringan. Overall, Agus would give many responses related to his favorite character (Kang Komar) or bus station, according to the situation that was close to his daily life.

The same thing happened to Manto, as Agus did. Manto was very focused and he tried to remember the story line of PP. However, not long after that, he left me and his youngest son to make a cup of tea, clean the room, greet the neighbors who came to the house, or chat with his youngest son and his wife. Even, when I tried to remind Manto about the story line of PP, Manto watched while feeding his youngest son. In addition, he also watched while taking care Ikhsan who wanted to take a bath, then put clothes on Ikhsan, combed his son’s hair and accompanied to draw. Condition above showed that television viewing is not a one-dimensional activity, but plural activity (Morley, 1988: 28; Lull, 1998: 17 cited by Budiman, 2002: 8)

Alasuutari in his book entitled Rethinking the Media Audience (1999: 100) associated the practice of watching television with alcohol that is very different with radio as a stimulant or coffee. He argued that radio which he called stimulant or
coffee is an individual way to stay awake and active, so it can be used to increase their activity levels. However, watching television is considered effectively as relaxation (relaxant) because it can prevent somebody from doing something else. When watching television, people just want to rest without doing anything. However, in my research, practice of watching television can be considered as a coffee or alcohol. The practice of watching television in Agus and Manto cannot be interpreted as single activity which is dominated by the relaxation of fatigue only, but also a plural activity that combines several events at one time. Both of my informants have the same conditions, for example a working wife and a child who needs to be taken care of. Thus, the practice of watching television at the same time can be defined as one moment that they have to take care of his youngest child when their wife is working.

It was similar to what was argued by Michel de Certau in his book entitled The Practice of Everyday Life (1984: xii) that

the analysis of the images broadcast by television (representation) and of the time spent watching television (behavior) should be complemented by a study of what the cultural consumer "makes" or "does" during this time and with these images.

In this case, based on my informants’ experiences, it is an interesting thing to be discussed with an ethnographic research. Through ethnographic research, I can analyze not only the content of this soap opera or the amount of time used by informants for watching television, but also what informants do while watching television. I think it is very important for further discussion.

The activities like making a cup of tea, taking a snack, or taking care of youngest son are a negotiation conducted by informants to overcome the boredom in capturing images displayed in television. As well as making the practice of watching television is not as single event, but plural event because informants can do other things.

Moreover, in the process of watching television, both Agus and Manto would give some comments on the episodes that they had been seen before. For example, when Agus was watching television, Agus gave comment related to the men who controlled bus station named Gobang.

"His name is UU, Gobang’s men, ya? Now, he is called foreman, then if we are already leaving, the conductor will give a tip. Well, I just escort, perhaps in PP, this job is similar to foreman."

Although PP has clearly described the condition in bus station from searching of passengers to sharing profit, but I see that Agus is rather difficult to identify himself and compare his job as bus escort (pengawal bus) with profession which is displayed in PP. This condition happens because difference condition between Yogyakarta and Bandung. In Bandung, bus station is dominated by public transportation called Angkot (angkutan kota) which is smaller than bus in size aspect. Because of using angkot than bus, the condition of finding passengers will be very thick than finding passengers for bus. Besides, in Yogyakarta, the presence of public transportation especially bus and angkot is very rare, but we can still find other public transportation like taxi, pedicab and horse-drawn buggy.

By choosing Yogyakarta as a research location, I have to give more attention to cultural aspect because there are found cultural differences between Yogyakarta and Bandung. There are some things that indicate the uniqueness of Bandung city, such as food and place, which perhaps some of Yogyakarta citizens have never known or heard about that. This is one of conditions that I have encountered on my informants, for example Agus will ask me when he doesn’t know something displayed on PP, such as local snack named Kicimpring. At that time, Agus asked me, “what is kicimpring? oh from cassava ya. It seems similar with local snack in Yogya too. So, Kang Mus makes home industry, right?”. The condition when we chat about that was very relaxed, and sometimes Agus and his neighbors spoke in Sundanese language to communicate with me, although using limited vocabulary of Sundanese language. Besides Agus, his neighbors were also trying to comment PP by expressing their opinions. Thus, there is a process to compare everything shown in PP with informants’ daily lives. Occasionally, Agus also asked about the condition of Bandung as shown in PP.

4. Conclusion

Based on my research, the practice of watching television is categorized as multiple activity in one time, rather than only watching television as Budiman said that television viewing is not a one-dimensional activity, but plural activity (Morley, 1988: 28; Lull, 1998: 17 cited by Budiman, 2002: 8). Nevertheless, both of my informants have different reason about doing multiple activity while watching television. For instance, Agus chose to watch television alone or individually, and isolated
in his room, because he got “me time” after working without doing any activity. Thus, in this case, watching television is very personal and private. Although, sometimes, he took a snack or coffee just to avoid advertisement in television. In other side, Manto was doing any activities when he was watching television, such as talking to his child, accompanying his child to drawing or coloring. Moreover, the existence of television in various rooms such as in the family room and the bedroom like Agus and Manto shows that television has been integrated and cannot be separated from everyday life.

References

From Barren Land into Tourist Destination
(Study of Local Community-Based Tourism in Bleberan village, Playen, Gunungkidul)

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Abstract

Gunung Kidul is an area with limestone hills. The topography makes this area lack of water. Drought often hit and makes agriculture in this area infertile. Gunung Kidul has stigma as a dry region with population in poor life and low education as well as high suicide rates. Nevertheless, some villagers in Bleberan, Playen Palyen, sub District try to eradicate the stigma, and they make Bleberan as a tourist village. Oyan river flows through the village. The water comes from waterfall and natural cave called Sri Gethuk and Rancang Kencono consecutively. Visitors can row boat in the river or they explore the natural cave. In average tourists visiting Bleveran village amount 400 people in normal days, 600 on weekend and 6000 in Eid Holiday. Last year the village authority earned Rp 1.9 billion from tourism sector. It is not surprising that in the past year Bleberan village got the Best Tourism Village in Yogyakarta. This article will look at the efforts made by Bleberan Village Tourism to develop its natural resources and therefore Bleberan villagers will improve their life quality. The method used in this research is qualitative descriptive case study. The conclusion is that Bleberan villagers try to overcome poverty stigma by establishing such a modern-solid organization involving all parties in their activities.

Keywords: local-based community; tourism

1. Introduction

Gunungkidul is a district located in the South of Yogyakarta Special Region. The district capital is Wonosari located 39 kilometers in the southeast of the Provincial Capital of Yogyakarta (http://www.gunungkidulkab.go.id/ downloaded on August 18, 2016 at 12.15 West Indonesia Time). Total area amounts to 46.63% of Yogyakarta Special Region.

Gunungkidul district is a barren and dry land. Most of Gunungkidul land area consists of limestone, and therefore it is difficult for water to absorb into the land.

Based on the 2010 Population Census, total population of Gunungkidul district reaches 680,406 people. These include 328,878 men and 351,528 women (http://www.gunungkidulkab.go.id/ downloaded on August 18, 2015, 12.19 West Indonesia Time).

Plants we can see in Gunungkidul district are mostly jati tree, peanuts, corn and cashew nuts or anacardium occidentale. The cashew nuts can grow fast in the land area when Gunungkidul district is dominantly limestone-contained land. Local farmers plant peanuts to increase nutrient elements in the land.

Behind the barren and dry land of Gunungkidul region, limestone-contained land area appears extraordinarily potential natural tourism object.
Potential tourism objects that Gunungkidul district has include natural assets. These cover 60 beaches, 770 caves, 12 waterfalls, 13 forest land area and 16 mountain and hill locations (http://sorotgunungkidul.com/berita-gunungkidul-16964-gunungkidul-daerah-tandus-yang-kaya-obyek-wisata.html, downloaded on August 18, 2016 at 12.36 West Indonesia Time).

Creativity and initiatives among local people are important. It will trigger the pioneer of tourism objects. However, it has been carried out by local people in Bleberan Village, Playen Sub-District. It is absolutely admitted that they live in dry nature, so they should not depend on the agricultural sector.

They consider potential tourism object in their village, i.e. Sri Gethuk Waterfall. The waterfall is the spring of Oya river flowing through rather high cliff in the East of Rancang Kencono Cave. To develop the two potential tourism objects, local people established an traditional organization in 2010.

Sri Gethuk Waterfall and Rancang Kencono Cave have been promoted as alternative tourism objects in Gunungkidul District in 2010. Vice Major of Gunungkidul District inaugurated the two tourism objects on July 3, 2010. The tourism objects get attraction from Yogyakartans and its surroundings.

The paper will look at activities carried out by the organization of Bleberan Tourism Village in the development of village natural resources. These will increase their life standards.

2. Method

This research use qualitative approaches. According to John Creswell researches use qualitative approaches to explore the behavior, perspectives, feelings and experiences of people and what lies the core of people lives (https://www.blackwellpublishing.com/content/BPL/.../001-025%5B1%5D.pdf).

Carrie Williams cites Creswell by saying that qualitative research is the approach to data collection, analysis, and report writing differing from the traditional, quantitative approaches (2007: 1).

Moreover, the method used in this research is case study. According to Robert K. Yin, the case studies are the preferred strategy when "how" or "why" questions are being posed, when the investigator has little control over events and when the focus is on a contemporary phenomenon within some real-life context.

To analyze a phenomenon then takes appropriate methods. Furthermore, Yin explained that the case study can be divided into three types. The first that is descriptive case study method that focuses on outlining the cases studied. Secondly exploratory that investigation carried out in depth. And third explanatory when the researcher explains the cases studied (Yin: 2006).

3. Result and discussion

Half of 18 sub-districts in Gunungkidul district are stated as poor. These include the Sub-District of Wonesari, Karangmojo, Playen, Semin, Ngawan, Patuk, Saptosari, Ponjong and Nglipar (http://jogja.tribunnews.com/2016/03/23/setengah-wilayah-gunungkidul-masih-tercatat-sebagai-daerah-miskin, downloaded at 06.57 West Indonesia Time). The condition contributes to Yogyakarta Special Region considered as a poorest province in Java. The poverty rate reaches 13.20% in 2015 and the number is higher than national rate of 11.13%


Poor people are those who have average expense per capita per month below the line of poverty. The line of poverty in March 2010 was Rp. 211,726 per capita per month (http://bisnis.news.viva.co.id/news/read/173118-10-propinsi-paling-miskin-di-indonesia, downloaded on September 5, 2016 at 06.53 West Indonesia Time).

Two poverty-pocket districts in Yogyakarta Special Region are Gunungkidul and Kulonprogo (http://economy.okezone.com/read/2016/07/19/320/1441413/yogyakarta-termiskin-di-pulau-jawa, downloaded on September 06, 2016 at 07.21 West Indonesia Time).

Gunungkidul District is also known as a region with high suicide rate. Carla R. Machira said socio economic condition among local people becomes the trigger factor of suicide in the district. According to Machira, suicidal person in Gunungkidul district is due to the loss of job and livelihoods. The others relate to the loss of unexpectedly income source for migration, harvest failure, financial crisis and natural disaster. (http://m.tempo.co/read/news/2014/03/25/173565255/Kemiskinan-Penyebab-Bunuh-Diri-di-Gunungkidul- downloaded on September 06, 2016 at 07.26 West Indonesia Time).
In view of land condition and its effect of drought that occurs in Bleberan village frequently, it was established a Tourism Village organization to manage natural tourism objects in 2010. The organization includes the management, traders and village people. There are 79 employees who work as tour guides, cleaning service, motor boat driver, parking lot, security, the coordinators of buoyage and snack shops as well as marketing staff. They are paid Rp. 45,000 per day including the coordinator.

Visitors have to pay entry ticket of Rp.7,000 per person and parking lot cost of Rp.5,000 per car. From the entry ticket of Rp.7,000 per person, it is divided into Rp.5,000 paid for the treasury of the Tourism Village management and Rp. 2,000 for Gunungkidul District Government. There are 400 visitors to Sri Gethuk Waterfall in work days and 600 in weekend. The number rises to 6000 visitors when Eid al-Fitr and New Year (interview with Tri Harjono, Head of Bleberan Village Unit on May 1, 2015 at 11.00 West Indonesia Time).

Each Eid al-Fitr and New Year, the management only allows 4,000 visitors who can row a boat. It relates to limited motor boats the management has, i.e. four boats. The visit time only prevails to five o'clock in the afternoon for the visitors' safety.

The favorite tourism objects that visitors will see are Sri Gethuk Waterfall and Rancang Kencono Cave. They have to row a local-made boat with total capacity of 15 passengers. The boat cost amounts to Rp.10 million and therefore each visitor has to pay the boat ticket cost of Rp.10,000 per passenger.

Before the visitors walk down the steep cliff to the dock of motor boats, they will walk through a group of snack shops that Tourism Village management lease to local people with total cost of Rp. 15,000 per month. These shops sell soft drink, baso (meatball noodle soup), soto (traditional Indonesia soup), coffee, thiwal (traditional cassava-made food) and snack. The leased snack shops are expected to increase local people's economic life.

The Tourism Village management also serves homestay in local people's houses. Moreover, there are fishing and camping ground for some interested visitors. During their homestay, the visitors are offered to plant rice in paddy field or participate in traditional Javanese ritual carried out in the village.

The following are some tourism package offered to visitors to Bleberan village, Playen, Gunungkidul district:

a. General Tourism Package. It is always offered to visitors who come to Bleberan village any time. The entry ticket cost is Rp. 7,000 plus Rp.10,000 when a visitor leases motor boat. When a visitor take the complete tourism package, he/she will be charged Rp. 55,000. The package includes the exploring activities of Rancang Kencono Cave, river boat raw, body rafting, lunch, tour guide and Jasa Raharja insurance.

b. Outing. The package is prepared for corporate employees with at least number of 30 people with each cost of Rp. 80,000. It contains welcome drink in a kind of soybean milk, meeting in the cave, lunch, body rafting, tour guide and Jasa Raharja insurance.

c. Live In. In the package, the visitors are able to stay in villagers' house, to enjoy Gungkidul local food, to watch Jathilan dance, leather puppet, campursari (Javanese song) and to adventure Bleberan village.

d. Outbond Team Building. The package will be offered Rp. 115,000 per package for at least 30 people.

e. Outbond for Kids. The package segment include kindergarten, elementary school and junior high school with the cost of Rp60,000 per package.

f. Culture Tourism Package. It is a special tourism package and it is offered once a year in the traditional ritual events of "Kenduri Robyong" and "Kenduri Rasulan." Kenduri Robyong is a ritual event of thanksgiving that Bleberan villagers do by carrying out such a social gathering. Moreover, Kenduri Rasulan is a ritual event of village cleaning activities. When the visitors participate in the ritual event packages, they will watch Javanese song and traditional arts from reog, karawitan, leather puppet to kethoprak. They will also participate with local people in kenduri (traditional banquet) and social gathering called "kembul bujono".

Some cooperation between the Tourism Village management and other parties, such as Bank BNI are carried out. Bank BNI allocates total fund value of Rp. 400 million for buoyage purchase. The buoyage should be wearied when visitors row the boat or swim in Oya River.

In the Tourism Village promotion, the management uses a variety of new media, such as Facebook. However, two facebook accounts that the management has, i.e. account "Desa Wisata Bleberan" and "Kampung Wisata Bleberan" are not
used properly. The last uploaded photo was on November 10, 2014 and the question asked on October 18, 2015 was not answered yet. For the second account, it is a public group with 665 members. The last active account was seen on January 17, 2015. Moreover, it publishes new website, i.e. www.desawisatableberanjogja.com despite the website was not developed at first. The management uses new media, according to Tri Harjono, will reduce promotion costs.

Tri Harjono said that the management has made some cooperations with those from travel agents to road show to public schools in Purbalingga, Cirebon, Rembang and Pemalang. The road show is expected to attract students from the cities to do study tour in Bleberan village.

The hard work of developing tourism village object from the management to local people is able to contribute total income of Rp 1,3 billion to village government's treasury and Rp 200 million for Gunungkidul Regional Government in 2014. The management got the award of the Best Tourism Village from Yogyakarta Special Region Government in 2015 when Bleberan village could contribute Rp 1.9 billion. Foreign tourists reach 10% of total visitors to Bleberan Village each year. Majority of them come from the Netherlands, Australian, countries in ASEAN particularly Vietnam and Malaysia.

Natural beauty of Sri Gethuk Waterfall and Oya River in Bleberan Village is mixed to traditional cultural attraction. The management considers road access to the location. It is far to 41 kilometers from Capital City of Yogyakarta. It also provides amenities such as adequate infrastructure facilities supporting the tourism village.

4. Conclusion

Playen is a poorest sub-district in Gunungkidul district. Drought often occurs in the region for limestone-contained land structure. However, local people in Bleberan village fights against the poverty stigma in the village by establishing Bleberan Tourism village organization. The organization involves various village parties. It develops modern management structure and hires 79 employees. It also leases land for the establishment of small snack shops. Moreover, it promotes the tourism object of Sri Gethuk Waterfall and Rancang Kencono Cave in new media. It also makes a variety of tourism packages for different market segment. In the smart way it offers the cultural ritual events in the village, i.e. "Kenduri Rasulan" and "Kenduri Robyong" to the visitors. The last but not least, it also offers the tourism package of homestay in local people's house and plant rice in paddy field.

With the entry ticket of Rp. 7,000 per package, the visitors are able to enjoy tourism objects along Oya River. Two thousand rupiah of the entry ticket is for Gunungkidul District Government's treasury. More than Rp. 300 million in 2015 the Tourism Village management contributed to the Regional Government.

If it is necessary, the management should provide more variation of water play facilities, such as swimming pool or banana boat. Villagers should be trained hard in service skills as well. At the last, the management should think over again, such as souvenir typical to Bieveran village and small shop to sell handmade crafts or local food produced by the villagers as souvenir.

Acknowledgement

Appreciation and gratitude conveyed to Tri Harjono as Head of Bleberan Village Unit that has been willing to give time to be interviewed to complete the data.
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Traveling in Communication Perspective

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Abstract

Indonesia is a country that has a variety of tourist attractions. The potential of natural and cultural diversity into an exciting mix of tourism in Indonesia. Not a few famous tourist spots in Indonesia until the corners of the world. Nevertheless, there are still many potential sites are not regulated either in infrastructure, management, and human resources (HR), and service. Therefore, researchers wanted to see the trip on the tourist attractions in Indonesia communications perspective. traveling in a communications perspective, is the communication activities undertaken to attract tourists. So travelers can feel good service by the sites they visit. This is important, because tourists will carry the message to the partner sites. If the message is positive, this sight will return. but if it is negative, it is not possible to get a view of the end. Therefore, researchers Researchers therefore popular tourist attractions in Indonesia such as Toraja in South Sulawesi as a research site. The researchers goal was to find out how the services of the tourist attractions in the realm of science communication. Using the technique of quantitative survey researchers attempted to see the quality Towaja palayanan in South Sulawesi.

Keywords: Service; Traveller;Tourism communications; Toraja,

1. Introduction

As depicted in the model of the communication process Lasswell, who, says what, in which channel, to Whom, with what effect. The simple communication process attempted to be applied into the concept of tourism. From this came the definition of tourism communications. According Paramita (2015) tourism communications is part of science that focuses on an individual within a group or community dealing with issues related to tourism. The focus in the tourism communications is a specific process on issues related to tourism and the factors that effect the transaction. The process takes place both verbal and non-verbal, oral or written, personal or interpersonal. Thus Spoke it can be said the tourism communications is the applications of concepts and theories of communications in the process that takes place between individuals or groups.
As a discipline, personal communication has grown so rapidly. In the view of postmodernism, developing appropriate communication following the developments of the times, one of which is communication of tourism, by bringing together a number of disciplines in the study of communication and tourism. According Bungin (2015) Study of tourism communications have biological closeness with studies communications and tourism which gave it birth. Communication donate persuasive communication theories, the theory of mass communication, interpersonal and group theory. While tourism donate study field of tourism marketing, tourism destinations, accessibility to destinations and human resources and tourism agencies.

Further Bungin (2015) said the Country actually had an interest in the tourism destination that is a public space for the citizens, not only as a recreation room, but also as a space to release psychological pressures citizens of different busyness and difficulties of life. In connection with this, the role of communication is very important in the field of tourism, both in the aspect of the components and elements of tourism. The important role of communication not only in tourism marketing component, but on all the components and elements of tourism, requires the role of communication, whether personal, mass communication, persuasive communication, as well as other communications.

According Bungin (2015) there are six components in tourism communications, namely; marketing, travelers, accessibility, human resources and institutional owners of capital, destinations. Marketing is a way to conduct a campaign manager to the public about these tourist areas. Travelers are a person in groups and individuals who doing tourism activity. Accessibility is associated facilities transport provided to get to the tourist spots. Then the power of dance tourism destinations is travel itself (attraction, souvenirs, hotels, hospitals, fittings, arts, etc.), HR or human resources are the manager of travel, regulations and policies of local tourism, or tourism consultant. The owners of capital are institutions or individuals who fund these sights.

The focus in this study is more emphasis on the experience of travelers on tourism communications services. Travel tourism communications services sectors are two important reasons for the creation of a good tourism experience. With service travel tourism communications services that both tourists would think to come back again the tourist place. Tourists who visit the place of tourism will have a different experience, that experience will be a recommendation other tourists to visit the tourist place. With advances in communication and information technology, many tourists make sharing information to the world about the sites they visit via the Internet. There is a positive recalled some are negative, it would be of particular concern when a traveler told me about a bad experience. Traveller delivered a bad experience will form the image of pariwisata. Services not only in the sight as an activity that aims to cater to tourists. However, the service is also easy to get the information related to the travel. Currently, Indonesia does not have an integrated service standards. Each region apply the system of travel services to tourists of different according to the policies of the respective managers of these sights.

This is different from the service system tourism in other countries such as Hong Kong. Hong Kong maintains a Quality Tourism Services Scheme (QTS) which facilitates travelers in finding sites that include shopping, restaurants, lodging, price, and trust. Scheme Quality Tourism Services (QTS) dipengan directly by the tourism agency Hong Kong (HKTB). The Hong Kong government did QTS accreditation to all the tourist sites there. QTS accreditation covers; provide clear pricing, provide clear product information, ensuring excellent service to travelers. Zeithaml, Parasuraman & Berry (in Hardiansyah 2011: 46) to determine the quality of service perceived significantly by consumers, there are indicators of the quality of service that is located on the five dimensions of service quality, namely: Standard service is divided into five sections tangible, reliability, responsiveness, assurance, empathy.

Tangibles quality of service in the form of tourist facilities and infrastructure in place. Realibility the ability of employees and community sites to provide a reliable service. Responsivess the ability of employees and the community to assist and provide services quickly and accurately, as well as responsive to the desires of consumers. Assurance the ability and the friendliness and courtesy of employees in ensuring consumer confidence. Empathy firm but caring attitude of the employees and the community as tourist attractions.

In addition to servicing the tourism potential has also become an important reason for tourists to visit. Tourism potential can be seen from the two sectors. Firstly the diversity of nature, the beauty of nature has always been a tourist destination for a holiday. Diversity of nature can be seen as their beliefs; sea, forests, waterfalls, lakes, mountains. Both cultural diversity, cultural diversity in Indonesia into a power of tourism. This can be seen
from the variety of local wisdom, architecture, religion, culinary, handicraft, and others. To determine the services communications ministry of tourism, who multiply need to research based on the experience of tourists in visiting tourist place.

Tourist sites selected in this study is the Toraja. The Central Sulawesi Toraja lies a popular tourism destinations and visited by both local and international travelers. According twisata.com geographically Tanah Toraja is a county located in the region of North Sulawesi province and the capital of Tanah Toraja is in Makale. Toraja tribal communities still adhere to the beliefs and lifestyles are very similar to typical culture in Nias, which makes Tanah Toraja become one of the world cultural heritage sites listed in UNESCO. Lemo, Londa and Tampang Allo, where in the area you can see a very unique cemetery that is very popular even internationally. The funeral shaped cave - a cave located in the rocky walls and cave - the cave was filled with lots of coffins and bones - human bones, indeed we think sometimes weird, but that's the uniqueness of the culture of the community about the tourist attractions in South Sulawesi.

2. Method

This study uses a quantitative methodology descriptive survey. Research using a survey method of research that begins with the rise of interest of researchers of a particular phenomenon. Research surveys have wide usage range so widely used. Research of this type has a characteristic form of data collected from respondents to the research instrument was a questionnaire. Information collected by these researchers was obtained from a sample in a defined population. Samples taken from a particular population is expected to represent the characteristics of the population (Sumantri: 2011).

The survey is a method of research using a questionnaire as a data collection instrument. The goal is to obtain information about the number of respondents who are considered to represent a specific population (Kriyantono, 2009). Survey methods suitable for this study, because the survey method capable of collecting and obtaining data directly from the source field of research, usually through a written questionnaire that do not require face to face contact between researchers dengan repondennya (Ruslan, 2003).

Data used in this study are primary data is the answer of the respondents to the questionnaire distributed. Secondary data in the form of profile sites that are the focus of research. Population Population is the generalization region consisting of objects or subjects that have certain qualities and characteristics defined by the researchers to learn and then drawn conclusions. (Sugiyono, 2010: 61) According Arikunto (2006: 130), the overall population is the subject of research. So the population is a subject of concern in the study. The population in this study are all the tourists who are visiting South Sulawesi Toraja.

The sample used in this research is purposive sampling with the rating criteria are visiting Central Sulawesi Toraja. From sampling at 100 responen traveler it can meet the criteria. To 100 respondents were given the same questions related to the experience of the service covering Tangible (tangible), Reliability (reliability), Responsivness (responsiveness), assurance (assurance), Empathy (Empathy). Data collection techniques in this study was a questionnaire. The questionnaire is a technique of data collection is done by giving a set of questions or a written statement to the respondent to answer. A questionnaire was used to determine the opinions of the respondents. In this case respondents only answered by giving a certain mark on the alternative answers provided (Arikunto, 2006: 47). To measure the scale of assessments in the questionnaire using Likert scale. Likert Scale used
to measure attitudes, opinions, and perceptions of a person or a group of social phenomenon. The answer used in the measurement of the Likert scale of good and bad.

3. Result and discussion

Here are the results of frequency distribution made to 100 samples used in this study. Of the 100 samples, respondents were interviewed about the service experience they get when visiting the tourist attractions in South Sulawesi Toraja. Tangibles, quality of service in the form of tourist facilities and infrastructure in place. Tangible showed that as many as 90% of travelers believe that the tourism potentials in Toraja were excellent. According to them the grave of the Toraja people or so-called "Four Seasons" is very interesting. In addition, not only the "Golden Arches", there are also traditional house of Toraja commonly called "Ketekesu" also attracted the attention of both foreign and international travelers. Uniqueness "Ketekesu" is the natural and architectural forms using buffalo horns in front of the house poles. The more buffalo horn shows that homeowners are rich people.

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<th>Tangibles</th>
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<tr>
<td>Good</td>
<td>90</td>
<td>90.00</td>
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<tr>
<td>Bad</td>
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<tr>
<td>Total</td>
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Reliability (reliability), the ability of employees and community sites to provide a reliable service. Showed as much as 87% rating found the ability of employees and community sites to provide a reliable service is excellent.

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<th>Realibility</th>
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<td>Good</td>
<td>87</td>
<td>87.00</td>
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<tr>
<td>Bad</td>
<td>13</td>
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<tr>
<td>Total</td>
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Responsive the ability of employees and the community to assist and provide services quickly and accurately, as well as responsive to the desires of consumers. Showed 80% of travelers found members of Aceh ministry employees and the community to assist and provide services quickly and accurately, as well as responsive to the desires of tourists either.

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<th>Responsivess</th>
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<tr>
<td>Good</td>
<td>80</td>
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<tr>
<td>Bad</td>
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<td>Total</td>
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Assurance the survey results showed 70% of travelers found that communities exist around the tourist area very friendly to tourism. From interviews traveler found in Toraja people never forced the tourists to buy souvenirs. Toraja people behave very cooperative to tourists.
Tabel 4. Frequency Distribution of Assurance

<table>
<thead>
<tr>
<th>Assurance</th>
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<th>%</th>
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<tbody>
<tr>
<td>Good</td>
<td>70</td>
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<tr>
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<tr>
<td>Total</td>
<td>100</td>
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</table>

Empathy, firm but caring attitude of the employees and the community as tourist attractions. The survey results showed that as many as 90% of travelers found firm but caring attitude of the employees and the community very well as tourist attractions.

Tabel 5. Frequency Distribution of Empathy

<table>
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<tr>
<th>Empathy</th>
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<tr>
<td>Bad</td>
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<td>Total</td>
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</table>

From the survey above shows that the tourist attractions Toraja in South Sulawesi are the place that has good service standards. Toraja society understands that tourism is one idea to boost the economy. However Torajanes never forced the tourists to buy souvenirs they make. They realized by forcing tourists buying souvenirs will provide a poor experience for tourists. Travelers feel comfortably within the existing tourism potential in Toraja. Public awareness wills Toraja tourist attractions make for more tourism potential.

In the field of communication interaction between the communicator and the communicant becomes important, interactions that occur both with verbal and non-verbal impression and experience to individuals who perform these interactions. Communication handy tourism is not seen as a macro concept associated with marketing, but the concept of the micro with the services directly felt by tourists. Research conducted in South Sulawesi Toraja, enrich the knowledge of the tourism communication studies. This research could eventually be applicable throughout the tourism place in Indonesia. It is important, so that people know how to service every tourist, and managers of tourist attractions can compete to provide the best to its travelers. In addition to the government should be able to rank or accreditation of existing services in Indonesia. It aims to stimulate the manager of the tourist attractions and the surrounding communities provide the best race.

3. Conclusion

In the field of communication interaction between the communicator and the communicant becomes important, interactions that occur both with verbal and non-verbal impression and experience to individuals who perform these interactions. Communication handy tourism is not seen as a macro concept associated with marketing, but the concept of the micro with the services directly felt by tourists. Research conducted in South Sulawesi Toraja, enrich the knowledge of the tourism communication studies. This research could eventually be applicable throughout the tourism place in Indonesia. It is important, so that people know how to service every tourist, and managers of tourist attractions can compete to provide the best to its travelers. In addition to the government should be able to rank or accreditation of existing services in Indonesia. It aims to stimulate the manager of the tourist attractions and the surrounding communities provide the best race.

Acknowledgements

Acknowledgments given to the faculty of communication Tarumanagara University West Jakarta which provides assistance in the form of the moral and material as well as friends lecturers of Fikom UNTAR. It is also to the people who left around the southern Sulawesi Toraja.
reference


Another Sources


Fashion, Celebrity, and Entertainment: Attention Economy and the Rise of Indonesian Middle-Class Muslims

Abhirama S. D. Perdana

Abstract

People are constantly craving for attention. People often have to divide their attention towards many different subjects (and their own personal daily life) — attention, then, has become a thing to compete for and it has become limited. In today’s world, it is often deemed that the economy is driven by “the production and exchange of information than by the production and exchange of material goods.” However, it is actually the attention of the customer/audience, in its limited state, that leads to the competition for attention to keep the economy running — thus, the concept of ‘Attention Economy’ — where it is considered as a form “currency between industries/individual to industries/individual.” Using Davenport and Beck’s concept of “Attention Economy” as the point of departure, this paper endeavors to showcase the understanding of the interplay between industries and the audience — the Indonesian Middle-Class Muslims. Locating the issues in the contexts of the Fashion, Celebrity, and the Entertainment industries, the paper then analyzes the benefit and the possible effects of the industries’ practice of the concept — in terms of their focus allocation in gaining and sustaining attention of the audience.

Keywords: Attention Economy; Audience; Celebrity; Fashion; Middle-Class Muslims

1. Introduction

The excerpt from the song “Bright Eyes” performed by Art Garfunkel above depicts people’s natural condition when they are interested towards certain persons or things. It particularly illustrates how people’s eyes shine brightly when they express their interest to their significant other, or when they were given the attention they are looking for. However, the part of the excerpt also depicts that without certain level of loyalty, change of interest — or attention — may occur due to exposure of many other responsibilities (i.e., child-rearing or professional careers). Not only that, time may also affect the certain of attention given to a particular subject, if the attention is not properly supported by meaningful structure, such as strong relationship between the related subjects.

In life, people are constantly craving for attention. Teachers are making effort to grab their undergraduate students’ attention during class activity, although perhaps apart from the obvious present focus, these students may also think about other things that they need to pay their attention too; such as their other unfinished assignments.
Therefore, especially in the case when these students have to divide their attention towards many different subjects (and their own personal daily life), attention, then, has become a thing to compete for and it has become limited.

In today’s world, it is often deemed that the economy is driven by “the production and exchange of information than by the production and exchange of material goods (Sayre and King, 2010: 144).” However, it is actually the attention of the customer/audience, in its limited state, that leads to the competition for attention to keep the economy running – thus, the concept of ‘Attention Economy’ – where it is considered as a form “currency between industries/individual to industries/individual (Davenport and Beck, 2001: 3).”

Using Davenport and Beck’s (2001) concept of “Attention Economy” as the point of departure, this paper endeavors to showcase the understanding of the interplay between industries and the audience. Locating the issues in the contexts of the Fashion, Celebrity, and the Entertainment industries, the paper then analyzes the benefit and the possible effects of the industries’ practice of the concept – in terms of their focus allocation in gaining and sustaining attention of the audience.

2. Method: Attention Management in Attention Economy

The notion of attention that is treated as a “scarce resource” appeared to be first proposed by Simon (1971, cited in Luoma-aho and Nordfors, 2009: 7) who argued that attention has become a limited resource due to the growing amount of information. As attention becomes a highly sought after commodity that becomes the drive for economy and needed to be paid for in the middle of this clutter of information, the term Attention Economy was coined (Goldhaber, 1997). Davenport and Beck (2001: 3) elaborate and contend that the understanding and the need to gain as well as to manage attention, is the “…most important determinant of business success.” The paper is guided by a case study, framed in this theory of Attention Management in Attention Economy. The sections below discuss the sets of businesses or industries amongst many that are highly affected by the theory of Attention Economy, namely the Fashion, Celebrity and the Media industries. Selected contexts for stage are the booming trend of headscarves (or known as hijab) in the Middle-Class Muslims in Indonesia.

3. Hijab, Muslim Celebrity, and Religious Entertainment in Indonesia

According to the Asian Development Bank (cited in Tajudin et al., 2014), there has been an increasing trend in the number of the Indonesian Middle-Class society (a social group that spends from USD 2-20 per day) that reaches up to an estimate of 130 million Indonesians – with is predicted increase of eight to nine million per year. As this group of Middle-Class comprises sixty percent of the Indonesian population, a country of Muslim majority, it can be inferred that this Middle-Class group is dominated by Muslims (Tajudin et al., 2014). One of the norms for female Muslims is to cover their heads with headscarves (or hijab) along with covering parts of their body when they have come of age. Since many of these Middle-Class Muslim females are also career women, it is obvious that most of them are also looking for apparels suitable for their career as well as being able to wear style-appropriate hijab. Therefore, the situation lead to consumption and consumerism in fashion (Braham, 2007); in this case the Muslim fashion of hijab.

Observing the prospective market on hijab, a number of Indonesian Muslim fashion designers have decided to capitalize on creating hijab suitable for the Muslim culture of Indonesia. The Middle Class Muslim in Indonesia, according to a researcher at the Center for Middle-Class Consumer Studies, are those who “demanded a high degree of function, but also sought out the ‘spiritual’ value of a product (Yuswohadi, cited in Tajudin et al., 2014: 48).” Therefore, many of these people create the value for Indonesian Muslim Middle-Class to still conform to the norms of Islamic values and yet style-appropriate to the contexts of wearing the hijab – domestic duty or professional career; hence these Middle-Class Muslims define their identity through the hijab (Wilson, 2003: 11-12). Answering the demands of the Indonesian Middle-Class Muslim market, fashion lines of that make use of hijab as accessories are mushrooming – ranging from the High-End brands such as Elzatta and Zoya (see Appendix for Elzatta’s range of collections) to many other lesser brands.

As these brands of hijab are competing for market share, they compete to gain the attention of their prospective consumers. Especially nowadays with the available technology and exposure in the Internet and television commercials, it is common for these various brands of hijab to share similar range of shapes, styles, and even patterns. The Middle-Class Muslims as the consumers then are
apparently not so concerned about the price or the brand of the hijab. It is supported by the survey conducted by the Center for Middle-Class Consumer Studies in which the consumer’s main reasons to buy a hijab is 1) comfort as the first important factor, followed by 2) material, 3) matching garb, 4) trendiness, 5) color, 6) price, 7) peer recommendation, with 8) brand-name and 9) attractive advertising as the last two concerns (Tajudin et al., 2014: 46-47). This phenomenon resonates the ‘democratization of fashion’ when there is a fast-and-mass production of fashion and for it to become “… increasingly affordable for growing number of people (Cooper, 2011: 69).” Consequently, in order to win the attention of the Middle-Class Muslims, the high-end hijab brands need to make efforts to have these potential consumers focus their attention towards their brands despite of the many given options (Davenport and Beck, 2001: 6-12).

One of the apparent ways utilized by these higher range brands to capture the attention of the consumer and for them to be able to find the brands amidst the various available brands of hijab is by increasing the brand’s visibility. It appears that, in Indonesia, these brands’ effort to make their product be seen by the consumer is through locating the brands in the appropriate place and finding the public figure to wear their product to get the highest visibility and grab the audience/consumer’s attention.

With the growing number of Indonesian Middle-Class Muslims, their need for Islamic television shows and entertainment seem also to increase. The Entertainment industry answers to this demand by producing TV Programs ranging from the themes of Religious sermons, Religious lifestyle to Islamic-themed television drama or comedy series. One of the booming television series is ‘Tukang Bubur Naik Haji’ (literally translated to ‘Porridge Hawker goes for Hajj’) which tells the story of a Porridge hawker and his family’s ordeal with their often envious neighbors as they compete for showing off current trends.

Both the Muslim Fashion Industry and the Islamic-themed television programs seem to benefit from the demand of religious-knit rising values of the Indonesian Middle-Class Muslims. This is seen from the fact that Elzatta has become the series’ most loyal sponsor for its long-run since 28 May 2012 until present. The series itself was reportedly mentioned as the most watched and one with the most episodes – 1,078 episodes – per 21 August 2014 (Administrator, 2014). As one of the main sponsors, consequently all of the Muslim apparels and hijab worn by the characters in their many different daily-life settings are Elzatta’s collection. Therefore, the brand then appropriately places its hijab products into the media mostly watched by the prospective consumers, namely movies and television shows, to gain the consumer’s attention and as an effort to “… encourage familiarity with [the] brand and the situation in which it is used (Harris, 2009: 398).” Elzatta’s practice of integrating its hijab product into into the characters and the situations of the television series resonates what Davenport and Beck (2001: 22-23) argue and concurred by Sayre and King (2010: 145) as an effort of capturing one type of attention, captive attention, where the audience cannot willingly evade from the existence of the depicted fashion brand.

As both brand designers and hijab consumers have viewed hijab as a lifestyle, one of the important factors to gain the consumers’ attention is by featuring the presence of celebrity figures as promotional efforts as they imply “… high visibility (L’Etang, 2008: 220).” This is not only beneficial for Elzatta but also brings benefit to the ratings of the television series if the celebrity serving as the icon for both is one who the audiences/consumers relate to and identify with. The celebrity icon playing as one of the major characters and also serves as the Ambassador for Elzatta is Citra Kirana, a young attractive actress who had previously co-starred hence well-known in many popular and successful Indonesian television drama series. In the Tukang Bubur Naik Haji series, she plays the kind-hearted daughter of an antagonistic neighbor of the porridge hawker. She is also depicted as a young career woman who has to juggle between her domestic chores and her profession. Therefore, through the different styles of hijab she is wearing as she shuttles between the two identities, Elzatta showcases that its fashion brand has wide range of different style-appropriate functions; that it allows its wearer to choose and engage in social mobility (Wilson, 2003: 33).

It is also expected that as Kirana is still in her twenties, young female teens and tweens of the audience can relate to her and pay her the attention that as the icon she becomes some sort of role model (Rojek, 2001: 91-93). However, the fact that in real life Citra Kirana is not a hijab wearing female Muslim (Saputra, 2013), may lead to negative drawback towards some of the audience who are critical towards the ‘true’ essence of wearing hijab. This practice of where the interest of the celebrity does not necessarily reflect the interest of the producers implies for the practice of “celebrity-commodity” (Turner, 2004: 38) and again confirms that fashion can also serve for “appearance to replace reality” – to move between social identity provided that the look is supporting (Wilson, 2003: 33). Despite that, as long as the attention of the audience is still directed at her, Citra Kirana may still be a popular celebrity and
cast in other future television series if she is able to maintain herself as a focus of attention.

From the above illustrations and discussions, all three Industries of fashion, entertainment, and celebrity evidently have benefit from the concept of Attention Economy. It can be seen that the audience/customer play a tremendous role of keeping the industries running. Sayre and King (2010: 51) contend what they call as Audience Autonomy where the characteristics of today’s audience has shifted from those who were bound by the limited options to those who have the power to choose from many available source of information. There are still possibilities for the Middle-Class consumers who are not really into watching certain television series as mentioned above opt to access other means of information where Elzatta does not actively engage. Therefore, it can be inferred that gaining attention by itself is vain if not supported by the effort of sustaining the attention of both the available and prospective audience.

4. From Gaining to Sustaining Attention: A Conclusion

The consumer/audience is constantly bombarded with innovative products and current information from many sources and types of media available. Through this exposure of visibility, it is no longer essential for a product, service, or celebrity (the industries) to simply gain the attention of the audience since the audience now has the power to question the reality and to make their own choice. These industries need also to direct their attention to win the audience’s loyalty as one of the ways to sustain attention (Neale, 2010).

Therefore, to respond to this situation, it is worth for the industries discussed (Fashion, Celebrity, and Publicity) to consider Roberts’ concept of Lovemarks (2004), in which he suggests for these industries to survive the ever-growing competition to gain attention, they need to focus on sustaining the attention by empowering the emotional bond and the loyalty within the relationships between the audience and the industries. It is implied that participation management – managing audience ability to participate with the industries instead of only have their attention grabbed (Deuze, 2006; Roberts, 2004) – is as important as attention management was, especially in this era where New Media have blossomed.
Reference


Integrated Marketing Communication of Local Government Sidoarjo in Developing Marine Ecotourism

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Abstract
Sidoarjo is known as "City Shrimp", it is a marine ecotourism area which has a various potential outcomes of freshwater fish, that deserves to be visited by the tourists both inside and outside the country. This research aims to discuss the integrated marketing communication of local government Sidoarjo in marine ecotourism. The research method was quantitative descriptive research with respondents were the society and government apparatus who lived around the area (Sedati, Candi, and Jabon), LSM / NGO, the head of the field / head of sub-field work unit area that associated with ecotourism development in Sidoarjo. The data was obtained through questionnaires and completed by interview, and analyzed using multiple regression. The results showed that the government of Sidoarjo has followed a strategy of Integrated Marketing Communication which include personal selling, public relations, advertising, direct marketing, sales promotion and interactive marketing. Overall, IMC variables affect the development of marine ecotourism in Sidoarjo. Partially, the most influential factors for the development of marine ecotourism include public relations, direct marketing, personal selling and sales marketing.

Keywords: Government; Integrated Marketing Communication; Marine Ecotourism

1. Introduction
Tourism has become one of the sectors that can support an increase in local revenue (PAD), it also has become a major sector in some regions, such as Bali, Banyuwangi, Yogyakarta, Solo, Malang, Batu and others. The development potential of sustainable tourism and the seriousness of support from the local government is proven positively influence the economic, social, political, and cultural communities. Economically, tourism creates new jobs with the expansion of business and employment opportunities, increased income per capita and the country's foreign exchange. In social and cultural field has social interaction between the local society and the tourist, it causes a cultural exchange that affects the life changes for both them both. While in political field, the government can issue regulations that support the product development of their local tourism potential.

Sidoarjo, as the city of Surabaya’s buffer has a variety of tourist destinations which are very interesting to be visited. This is also supported by the Juanda International Airport, which is the entrance of tourists, both local and foreign. On the other hand, the contribution of the tourism sector (hotels and restaurants) for PDRB Sidoarjo regency is also included in the high category with the total 52.79%. (LAKIP, 2015 in Rochmaniah, 2015).

The high number of tourists visit through Juanda Airport should be a consideration by the stakeholders in Sidoarjo as alternative tourist destination in East Java. This is supported by the inclusion of a variety of tourism potential in the Regional Long Term Plan (RPJPD) Sidoarjo regency, spread over twelve districts of eighteen districts and divided into seven clusters, they are: 1) Industry Tourism; 2) Marine Tourism (1 object); 3) Sports Tourism (5 objects); 4) Culinary (3 objects); 5) History of marine and culture (23 objects); 6) Religion Tourism (4 objects), and 7)
Water Tourism (25 objects). While based on the local regulation No. 6/2009 On the Regional Spatial Plan Sidoarjo, coastal areas along the Juanda Airport to Jabon has been decided as a strategic area known as the coastal region or marine ecotourism. (Rochmaniah, 2015)

The number of tourists has increased significantly from 2011 to 2014. In 2011, the number of tourists is 517,583 people, increased sharply in 2013, reaching 1,737,067 people, and in 2014, total tourists are 1,750,153 people (see: Figure 1)

Figure 1: Total Tourists in Sidoarjo 2011 - 2014

In fact, only a few people know and can enjoy the diversity of tourist destinations of Sidoarjo, this is because of a minimum access of information and promotion from the local government. The phenomenon above creates a thinking, the need of the government's efforts to use the Integrated Marketing Communication (IMC) so that it can be profitable the region, the local society and the environment. This paper will examine more deeply about Integrated Marketing Communciation of Local Government Sidoarjo in Developing Marine Ecotourism.

This is based on Global Ecotourism Statistics (2000), the trend of visits to tourist destinations based on nature and environment (ecotourism) is increasing, while the data UNWTO (2007) showed that starting in 1990, grew by 20% - 34% per year. International target on the growth of tourist arrivals based ecology is projected to grow in the range of 4%, in line with long-term growth at 4.1% until 2020 (Karta, Suarthana, 2014). Therefore, this research aims to discuss the Integrated Marketing Communication of Local Government Sidoarjo in Developing Marine Ecotourism, and focus on forms of integrated marketing communications, including advertising, direct marketing, internet / interactive marketing, public relations and personal selling.

1.1. Theoretical Perspective

1.1.1 Integrated Marketing Communication (IMC)

According to the American Association of Advertising Agencies (Belch and Belch, 2003: 9), Integrated Marketing Communication (IMC) is one of the marketing strategy that is widely used at this time. Integrated marketing communications is a marketing communication planning process which introduces the concept of comprehensive communication plan to evaluate the strategic role of each form of marketing communications such as advertisements, sales promotions, public relations, to provide clarity, consistency, and maximum communication impact.

The basic concept of IMC is communication. The purpose of marketing communication is to arouse the desire for a product category, create awareness of the brand (brand awareness), encourage positive attitude and influence intention to facilitate the purchase (Shimp, 2000: 160-162). Integrated Marketing Communication according to Kotler and Keller (2009:175) include these following activities:

- Advertising
  Advertising is a form of non-personal presentation and promotion of products, services, ideas paid by certain sponsor. By using advertising, the seller delivers a message to the buyer through the media, such as television, radio, newspapers, magazine, and direct mail (Stanley, 1997: 154).

- Personal Selling
  Personal Selling is the presentation of a product, service, idea made by the seller in the form of direct dialogue with the prospective buyer or a direct dialogue between seller with the prospective customer. Personal Selling is a
form of activity of live presentations and product exhibits.

- Sales Promotion
  
  Sales promotion is a short-term incentive which aims to achieve sales of product or service (Kotler, 2000: 567). Sales promotion activity are in the form of discount, lottery and prize.

- Public Relations
  
  Public Relations is an indirect promotion, because it does not directly cause the effect or impact of the sale and purchase process. Public Relations activities are directed to the formation of a positive image toward all activities of the company or institution (Kotler, 2002: 690). The activities include creating news / articles in media and implementing an event or become sponsorship of the event.

- Direct Marketing
  
  Direct Marketing can be done through direct mail and telephone. Direct marketing is relatively effective to attract attention, but the costs are relatively expensive, which is used for mail and telephone costs. (Kotler, 1993: 167).

- Interactive Marketing
  
  Marketing activities performed interactively through CD-ROMs, digital mobile phone, interactive TV and others online by using the internet to promote their products and services. Through these activities, the company and customers can make direct two-way communication in real-time. The activity of the interactive marketing is the company’s website, and product advertising on other sites.

1.1.2. Local Government Capacity in Marine Ecotourism Development

  Based on Law No. 10 of 2009, concerning tourism, given the limitations on the marketing of tourism in Indonesia, as follow: "Tourism Marketing which is integrated and sustainable by involving all stakeholders and also responsible marketing in establishing Indonesia as a competitive tourism destination."

  Capacity is the ability of organization to manage the existing resources (human, natural, and the fund) is responsible to achieve the goals of effective, efficient, and sustainable (Abadi, et al, 2015). The local government is an agent that has the capacity of development program, one of it related to the development of marine ecotourism. The capacity of local government can be seen from the readiness and commitment in implementing the development program that have been set out in a document of development planning, including the grand design development, local regulations, human resources, facilities and infrastructures, available budget, institutions, socialization and coordination conducted by the related organizations.

2. Methods

  This research uses descriptive method with quantitative approach. This research simply describes a situation or event, do not look for or explain the relationship, not test hypotheses or make predictions. The researcher acts as an observer and not trying to manipulate variables (Rachmat, 2007: 24-25). The location is a strategic area of coastal such as Sedati, Candi, and Jabon, which has an object development plan of a tourist destination like Dem Island and Sarina (artificial island from Sidoarjo mudflow). The determination of the location is based on the development plan in the region that become the object of a tourist destination which has not been explored seriously by the government of Sidoarjo.

  The data collection was conducted by using questionnaire to determine the IMC Government of Sidoarjo in developing marine ecotourism, and completed by interview with the sources from the society, Head of Youth, Sports, Culture and Tourism (Disporabudpar) Government of Sidoarjo, owners of tourist destinations and local fishermen. In addition, there are also relevant secondary data include legislation, map of RTRW, RPJP/M Sidoarjo, photos, and others. The analysis technique was performed by using descriptive statistics to describe the data. This research also uses interactive Miles - Huberman (Sugiyono, 2008: 21), which consists of data reduction, data display, and conclusion and verification.

3. Results and Discussion

3.1. Overview of Marine Ecotourism in Sidoarjo

  Sidoarjo is proper to be Minapolitan area, because the area of fishpond in Sidoarjo is 15,539 ha or 21,9% of the total area of Sidoarjo, which includes Waru, Sedati, Buduran, Sidoarjo, Candi, Tanggulangin, Porong, and Jabon. While the election of Sedati, Candi, and Jabon as one of the regions that fulfill the requirements for the development of superior products fishery because of geographical characteristics and has natural strategic value, such as milkfish (bandeng), tiger shrimp (udang windu), and seaweed. In addition, these areas are also the center of production, processing and marketing of fisheries with high economic value.
Minapolitan development opportunity is a strategic area in Sidoarjo, it is also supported by two major potential. First, Sidoarjo is geographically located on the north coast which is closely related to marine fisheries. Second, Sidoarjo is one of the districts which is passed by the national land transportation line that connect Java and Bali and also hinterland of Surabaya as the center of activities in East Java.

With a variety of potential, Sidoarjo coastal areas have very good prospects to be developed so that it can increase the welfare of local people. Candi is the center of Minapolitan in Sidoarjo, with fishpond area and farming area are 1,031.7 hectares. Marine tourism potential is in Kedung Peluk and Kalipecebean, such as a fishing pond with various fishes, the processing and also water recreation, one of them is the Tirta Kusuma Minapolitan, newly developed in 2010.

 Jabon is a sub unit of area development (SSWP) III-IV with the total area of fishery 4,077,5130 ha or 50% of the overall total 8,099,76 ha. Based on RTRW document of Sidoarjo in 2009-2029, that the local government will develop Dem Island with an area of 500-600 hectares in Kalisogo village, as marine ecotourism area with regional scale and conservation of mangroves area and water infiltration. Some facilities have been built by BPLS, including Tlocor pier to the Dem Island and excellent road infrastructure to the pier from Porong highway. It creates the potential for a new economy for the Jabon’s society, but until now the potential is not developed comprehensively by the local government of Sidoarjo.

From the interview with the local society showed that the interest of tourists to visit Tlocor village especially Dem Island and Sarinah Island or just fishing was very good during the holidays, and they were hopeful that local government actively promote to the outside area. In addition, Jabon has an excellent product in developing the fish, fish processing industries, and the cultivation of seaweed in ponds.

Sedati is the only district which has widest area in Sidoarjo, it is about 79,260 km and located in 4 meters above sea level. The village has a local economic potential in fisheries sector such as Kalanganyar village, Tambak Cemandi, Segoro Tambak, Gisik Cemandi, and Banjar Kemuning. Even in Gisik Cemandi there is a fish auction (TPI) as a gathering place for fishermen who come from the sea to sell the fish, including milkfish (bandeng), nila, red snapper (kakap merah), white snapper (kakap putih), squid, kerapu, pomfret (bawal), prawns (udang galah), swordfish (cucut), tiger shrimp (udang windu), sembilang, and others.

3.2. Integrated Marketing Communication (IMC) Government of Sidoarjo in Developing Marine Ecotourism

Integrated Marketing Communication (IMC) is one of the marketing strategy that is widely used at this time. Integrated marketing communication is a marketing communication planning process which introduces the concept of comprehensive communication plan to evaluate the strategic role of each form of marketing communications. In this research, IMC components studied are advertisements, direct marketing, internet/interactive marketing, personal selling.

Based on statistical calculation of the frequency distribution, the findings obtained as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Kinds of IMC</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Advertising</td>
<td>81%</td>
</tr>
<tr>
<td>2.</td>
<td>Direct Marketing</td>
<td>86%</td>
</tr>
<tr>
<td>3.</td>
<td>Sales Promotion</td>
<td>87%</td>
</tr>
<tr>
<td>4.</td>
<td>Personal Selling</td>
<td>85%</td>
</tr>
<tr>
<td>5.</td>
<td>Public Relations</td>
<td>85%</td>
</tr>
<tr>
<td>6.</td>
<td>Interactive Marketing</td>
<td>81%</td>
</tr>
</tbody>
</table>

Average score of IMC 84%

Source: Processing Primary Data, 2016
From the table above shows that the score of advertising is 81%, include in a good category. Advertising refers to the promotional activities through advertisements both in print and electronic media, and also outdoor media. The Head of Tourism Department of Youth Sports Culture and Tourism (Disporabudpar) Sidoarjo stated that through the agency, the government helps in publishing the potential of marine ecotourism to all the society, so it is well-known although its intensity is lack.

Direct marketing gets the score 86.5% with a very good category. Direct marketing in this research refers to the promotion via leaflets/brochures and also sent by mail. The result of interview with the Head of Tourism Disporabudpar, the government has made a leaflets and brochures which contain of marine tourism potential of Sidoarjo that need to be known by the society like Tirta Kusuma Minapolitan, Delta Fishing and fishing ponds in Tlocor, Jabon. Moreover, the government also publish the company profile under the title “Travel Attractions of Sidoarjo” and “Sidoarjo Calender Events in 2016” which are informed about the activities related to the culture and tourism in Sidoarjo during a year (2016).

Sales Promotion gets the score 87% include in excellent category. Sales promotion includes the provision of discounts/rebates (fish), held a lottery with many attractive prizes, and direct gift. The Head of Tourism Disporabudpar in an interview explained that the government as a facilitator organizer who gives the gifts to the visitors, but not directly give a gift because of the limitation of Government funding.

Personal Selling which is done by the government by organizing or following events of travel expo gets the score 81% include in a good category. It means that the government has been doing well the travel expo activities so that ecotourism potential of Sidoarjo can widely known by the travelers both at local and abroad. From an interview with the Head of Tourism Disporabudpar, there are some events that routinely followed related to the promotion of tourism, such as MTF (Majapahit Travel Fair) in Surabaya. While the Government through the Fisheries Department also organizes the annual "Auction of Bandeng Kawak Traditional" which is held to commemorate the birth of the prophet Muhammad SAW. Likewise, in the coastal villages, always held "Nyadran" as a form of gratitude fishermen of the blessing given by Allah like float the crops and sea by boat towards the grave of Goddess Sekardadu in the village near the beach, Kepetingan village, Buduran within 15 kilometers or two hours drive from the Bluru village Sidoarjo.

Public Relations shows the very good category with the score 90%. Public Relations activities in this research include marine ecotourism news in print and electronic media and also organizers of events or activities, such as fishing competition, cooking fish competition, and so on. The Head of Tourism Disporabudpar explained that marine ecotourism of Sidoarjo always become a source of print media information in this case tourism magazines and television media, both on the culinary and the fishing place.

Interactive Marketing that has been done by the government of Sidoarjo include the manufacture of various web tourist products in Sidoarjo which is interesting, creative, credible and there is also interactive navigation between visitors, managers and the government, with the website name www.sidoarjotourisme.com. In addition, marine ecotourism in Sedati, Candi, and Jabon are also promoted through other websites, such as www.infosda.com. The activities related to the internet gets score 81% and include in excellent category.

The description about Integrated Marketing Communication (IMC) above, may explain the factors that influence the development of marine ecotourism. The research hypothesis states that the Integrated Marketing Communication (IMC) affect the development of marine ecotourism in Sidoarjo. In this research, IMC are advertising, direct marketing, sales promotion, personal selling, public relations, and interactive marketing. While marine ecotourism consists of Sapta Pesona which includes a safe, orderly, clean, cool, beautiful, friendly and memories. In addition, there are indicators of amenities (supporting facilities), accessibility (easy to visit), attraction, facilities and infrastructure.
Table 2: The Factors of IMC That Affect the Development of Marine Ecotourism in Sidoarjo

<table>
<thead>
<tr>
<th>No</th>
<th>Variable</th>
<th>Regression coefficient</th>
<th>T – count</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Constant</td>
<td>95.437</td>
<td>13.781</td>
<td>0.000</td>
</tr>
<tr>
<td>2</td>
<td>Direct Marketing</td>
<td>3.165</td>
<td>3.772</td>
<td>0.000</td>
</tr>
<tr>
<td>3</td>
<td>Sales Promotion</td>
<td>-1.567</td>
<td>-2.206</td>
<td>0.029</td>
</tr>
<tr>
<td>4</td>
<td>Personal Selling</td>
<td>1.803</td>
<td>2.200</td>
<td>0.029</td>
</tr>
<tr>
<td>5</td>
<td>Public Relations</td>
<td>2.743</td>
<td>3.780</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Information:

- N : 144
- R Square : 0.283
- Adjusted R Square : 0.263
- F count : 13.735
- df = 4
- Sig α : 0.05
- Sig F : 0.000
- Data Distribution : Normal

Equation model : Y = 95.437 + 3.165 Direct Marketing + -1.567 Sales Promotion + 1.803 Personal Selling + 2.743 Public Relations

Predictors: (Constant), Direct Marketing, Sales Promotion, Personal Selling, Public Relations
Dependent Variable: Marine Ecotourism
Source: Processing Primary Data, 2016 with Methods of Backward Regression

The results of T counting shows a value of 13.735 with a significance level of error 0.000 is smaller than the significance alpha (0.05). It means, if the indicators in IMC are done together will affect the development of marine ecotourism. In addition, the factors that affect IMC partially on marine ecotourism are direct marketing, sales promotion, personal selling and public relations.

With the results above, the factors of Integrated Marketing Communication (IMC) that is the most influential on the development of marine ecotourism in Sidoarjo is direct marketing, sales promotion, personal selling and public relations (see Table 2). These four factors have an influence 26.3% with a significance alpha less than 0.05. Other factors which also give an effect are advertising and interactive marketing, but less in partial effect.

As explained by Kotler and Keller (2009), integrated marketing communication of company is a mix of advertising activities, sales promotion, public relations (PR), personal selling, direct marketing, and interactive marketing. From observations and interviews, the government of Sidoarjo has made some efforts to introduce and promote to the tourists through various activities and programs of integrated marketing communication (IMC). These efforts will maximize the results by involving all relevant stakeholders, such as the society around the tourist area, the village government, the company (as a CSR program), and all the Local Government Unit (SKPD) of Sidoarjo.

4. Conclusion

The conclusions of the research are as follows, the government of Sidoarjo has followed a strategy of Integrated Marketing Communication which includes personal selling, public relations, advertising, direct marketing, sales promotion and interactive marketing. Overall, the IMC variables affect the development of marine ecotourism in Sidoarjo. While partially, the most influential factors for the development of marine ecotourism are public relations, direct marketing, personal selling and sales marketing.

We would like to thank the Directorate of Research and Community Service (DP2M) Ministry of Research Technology and Higher Education in Jakarta who was willing to give multiyears grants budget for the first year of the study, entitled Community-Empowerment-Based Marine Ecotourism Model to Improve Local Economy in Strategic Coastal Zones of Sidoarjo.
Reference


Commodification of Religious Tradition (Critical Study on Tourism of Islamic Tradition Haul at Pasar Kliwon, Surakarta)

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Abstract

The policy on tourism development program of Surakarta especially on the calendar of the event takes advantage from religious tradition as tourism commodity. The purpose of this study is to describe the religious tradition haul, the programs by the tourism department of Surakarta, and how commodification through a well implemented marketing communications process, messaging, and other media, as well as responses from the audience regarding the marketing of haul tradition in general toward creating a leading tourism object. Haul which is a tradition for commemorating the death of clerics (ulama) who are followed by some local communities in Surakarta, especially for those in Pasar Kliwon Regency, is utilized in tourism. Through critical study, the cultural values that are supposed to be preserved, changed into marketing values to attract visitors. The used of media are the advertisement and the calendar of events. The local community gain economically advantages from this policy, but they did not object to it socio-culturally. Meanwhile, the tourists are generally interested in haul tradition.

Keywords: Commodification; Critical Theory; Religious Tradition; Tourism

1. Introduction

Tourism still becomes one of most prominent regional income nowadays. Since the regional autonomy, the policy provides space for exploring the regional resources in order to increase the locally-generated revenue. Tourism is considered as the ‘bait’ for the capturing the ‘prey’, which is the tourist. High appreciation toward tourism objects will emerge through the intensive meaning understanding of the existing object, then socializing it to other parties, and creating many events for enriching the meaning so that it will strengthen the relationship both with the other parties and other purposes such as increasing the income, expanding employment (Widyastuti, 2011).

Some sort of effort has been done by the government to optimize the existing potential tourism objects. Programs for tourism development have also been carried out. Some of them are increasing of tourism attractions through the discovery and opening new tourism objects, improving the facilities and increasing the cooperation works in tourism. Ironically, the more interesting part of this phenomena is the religious traditions. Religious tradition is a sacred culture which then is performed as a tourism attraction. In terms of tourism marketing, it indeed encourages one party, yet other parties will face the consequences which should be addressed carefully. The critical review of tourism programs is really important for the proportional implementation.

2. Method

The study on the tourism industry is indeed interesting to do and discussed both in its conceptual, methodological, and practical. Interesting aspect of the study authors is a descriptive study with a critical approach from the perspective of political economy. The study was conducted in the Pasar Kliwon, Surakarta, where this descriptive study trying to dig up information on one case that is the commodification of religious
ceremonies in the packaging of tourism by the Department of Tourism Surakarta.

Problems and research focus has been determined, this study referred to the descriptive study spikes. Qualitative methods in which the authors used as a study that investigated the troubleshooting procedures performed by describing the situation or the research object (a person, institution, community, etc.) at the present time based on the facts that appear or as their. The data collected mainly in the form of words, sentences or drawings that means more than just the number or frequency (Sutopo, 2002). This method is one of the traditions in the social sciences that is fundamentally dependent on human observation. Therefore, at each stage of the research, the authors gather information through observation and participation in every activity carried out in Pasar Kliwon to obtain information relevant to the issues in the case study would like answered.

3. Result and discussion

Thomas S. Bremer in his writing ‘Blessed with Tourist’, 2004, states four aspects of defining tourism specifically, showing a close relationship with religious life. Firstly, tourists and religious practitioners both show attention to certain place. Places those interest them are then considered sacred. Secondly, there is specific characteristic of a particular culture. These practices are often overlapping, thus it is difficult to differentiate between tourism and religious activities. Bremer did observations in some religious-based tourism locations, such as in Mexico. Bremer saw that places like Tepeyac in Mexico City, where the Virgin of Guadalupe is, was found that ‘pilgrims’ (religious practitioner) often participated in activities that can be described as ‘tourism practices’ those are: posing for a photograph and buying souvenirs. These pilgrims depended on the tour industries that serve any kind of tourist needs such as transportation and communication system, food and lodging, also banking and retail services.

On the other hand, the tourists quite often participate in religious activities when they are visiting religious places. They are actively engaged in liturgy practices (worship/ prayer), they help the pilgrims to see or touch the sacred goods, and they find themselves emotionally by the momentum and religious ‘power’ in them (Bremer, 2004). The religion system is a religion for the believers. The term ‘religi’ (religious) is used to substitute the term of religion because it is considered to be neutral. Every religion is a system consisting of four components that include religious emotion, a system of belief, a system of religious tradition, and religious community (Koentjaraningrat, 2004). Meanwhile, tourism is an activity related to economic issues, social, culture, security, order, and social institution that rules or nature. Tourism activity is based on tourism motivation, some of them are cultural motivation, which is the willingness to know a culture, custom, tradition, and other traditional arts. Tourism study is developed with a multi-disciplinary approach (Lickorish, 1997).

The recent tourism objects that are increasing and raising more visitors are those based on culture and nature which is known as heritage tourism. These objects provide an opportunity for enjoying old traditions. The tourists now think and use their imagination to accept and communicate the messages on the heritage and to construct their views toward historical events (Yoeti, 1990). Tourism itself cannot be separated from political activities of a country where it belongs. In fact, the political tourism activities relationship is described in apparatus activities and governmental organizations in whole form and general perception inscribed in rules, norms, requirements, cautions, and so on which then are given to institutions and organizations to carry out the duties inscribed in them and to interpret it in order to provide facilities needed for the development of tourism industry through tourism policy.

Tourism policy is any action done by government or non-governmental organization that affects the tourism (Pendit, 2002). The enactment of the law No. 32 of 2004 about local self-government, the tourism management is under the local government, creates political actions by the government in tourism. It positively stimulates, but it also brings negative effect since the government appears to be the barrier because of its policy. Tourism policy could not be separated from industrial politics, transportation politics, financial politics, trading politics, cultural politics, social politics, foreign politics, and domestic politics.

3.1. Description of Religious Tradition Haul

This study was carried out in Pasar Kliwon Regency because that where the haul tradition was held in Surakarta. The implementation of this tradition involves the community and government officials in Surakarta. Pasar Kliwon is one of five regencies in Surakarta. Its area is 4.82 km2 and the population number is
During the capitalism era in post-World War II both in circulating cultural commodity and manipulating human awareness, Marx realized that ideology, similar to religion, is an opiate for the mass. Cultural industry operated in the same way. However, there are two differences. First, religion is a structured doctrine which is arranged in a book or code. It could be studied and criticized. Second, religion promises relief from fear of life after death (Agger, 2009).

Based on the critical theory, culture is no longer something separated, rather it is an expression and experience in which critical understanding can be obtained. Through practical illusion, culture sustains its own commodification, presents expressions and experiences that are uncontaminated by capitalism logics and defends the ability to be different and to think critically. Cultural industry has helped to manipulate awareness that prolongs capitalism which was expected to decrease by Karl Marx. Although Marx states that culture could function ideologically (for instance to analyze religion), he thinks that it will effect more on his analysis on capitalism political-economics. Arguments on cultural industry do not object to Marx's basic principal, which combines capitalism logic with the human relationship that is fetishized, creates benefit from the relationship mystification so that it appears to be natural, setting as if it is natural, which is known as commodity fetishism (Johnson, 2013).

It identifies the commercial-industrial process of a culture that controls the system. Cultural industry is presented in the same ways as the other products in mass production; those are commodification, standardization, and massification. Kellner, 1995 (in Widyastuti, 2011), states that commodification is initially determined by standardization by a group of capital owners in cultural industry with legal market parameters, in which the standard product are well sold in the market and allows production process of the culture massively that causes any kind of culture becomes a commodity. In political economics point of view commodification usually occurs in the commercial forms of which the country states the rules based on the market standard and establish the market rules.

As a result, culture commodification (religious tradition) refers to the changing of religious tradition to become a marketable product. Commodification that is supported by mass media in the form of marketing communications (advertisement) may threaten any norms, values, identities, and symbols of local culture. Slowly, the

91,222 (data of 2014, www.surakartakota.bps.go.id), with population density 18,926 per km2. Pasar Kliwon nowadays is well-known as the township of Indonesia-Arabic descendants. They usually make a living from textile sales and there is Pasar Klewer in this regency, the biggest batik market in Indonesia. Kampung Kauman, known as the Batik Tourism Village, is located in this regency, close to Pasar Klewer.

Pasar Kliwon as a religious cultural product, supported by the majority of the population that are Muslims, used to develop and increase the tourism visit, the government of Surakarta utilizes the religious traditions held by the community which is Haul. The etymology of haul is from Arabic word Haala-Yahuula-Haalan, meaning one year or term that reaches one year. Culturally, haul is the commemoration of the death of public figures, such as sheikh, wali, sunan, kiai, habib, and so on which is held once a year on the date of the death to commemorate their services, karomah, morality, and virtues. The aspects of this tradition include (1) reciting Quran, dhikr, and tahhil together, and praying together; during this event, Haul was lead by one of the Imam from the Mosque who held this commemorate day. Mosque of Riyadh in the Pasar Kliwon, Surakarta, is become the center of the event, because the tomb of the Holy Cleric (Ulama’) was built outside of the Mosque area (2) conducting recitation, religious speech, reading biography and karomah of the commemorated figure, and (3) serving food and drinks; the most famous food in the Haul event is Kabuli; a rice that mixed with the spices and cooked with a lamb meat. This food is actually a traditional food coming from the Middle East. The purpose of haul is to commemorate the service and the struggles of those figures for the community and religion.

3.2. Culture Commodification

Critical theory does not aim at finding the truth of a fact, or letting it in its real condition. This theory intends to explain facts as a response for the condition of the society. The final result of critical awareness is a significant change toward the needs that affect the society as they are the source and the actor of this change. In structural critical approach, the dominant process in which some ideas suppress the other is known as hegemony.

Hegemony is a smooth process to make the interests of subordinate groups are subject to the dominant group. In cultural industry concept, Frankfurt school is referring to the way in which entertainment and mass media were the industry during the 3rd Conference on Communication, Culture and Media Studies (CCCMS) 2016
values of local culture as inscribed in a certain religious tradition will be shifted and might be substituted by new values. In other words, commodification is the main tool for changing social relations into economic relations.

The modernization process through capitalist development or supporting the capital owners can cause commodification. Commodification is a process associated with capitalism in which the object, quality, and signs are turned into a commodity, something whose sole purpose is to sell in the market (Barker, 2005). A commodity is conceived as a product made for exchange in the market. In other words, a commodity is anything produced for selling. Commodification has covered all tourism aspects and capitalism system. Lury, 1998, suggests that community’s orientation of profit causes the creation of various products. Finally, in a post-modern community, a commodity has reached various sectors of life and cultural sphere. The needs of tourism consumption are facing the increase of output, price and wage (income) in production industry that produces things to sell to the tourists (Ardahaey, 2011).

3.3. Commodification of Haul Tradition

The celebration of haul receives more attention from the government of Surakarta while developing its tourism. Surakarta has made it the main gate for regional and international associations. It has been shown that Surakarta has intensive cultural interactions with Arabic which are very Islamic. Interaction with Arabic culture provides impulsive touch to increase the potential and becomes the foundation for the cultural development in Surakarta in the future.

The cultural products of Surakarta, especially at Pasar Kliwon of which the majority are Arab descendants, seem to be different from the previous ones through the commodification of that religious tradition. The commodification includes (a) the change of its accessibility that haul was initially exclusive, closed, and only for a certain community especially Muslims, but now it is accessible by common people; (b) Place of the event allows men and women to meet and talk to each other. It is also common that during the event people are looking for mates (c) in order to enliven the tradition, the committee open bazaar (night market) during haul so that more people are coming to visit and those living in Pasar Kliwon which most of the are trader can earn more. (d) The marketing communication for religious tradition haul or other traditions at Pasar Kliwon comes in the form of brochure, calendar of events, containing attractive pictures other than the pictures of haul or other traditions at Pasar Kliwon; (e) The tourism policy by the government about tourism objects causing different perceptions between the local community and the visitors. In other words, the policy is right on the target but needs to be addressed wisely.

Tourism industrialization can be explored by relying on the understanding of the political economy perspective in critical theory. Tourism expansion and penetration cause a negative effect that refers to the calculation of cost-benefit, which party that benefits more from the event. In reality, the tourism industry has played a role as a capitalist instrument. In critical approach, according to Habermas, there is no aspect of life that is free of interest. In critical theory, reality is not interpreted as something as it is and separated from the historical construction, social, economy, politics, and culture. The reality is always built from the constructions shaped in the community. A fact or reality is not stagnant and stopping, rather always moving, changing, and developing. It means that ideology becomes dominant. The ideology constructs reality in order to facilitate the interest of the ruling class. Ideology becomes forgery and all at once becomes the distortion of the social reality that is really happening in the community so that the ruled class can be fooled easily (Littlejohn, 2011).

In a critical theory, reality is not interpreted as something as it is and separated from the historical construction, social, economy, politics, and culture. The reality is always built from the constructions shaped in the community. A fact or reality is not stagnant and stopping, rather always moving, changing, and developing. As a result, the main target of a critical theory of to expose how the ideology of the ruling class in maintained carefully and how the ideology can be objected to cut down the power system that suppresses the rights of certain groups.

The suppressing social structure is real, but may be hidden from people's awareness. People in Pasar Kliwon who most of them belong to the lower economy class, with lower educational level are drifted in the hegemony of the ruling class. It means that people in Pasar Kliwon have joined in a place that is called capitalist community. It is related to the theory of culture which states that capitalist community is dominated by certain ideology by the elite, the ruling class. Cultural
industry has helped in manipulating the awareness, as Marx states that culture can function as an ideology in capitalist political economy view. A Cultural industry that benefits ties the logic of capital and the commoditized human relationship.

The recent capitalism creates pseudo awareness to ensure people through the cultural industry, an industrialization of a culture that is produced massively and commercialized using a system of policy in which it is represented as a commodified mass production. The means of Islamic tradition as a religious thing has become an economical thing (Widyastuti, 2011).

The commodification process is related to some communication aspects. Astrid Susanto (1997), mentions that there are three important aspects related to the effects that occur. Those aspects are: "Media, process, and content that interact each other and indirectly create effectivity pattern." It means that message delivered through certain media will be related to the production process and the transformation the message. When the media change, the process will also change although the content remains the same. This applies to the religious tradition haul that is commodified in marketing package. In a capitalist community, commodification affects everyone and everything. Most things tend to be the object and packaged in consumerism culture.

4. Conclusion

In terms of economy social, a community can create more working opportunity (home stay, parking lot, etc.), so that the local revenue will increase. However, the community in Pasar Kliwon who most of them are Arabic descendant is only regarded as an object of the activity. In haul tradition, there will be bazar as a part of the event. It is meant to be one of the attractions for the visitors of Pasar Kliwon. People in Pasar Kliwon seem to be trapped in recreational and cultural activities that are still repressive since what they do the only diverts men from the introduction of their own alienation.

The Surakarta government through the policy of the tourism department holds the program of tourism development that covers potential areas including the religious traditions done by the surrounding community. The promotions through the newspaper, brochure, local television, or calendar of events distributed by the government, most of them describe the religious activities that are uniquely packed as a typical event from Pasar Kliwon which is very religious.

These kinds of activities are not commodified yet; thus, it benefits capitalism by providing false need when most of the common needs are fulfilled. The existence of religious tradition as a commodity in tourism marketing brings economic benefits as it creates new working opportunities. It is control over people's awareness by a structure that is indirectly realized by the community. Various ways carried out by the government or the community is dominated by the statements of the tourism department that seems to give benefit so that the striking reactions are blurred.

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References


Convergence of Agenda Setting in Multimedia Era  
(Case Study on Suara Merdeka Group)

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Abstract
Agenda setting is usually applied by one media such as newspaper, but in the multimedia era, there are many groups of media which have more than one kind of media. In general, each group have newspaper, television, radio, and online media. They also have accounts in social media. How do these groups of media arrange the agenda setting is the point of this research. This research used qualitative method on case study on Suara Merdeka Group of Media, the biggest group of media in Central Java, Indonesia. This research used agenda setting theory by Max Comb and shows that even though each media has its own agenda at the same time, those agenda can be synergised in the group.

Keywords: agenda setting; convergence; media

1. Introduction
The development of information technology has changed media constelation. In the past, one company usually has only one media. Now there are some group of companies which have many kinds of media, from printed media, television, radio, to online media. Each media usually has its own agenda that will lead editorial policy to publish or deliver news information to public. But group agenda could influence the agenda of those media under the group of companies. Those agenda settings could merge in a convergence of agenda setting or agendas that merge into one.

The term of media convergence actually refers to integration of many things that is accessible by one device. For instance, we could enjoy television and radio programs by a smartphone or tablet. However, in this paper the term of convergence of agenda setting to find out if agenda setting in one group of media companies is determined collectively or differently instead. If an agenda was determined by a group of companies and was followed by all media in that group, then the power of the agenda would be bigger. One message will be published by all media in various forms of publication. The influence of news information by mass media such as newspaper was so strong in the past. The news information was often followed and believed by people who read it. News in mass media was strong enough to give understanding and knowledge to people. But, how if the agenda that was determined by a media company was used by some other media companies in one group, including social media that belong to the group? News publication could be stronger then. This matter will be researched in this paper. Is there convergence of agenda setting in news reporting of Suara Merdeka Network in multimedia era, and how it be the case?

Agenda setting model introduced by Maxwell McComb and Donald L. Shaw, explained that media not always succeed to tell what audience think, but media always succeed to tell audience to think about what. Griffin said that McComb and Shaw believe that the "mass media have the ability to transfer the salience of items on their agendas to
the public agenda.” (Griffin, 2012: 379). Mass media have capability to influence its readers. So that’s why media also need to arrange strategy to provide the news to its readers. Pamela J Shomaker said: “Agenda setting occurs because the media must be selective in reporting the news. News outlets make choices about what to report and how to report it.” (Littlejohn & Foss, 2011: 341).

Severin and Tankard explained in their book that Norton Long before McComb and Shaw who had similar idea. “In some cases, newspaper is the main drive in determining local or regional agenda. Newspaper has a big role in determining what some people will discuss, what most people’s opinion on existing fact is, and what most people think to solve problems.” (Severin, 264). Probably, some media publish certain issue to attract public attention. For that intention, the media need to determine agenda setting. This setting is an important step. Zucker (1978) said that issue salience maybe becomes important factor to set agenda or not. (Severin & Tankard, 2005: 272)

Media will arrange reporting process, from determining theme of coverage, choosing sources, to strategy of presentation. The process could be different between one media to other media. Reporting policy in newsroom is guided by agenda setting which is technically driven by preparing news framing analysis. It is a classic theory in media newsroom to choose headline, lead, perspective, sources, data precision, and other verification standards that describe the orientation substance of media editorial policy. Orientation management is guided by newsroom attitude, from diction selection to news substance. Newsroom attitude is determined by who is behind the newsroom control. The question about “who” and “how is the direction of the attitude” formulate the cosmology of journalism benefit. (Amir Machmud NS, 2016). Posting news on the newspaper pages is not a simple work. It is an intellectual work. Editors have to select, edit, arrange, and then lay out news stories on the pages of newspaper. This process of arrangement is influenced by vision and mission of the media. There are many factors that influence the process of news hunting and presentation, sources selection, and news angle. So there is any presumption that media make its own reality. Language and diction selections are very important because they will influence the emerging meaning.

‘Mass media have roles in reality construction and at last have influence to the construction of meaning or image of a reality. One of the roles is lexical or symbol preference (language). Although mass media merely report news, the selection of words, terms, or symbol that conventionally have certain meaning in community will inevitably attract public attention.’” (Sobur, 2001: 92).

Media company is extending along with technology development. There are some companies that run more than one media. They have social media accounts as well, such as Facebook, Twitter, and Instagram. The existence of social media is important because it’s been changing the pattern how people treat media. Richard Hunter (2002), quoted by Rulli Nasrullah (2016:1), said that the appearance of new media (cybermedia) had made information more accessible and open. In such condition, agenda that is set by media will be different from agenda that is built by social media users. Therefore, mass media also need to manage agenda setting through social media accounts. Each media has its own agenda, but if they are incorporated in one group of companies, their agendas could converge into one. Actually, convergence is derived from technical term. Through digital network, the convergence connects those industries that traditionally separated. The structure of traditional industry is not relevant anymore to apply. Industry and market are now integrated in one structure. (Hartley, 2010: 169).

In this research used the term of convergence to describe that media company becomes a meeting point for other media in one group of companies. Regarding agenda setting, the group probably has its own agenda that is extended to other media, or those media have similar interest and then gather their agenda in one group.

2. Method

This research will be using qualitative method of case studies and descriptive approach. This is a common method to give emphasise on specification of units or cases being researched (Pawito, 2007: 141). The research will be conducted on Suara Merdeka Group that has several media, among others are Suara Merdeka newspaper with six local community editions
3. Result and Discussion

Suara Merdeka Network is a group of media companies. Suara Merdeka newspaper itself was established on Februari 11, 1950, and one of the oldest existing newspapers in Indonesia. Then the owner introduced Wawasan newspaper that was published in the afternoon but now published in the morning and developed online edition www.suaramerdeka.com. Suara Sakti radio, and Trax FM radio. Each media has its own management, newsroom and agenda. They arrange their own news stories, but in the group of media companies, there is Director of News who coordinates group agendas.

According to Director of News of SM Network, Amir, agenda setting constitutes formulation of media attitudes on public issues. It is principally based on the vision of Suara Merdeka towards the public issues. Those media attitudes then will be observed through each media under the group. According to Setiawan (Editor-in-Chief of Suara Merdeka Cybernews), agenda setting in SM Cybernews is based on belief that media is not merely a device to deliver information but media should be able to spread big influence to public and motivate people to take part in overseeing media agenda. Media should broadcast the truth, therefore the board of editors should hold fast to the truth and pay attention to public need when determine the direction of reporting and media framing. Media ideology also influences the agenda setting because ideology is a base for media to make a step. Agenda setting should be based on media ideology. Vision and mission of media influence agenda setting as well. Vision which constitutes the big dream of media should be reflected in the strategies of reporting. In general, vision and mission of those media in the group of companies (printed and online) should be in the same direction. However, there are emphasis on the strategy of each media as the manifestation of group mission. The strategy of online media is different from the strategy of printed media, indeed. Hendro (Editor-in-chief of Suara Merdeka newspaper) explained that agenda setting was strongly linked to media ideology. Media ideology is actually the spirit of media. Suara Merdeka is a part of problem solving in Central Java, and therefore it is more strategic for Suara Merdeka to take a position as moderator. Those condition and spirit give strong influence to the agenda setting.

According to Gunawan (Editor-in-chief of Wawasan newspaper), agenda of reporting policy should be based on code of ethics of journalism, in accordance with Wawasan tagline, and considering target of market. The second and third principles should not ignore the first principle. The opinions of editors-in-chief and director of news of SM Network showed that agenda setting is very important to direct the pattern of reporting arrangement. Despite in one group of companies, those media have their own policy to determine agenda setting. The agenda is influenced by their own media ideology. The agenda is formulated in editors meeting of each media, so that’s way media agenda differs from other media agenda. Media agenda will give directions of newsroom policy includes reportage plan that will be conducted by journalists from each media. Gunawan said, each media has its own vision and mission. Each media in the group should have differentiation to avoid disturbance in the market. Hendro explained that group as business entity constitutes umbrella and synergy for media under it. In some cases, those media could have different agenda setting due to segmentation of each subscribers. Setiawan said that it doesn’t matter when each media has its own agenda setting due to segmentation of its subscribers. Sometimes, each media in the group should make different agenda setting to enrich achievement. Nevertheless, sometimes those media discuss certain issue to determine group agenda.
Similar agenda setting is usually occurs on strategic case or something that’s linked to group activity. Hedro said that group agenda is only for some strategic issues while agenda setting of daily reporting is handled by the editors of each media. The agenda could be similar on strategic issues related to Central Java agenda and group agenda. Gunawan had same opinion. He said that agenda setting could be similar in the group, especially those related to business cooperation as long as not contradictory to code of ethics. Setiawan added that those who determine agenda setting in SM Cybernews are editor-in-chief, managing editors, and senior editors. If an agenda becomes group agenda, SM Cybernews will involve Director of News of SM Network. Media agenda is also influenced by segmentation of media readers. Amir said that guideline of media agenda in the group is similar. The direction and orientation of reporting should not contradictive between Suara Merdeka, Wawasan, SM Cybernews, and Cempaka tabloid. Agenda setting as a tool to reach the orientation of certain reporting is guided by media agenda. In many cases, editors meeting will show mainstream cases that could be picked as priority to publish totally. This kind of agenda setting is determined in editors meeting. The meeting, including planning meeting and news budgeting meeting, will formulate media policy that appears from the policies of the editors-in-chief. They will contribute opinions and ideas to be formulated as reporting policy. However, sometimes the investors insert their interests of business. For the same agenda, there is a controller to unite media agenda, among others is director of news of SM Network, through meetings of general policy and special policy to coordinate all units.

The example of issue that is developed by the group, said Amir, is reporting of preparation of Central Java team to PON Games 2016 in West Java. The substance of news is the same but the types of headline, lead, and info graphic are composed in different ways based on characteristic of each unit. Setiawan told that Suara Merdeka as the biggest newspaper in Central Java has a responsibility to promote news of PON Games as one of agendas to blow up, discuss, and debate, and is supported by all stakeholders, from common people to decision makers. The mission of this agenda is how to motivate all stakeholders to take care of PON Games. SM Group decided to introduce the theme “Sipirit PON Jateng” in order to motivate all athletes and stakeholders. All media under the group publish news stories of PON Games.

Is this group agenda effective? Amir said that effective or not, group agenda must be set. At least, it could control reporting policies among the media under the group to avoid extreme differences. Setiawan said that agenda setting appears from phenomenoms or events which are published by the media to motivate public. Agenda setting could appear from problems in public and after media publishing the problems in good frame of reporting, it could attract public attention. The media have to understand about the problem first before put it on agenda setting and then bring it to editors meeting to make strategy of reporting. That strategy should consider the segmentation of readers and involve public. For instance, reporting about improvement of public transportation service in several days massively.

Setiawan also explained that strategy of news arrangement in Cybernews is applied massively every day. One topic could be published in several news story every single day. The process has to fast hold on the main objective of agenda setting and keep the framing. Every news report is also shared through social media, especially Facebook and Twitter, to reach wider readers. Monitoring is conducted every day or even every time to observe the development of agenda setting and public response. The convergence of agenda could face some obstacles. Amir mentioned the time factor to coordinate but that problem could be solved by intensifying communication. There is common folder of news or one newsroom for all. Setiawan said, there is obstacle but not too serious and can be solved. The most important thing is coordination and elaboration to all units. Gunawan added that there could be technical obstacles, such as journalist competence, and non technical obstacles related to political interests. The editors-in-chief said that they need to have social media accounts. Amir said that social media has a role to extend the messages. Setiawan emphasised that social media is a simple, and fast way to interact directly to the audience. Public will give fast response to the message. SM Cybernews also counts on social media to send the message directly to its readers and get fast response fro them.
4. Conclusion

From the interviews with the editors-in-chief of media in Suara Merdeka Network and the director of news of Suara Merdeka Network, this research concludes that despite under one group, each media has its own agenda. The agenda is based on media vision and segmentation of the readers. The agenda will subsequently influence and enrich the pattern of reporting arrangement as well. Agenda setting have usually been built though editors meeting presided by editor-in-chief. To some strategic issues or related to group cooperation, agenda setting will converge into one. With regard to group issue for example group business interest, all media in group will publish the same issue. Coordination is directed by director of news of the group of companies. Common agenda setting also show up in social media accounts of the media.

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Abstract

The phenomenon and the development of new media introduce a new communication’s form of social media that requires an individual to have a virtual identity. This identity is an outstanding image of self-presentation that is built up deliberately by an individual in cyberspace. Through social networks, e.g., Facebook, a person acts as producer and simultaneously as gatekeeper of a message who can express a thought without any restrain. Basically, this study aimed to investigate how Muslim women created and constructed their virtual identity in a profile of Facebook. Furthermore, this study keened to determine the factors that affected the virtual identity of Muslim women on Facebook. The methodology was descriptive qualitative with discourse analysis approach. Data collection was carried out by examining documents obtained from the subjects’ profiles in Facebook and interviews. Purposive sampling was conducted to select the subjects based on the research topics, which were the subjects actively used Facebook, understood the issues, and were trustworthy. Data analysis technique used in his study was discourse analysis approach as developed by Teun A. Van Dijk. It was employed to examine the textual, image, in this case Facebook’s profile of Muslim women. The conclusions in this study are there is a propensity of the masquerade of virtual identity including user’s name, profile picture, and statuses carried out by Muslim women in Facebook. Subsequently, the factors of age, role, and their devotion on Islamic teachings also affected Muslim women in making up their virtual identity.

Keywords: Cyber identity, Muslim women; Social Media; Virtual identity

1. Introduction

Media representation, particularly the conventional media, has been a powerful source in affecting and depicting the construction of Muslim women’s identity (Zubair, 2010: 190). Its power in creating news has limited the range of Muslim women. Nevertheless, the flare of social media or social networks led to an augmented number of women’s engagement in social media, including Facebook. In 2014, The Indonesian Internet Service Providers Association (Asosiasi Penyelenggara Jasa Internet Indonesia (APJII)) claimed that 51% of Internet users are women whose main reason was to have it as a means of socialization or communication by accessing social networks.

Basically, woman is the group that gains the most benefit from the existence of social media since it provides space for them to express their thoughts and to inspire others without any restraints. Despite of the risks that might exist in
the reality, women in Muslim countries began to demonstrate their freedom by having virtual identity. Ebrahimi and Salaveria (2015: 168) who focused their study on Iranian women as Facebook users found out that they were evidenced to portray dissimilar self-presentations between the virtual and the real life.

Meanwhile, in Indonesia, the majority of Muslim population is relatively inclined to adapt the Islamic teachings into the democratic norms (Maarif, 2015: 148). The integration of new media, society, and latest Islamic discourse, ultimately, has brought a number of implications. One of the implications is the ordinary thing for Muslim women to express opinions on their daily lives, including on social media or cyberspace.

In social media, one has potential to become a mass communicator. Luik (2011: 114) suggested that any person is capable to spread event/occurrence on the earth without any filter from the editor. Explicitly, an individual has lofty self-determination to use social media since she/he acts as producer and recipient as well as gatekeeper for the message. Ease of access is also a concern since merely an email is required to access everything in the media or so-called one-to-many. In contemporary era, social media has become a part of the basic human needs, which is the need for self-esteem.

In fact, modern Muslim women are provided by an ample access to construct their own identity in social media. Thus, this study aimed to investigate the construction of the Muslim women’s virtual identity in social media, particularly in Facebook.

2. Research Methods

Facebook was opted out as social media to be analyzed in this study since it had been the most popular site in Indonesia. The Head of Facebook Indonesia, Adnan Tilak, mentioned that Facebook’s users from Indonesia reached approximately 69 million and became the fourth largest in the world. In addition, the Nielsen research institute revealed the penetration of Smartphone in Indonesia amounted to 23% contributed to the active internet access by Indonesian people, including social media such as Facebook (Luthfi, 2014). Similarly, Campbell in Berger (2014: 119) asserted that recent young generation has a propensity to be more tolerant for the habit of employing mobile phones.

The subjects were selected by using purposive sampling technique by applying the criterion sampling to obtain subjects based on certain criteria (Palys in Given, 2008: 697). In this study, the subjects were Muslim women with similar educational background and approximately the same age. They were 10 (ten) Muslim women who actively connected in Facebook, joined the group titled SMALSA IPA 1&2 ’08, had a range of age between 25-27 year-old, and had become a friend of researcher in Facebook. This study was carried out in 6 (six) months, January to June 2016. Research methods included documentation research and interview.

Analysis techniques employed in this study was discourse analysis developed by Teun A. Van Dijk, which observes the textual aspect, social cognition, and context (Eriyanto, 2012: 224-225). Researcher observed the textual aspects that included the account name, profile picture and status shared in the subjects’ accounts. The social cognition and context were analyzed through observations and interviews. In overall, the researcher implemented a qualitative descriptive method to portray the phenomenon and factors that contributed to the virtual identity by Muslim women.

3. Results and Discussion

Several findings were specifically derived from the data gathered in this study. First, Muslim women were fully aware of their behaviors and activities regarding with their virtual identities in Facebook, including the consequences. Such consciousness could be identified from their option in including or not including particular information in their profiles. Second, Assessment or testimony from of other users, particularly from the members of their joined group also affected their behaviors and activities on Facebook.

3.1 The Form of Virtual Identity of Muslim Women on Facebook

Most of the subjects attempted to create an image on the profile of their account. In order to
acquire an attractive impression, the profile was generally designed to portray user’s professionalism and sociability. It was indicated from the statuses that could be incessantly read by friends.

The most common phenomenon in virtual identity was by not showing the original profile (the most recent photo). From total 10 respondents, six of them did not provide their actual faces on profile view in the last six months. Some of them also did not show their real names. There were several respondents who preferred a more popular nickname, or e.g., “ummu” (Arabic: mother).

Table 1. List of Facebook Account’s name and Profile Picture

<table>
<thead>
<tr>
<th>No</th>
<th>Real Name</th>
<th>Account</th>
<th>Profile Picture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Izzatul Hasanah</td>
<td>Izzy</td>
<td>Faceless</td>
</tr>
<tr>
<td>2</td>
<td>Maryam Ummu Nailah</td>
<td>Maryam</td>
<td>Faceless</td>
</tr>
<tr>
<td>3</td>
<td>Amaliyah Qisthi Afidati</td>
<td>Amaliyah Qisthi Afidati</td>
<td>Faceless (backlit)</td>
</tr>
<tr>
<td>4</td>
<td>Fahmi Adiba</td>
<td>Fahmi Adiba</td>
<td>Faceless</td>
</tr>
<tr>
<td>5</td>
<td>Rizka Elflira Nur Istiqomah</td>
<td>Anifira Hikari</td>
<td>Faceless (the picture of user’s child)</td>
</tr>
<tr>
<td>6</td>
<td>Qonita Amalin</td>
<td>Qonita</td>
<td>Half of the face</td>
</tr>
<tr>
<td>7</td>
<td>Farhana Aulia</td>
<td>Farhana Aulia</td>
<td>Faceless (user’s back)</td>
</tr>
<tr>
<td>8</td>
<td>Maharini Retnomartani</td>
<td>Maharini Retnomartani</td>
<td>Wedding picture (with spouse)</td>
</tr>
<tr>
<td>9</td>
<td>Soraya Noor Fadhila</td>
<td>Sora Aya</td>
<td>Selfie</td>
</tr>
<tr>
<td>10</td>
<td>Annisa Choirul Hanifah</td>
<td>Annisa Choirul Hanifah</td>
<td>Selfie</td>
</tr>
</tbody>
</table>

Below are the timelines of several subjects of the study who did not display their real picture on Facebook’s profile picture:

Figure 1. Profile Picture of Fahmi Adiba.
Increasingly complicated networks and cultural assimilation allegedly contributed to be the sources of an individual’s virtual identity. The more variety an individual’s identity and role, the less the similarity, thus the process of an individual’s identity verification would be more complex and it led to the virtual masquerade identity (Burke and Stets, 2009: 147). Smith in Holmes (2012: 128-129) revealed that the characteristics of the interaction in the computer-based communications media or virtual communication are flexible, spaceless, and textual-medium basis that leads to identity anonymity in virtual interaction. Holmes (2012: 130) reaffirmed there is a concern that the instability and ambiguity of virtual identity would potentially direct to a lack of responsibility. In some cases, it may prompt irresponsible people to conduct gender-transformation since there is no insurance a person on behalf of a particular user is the actual id user.

One’s identity was usually built up based on face-to-face interaction hence she/he could preoccupy on displaying a particular role. Nevertheless, in the cyberspace, multiple roles could be blend into one. Even though the subjects of this study were determined by same-age range and in a private group, but each respondent has different role background. An individual could possess multiple roles such as a mother, housewife, student, employee, or a Muslim woman in a virtual world, depending on what sort of role was chosen.

Preferences to represent a distinctive identity surely involved the manipulation process, which was by selecting what kind of information or pictures a user wanted to display or not. In this context, Muslim women frequently paid attention to the appropriateness of the information that they shared. Macdonald (1995: 132) claimed, women are perceived to have ‘natural’ properties such as affection and the capability to share with others accompanied by the language of manners. Consequently, Muslim women were inclined to express their opinions carefully, otherwise, there would be punishment or “bullying” from the public.

In the interview, the subjects of this study disclosed that there were differences between the content and interaction in Facebook with the characteristic and personality in the real world. However, several also claimed there was no difference at all. Nevertheless, the concerns about the consequences of the virtual identity had not been proven since almost the entire subjects of this study reported that the manipulation of information that they shared on Facebook was solely for discretion and self-protection.

3.2 The Messages Delivered by Muslim Women in Cyberspace

Study on Muslim women who were the members of a private group of Al-Islam Senior High School alumnae indicated that they were connected in Facebook in order to communicate with friends/relatives/colleagues, to make new friends, to seek particular information, to socialize, and to disseminate religious (Islamic) teachings.

There were at least four categories of messages delivered by the users through the uploaded statuses: (1) Feeling and emotional sharing, (2) Information, (3) Activities/events memorizing, and (4) Islamic teachings dissemination.
association with the fourth category, Facebook’s display and posts of the members of SMALSA IPA 1&2 ’08 group, expressed their pious by sharing Islamic teachings or propaganda by quoting the Quran or Hadith. Ell in Berger (2014: 421) asserted that the membership in a group contributed to construct a person’s identity in terms of social identity. Littlejohn (2011: 102) reaffirmed, “In Asia, identity is most often gained not through individual effort but through the collective group and reciprocity among humans”. Therefore, the statuses embodying religious teachings could be a sort of encouragement from the group, due to the understanding of religious knowledge which had been possessed and adhered, to enhance one’s positive self-concept in motivating others.

3.3 The Factors Affecting Constructed Virtual Identity of Muslim Women

The results of analysis and interview could be extracted into several factors that affected the masquerade of Muslim women’s virtual identities in social media, which are:

- **Age**
  In real life, age is presumed to play an important role for one’s maturity in term of behaviors. Nevertheless, the factor was indecisive in this study since the subjects had similar age.

- **Occupation/Role**; Either the user was a carrier Muslim woman or stay-at-home mother and either the user was married or single, became a significant factor that affected role identity in social network. It could be identified from the subjects’ profile pictures and statuses. Rizka Elfira (account name: Anifira Hikari), for instance, were recorded to change her “selfie” profile pictures regularly. However, since she became a wife and a mother, she had a propensity to share statuses and information related with parenting methods and recipes. It was not significantly different with her daily activities as a kindergarten teacher and a mother. Burke and Stets (2009:5) suggested, “People act to protect and verify their conception of who they are”. It means that people tend to realize their roles at a given time and subsequently act in accordance to the role. In this context, Rizka Elfira who posted how to nurture children or recipes was constructing a conception on her role as a kindergarten teacher and a mother. On the contrary, Soraya and Annisa Choirul Hanifah who relatively changed their selfie profile pictures and uploaded their statuses regularly regarding with their status as single women. It demonstrated their roles and statuses as single.

- **The Understanding of Islamic Principles and Teachings**; A devout Muslim woman will always adhering to the Quran and the Hadisth in every pace of life. The interviews with several respondents confirmed that Muslim women should have capacity to uphold the dignity and pride, both in the real life and in cyberspace. In the previous explication, Muslim women with single status conspicuously changed their profile pictures with diverse poses of “selfie”. Nevertheless, a pious Muslim woman who understands Islamic teachings should not perform it. It was evidenced by several subjects who were also single such as Fahmi Adiba, Amaliyah Qisthi, and Farhana Aulia who never displayed their real faces on their timelines.

In Islam, a woman’s beauty should only be viewed merely by her mahram (anyone whom she is permanently forbidden to marry due to close blood relationship), especially her husband. Thus, the Muslim women’s virtual identity on Facebook that mostly did not display the real face of the user was not intended to deceive others, but rather as a form of self-protection and their devotion to the Islamic teachings.

- **Ease of Social Media Access**
  The rapid development of technology has provided simplicity for people to access information. High variety of social network app features also became another gimmick or attraction. Moreover, the provision of Smartphone in diverse styles contributed to public involvement in accessing, uploading, and downloading information easily, anywhere and anytime.
4. Conclusions

From the discussion of analysis results, several conclusions could be derived as follows:

4.1 In overall, there is an inclination of virtual identity’s masquerade carried out by Muslim women in social network, comprising of user’s name, profile picture, and shared statuses. This virtual identity was made due to the development of network, cultural/habit assimilation, and the virtual meeting of numbers of individuals, both men and women, in a space collectively and simultaneously. The preference of virtual identity by Muslim women was intended primarily for self-protection.

4.2 Specifically, this study was aimed to reveal the kinds of messages implicitly delivered by Muslim women in Facebook, namely: (1) feeling and emotional sharing, (2) information, (3) experienced activity/event, and (4) Islamic teachings dissemination. In addition, the aspects of age, occupation/role, easiness in accessing social media, and Islamic teachings are the factors that affect the virtual identity of Muslim women in social media, particularly Facebook.

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Civic empowerment movement through new media
(Case study of cyber kampong Yogyakarta)

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Abstract
The era of new media and internet cause a lot of effect in people's lives, both negative and positive. The existence of new media is even capable of changing the lives of people in one entire village, perform a civic empowerment movement. Program cyber village on Rt 36 RW 09 Taman Kelurahan Patehan, Kecamatan Kraton, Yogyakarta starts from the desire of the village board who wish to advance the village and its villagers through the use of new media. Starting from a blog, this program was introduced to the citizens. Villagers began to be taught how to use computers and internet, then how the internet can be used as a marketing tool. This program continues to grow and eventually villagers in RT 36 is not only using new media as a marketing tool for their products but also transforms new media as a new way of communication. The predicate of Cyber Kampong is now attached to RT 36, the village was changed from a traditional village into a village full of new potential in business and industry. The research itself used qualitative methods case studies, where this research itself is an extension study from analysis of new media utilization in RT 36. The results showed that the use of new media in the cyber kampong program is successful to improve people's stage of lives. This success has changed the initial views of citizens who reject this program, now cyber kampong appears as a tourism village that not only sell craft products but also cyber education tourism.

Keywords: Civic empowerment; cyber village; internet; new media

1. Introduction

Wynants & Cornelis (2005) said that Internet has opened a new world in maximum openness. Whatever can be uploaded on internet and whoever are free to access the internet without any additional cost to be paid or restricted to copyright and patent right.

As new media with open source basis, Internet can be applied to a variety of sectors, such as politics, business and marketing. For example, Kampong Cyber situated in Yogyakarta Special Region is a village adjacent to Taman Sari tourism object. In the beginning, majority of villagers are craftspeople who sell their craft products directly to tourists being visiting Taman Sari. Moreover, the village makes breakthrough, i.e. Internet they use as the tool of marketing to selling their craft products.

The researcher has carried out a previous research concerning how middle-and-small scale business takes benefit from Internet and how Internet has role to the empowerment of the middle-and-small scale business. The research results indicate that the middle-and-small scale business in Kampong Cyber takes benefit from Internet as a new media to selling and promoting their craft products. However, when the research is carried out, only some villagers can take benefit from Internet. They consider resources required are very expensive, and therefore some villagers do not support the cyber village program totally. The research results also uncover that women in the village use the new media more frequently in a kind of social media, and the media are seldom as the tool of marketing or promoting their craft products.

The researcher develops the previous research results. In this matter she makes Kampong Cyber as the research object as well. The follow-up
research focuses on entrepreneurship and electronic commerce which change the business activities from face-to-face ones to e-commerce getting support to the presence of Internet. In present the paper discusses again Kampong Cyber concerning how the impact or change that internet has brought to people in Kampong Cyber village. Whether the change or impact is seen in the sector of business communication or Internet has given its impact to other sectors of community life in the village particularly concerning communication issues.

Shim (2007) stated that no field of human life has been more affected by the Internet than the way people communicate with others, as Fulk & Ryu (1990) and Williams and Rice (1983) predicted. The Internet is fundamentally changing human communication. Moreover, Shim (2007) explained that Internet has given a great impact to the change of human communication system. Based on the survey having been carried out, the more time someone spend for online communication, the lesser time he/she will have for face-to-face communication. Shim (2007) appointed that the willingness of communicating in face-to-face way goes down, and it does not mean that time allocated to do face-to-face communication also declines.

Another scholar, Nancy K. Baym in her book, title of Personal Connection in the Digital Age published by Polity Press, said that one prominent thing in the digital age is the fast transformation in a kind of technology media, so human being can meet with the others (Baym, 2010). Face-to-face communication, telephone conversation or mail delivery are carried out in present in a form of email, mobile phone conversation, sending SMS, instant message, chatting, social media, photo sharing, video sharing, games multiplayers and many others.

The view point of the two scholars indicates that the presence of Internet as a new media has great impact to human life particularly in a way of communication. Before the Internet is present, face-to-face communication is the basic communication system that has some lack of time and distance. When present, the Internet helps human beings to handle the lack. The communication is not restricted to distance and time, and human being in other parts of the world is able to communicate in a short time.

The next question is how communication in Kampong Cyber occurs after the Internet is present; whether social communication system changes here and it is appropriate or contradictory to the view point of the two scholars. The research will look for how the Internet has impact in Kampong Cyber and what change occurs as the impact of Internet uses outside the business communication having been known in the previous research.

2. Method

The research applies a descriptive, qualitative case study method. Yin (2008) explains that case study is a research method in which the questions of how and why are proposed in a research when the researcher has a little control to an event and focuses on contemporary phenomenon that has some context to real life of individuals, groups, community or organizations. On the other hand, descriptive case study is a research model in which the case study has focus on the description of the case being studied. Moreover, Yin (2008) states that in a case study the researcher should be able to draw and describe the definition of the case being studied, to determine data to be collected whether it is relevant or what should be carried out in relation to the data having been collected.

The research object is individuals who become the community members of Kampong Cyber RT 36 Taman Yogyakarta and develop their village by applying new media or the Internet. For the data collection method in the research there is used observation method and interview with some key informants. Moreover, the data the researcher gets come from literature study.

The key informants are Mr. Heri Sutanto and Mr. A Sasongko WK. Mr. Heri Sutanto is a pioneer leader who launches Kampong Cyber program and former Head of RT (Neighborhood Unit). Moreover, Mr. A. Sasongko WK occupies the current position of Head RT 36 after he replaces Mr. Heri Sutanto.

3. Result and discussion

Kampong Cyber RT 36 Taman Yogyakarta is a dense village located in the centre of Yogyakarta Special Region adjacent to the tourism object of Taman Sari Bathing Place. Majority of the villagers work in informal sector, secondary education and total population of 142 people or consisting of 43 heads of the family. The villagers develop the vision of regional development and human resources via information technology independently. (Source: http://rt36Kampongcyber.com/index.php; accessed on September 17, 2016).

Keeping abreast of the latest information technology is the basic willingness of managers in
Kampong Cyber. It will be an advanced step to be a spearhead in leading a small community in the land area. With information technology, the managers of Kampong Cyber believe that they are able to go forward and overcome their limitedness for their unlucky lack. The executive board of RT 36 RW 09 Taman Kelurahan Patehan, Kraton Sub-District, Yogyakarta Special Region puts at risk when they declare “Kampong Cyber (Internet)” program, the long proces and full of challenge.

At first the Kampong Cyber program was launched in August 2008. It used the media blog (www.rt36taman.multiply.com). The blog introduced programmes to the villagers and publiced the activities of neighbor unit (RT). It would maintain a spirit of togetherness and a bond of gathering with the villagers who do the wandering.

With the spirit of togetherness and cooperativeness, the executive board wants the presence of Internet media in the villagers. The media cost should be affordable. The program can be realized in June 2009. From one house to another the internet network is connected. The executive board also wants free-of-charge internet access in the public room, i.e. security post. Until right now the Internet access has been connected to 25 houses in the village. (Source: http://rt36Kampongcyber.com/index.php ; accessed on September 17, 2016).

From the previous research to the follow-up research, the executive board of Kampong Cyber has changed. As the pioneer of Kampong Cyber program, at first Mr. Heri Sutanto occupied the Head of RT 36. He occupied the position until the end of 2015. Mr. A Sasongko WK replaces him as the Head of RT 36. Under the leadership of Mr. Heri Sutanto, he was coordinator of Kampong Cyber program.

The existence of Kampong Cyber has been known widely. As Chief Executive Office (CEO) and Founder of Facebook, when Mark Zuckerberg visited Indonesia in 2014, he took the time of visiting Kampong Cyber RT 36 in Yogyakarta. In his short visit, Mark Zuckerberg admires that the idea of Kampong Cyber program comes from non-government organization without any intervention from the government.

After the first research having been carried out, the researcher finds that the uses of new media or Internet in Kampong Cyber becomes a new way of marketing and promoting local craft products. Moreover, the Kampong Cyber program has been developing. Despite in the beginning the Internet access only prevails to 25 houses, in present all villagers in RT 36 has Wifi network. It indicates that the uses of new media or Internet has been developed. In the begining the Internet is only used for promotion and marketing, and right now it has greater impact to the villagers’ life activities.

The presence of Internet in Kampong Cyber starts changing the existing communication system. Earlier communication prevails face-to-face and direct communication, and currently it can be done via comment in the social media of Facebook. The communication does not only limit to two direction, face-to-face communication. It is in line with what Shim (2007) and Baym (2010) have stated that the presence of the Internet changes the way of human being to communicate.
Figure 2. Communication on Facebook

Figure 2 indicates how communication system has changed in Kampong Cyber. Face-to-face communication system has been left behind, and it can be carried out fast and easy only on the social media of Facebook. The uses of new media in Kampong Cyber is not only again as the tool of marketing but it also becomes inter-resident communication facility. Notice and news are conveyed via the uses of new media. It is sufficient that a posting in the Facebook account informs all villagers concerning an information, and the villagers are able to give quick response to the news. It indicates again that the presence of the Internet brings changes and convenience in the communication system among villagers in RT 36 Kampong Cyber.
The Kampong Cyber program starts from the vision and mission of a group of people who have brought changes successfully and advanced community in RT 36. The Kampong Cyber program focuses on the uses of the Internet and it has empowered local community successfully. At first the villagers do not support the program and slow but sure they have changed their thought when the program has been developed. Despite community does not understand computer technology and Internet at first, after learning process on the program they understand. The communication system also changes after the Kampong Cyber program prevails. Community's living standards has been rising after the program is carried out.

The Internet has stimulated new opportunities for the villagers of RT 36. In the beginning the middle-and-small business players only depends on tourists who come to their village, in present they sell their craft product via the Internet, so the buyers come from a variety of regions in Indonesia. Moreover, RT 36 becomes a tourism village. It offers batik courses and cyber education tourism, media literacy for primary and secondary students by introducing information technology and its uses.
It does not stop here when Kampong Cyber, RT 36 becomes news report in some national television broadcasting station, such as Metro TV and CNN Indonesia. The executive board of Kampong Cyber is frequently invited to be speaker in some seminars. Various schools and universities from Yogyakarta to other regions do study tour to Kampong Cyber. Moreover, various foreign and local college institutions also come to Kampong Cyber for research and community service.
All these indicate that the existence of new media establishes community empowerment movement in RT 36 Kampong Cyber. The Kampong Cyber program has increased villagers’ living standards in RT 36. The presence of the Internet brings change and community empowerment movement, and it can be seen from the sector of industry and economy to community life. Despite in the beginning the village was far from technology and modernity, in present it has great opportunity to be developed for the prosperity of the villagers.

4. Conclusion

The main conclusion in the research is the presence of Internet or new media in RT 36 Kampong Cyber brings changes and its very significant impact to the villagers’ life. Firstly, the presence of the Internet has increased their living standards in the sector of economy in which the Internet is used as the tool of marketing and promotion for the craft products of the villagers’ small-and-middle scale business.

Secondly, the Internet has changed the villagers’ communication system from direct, two-way and face-to-face communication to the uses of social media and multi-directed communication. They only send a posting in their Facebook accounts, and it is able to reach all villagers. Moreover, each villager is able to respond the posting immediately.

Thirdly, from the beginning of Kampong Cyber program to the present day, there are various progresses the villagers of RT 36 has undergone. They have developed technology and Internet access. It is shown that Wifi network can be accessed to all villagers in RT 36. Moreover, Kampong Cyber becomes the tourism object that many tourists visit enthusiastically. The village also offers cultural and cyber education tourism only in one place.

All these indicate that the Internet has brought social empowerment movement to the villagers of RT 36. The Internet empowers the community in a kind of vision, knowledge, and prosperity among the villagers.

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References


The Use of Social Media by Bandung City Government in Increasing Public Participation

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Abstract

Social media is a widespread global phenomenon. The existence of social media has become the essential part in everyday life of millions of people in the world, and it is also influencing on how people communicate with each other. In the governmental context, social media accommodates a fast and transparent method of delivering information, which would be able to be designed to provide service involving public participation. Bandung city government high awareness of this matter causing government to create a social media based service, involving public participation, in developing the city of Bandung. Social media becomes a transparency tool toward public for Policies on infrastructure rehabilitation and development of public space, it can be said that social media is creating communication network between government and people of Bandung.

The purpose of this research is to critically analyse social media utilization phenomenon, involving public participation, in Bandung city government. This research uses qualitative method with descriptive design, focusing on literature study. Reality is observed and understood by analysing social media use in administration of Bandung city government. Data collecting technique used is non-participatory observation and qualitative data analysis. The result of this research shows that Bandung city government has developed various programs and innovations through social media in running the government. The effort has created a different perspective from the previously rigid and formal relation between government and the people, into a more connected, which in turn will increase public participation in the development of Bandung city. (246 words)

Keywords: social media, city government, democracy, and public participation.

1. Introduction

Social media is a widespread global phenomenon. The existence of social media has become the essential part in everyday life of millions of people in the world, and it is also influencing on how people communicate with each other

In digital era, every activities and services is gradually available online. In this context, the number of social media participation has increased every single day, as popular social media such as Facebook, twitter, and You Tube has reach a shocking increase in the number of user. According to Digital Company Stats (Smith, 2016), until April 2016, Facebook, founded in 2004, has monthly active user of 1.71 billion users, and 1.13 billion of daily active users, with average consumption of 20 minutes or more.

Twitter, founded in 2007, enables every individual to create and share thoughts and information freely. Until August 2016, twitter has 313 billion users, which consist of 100 billion daily active users. You Tube, on the other hand, has 1
billion users, and 4 billion viewers until the month of August 2016.

Social media has been utilized formally and informally by most people in the world, including governments and private sectors. According to Organization for Economic Cooperation and development in November 2014 (OECD, 2015:146), 28 out of 34 OECD countries, in each head office (head of state, head of government, or the whole government) have twitter accounts, while 21 out of 34 countries using Facebook. Other than central government, many ministries, institutions, or head of government in regional area, individually, have their own social media accounts.

Indonesia in January 2016, according to Kemp (2016), has 88.1 million Internet users, which correspond to more or less 79 million social media users or 30 % of Indonesian citizen. It is an extraordinary that Indonesia has such a high number of social media users, which is being predicted to have more users in the future. Social media phenomenon, especially in urban area, cannot be separated from its core purpose of communication, and gathering information to increase the individual capability in economic, social, politic, and cultural sectors. This is the characteristic of the third wave of information society, coined by Alvin Toffler (1980).

In the governmental context, social media accommodates a fast and transparent method of delivering information, which would be able to be designed to provide service involving public participation, and the ability to increase positive image of the government. Social media is also involving policy maker, Bertot et.al in Sobaci (2016:4) suggest that social media technology is developed continuously, giving a space for government to increase its transparency and interaction towards public.

In encountering the phenomenon, Bandung city Government, under Ridwan Kamil, whom already familiar with social media before he become elected as Mayor, taking the role and running the administration by utilizing social media to communicate with its public. In communication function, Bandung city Government has tried to deliver socialization on public policies, and also provides some answers on public interests.

Bandung city has an area of 167.7 km², with population of 2.378.627 in 2015 (Disdukcapil, 2016), consists of male population of 1.202.024, and 1.176.603 female population. The minimum Senior High School level education consists of 1.046.492 people or 43% out of total population, spread in 30 districts and 151 villages. Social media has enable Bandung city Government to reach wider public and provide a better chance in an effective administration to gain public trust by increasing public participation through innovation. Various innovations established by Bandung city Government through social media has been done to repair the system, building trust, and closer proximity towards public. Bandung city Government’s social media utilization is based on the idea of the fact that Internet has become daily activities for people of Bandung where they connected through social media network.

Based on the facts above, this research tries to critically examine the phenomenon of social media utilization in Bandung city Government, which involving public participation, as one of the attempts by the government to run a better administration and stronger democracy.

1.1. Social Media

It is not an easy task to reach agreement on social media definition, various ideas have been suggested by many experts, from technical factors such as web 2.0 platform, or based on the purpose and practical factors. Kaplan and Haenlein (2010:62-64) identify six classification of social media platform based on its functions;

First, website collaboration project, where users are permitted to change, add, or dispose contents in the website i.e. Wikipedia; Second, blog and microblog, where users are able to have a freedom to utter everything in the particular blog, including feelings, experiences, statements, critics i.e. twitter; Third, content, where users sharing their multimedia contents such as e-book, video, photo, picture, and so on i.e. You Tube; Fourth, social networking sites, where users are permitted to connect to each other sharing private, group, or social information, and can be accessed by other users i.e. Facebook; Fifth, Virtual game world, where
users, through 3D application, would be able to have an avatar according to their wish, and have their interaction towards other avatars like the real world i.e. online games; Six, virtual social world, a virtual world application, providing its users to live and interact in a virtual world.

Kaplan and Haenlein ideas has been around for year[s], but it becomes a decent construct and useful starting point of social media classification, but as social media rapidly developed, it would require more study for future references. Generally, social media is an online media, where users through Internet based application, would be able to share, participate, and create contents supported by multimedia. Internet, social media, and multimedia technology has become a unity and the ability to create some further forward new inventions.

1.2. Public Participation

Good governance is a required and become a foundation to establish and implement a democratic state policy in this era of globalization. A diverse concept of good governance principal has been suggested by many experts; but there at least some main principles underlying good governance, such as: (1) accountability, (2) transparency, (3) public participation. (Lalolo, 2003:19)

As one of the principal in government administration, public participation is a right for every individual involves in decision making process in each government activity, whether directly or indirectly, in term of reinforcing democracy through increasing quality and effectivity of public service. Lalolo (2003:19) suggests that there are some factors that would be able to be done by the government in term of public participation: a. delivering information accessible to public, b. Organizing consultation process to unearth and gather inputs from stakeholders, including citizen activities, and c. Delegating particular authority towards user of public service, such as planning process and providing guidance for every activity.

2. Method

This research uses qualitative method with descriptive design, describing a detailed picture on particular individual or group occurred in a particular situation and indication (Koentjaraningrat, 1993:89). Book reference, previous research review, and observing news in the media connected to research are among the tools used in this research.

Literature study is the focus of this research, which intended to understand perception and action in a descriptive way by using words and scientific language. Qualitative research uses subjective data, in which reality being observed and understood to be interpreted, in this case the social media utilization by Bandung city Government. Data gathering technique used in this research is non-participatory observation, that means researcher acts merely as a passive observer. Observation was done from 16 September 2013, or since Ridwan Kamil was appointed as Mayor of Bandung. The data analysis method is qualitative analysis. While the social media classified for observation is based on the suggestion that social media is Internet based application, developed in web 2.0 technology, which enables people to participate, share, and cooperate, in creating thought, debate, and building community. This social media act as communication media towards public to fulfil the objective of a democratic governance.

3. Result

Since 16 September 2013, the elected Mayor and Vice Mayor Ridwan Kamil and Oded M. Danial (or known in pair as RIDO) for 2013-2018 period, have created various innovation in government administration for both internal and external public, one of them by optimizing the use of social media.

The social media utilization is suited perfectly for Bandung demographic, which is dominated in number of population, by youngster, at age range of 15-19, 20-24, and 25-29 (BPS Kota Bandung, 2016) as the younger generation who have a close proximity towards technology and social media.
One of the earliest move made by RIDO was to use social media as transparency information media by instructing all SKPD (Satuan Kerja Pemerintahan Daerah or Regional Government Work Unit), also Head of Districts and Villages, to have twitter account. This move was made to revolutionize the way Government communicating towards its public. All government offices as well as private account of the Mayor itself, inform their agenda through social media, creating a direct two ways communication.

The innovation of programs for internal public are being dealt continuously during RIDO leadership. Nevertheless, there was a critic coming from researcher, stated that RIDO never deal with bureaucracy reformation innovation, which promptly triggered response from Ridwan Kamil through his private accounts of Facebook and twitter, answering the critics whilst asked his followers in both social media to disseminate the information, particularly for public in Bandung.

Other than responding to critics, social media is used to delivering information on Bandung city Government programs in bureaucracy reformation. There are some programs of bureaucracy reformation done during 18 months of RIDO pair leadership, which taken from Ridwan Kamil’s private account:

a) Government echelon level 2 open auction of Head of Offices (3 times), supported by selection team from Universitas Padjadjaran, Parahyangan University, Polrestabes (Bandung Area Police Force), and Kodim (Regional Military Command).

b) Launching of rapport of Head of Districts using 10 indicators. The top ten Head of districts is announced in Januari 2015 and the top ten achievers was awarded a comparative study excursion to South Korea.

c) Launching of rapport of Head of Villages, with top ten achievers were given incentive in March 2015.

d) Launching of SIP (Sistem Informasi Pemerintahan or Government Information System), www.sip.bandung.go.id. The system is providing a rapport of public services for Head of Districts and Villages, feeds by public, with red mark or blue mark available for selection.

e) Launching of Social Assistance online, preventing corruption potential by giving public transparency and monitor of the process. Receiving Innovation Award from the Ministry of State Apparatus Proficiency.

f) Eliminating the tax collector team, which suspected to have some practice of KKN (Korupsi, Kolusi, dan Nepotisme or Corruption, Collusion, and Nepotism). Eradicating a corruption routine of more than 25 billion Rupiah.

g) Launching the new students’ acceptance online system for junior high school, senior high school, and speciality high school. Erasing the corruption potential of more than 30 billion Rupiah per year.

h) Establishing TABG (Tim Ahli Bangunan dan Gedung or Construction and Building Expert Team), a group of professional analysing diagram before granting an IMB (ijin Membangun Bangunan or Construction Building Permit). Clearing the KKN out of the permit system.

i) Re-launch of anti corruption/gratification program in early 2014 to prevent a systematic corruption opportunity at Bandung city Government. Receives 3 award from KPK (Komisi Pemberantasan Korupsi or Corruption Eradication Commission) in December.

j) Fixing the raport of public service by Offices at Bandung city Government. In November 2013 has average red rapport but after reformation, in August 2014 receives an average green rapport and also award from Central Ombudsman for the achievement.


l) Launching of LAPOR, an online system of complaint report via SMS to 1708 or twitter/Facebook.

m) The first city to require all Offices owning twitter account, in order to communicate towards public virtually without any borders.
n) Launching a fast reaction unit to fix the middle scale road hole by reporting to DBMP and in 24 hours would be fixed. 6 units for 6 area of Bandung.

o) Launching of 24 hours Public Health Centre for the poor who could not afford to go to hospital. With free ambulance along with it, as part of better service for the poor reformation.

p) Launching of resident Public Health Centre for chronical disease as part of better service for the poor.

q) Increasing the number of product or service through e-catalogue, for quicker access on purchase of product or service.

r) Changing the queue system at General Hospital of Ujung Berung from conventional to SMS based, so patients do not need to have their physical presence at the hospital when queueing.

s) Launching of SMARTCITY a change paradigm of public service to become technology based with faster and accurate result.

Environmental problem also received a serious attention from RIDO administration, not only it changes the face of Asia-Afrika street area to be a family tourism destination but also providing 30% of green open area for public, park revitalization, and other environmental friendly action. To tackle this problem RIDO administration transparently delivering the information on planning, developing, and the activity through social media asking for public participation. Some of the programs are:

a) Gerakan Sejuta Biopori (A Million Bio-pore Movement)
b) Gerakan Pungut Sampah (Picking up Rubbish Movement)
c) Gerakan Peduli Lingkungan (Environmental Friendly Movement)
d) Urban Farming
e) One Day No Rice
f) Cikapundung River Revitalization
g) Mural
h) Thematic Park: Vanda, Pustaka Bunga Cilaki, Photography, Jomblo, Film, Music, Elderly, Grand Mosque of Bandung, and Ujung Berung Plaza.

Daily program coming from RIDO is also using social media in disseminating information, such as:

a) Monday Free Bus Fare for Students
b) Tuesday without Smoking
c) Wednesday Nyunda (speaking Sunda language)
d) Thursday English
e) Friday Bike day
f) Saturday Festival: Bandung Culinary Night

Bandung as one of the magnet for business personality and one of the effort by the government to establish synergy with some programs as follow:

a) Kredit Melati
b) Little Bandung in Paris
c) Facebook joint training
d) GAMPIL apps
e) Innovation Centre

There are many more programs and innovation coming from Bandung city Government, which always going through social media, such as:

a) Bandros Bus (Bandung Tour on Bus)
b) Flag Ceremony Supervisor, every Monday at Elementary School, Junior High School, Senior High School, and Speciality High School in Bandung area.
c) Literacy Culture
d) Magrib Mengaji (Quran citing at Magrib prayer time)
e) Bandung Creative Centre

The implementation of information transparency by Bandung city Government has a purpose of closing the proximity of communicative and aspire relationship between the government and its public. Public would be able to monitor the performance of government staffs, sending complaints, ideas, or reports discrepancy from government staffs or publics. RIDO has given a new paradigm in Bandung city Government system through social media. Public opinion on the rigidity of relations between government and public has changed in positive way.

Optimization of social media in creating programs and innovations established by Bandung city Government receives plenty of praise and
awards. Mayor of Bandung, Ridwan Kamil, elected to be one of the best Mayor in the world, along with eleven other Mayors in Young Leader Symposium World Cities Summit in Singapore in 2014, for his effective use of social media to interact with public and government staffs. Commitment to have information openness by Bandung city Government through social media improves its rank of public information openness in Indonesia, from ranked last in 2013 to ranked 17 in 2014, and ranked third in 2016.

Other accountability related award is SAKIP (Sistem Akuntabilitas Kinerja Instansi Pemerintah or Performance Accountability System for Government Institution), ranked C in 2013 and 2014, Bandung city Government received an A in 2015, and is the only city government to receive it in Indonesia (Advertorial detik.com, 2016).

Most recently, Bandung received an award of Indonesia’s Attractiveness Award (IAA) 2016 from Tempo Media and Frontier Consulting Group, same award that were received in the previous year. Bandung received five award categories: best in tourism, investment, infrastructure, and above average index in platinum rank as the best city. Not only that, Bandung also received the best city in the corridor of MP3I of Java Island (Indonesia Attractiveness Award, 2016). Communication pattern established by Ridwan Kamil through social media has been well received and liked by most of public in Bandung. Ridwan Kamil’s followers reaching 1.677 million in twitter, 2.425.024 likes in his Facebook page, and 4.1 million followers in Instagram with more than 3200 photos (in 12 September 2016 based on Ridwan Kamil’s Facebook, twitter, and Instagram).

4. Discussion

Social media could produce a big contribution for democracy. The contribution lies in the shape of universal public space, accessible by anyone, which attributed to easier access for public to deliver their aspiration (Simarmata, 2014). Public opinion will be formed through democratic public space as political resource in controlling the government. An ideal public space should give an equal chance for every citizen to be involved in public deliberation without any pressure.

Furthermore, public participation can be found in public space, in this case social media, allow every individual to participate in a discussion or debate, hopefully a constructive one, to deliver a quick and accurate input to build a better Bandung.

The statements above is in line with social media characteristic as suggested by Antony Mayfield (2007:5):

(a) Participation: social media promotes contribution and feedback from parties involved, (b) Openness: most social media has an open characteristic to vote, feedback, comment, and various information, which rarely has obstacles in access and content use, (c) Conversation: social media generates basic conversation and seen as two-way communication tools, (d) Community: Social media allows public to form an effective communication on public interests, (e) interconnectivity: most social media developed through their interconnectivity, link and merging various media in one place.

Participation is needed in strengthening democracy, also increasing quality and effectiveness of public service. Participation is a principle suggesting that every individual has the right to be involved in decision making process of government administration. The involvement in decision making process can be done directly and indirectly (Lalolo, 2003:18). Public participation is inseparable from the development itself, every part of the society would have same rights and power in demanding a fair share from development benefits.

Bandung city Government, through social media, opening up the space for public participation. Various disseminated information by the government (accessible and can be commented on by social media user). Not only the public would be able to comment on the information but also they could play the role as mediator in spreading the information to other member of the public, widening the public participation.

Other than disseminating information, Bandung city Government has frequently through social media asking the public on planning of the program, and encourage public to show their activities in running the program, whether the program from public initiative or the government itself.
Bandung city government has developed various programs and innovations through social media in running the government. The effort has created a different perspective from the previously rigid and formal relation between government and the people, into a more connected one, which in turn will increase public participation in the development of Bandung city.

This fact is in accordance to what Lalolo (2003:19) suggestion that in improving public participation some things that government can be conducted:
(a) delivering information accessible to public, (b) organizing consultation process to dig and gather inputs from stakeholders, including citizen activity in public, (c) delegating particular authority to the user of public services, such as planning process, and providing guidance for public activities and public services.

Public participation in Bandung should be utilize optimally to generate useful policy for Bandung city Government. The quantitatively high public participation should be balanced with the high substantial or quality participation. It is better to avoid a more formalistic participation, so the development will be supported by the public who really feel that they too have their share towards development. It is a disappointment to have Public who does not care and treat public infrastructure, traffic rules, carelessly throwing out waste, and so on, as public does not feel that the development is a collective effort.

There is a need to build a more structured and systematic mechanism of accommodating public participation, to avoid the great ideas lost in vain. On the other hand, public of Bandung should have roles to check, balance, monitor, and supervise on Bandung city Government, and also contribute to other factor such as become a smart and ethical public in using social media.

5. Conclusion

Bandung city Government under RIDO has done some innovations through numerous programs by means of social media as its communication channel. The use of social media by Bandung city Government is an attempt to embodied a good governance with transparency, accountability, and participation as its principals.

Bandung city Government is opening the space for its public participation. Strengthening public participation through social media is made by giving out information towards public, receiving inputs, and together with public carrying out monitoring in running programs. These changes, in turn, would increase the public participation of Bandung as an asset for a democratic government in Bandung.

Public participation of Bandung should be optimally utilized to produce beneficial policies, that reach the conclusion that a structured and systematic mechanism of public participation should be built.
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Adolescents, Korean Dramas, and Local Wisdom Values

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Abstract

Aceh province has Qanun (legislation similar to local laws) regulating the conduct of government to social life of Aceh people. Then, it is the task of Wilayatul hisbah or shari’a police to monitor the implementation of Islamic law in Aceh. Sharia-based rules cover the field of Aqeedah, shar’iah, and morals that have lasted for a few years now also affect people's behavior when interacting and being in public space. The research aimed to find out how the teenagers who love Korean dramas read the messages conveyed through the media that was so popular some time ago, the Korean drama. In addition, this research also sought the information on how the local wisdom shape the pattern of how adolescents read the media. The preliminary research has found that the local wisdom values that refer to religion become filter for the adolescents in receiving the information presented. Entanglement created by sharia rules that is ingrained in adolescents as well as control from the environment make the late adolescents not fully adopt the attitude and behaviour from Korean Dramas eventhough they love what are offered by the media.

Keywords: adolescents; Korean dramas; local wisdom values

1. Introduction

A wave of creative industries of South Korea (hereinafter referred to as “Korea”) who had hypnotized people from so many countries including Indonesia a few years back can still be felt to this day. Teenagers in Indonesia, in general, and young people in Aceh in particular were also hit by the wave. In the city of Lhokseumawe, fans of Korean Popular culture had formed Lhokseumawe Kpop Lovers in 2010. Those who are fans of Korean drama are willing to spend hours and hours to watch Korean drama, find the latest information, and other activities that sometimes make teenagers become unproductive. In the study researchers did before, the love the teenage girls has to Korean dramas does not always give negative effects. For some adolescents that are well supervised by their family and environment, this would be the first step to learn Korean language and are motivated to be able to visit the country. However, when we look at it critically, at the end, this gives advantages to Korea and industries in the country.

Previous research has found that the love of the fans to Korean dramas is mainly because of interesting and intriguing storyline that can provoke the audience’s emotion, shooting locations which feature tourist attractions, cool fashion, sophisticated technology used that have made the teens with high curiosity to not want to miss any single information. The comedy dramas are also considered very pleasant and natural. The stories presented are also humane and touching, lots of variations and sometimes featuring ancient culture of Korean people. Even stories that illustrate a variety of professions, of course, considered attractive by the the adolescents in terms of adding and broadening their knowledge although they have no prior working experience.

Previous study has also found that the local wisdom values that refer to religion become filter for adolescents in receiving the information presented. Entanglement created by sharia rules ingrained in teenagers as well as control from the environment has made the late adolescents not fully accept the attitude and behavior eventhough they like what are offered by the media. For examples are the habit of dating couple in Korea that allows
the unmarried couples to live together without a formal marriage bond and kissing that is regarded as normal in Korean culture. For young people in Aceh, these habits are considered against religious values, sharia law as well as family teaching values.

There are several reasons why Korean dramas and other popular Korean culture can be global as it is today. One of them is because of support from the government itself. Television series are considered the same as other manufactured products such as electronic equipment, mobile phones, household appliances, automobiles, and so forth. Korean dramas are considered as potential commodities that can be sold in international market. In addition to government support, of course, the appearance of the actors and actresses who are physically handsome, beautiful and fashionable become the main attraction. As also revealed in the study that the researchers did before, "the package" of the dramas that has been packed with good music, unique dance, good promotion and management, the management of the love of the fanatic fans, interesting fashion and also training as well as improving the skills of the candidate of the stars that are prepared by management, making this industry established what is called Korean "fever" several years ago in Indonesia, especially for teenagers.

This trend has continued until today although it is not too excited as in previous years. Korean dramas still aired on Indonesian television channels, although the time slot is not too common than before. Korean pop music which usually consists of a few people (like a vocal group) combined with dance moves, from the simple to complex one that also previously aired quite often, now somewhat fading. But even so, there is still a group of adolescents who are still infatuated with Korean drama. They still try to find a variety of information related to the drama and the actors and actresses through a variety of channels including the internet. The researchers also found, It was not only girls but also teenage boys love Korean dramas. Teenage boys are often identified by the community as adventurers, prefer the challenges and great outdoor activities, which then they will be considered weird and would be regarded as feminine when men like to follow Korean dramas and become fans of Korean artists. For this reason, this research is interesting to be conducted.

1.1. Encoding-decoding model

Through encoding-decoding model, it can be found out that the meaning structure one and two are possible to be different. Encoding and decoding is also probably not aligned. The symmetric degree will depend on the degree of symmetry and asymmetry developed between decoder / receiver and encoder / producer.

Decoding is a process where the audience using their implicit knowledge about the text and cultural values in order to interpret the text media. Decoding subjectively related to the capacity to connect this pin with other pins. This model focuses on the relationship between media messages that are encoded by the producer and how these messages are interpreted or decoded by the audience. Based on this model, the audience will decode a text message by using the knowledge and cultural values that they have and relate them to the overall state of the environment. But what was encoded by the makers of the text is not always symmetry with what is decoded by the audience.

Because encoding will have the effect of building restrictions on the interpretation, according to Hall, there are three forms of reading between the text authors and readers and how the message is read in between (West 2007: 399):

- Dominant-hegemonic position
- Negotiated position
- Opositional position

1.2. Adolescents and popular culture

In general, adolescence is considered as the most difficult time in the stages of development of the individual (Lester, 2012: 108). It is because of the battle between the id which is seeking sexual pleasure and super ego that demands to abide by the rules and moral norms prevailing in society. The psychology experts also call adolescence as a period of storm and stress which describes the turmoil and stress. Limitation of adolescent age is between 12 to 21 years, with details at the age of 12 to 15 years called early adolescence, ages 15 to
18 years of the mid-teens and 18 to 21 years called late adolescence (monsks, 1999: 288).

1.3. Media literacy and local wisdom

Sihabudin (2013: 4) states that media literacy is the ability to understand, analyze, and deconstruct media images. This capability is intended to allow the audience as media users including children and teenagers to be more aware (literate) about the way the media is constructed (created) and accessed. DeVito (2008: 4) still in Sihabudin (2013) defines media literacy as the ability to understand, analyze, access and produce mass communication messages.

Ahmad (2012: 45) states that the term local wisdom as a form to search values format that develop in a society. The idea of local wisdom can be understood as a form of “indigenous ideas” that are indigenous. According to him, this issue has even spread to various issues such as identity, religion, and political science. This issue came to the surface, but its philosophical studies are rarely appeared. That is, whether the value of local wisdom appear in public confidence, or as a form of resistance to globalization.

2. Method

In this study, researchers used a paradigm interpretivism (critical constructionism). This approach is derived from mapping of paradigm of research conducted by Dedy N. Hidayat (2006). He divided the research paradigm into three parts, namely: traditional positivism / postpositivism, constructionism / constructivism / interpretivism (critical constructionism), and Critical Theory

The subjects of this research were adolescents who understand and become lovers of Korean drama. The informants were those who consciously have sufficient ability to give feedback on Korean dramas, whether they watch the drama on television, compact disc or the Internet. To narrow the criteria of informants, researchers will use the snowball technique that is finding the next informant by referral from the former informant, with emphasis on:

1. They watch Korean dramas on a regular basis.
2. They are late adolescence (18-21 years).
3. They are high school or university students
4. They follow the development of Korean dramas.

Literature review was also carried out related to the research, from the printed resources and internet. The parties used as informants in this study were the ones who can provide information related to popular culture, local knowledge and the development of Korean dramas.

There were two types of data used in this study which are primary data and secondary data. Primary data was collected by using depth interviews with informants and through Focus Group Discussion (FGD). In-depth interview is a process of question and answer which is unstructured with the informant but flowing like a relaxed regular conversation. However, in-depth interviews also have an interview guide, which is to focus on what are going to be asked in an interview with the informants. That is why in-depth interviews also called guided interviews (Pawito, 2007: 132-133). In-depth interviews are conducted because of information that investigators want to know including how do teenage girls actually view the Korean dramas, and how the role of local wisdom as filter for adolescent girls to face the wave of Korean popular culture. Other interviews were done through Focus Group Discussions.

Type of interview used is semi-structured interview. Semi-structured or focused interviews are often used in qualitative research. Researcher requires control over the interview (which is provided by the guide), so the research topics can be investigated and research objectives are achieved. In the end, the researcher must decide what kind or the best interview techniques for researchers, what is the topic, and who are the participants that will be interviewed (Daymon, 2002: 266-267).

Secondary data collection was done by studying documents, which collects information on the Internet through websites, books, journals, magazines, and newspapers on popular culture, local wisdom, and media literacy. This data collection continued to grow along with the discovery of new data obtained from in-depth interviews with research subjects or informants.
Data analysis was done in three stages. The first phase of the data analysis was open coding, the second stage was axial coding and the last stage is the selective coding. At this stage, researchers identified the main theme of the study. Selectively, researchers looked for cases that illustrate the theme, and make a comparison, after the entire collection of the data is perfectly conducted. (Neuman, 2003: 442-445).

2. Result and discussion

The making of interesting Korean dramas by the encoder certainly has a goal that the decoder get the same impression produced by the makers of the text, in this case, creative industry of South Korean mass media. From the description of the informants, the producers of the Korean dramas managed to make the informants became dominant reader against the impression of a compelling drama with packaging that takes into account the diverse needs of the communicant.

Some informants liked the unexpected plot, scenes that encourage the curiosity, the appearance of the actors and actresses and attractive fashion, beautiful scenery, and the ability to present emotional roller coaster for the audience. The text maker managed to pack the curiosity of fans of this drama. Selection of the right and attractive actors and actresses have successfully spoiled the audience.

The interesting drama is one reason why many Korean drama lovers hard to look away from the screen. Informant girls who love Korean drama were not too difficult to find. But it was rather difficult for the researchers to get teenage boys who love Korean dramas. Lovers of the drama from this group might not be too much, as there is a stereotype that makes the boys are reluctant to admit that they enjoy Korean dramas because of the Korean dramas are considered a little "sissy". For the teenage boys who became informants in this study, this "sassy" stuff was actually considered as romantic.

The romantic story is also packed with cultural and historical interest. So that these informants did not feel that they love Korean dramas just because of they are romantic, but also because of the moral story they have. The role of the actors and actresses in Korean drama is also one of their reasons for liking this drama, the acting of the actors and the actresses are excellent, soulful, exciting so that they assume that the actors and actresses are already provided in one package. In the case of actors and actresses that play diverse roles in Korean dramas, these adolescents also became dominant readers.

2.1. Understanding fashion

In addition to actors and actresses, fashion displayed were also attractive point for the informants. Even one of the informants did not respond to traditional culture that was described but only focused on fashion alone. On the fashion side, it turns out, the fashion in the show, not only preferred by female informants, but also by male informants. They are very fond of fashion offered by the encoder, and they became dominant reader. Fashion in Korean drama is regarded as absolutely necessary. In contrast to the music that is considered according to individual taste in young men.

Talking about fashion, especially Korean fashion, the female teenagers considered that this is the most exciting part. Of the various statements made, they were all very fond of fashion trends offered by creative industries of Korea, from clothing to makeup. But it is not easy to wear fashion and put make up like Koreans do here in Aceh. Besides looking strange, it does not comply with sharia rules that have been applied, and also the color that is usually used somewhat less matches the color of the skin of the Acehnese. However, when they are outside of Aceh, some of them do dress up like Koreans.

Although the fashion trend is interesting, but they still adjust themselves to the local culture, which means, in the application, they read in the negotiations. For example, for the color, they will adjust with their skin tones especially for dark-skinned. In addition, clothes that are not sexy to comply with application of sharia in Aceh. They also did mix and match to adjust with local taste and combined with the veil so that it can be accepted by the public, and the most easily things to adapt are the shoes and bags as well as makeup.
Despite complaining, they received the local wisdom.

In addition, they also tried to follow modern lifestyle offered by Korean dramas. The most prominent was to follow fashion trends of Korean style. This is not difficult for teenage boys although they live in Aceh, because they are not required to wear the hijab and they don’t have to wear long trousers, not like the girls. However, there are still negative comments from peers. One informant considered the Acehnese people are more modestly in dressing and is associated with the religion professed by the majority of the people of Aceh. And the friendliness of the people of Aceh to greet is also associated with religion.

2.2. Understanding lifestyle

The adolescents who became informants understood well how their behavior has been regulated in the community. In addition to external supervision, they also have been embedded as a child how to behave according to the norms which do not tarnish the good name of the family in society. They understood that kissing is not allowed in the religion until they get married. When it is done, it will tarnish the good name of the family. They also understood that such scenes in Korean dramas are just to add the romance to the story. However, when in actual conditions, kissing before marriage is considered just lust. In this case, they are at the opponent reader position. In terms of other religious rituals such as prayer and fasting, they admitted that they are still not consistent.

Although these adolescents to adapt or find a middle ground on the applicable rules and their desires, but they are also as teenagers still complain about the norms, rules that provide guidance in the community. But although the rules in Aceh are sometimes considered annoying, they admitted that they are accustomed to it, even when they are outside Aceh. They feel weird when behaving differently. For an informant, he actually was smart that Korean drama is only considered as a tool to learn how he should treat the partner later in a marriage life. This teenager was good at reading media. He was capable of filtering the information presented.

In understanding the religion, they generally understood that the instigation of religion serve as boundaries for their behavior since there will be social sanctions if they violate the rules of public life. It makes them as opponent readers in reading the text when they like the media presentation, then it is not certain whether or not they will follow the text.

The boys understood the lifestyle and culture through Korean dramas in various ways. Compared with the modern lifestyle has to offer, they paid more attention to the classic culture portrayed through. Looking at the comparison between the Korean people's habits displayed through a screen with people's habits where the informants live, they generally considered that the traditional culture of Korea and Indonesia is not much different. Only the details are different such as to greet someone, Acehnese will say a greeting word and held up both hands while the Korean people greet with a bow. Apart from the culture, language is also of concern to the informant. The dramas managed to make the informants wanted to learn more about Korean language and learn the language.

The informant considered lifestyle shown through Korean dramas is life full of glamor and luxurious. In the matter of lifestyle, they were in a position of opposition. Lifestyle depicted considered incompatible with the conditions in Aceh. According to the informant, a traditional Korean dress is decent and in accordance with eastern people custom. Just like a traditional Acehnese dress.

Regarding lifestyle offered through Korean drama, in essence, the FGD participants commented that kissing scenes recently shown in the drama are considered more vulgar than before. Unlike the Korean drama before 2009, at which time, the informant said that the kissing scene still had a touch of "Asia". But now it has big influence from Europe. Even the shootings are conducted in European countries. Like an eastern culture in general, adolescents who served as informants in this FGD felt that such scenes are still considered taboo to display in front of other family members, such as mother, father, brother and sister. And they agreed that the story that showed living together between unmarried men and women are not
allowed in the religion and will be detrimental to women.

According to the participants, kissing scenes in Korean dramas are now more prevalent than during the early days of the Korean dramas. Koren dramas currently get more influence by western culture. According to them, the European influence is increasingly making Korean dramas are becoming increasingly attractive. But even so, they do not want to follow the kind of lifestyle. In addition, it is not permitted by religion and it is still considered taboo in Eastern society, especially in Aceh. It is proven when there is a vulgar scene, and there are other family members who are passing, they will skip or speed up the scene so it does not make them feel awkward. They also did not have intention to imitate such kissing scene because it is not permissible in the religion for unmarried couples. Things that they wanted to adapt are the romantic scenes in the drama such as staring at the night sky in the open air with their partner. But it has still not possible to do in Aceh. Referring to the media reading model by the audience, in terms of things against religious teachings such as kissing illegitimate partner, the informants were in a position of opposition to the communicator. But for tolerable things, they were at negotiating position.

Regarding habits of Korean society that allows men and women to stay in one house and one room with the opposite sex without marriage, the participants also agreed that it is not to be adopted. And the tendency of loss will be felt by the woman, which means the results of FGD found that the participants were in a position of opposition.

When it comes to drinking soju, majority of participants considered that soju is forbidden because it contains alcohol. One participant argued that if the goal is to warm the body due to the cold conditions in Korea, then a glass or two glasses can warm the body. While others, although they have a chance to drink soju in a country that is far from the rules of Islamic law, they still do not want to try it. There were two views in this regard. For those who think that soju is forbidden, then they read in the opposition. They will not drink soju. But for those who consider it is okay to drink soju to warm the body and not with the purpose of getting drunk, then he was in negotiation position.

2.3. Discussion

In the process of culture compromise, local wisdom, in addition to being a filter, it is also as a guide in solving problems when there is a clash of cultures. For adolescents who became informants, they quite understood local values based on religion that guide them in placing themselves in spaces of life. Sharia-based Regional Regulation (Qanun) in Aceh is not too questioned by informants. What made them uneasy is the inconsistency between the rules and the behavior of leaders who should give good examples to the people.

Although as adolescents, they would sometimes still unstable and want to follow what is offered by the media. However, the values that have been instilled in the family as well as the supervision from the external parties make them should be able to compromise with any situation. Seeing how good the investment of sharia values in the adolescent from their childhood time through family or through formal and non formal education, then the parties who have the capacity should be able to create programs that can shape the characters of young people in Aceh through the values of local wisdom. So unconsciously, the characters are developed well without coercion, not only when they are in Aceh, but also when they are outside of Aceh. Researchers provided recommendations for further research on teenagers who do not get good enough formal education. How is media reading by them? Do they have enough filter? So when the authorities eventually set the rules, it will able to reach all classes and is able to find a pattern that is appropriate in conveying the message later.

3. Conclusion

The local wisdom values that refer to religion become filter for the young men and women who are well educated in receiving the information presented. When it is explicitly contrary to religious values, they will clearly be in a position of opposition to the text presented. However, if it is still permissible, then they will be in a negotiation position to see whether or not the conditions and the circumstances allow.
From the above various descriptions it can be seen that the attachment created by sharia rules primarily the policies that are embedded as well as gain control of the environment has made late adolescence even though they like what is offered by the media, but they do not fully accept the attitudes and behavior. Dominant reader on the side of creativity and communicator persuasion, but rests on the side of the negotiation when such things somewhat incompatible with the lifestyle, and at the opposition side when it is against religious values.

References


Social Media: Democracy in the Shadow of Fanaticism

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Abstract

Social media as a new democratic space has offered many possibilities to access information and interaction with other users but at the same time, can endanger the life of democracy itself. The research aimed to find out the types of fanaticism in social media and how it can endanger the life of democracy in Indonesia. This research was conducted in Malang from April-August 2016 and used descriptive qualitative method with interview and documentation as data gathering techniques. Meanwhile, the sampling technique was a purposive sampling and used interactive model from Miles & Huberman data analysis with three components namely: data reduction, data display and verification or conclusion withdrawal. The research results showed that there were two types of fanaticism in social media; politic and religion fanaticisms. Both types promote their ideology through fanpages, personal accounts and websites that circulate in social media. This research also found that fanaticism could endanger the life of democracy because it would not allow differences and against the principle of democracy where diversities are celebrated. Some fanatic postings ignited debate and conflict and some other silently brain-washed people to be radical. Social media has cultivated fanaticism and ignited conflicts among people. It has become a “war zone” where anyone can say anything to anyone including some sensitive issues such as religion, politic and race.

Keyword: social media; democracy; fanaticism

1. Introduction

The year of 2014 was a momentous year for Indonesia. It was the year of legislative and presidential election. Closer to the presidential election, the political turmoil was uplifted. We must remember that Indonesia has applied direct election system since 2004, and this means that people can vote directly for their legislative members and president. This is a new chapter for democratic life in Indonesia. With the booming of social media such as Facebook, Twitter, Path, Instagram etc, politicians and President candidates also use social media to promote themselves or their vision and mission. Most political figures today use social media as a tool to interact directly and effectively with their voters and participants. Social media offers its user to share and react to any information. The information in social media and internet, in general, is basically without limit. Anyone can create mass media-like websites and share any information. Related to the 2014 Presidential election, a lot of things were going on in social media. Information, news and campaigns from the candidates (Joko Widodo and Prabowo) were disseminated every minutes in social media not to mention also the massmedia-like websites. There were many black and negative campaigns in social media and people could just hit the share or like button. They did not realize the impact of what they have done.

Social media has been popular more than a decade and no one would think that social media would have power to change people’s life significantly. With some features of social media such as Facebook and Twitter allow users to interact and participate more. People can express their thought or idea freely and share information to other users or give comment to people’s walls. That has made social media as a new public sphere and a new democratic space. The massive and rapid information distribution in social media has made people receive abundant information at the same
time so they can not think whether they need the information or not. This flood of information can give bad effects for internet users. It is possible they get mis-directed information, hoax, black campaign and defamation. If they believe in the information, they might be misinformed or misled. Some websites promote the political or religion ideology recklessly and made people become fanatic. That fanaticism can be seen from the last Presidential election. People can easily insult, mock or make fun of presidential candidates and unfortunately those action can still be seen up to now. Even though the election was over but the disappointment and hatred can still be seen. We can see people make meme just to make fun of certain issue, or insult our President (Joko Widodo) with harsh comments. Those actions show how political fanaticism can hurt people.

From this paper, we argue that fanaticism can endanger the life of democracy. Because it does not respect the democracy that our founding fathers had fought for. The social media users cannot differentiate between public or private place where norms and etiquette must still be kept. So, it is important for us to understand how fanaticism can endanger our democracy. By doing so, democracy can still be upheld and diversities in Indonesia preserved. In the end fanaticism will not be a shadow for the life of democracy in Indonesia.

2. Method

This research was conducted in Malang, East Java from April-August 2016. This research used descriptive qualitative method to describe the detailed condition or process and also interrelated findings on the subject of research (Sutopo, 2006). The data gathering techniques were interview and documentation. Meanwhile, the sampling technique was a purposive sampling. Purposive sampling tends to choose the right informans who know the problems and can be trusted as reliable sources (Sutopo, 2006). There were twenty active internet users as informants for this research. They ranged from housewives, worker, students, academics and journalist. The analysis used interactive model from Miles & Huberman (1992). This analysis has three analysis components namely: data reduction, data display and verification or conclusion withdrawal.

3. Result and discussion

3.1. Democracy in Indonesia

“Democracy should be a celebration by an involved public. Citizens should be active because it is through public discussion, deliberation, and involvement that societal goals should be defined and carried out.” (Dalton in Ruskell, 2016)

Indonesia has a long history of struggle for democracy. After the fall of the ruling Soeharto’s regime, Indonesia experienced a new democratic life, the reformation era (Reformasi). The Reformation era happened in 1998 generated by students and young people who held big demonstrations to send down Soeharto’s regime. These demonstrations created massive chaos and victimized many. Maybe because of the massive force from the people, Soeharto was willing to give up his presidency. It became a new history of Indonesia. After the falling of the Soeharto regime, Indonesia finally experienced a different atmosphere in its democracy. The Press gained its freedom, and the number of media increased significantly from printed media to electronic media (Piper, 2009). People could express their thoughts freely. The press as the fourth estate became a significant indicator of a democratic country.

For the first time in 2004, Indonesians held a direct election for their city mayor, governor and president. An election is another indicators of a democratic country where people can express their thoughts and vote for their political view. There were many new political parties and offered various ideologies. New leaders were expected to reform the politic and economic situation and Indonesia became a real democratic country. Compared to other ASEAN countries, the democracy and press freedom in Indonesia is better because government does not fully control the media. Now, after 18 years of the reformation era our democratic ideology is facing another challenges. With the development of information and communication technology (ICT), democracy is brought to another level, it is social media era where people can participate more in politics and other aspect of democratic life.
Presidential election in 2014 gave a different chapter to the democracy in Indonesia. This election is phenomenal because it has dragged people into two big groups: Joko Widodo and Prabowo supporters. Since the President candidates were two, people only had option to choose Joko Widodo or Prabowo. The parties of the candidates tried hard to promote them in mainstream media and social media. The supporters of both candidates were also active to discuss and promote them in social media such as Facebook and Twitter. There were many pieces of information, campaigns, meme had gone viral there and they ignited a never ending debate in many groups. The good news was people talk about politics freely from the warung kopi (coffee stalls) to the level of academic. For the first time, people discussed about politics just like discussing football or celebrities. Everyone could suddenly become a commentator and analyst to the political situation in Indonesia.

3.2. Social media as a new democratic space

Information and communication technology have developed rapidly. With the advent of the internet, technology allows us to interact with people throughout the world. One popular output of the internet has been Social Networking Sites (SNSs) or as they are popularly known: social media. Social network sites (SNSs) or social media are the latest generation of ‘mediated publics’ - environments where people can gather publicly through mediating technology. In some senses, mediated publics are similar to the unmediated publics with which most people are familiar - parks, malls, parking lots, cafes (boyd, 2007). People can use mediated publics same as unmediated publics. People can socialize and interact just like in parks or malls. So, social media might be considered as a new public space in a similar vein as more traditional public spaces. With social media, we can exchange information, photos and build a wide social network. The power and influence of social media can be used for positive and constructive things.

Social media today has become an important part in people’s life as it has shaped and changed the way we interact each others. Social media has generated new habits for its users. People can do almost anything in social media, such as reading news, sharing information, pictures and videos, commenting on others posting. Social media have become a new democratic space for Indonesians. From the Presidential Election 20014 for instance, social media had become important tools for campaign and information dissemination. Academic researchers found that people who consume news media will likely being civically and politically engaged (Journalist’s Resource, 2015). When people consume more news they will be more informed and they can decide their political point of view and participation.

In Indonesia the internet users are about 88 million and mostly they use social media (internetworldstats, 2016). Today, most people will think that social media is a need rather than just a medium. Social media spreads information and ideas exponentially from one user to another. When a story gains popularity and people share it rapidly, it is called to have ‘gone viral’ the right term to describe how an information spread from one to another (Ruskell, 2016). The popularity of social media has been used by certain people to endorse their ideology such as politics, religion, lifestyle, beliefs etc. We can find easily websites, fan pages or personal accounts which express certain thoughts and ideology and try to invite people to join and in the end of the day follow their ideology.

From this research to Facebook users it was found out that most of the informant agree that social media as a new democratic space for its ability to accommodate people’s aspiration and express their thoughts and they have use and participate in forum or discussions. A direct connection to certain public services or government’s social media accounts has made complain or critics heard and responded quickly by the authorities. This shows how people’s power can really make changes as what the purpose of democracy where political, cultural, economy and social differences are recognised as basic human rights (The principle of democracy). But, at the same time they are also concerned to the information circulated because some of them were hoax or provocation and could trigger conflicts.

As mention earlier that Social media can be consider as public space, so it demands the same norms and rules as public space where we have to respect other people. If we go to malls or park, we have to use public facilities wisely as other people also use it. In public places there are several rules such as no smoking in the building, do not litter or step on the grass. Those rules mostly understood by people when they visit public are. Now, how about Social Media? Even though we have personal account and we invite people to be our friends, that does not mean it is private space.
This research captured famous figures in social media and how people react to them. Actually, there are many new ‘celebrities’ in social media who gain thousands of likes and shares. They deliberately use the power of social media to influence people. Jonru and Denny Siregar for instance, two figures who are famous in social media for what they post and their political point of view. Jonru is famous as Prabowo’s participant from last Presidential election. He shared anything related to the candidate. After the Presidential election finished, now he shares controversial posting and hatred to the ruling government and Joko Widodo as individual. In other side, there is Denny Siregar who is Joko Widodo participant. He has given positive information about Joko Widodo from the Presidential election till today. Probably, he tries to balance the information about Joko Widodo. The battle of those two figures are just an example of how freedom of speech and expression in social media emerged. Most participants of this research know Denny Siregar or Jonru from their postings. From the following Facebook postings, we can see how those two figures represent themselves. Jonru tends to post some provocative status related to politics or religion. It was about corruption and religion sentiment, he used Islam to criticize Ahok as Christian, while Denny Siregar tend to post something positive and openly show his support to Joko Widodo. From their postings show how religion and politic can be discussed and generated likes, comments and shares. As it can be seen that each post gained thousands of likes and shares and hundreds of comments. The more controversial a posting is, the more likes and share they get.

Misleading information, hatred and hoax can be circulated easily in social media and no one can really control them. In one side, freedom of speech and expression is part of democratic life and must be nurtured but on the other side it is also a ‘war zone’ of mixed interests.

3.3. You are what you follow

In social media people from different background, ideology and preference get together and interact. As a new public sphere and democratic space, people want to show and express their beliefs and thoughts so they join certain groups, and fanpages according to their interest and follow certain people or websites. From their activities we found out their ways of thinking and preferences. For instance, Joko Widodo supporter would follow his account, read from his news website which tend to expose good side of him, join with groups under the same interest. Just by looking at the activities (like and share) we can conclude someone’s ideology or political preferences.
Because of easy access of the internet, people can create websites and blog quite easily. Those media make people able to write or post anything. We can see many websites contained ‘news’ being promoted or shared in social media. Those media share information, news, video, photos and certain cause. They act as mass media and share information or news just as the main stream mass media. The problem is only few of them are mass media. It means that everyone can act as a journalist and write news-like information and direct public opinion. Mass media has power to influence people and direct public opinion (Biagi, 2010). The real mass media will be controlled by KPI (Indonesia’s Broadcasting Committee) and can be sued for misleading information or defamation. But those mass media-like websites are not mass media and can not be treated as one (H.Subiakto, personal communication, 15 September, 2016). Those non mass media which act as mass media can be dangerous for spreading wrong information. If a user consumes news from the wrong sources, they will be influenced and directed by their way of thinking. If you follow or subscribe website which share hatred or racist then you could be either a hater, or a racist, even both.

Fanaticism become the root of radicalism and racism, we can see many examples for this. The cases of suicide bombing in several places such as in Jakarta, Medan and Solo couple of months ago showed that fanaticism to certain ideology could be dangerous. From the case of Saint Yosep church bombing in Medan, it was found that the bomber was inspired by information about ISIS in the internet (merdeka, 2016). He has no corellation with ISIS network but he was exposed with the information and obsessed to it. It showed that the exposure of information can influence the way we think. In social media there are many fanpages or media-like websites which share many misleading information. From this research showed that most of the informant said they could differentiate between mass media and non mass media websites but when they were asked how to do it, they did not know how to check or make sure if a website is mass media or not, they only see the name of the website. Only few knew because they have journalist or academic background. For common social media users, the non media or media-like websites are dangerous because people can be misled. And if they follow or subscribe those websites they can get wrong information. Most of the informants from this research get information from trusted sources. They prefer choosing the famous mass media such as Kompas, Detikcom, Tempo and some local websites than websites with unfamiliar names.

You are what you follow, that is very relevant to social media today. We can see how people’s interest, politics and religion fanaticism just by looking at what they follow, share or like. Social media as a new public space has now become obvious for its users. Because the characteristics of social media; networking and sharing, then people will try to ask or get together with other users who has same interest and ideology.
The picture above for instance, is about the issue of government’s regulation on cigarette price. It said that the government would increase the price into IDR 50,000. This issue was only hoax but the Facebook user shared it and was misled by the website’s name. In fact, when you click the news website, it is directed to populerkan.com not news.liputan6.com. This news had gone viral a couple of months ago in some websites and we found out also that the headline and the content was totally different. It shows that people can create an issue and make it circulated in social media to get profit because in internet click and share can make money. It does not always understood by the internet users including some of the informants of this research.

3.4. Fanaticism and democracy

The terms fanaticism and fanatic come from the Latin adverb fānāticē (trenziedly, ragingly) and the adjective fānāticus (enthusiastic, ecstatic, furious) (Marimaa, 2011). Webster’s dictionary explains a fanatic as “a person with an extreme and uncritical enthusiasm or zeal, as in religion or politics”. The source of fanaticism is based on mind and then manifested into action (Marimaa, 2011). Fanatics will think what they believe is the ultimate truth and they can not except different beliefs, critics or opinions. Fanaticism endangers democracy where diversities is celebrated. We can see many forms of fanaticism around us related to religion and politics. From last Presidential election there were many people devoted themselves to one of the president’s candidates and they could do crazy things just to show their support.
Eventhough the Presidential election has passed but not all people can accept Joko Widodo as Indonesia’s President. The pictures above showed how hatred was expressed by individual and shared to others or a group few months ago. People made fun of president Joko Widodo and called him crazy when he was honoured with traditional costume in Samosir island, North Sumatra. It was shared by Prabowo’s supporter. As mention before that social media can be a new democratic space but expressing idea or thought should not insult others especially president as a symbol of a country. This form of fanaticism can ignite conflict among users and it can be seen from the comments of each posting and some new postings that tried to defend Joko Widodo or gave a clarification about the traditional outfit and why it was worn only by important people.

Another form of fanaticism in social media is religion fanaticism. There are so many fan pages and websites representing certain religion and promote their ideology. Recently, there is a big movement to push Islamic law as country’s foundation. In social media, everyday we see many postings and sharing related to Islam and the movement of Islamic law. The following pictures show how people can share a provocative news from a non mass media website. The force of Islamic law is always promoted by FPI (Islamic Defend Troops) and supported by Islamic websites. The next picture is also provocation that used Ahok issue as non moslem governor of Jakarta. It says that Ahok is a missionary who wants to eradicate the various faces of Islam.
The participants of this research were also aware of the forms of fanaticism in social media. Mostly they do not like provocative postings and prefer not to read or share them but they do not do anything to prevent them. They agree that fanaticism can endanger the life of democracy because fanaticism will not allow any differences. Based on Wahid foundation research (Kick Andy, 2016) the number of intolerance in Indonesia increased significantly these couple of years. People can be racist or radical because of the exposure of information they get. Radicalism is not related to education, economy and social status but it is related to the information they get. If people are being exposed to provocative information continuously from the wrong sources than they can be influenced and become radical too. This finding is line with theory of dependency about media effects from Ball-Rokeach and DeFleur. This theory argues that in modern society, audience depends on mass media as the source of information and knowledge and also about the orientation to what happened in society. The effect of media in this theory are cognitive, affective and behavioral. Even though social media cannot be categorized as mass media but the users find and promote link to information, news and knowledge from this media. From this research most participants spent more than two hours for social media. They used that two hours mostly to read news and see new postings. With the exposure of information continuously, the effect to the audience could be: strengthen what audience believes (cognitive), create anxiety (affective) and move the society or ignite conflict (behavioral). In the context of fanaticism, when audience is continuously exposed to certain ideology (religion or politics) from wrong sources, they will be misled.

Freedom of speech in democratic countries is appreciated and social media as public space and a new democratic space has same rules as other public places where people must respect other people and differences. As the biggest Moslem country in the world, Indonesia applies
Pancasila (the Five Principles) as the country’s foundation and diversities are respected. The push of a religion law as country’s foundation has denied the history of this country. Democracy as the country’s system is a point of no return therefore every citizen must respect it. So, fanaticism in politics or religion can endanger the life of democracy in Indonesia.

4. Discussion

We believe that fanaticism will not bring Indonesia into a better country. With so many problems we are facing at the moment, it is important to understand how social media works so we will not easily provoked. This research tries to offer some solutions to eliminate fanaticism, radicalism and intolerance in Indonesia, they are:

1. Internet and social media today have become an industry oriented to profit. This is the same as main stream media where mass media is a profit oriented industry (Biagi, 2010). Since profit is the goal, social media will try to make people engaged all the time through what it is called as click bait. Click counts money same as share, like and comment. So, it is wise not simply or easily believe any information you read directly because the fanpage, personal page and website will compete to get click, like and share. It is possible for fanpages or websites to deliberately provoke people to get attention and finally get click.

2. Media literacy is important to be conducted. Many internet users are not aware what is going on in social media and what the impact of what they do is. As public sphere, social media is same as other form of public places where people can see what you do so be careful in sharing private information or choosing information sources because you are what you follow.

3. We have to be critical in consuming information. We have to ask, check and find the balance of the same information.

4. Understanding that everybody is the same and will demand to be treated the same. To be different in faith, beliefs and preferences are something usual. In democratic life, everybody free to express themselves but also respect others.

5. Conclusion

Social media as a new democratic space has offered many possibilities to access information and interaction with other users but at the same time, it can endanger the life of democracy itself. The research results showed that there were two types of fanaticism in social media; politic and religion fanaticisms. Both types promote their ideology through fanpages, personal accounts and websites that circulate in social media. This research used theory of dependency about media effects from Ball-Rokeach and DeFleur to understand how fanaticism can be nurtured by social media and what is the media effect to the audience. Even though social media cannot be categorized as mass media but the users find and promote link to information, news and knowledge from this media. From this research most participants spent more than two hours for social media. They used that two hours mostly to read news and see new postings. With the exposure of information continuously, the effect to the audience could be: strengthen what audience beliefs (cognitive), create anxiety (affective) and move the society or ignite conflict (behavioral). In the context of fanaticism, when audience is continuously exposed to certain ideology (religion or politics) from wrong sources, they will be misled. In conclusion, the many forms of fanaticism in social media can be the shadow for the life of democracy in Indonesia.

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PRFM Radio: dynamism in mainstream media and public engagement

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Abstract

PRFM is a local radio in Bandung area owned by Pikiran Rakyat Group, a respected leading media group in West Java, Indonesia. Despite its long history, PRFM started to use the name and rebrand itself in 2009 using the tagline “Inspiring News and Music”. Within less than a decade, PRFM become one of the leading local radios in Bandung. This paper argues that one of the most important contributing factors to the success of PRFM is in its public engagement strategies and implementation. PRFM compensates the lack of crew, vast area of coverage i.e. Bandung city and Kabupaten Bandung, as well as high operational cost by intensifying its strengths. PRFM emphasizes proximity and hyper-locality aspects in its contents and encourages real conversation with its audience. The personal characteristics of radio are optimized and become best friends with the people of Bandung. It successfully recognizes and optimizes the role of their stakeholders, strategically using social media together with other channel of communications to accommodate their audience’s preferences, thus creating a space for the public to actively congregate. PRFM consciously assumes the role of mediator in times of conflict, advocator in times of hardships and provides assistance in public related issues. In so doing, PRFM is effectively building its brand image as a trustworthy media while at the same time re-strengthening the functions of many organizations both governmental and non-governmental entities in the public spheres.

Keywords: public engagement; public sphere; local radio; PRFM

1. Introduction

PRFM is a local radio part of Pikiran Rakyat group, a respected leading media group in West Java. It airs in 107.5 FM and covers greater Bandung area, as well as in some cities in West Java province such as Padalarang, Cianjur, Bogor, Sumedang, Jatinangor, Garut, Tasikmalaya and Ciamis and was originally named Parahyangan Radio and then changed into Mustika Parahyangan in 1981. In order to win the radio industry competition in Bandung, on 8 November 2009, Mustika Parahyangan Radio started to rebrand itself as a news radio and assume the name PR FM. Using the tagline “Andalah Reporter Kami” (You are Our Reporter), PRFM seriously developed its program around the idea of news radio and utilize the concept of citizen journalism as the backbone of their journalism activities. Data and information gathered from the citizen journalists are then featured in various programs such as Citizen Report, Citizen Opinion, Expert Voice, Comprehensive News, Celebrity on Channel, Patroli 86, Sport News, Weather Info, Traffic Report, Rupiah Market and News Flash. PRFM also has weekly programs such as Ridwan Kamil ngaBANDUNGAN, Bincang Malam (Evening Talk), Gebyar Marketing (Marketing Events), Tanya Dokter (Ask the Doctor), Muda Bandung (Bandung Youth), Ngaguar Waris, Sampurasun PKK (Halo PKK), Inspirasi Rohani (Spiritual Inspiration), Inspirasi Pagi (Morning Inspiration) and Kisah Persib (Persib Story). As a result, in less than a decade, PRFM become one of the leading local radios in Bandung.

In the age of the ever-changing media and technology convergence, one of the challenges faced by mainstream media is a highly competitive media market and share. Thus, to become a market leader each media needs to turn to its competitive advantage, create and establish value unique to its
stakeholders. Such matter is also relevant to PRFM not in spite of the fact that PRFM already has the reputation as one of the leading local radios in Bandung, but because of it. In this regard, the objective of this paper is to examine factors contributing to the success of PRFM, describe its engagement strategies as well as to identify the roles it assume in its relationship with its stakeholders.

2. Method

This is a qualitative study that is designed to seek a deeper understanding on the phenomenon in order to explain the structure, systems and pattern available that is ingrained in the phenomenon and its participants. According to Robert E. Stake (Denzin & Lincoln, 1994), a case study provides the tools to better understand a unique phenomenon with special characteristics. Furthermore, a case study is able to provides insights and enrich understanding in examining the strength and weaknesses of PRFM as a local radio, describing PRFM’s engagement strategies, identifying the roles that PRFM assumes in its relationship with its stakeholders that contributes to the success of PRFM. Primary data are gathered through structured interview and observation, while secondary data are collected from literary review and document study, as well as digital interaction tracking and documentation.

3. Result and discussion

PRFM: background, strengths and weaknesses

Since 8 November 2009, PRFM has seriously developed and incorporate the concept of citizen journalism. It was the current Director of PRFM, Mr. Wan Abbas who decided to change PRFM previous music and entertainment format into a news channel. This is not surprising considering Mr. Abbas’ background as former journalist and had the experience as an advertising manager of Pikiran Rakyat newspaper. Using citizen journalism concept, PRFM has unlimited resources for newsworthy information and at the same time help PRFM to expand its network and building a meaningful relationship with its audience. According to the data published on PRFMnews website (PRFM online platforms), the characteristics of its audience are as follows:

<table>
<thead>
<tr>
<th>SEX</th>
<th>Male</th>
<th>Female</th>
<th>ACCORDING to Mgmt Est.</th>
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</thead>
<tbody>
<tr>
<td>SEX</td>
<td>65%</td>
<td>35%</td>
<td></td>
</tr>
<tr>
<td>AGE</td>
<td>0-14</td>
<td>15-20</td>
<td>20-29</td>
</tr>
<tr>
<td></td>
<td>0%</td>
<td>5%</td>
<td>10%</td>
</tr>
<tr>
<td>SES ( in thousand )</td>
<td>&lt;&lt; 500</td>
<td>500 -700</td>
<td>700 -1000</td>
</tr>
<tr>
<td></td>
<td>0%</td>
<td>25%</td>
<td>25%</td>
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<td></td>
<td>1500 -2000</td>
<td>2000-3000</td>
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<td></td>
<td>0%</td>
<td>30%</td>
<td>0%</td>
</tr>
<tr>
<td>BROADCASTING FORMAT</td>
<td>News</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MUSIC FORMAT</td>
<td>IND POP</td>
<td>WESTERN</td>
<td>DANGDUT</td>
</tr>
<tr>
<td></td>
<td>30%</td>
<td>70%</td>
<td>0%</td>
</tr>
<tr>
<td>MATERIAL</td>
<td>LOCAL</td>
<td>INTERNATIONAL</td>
<td>0%</td>
</tr>
<tr>
<td></td>
<td>100%</td>
<td>0%</td>
<td></td>
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<tr>
<td>SOURCE OF MATERIAL</td>
<td>IN HOUSE</td>
<td>ACUSSION</td>
<td>COLLABORATION</td>
</tr>
<tr>
<td></td>
<td>90%</td>
<td>0%</td>
<td>10%</td>
</tr>
<tr>
<td>BROADCASTING TIME</td>
<td>WORKDAY</td>
<td>WEEKDAY</td>
<td></td>
</tr>
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<td></td>
<td>05.00-24.00</td>
<td>05.00-24.00</td>
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</table>

Source: (PRFMnews, 2016)
Referring to the characteristic of its audience, we can infer the potential that PRFM can benefit from. However, it is worth noting that the decision to change music and entertainment format to the news format is also driven by the spirit of journalism and empowerment. PRFM, according to Tia Santika, deputy editor in chief PRFM, decided to put citizen journalism into practice because PRFM wants to take active part in driving the social change and lead to the betterment of the quality of life of its audience as well as the region that it covers. The audience who consciously decided to take part and be citizen journalists, proactively supplying information to PRFM are people who share the same spirit. Thus, it is in line with PRFM vision to become the sphere upon which its audience can express and actualize their concerns and interests of their social surroundings.

However, in running their daily activities, PRFM also faces some serious challenges to manifest its ideals and goals. In general, the challenges can be divided in two themes: technical challenges as well as organizational challenges, in terms of technical challenges, problems are ranging from the asynchronous audio input when having a live telephone conversation with expert sources or with their citizen journalist/ in house journalist reporting from the field and/or technical noise in the feedback that needs to instantaneously solved. Such technical challenges present a specific technical requirement to its editors: they must possess technical understanding of all audio equipment in the studio due to the fact that PRFM does not have a technical operator. Another example of technical challenge is when a news source suddenly unreachable at the agreed on-air time that forces PRFM to improvise while sorting out the technicalities.

On organizational context, problems are present in many aspects and levels. In human resources aspect, PRFM is still in the process of transformation from a female-focused music and entertainment radio into a news radio. Many staffs were not comfortable with the change due to its unfamiliarity. Such drastic change obviously demands a change of mindset and work culture. Thus, during the transformation, the staff turnover rate was high. Taking Pikiran Rakyat advice into account, PRFM currently is supported by new generation of staffs. The newly recruited staffs must then participate in an intensive weekly journalism training that is in line with PRFM positioning at that time, "Inspiring news and music."

The fact that PRFM covers a vast area i.e. Bandung city and Kabupaten Bandung and also relayed its program to various cities in West Java province, also presented PRFM with a challenge to bring and provide information relevant to its audience in the area. PRFM compensates the lack of crew and the vast area of coverage as well as high operational cost by optimizing the role of its audience in becoming their citizen journalists. This is why, in terms of content, PRFM relies 80% of its information and news content from its audience. PRFM gathers massive amount of information using various communication channels such as SMS, social media (Facebook, Twitter), and telephone line. In average, PRFM receive and respond thousands of SMS and their telephone lines are always busy, particularly at rush hours. Such practices then allow PRFM to have a competitive advantage over promptness. It is worth noting that PRFM has the policy that each and every information coming in to the newsroom has to be responded. Thus, responding and following up information from the audience is quite a big task that PRFM has to face in their daily activities.

According to PRFM, the involvement of PRFM audience in terms of content, gives way to build and strengthen its audience loyalty. Further, such practice also helps establish the image of PRFM as a media that contributes positively in a civil society: connecting the government, the NGOs and the people. In this regard, PRFM is assuming the role of intermediaries in the civil society, becoming the embodiment of the concept of public sphere. According to Neidhardt, public sphere appears as an open forum for communication for those who express ideas and those who want to hear what others have to say. It is a dynamic process, and started from the gathering of issues and opinions, processing in the public space that help forward the public opinion that leads to actions and changes in the society. Further, Gerhards and Neidhardt (Gerhards & Schafer, 2009) argue that in order a public sphere to manifest, we need to examine 3 aspects: (1) elaboration of the organizational structure; (2) openness; and (3) societal impact.

Involving audience is a typical practice in any broadcasting radio. Traditional radio audience or listeners have been actively participating in various ways such as requesting certain music, or sending an on air greetings (kirim salam) to their friends and relatives. Since the early 90s, some radio stations in Indonesia began to invite their listeners to speak up about public issues in talk show program. There are several stations that successfully attracted listeners in such program e.g.

In order to invite the active participatory or engagement of the listeners, a conducive atmosphere needs to be created. Jenkins (2006) states some prerequisite conditions to build and maintain a participatory, i.e (1) relatively low barriers for artistic expression, (2) strong support for creating and expressing opinions as well as enabling the sharing of user’s creations, (3) some type of informal mentorship where the experts can model appropriate content and behavior and pass this knowledge on to the novices, (4) users believe that their contributions and opinions are valued, (5) users feel some degree of social connection with the rest of the community of listeners (or at the very least care what other people think about what they have created). There must be an atmosphere of equality and believe that their input will be respected and valued.

In terms of organizational structure, PRFM receives information ranging from traffic information (approx. 60% of total daily information), missing person announcement, reporting social offenses or law violations, even simple information regarding administration procedures. The proximity and locality aspect is central in the overall information exchange. The information gathered and reported by their audience/citizen journalists is then expanded into a comprehensive, accurate and balanced news radio by PRFM team of editors and announcers. In the process, the news editors assume the role of gatekeepers; categorizing which information should be responded off air, on-air and/or online. Editors must respond to all information received, follow it up and further the information to relevant and competent news sources. By so doing, PRFM has encouraged real and meaningful conversations in their programs that hopefully benefit the audience it serves.

**PRFM engagement strategies**

According to the Indonesian 2002 Broadcasting Act (Undang-Undang No. 32 Tahun 2002 Tentang Penyiaran) explicitly states that all broadcasting media must be local and/or networked media. The main idea of this act is to share economic potentials equally, reducing Jakarta or Java-centricness, supporting culture diversity and indigenous knowledge. The idea is in line with the provincial otonomy spirit upoh which local broadcasting media, including radio, must play an active role in terms of building mental and cultural identity. To manifest the role, local radio must take part in the dynamism in the community it serves. It must provide equal opportunity to various groups to express, articulate and being listened to in their respective program and content.

Ideally, local media, including broadcasting radio, has important economical, social, political and cultural role and functions to the society it serves. As an economy entity, a broadcasting media can contribute postively to local economy. As a social and cultural entity, a broadcasting radio must be able to contribute to the development of local values and potentials that is reflected in its content.as a social political entity, a local broadcasting radio provides entertainment, information and serve as a democratic channel. Through its programs, broadcasting radio should be able to connect various community groups in the society and become the information and communication mediating entity. For example, collaborate with the government to socialize their programs, identify and voice grassroot interests and concerns and serve as the agent of control as the manifestation of a civil society. Such examples are the manifestation of local radio function in terms of promoting development and the betterment of the society it serves. In this regard, PRFM has take and active role and function in bridging information and communication.

In terms of media busines, the concept is illustrated as a triangle. Two senior journalists from the United States of America, Bill Kovach and Tom Rosenstiel (2009) states that the triangle is actually a representation of trust. Firs side of the triangle represents the audience, second is the advertisers and the third side represents the citizens. Unlike print media or paid television business, the viewers, listeners or readers are not customers. Most media, including television, radio or even an online media, provide news for free. People are not paying to watch television, reading or surfing on the internet or listening to the radio. Even in a print busines, most readers only pay a fraction of the production cost. The print media business give a subsidy to its readers.

Such public trust, thus, ‘lent’ to the media business to attract advertisers, in this regard, advertisers are actually the customers. Such relationship, therefore, should not interfere or even tarnish, the unique relationship between the media with its readers, viewers and listeners. This is the biggest challenge that any media management are too familiar with, including the local broadcasting media management: to create a broadcasting program that sells to its customers/advertisers without tarnishing the public trust.
On operational level, a broadcasting radio creates a unique self identity by defining their audience segmentation and its broadcasting format. Some radio also utilize the positioning strategy as an effort to differentiate and separate themselves from the competitors. Simply put, an audience segmentation is a specific targeted/intended audience. The segment is build upon three main criteria known to the mass media business, i.e. 1) Demography: audience groupings based on age, sex, education and socio-economic status; 2) Psychography: audience groupings based on their psychological condition such as interests, hobby or lifestyle; 3) Geography: audience groupings based on their location or area coverage. A broadcasting format is the overall radio image. This image is a combination of all broadcasting elements such as music, information, communication style, sounds, etc. Broadcasting image can be materialized using various approach such as: 1) music genre (pop, dangdut, jazz, etc.); 2) journalism approach (information or news radio); 3) communication pattern (relax, serious, humour); 4) culture or ethic radio; 5) religion; 6) lifestyle. Positioning is the image created from the combination of the selected format and segment. The term positioning is first coined by Al Ries and Jack Trout in their classic book published in early 1908s, *Positioning: The Battle for Your Mind*. According to Ries and Trout, positioning is the perception of brand in their consumers’ mind. Positioning is not always manifested as a product, but also related to people. Hermawan Kertajaya defines positioning as a strategy to “lead your customer credibly.” Positioning is not only about persuading and creating image in the mind of their consumers; it is also about customers’ trust based on credibility.

In a broadcasting radio, the effort to accomplish their positioning in the mind of the listeners are built through the overall look presented on air and off. On air, positioning is manifested in the speech style and language of the announcer, station call or jingle, advertisement, choice of songs, etc. Off air, positioning is manifested in terms of company profile content and design, crew uniform/fashion style, studio design, work space, Outdoor Broadcasting Van (OB Van), and the overall performance of radio that can be perceived by others to reinforce the intended positioning.

From self identity perspective, Radio PRFM utilizes the journalism broadcasting format and focusing the concept of citizen journalism, which in turn encourage listeners to take an active part, not only listening and consume information broadcasted by PRFM. To support it, PRFM initiate group interest such as creating a PRFM netizen group. It is a group based on PRFM online media, facilitated by various social media such as Facebook and Twitter, that allow the listeners to share and exchange information. Most netizes then share and exchange the latest information about Bandung or unique information in the form of text and pictures related to public concerns such as the wear and tear of public facilities that need to be replaced/ixed, or other factual phenomenon in Bandung and greater area.

**PRFM: to Inform, to Mediate and to Advocate**

Radio with journalism program format typically assumes the role as information provider, mediator and advocate. The role as information provider is apparent in their content that focuses on variety of information that is in line with its intended positioning format. Themes of information disseminated are variety information of the latest event, or information in various issues such as politics, law, environment, etc. Types of interaction through which information is disseminated can took form in one way information (announced by the announcer) or two ways (dialogue between announcer and listeners). Dialogue can be facilitated by various information and communication channels such as telephone, social media, instant messaging (Line, WhatsApp, BBM, etc.).

The role of mediator is manifested when a broadcasting radio connect the party in need of information with other party who can provide such information. For example, when a listener asking for information regarding certain public service, radio management then directly able to connect the listener to public officials or institution in charge of the matter. Questions from the listeners regarding public information are usually caused by they are uniformed and unaware of who to ask or where to get the information from. Some of their motives are: 1) trust that a credible local radio will help them to find the answers they are looking for; 2) previous negative experience in benefiting from public services available thus turn their questions to a credible local radio instead, and 3) to get more exposure. Mediation usually related to the interest of the public, however, it is noteworthy that some personal matters can also be mediated should the media see it fit (usually because of humanity consideration). For example, a media may not mediate matters such as family inheritance dispute, but choose to mediate a medical patient from poor family to get better healthcare. Simply put, mediation took place when a broadcasting radio linked two parties to start a meaningful communication.
Practicing the role of mediator does not necessarily mean that a broadcasting radio is also practicing the role of an advocate due to the fact that the scope of an advocate is larger in terms of breadth and depth thus require an advance and comprehensive approach. The pivotal difference between mainstream media journalism with advocacy journalism is not only that advocacy journalism require a journalist to choose certain position in its reports (taking sides), but it is about defining what should be address in reporting an event or facts. Deciding what actually constitutes news and how it should be reported (Charles, 2013). According to Morris Janowitz in Waisbord (2009), advocacy journalism assigns journalists the role of active interpreters and participants who “speak on behalf” of certain groups, typically those groups who are denied “powerful spokesmen” in the media. Advocacy journalism requires journalists to interpret events or facts and voicing the otherwise marginalized ideas/community by dominant and powerful parties through media. In short, advocacy journalism must stand on the side of those who are marginalized and muted.

The concept of advocacy journalism is often combined with the concept of civic journalism. Waisbord (2009) argues that civic advocacy journalism is associated with the recent professionalization of media tactics of social movements and interest groups. The combination of both thus resulted in journalism activities with the purpose to increase public awareness through public debates, to influence public opinion and opinion leaders in the society to give more attention on certain issue related to public interests.

Not all broadcasting radios utilizing journalism approach as their format are able to play all three roles simultaneously. Most radio only choose to: 1) inform the public; 2) inform the public and become a mediator; 3) inform the public, become a mediator and utilizing advocacy journalism. The third model is usually able to practice all three roles and functions. This is due to the fact that advocacy journalism is based on informing and mediating functions. Advocacy serves the purpose to create a better macro condition. Advocacy will not stopped even though mediation has been done and help many. It will only stopped when the macro condition has changed to the better.

In regard to PRFM, the radio is actually practice the third model. In its daily practice, most of the time PRFM highlight the issue of public services or other topics that is in the interest of the public and has major significance to the public it serves. Issues related to the interests of the public are: public and social facilities such as public road and traffic jam, medical services, education and other public services. PRFM also dedicate some air time for political, law, sports or other related theme that is relevant with their public. However, as our interview and observation suggests, public services themes are timeless and attract public enthusiasm.

A well-recognized pressure group: PRFM’s strategies

The decision to utilize a journalism broadcasting format has its own consequences. PRFM has to have strategies in terms of broadcasting aspect and other related aspects. Journalism broadcasting format is a broadcasting format that is expensive, higher operational costs, require more staffs to seek and process information. If the music format sufficiently executed by one person in the studio, on contrary, PRFM requires more than one person to oversee each program. There are about three editors and one announcer on duty in each program and supported by one or two reporters assigned to the field.

Other consequences arise due to the citizen journalism positioning that requires PRFM to build a social force and become a pressure group that is respected in the community, the government of Bandung city, the government of greater Bandung and West java province. The ability to become a respected group pressure comes from PRFM’s years of experience in carrying out journalism activities, practicing the function of public moderation and assumes the position as the watchdog of the current local government. In this regard, PRFM role as a watch dog actually is the basic function of a media, which should be linked to the context of the times.

In the days before the Internet era, the control functions implemented by the media are significant in a civil society because the public does not have direct access to monitor the activity of the government. Now, advances in information technology and communication make the government to be more transparent and accountable to the public, therefore it is mandatory for the government to report all activities and the use of the state budget to the public. For example, the electronic auction process or an electronic procurement, or new student enrollment in public schools announced in real time is a form of government responsibility on the use of state money. Such condition, if not addressed properly, can narrow the role of moderation of the mass media because the audience has been able to deal
with the government directly. For this reason the mass media such as PRFM must always be able to adapt to developments.

To date, the moderation function run by PRFM is considered as a success. PRFM still is one of the few radios in Indonesia which survive well with the journalism format positioning. Besides PRFM, the first radio and remain successful in running this concept is Radio Suara Surabaya FM. PRFM does a horizontal moderation (among the public), vertically from top to bottom (from the government to the public), as well as bottom-up (from the public or the public to the government). Horizontally, PRFM moderate the desires and public concern to share information. Issues that the public interested in are always consistent from time to time: humanity matters, unique event/facts that especially have impact on people's lives. Public participatory rate is actually quite vibrant. For example, the current PRFM netizens group on Facebook has more than 14,000 active members and they contribute information and updates to the group. In addition to the horizontal, to date, the public still need some degree of help to be moderated and connected to the city administration. Although the mayor of Bandung is a person who has always been active in social media and is open to be contacted at any time by the citizens of Bandung through various channels including social media channels, it does not mean citizens can get what they need smoothly. The era of technology and information creates a wealth of information that is often chaotic. This condition causes the function of moderation, to select and process critical information is still needed. Thus PRFM’s decision to play the moderation function still holds a special place in the dynamics of the people of Bandung.

4. Conclusion

PRFM is one of the leading local radios in Bandung and is part of the respected Pikiran Rakyat media group. Finding shows that one of the most important contributing factors to the success of PRFM is in its positioning and its public engagement strategies and implementation. PRFM compensates the lack of crew, vast area of coverage i.e. Bandung city and Kabupaten Bandung, as well as high operational cost by intensifying its strengths. PRFM emphasizes proximity and hyper-locality aspects in its contents and encourages real conversation with its listeners. The personal characteristics of radio are optimized, strengthening the role of their stakeholders, strategically using social media together with other channel of communications to adjust to the dynamics of the society as well as to accommodate their listeners’ preferences. PRFM consciously to not only assume the role of information provider, but it also actively assumes the role of mediator and advocate to encourage the betterment of the living conditions of the people of Bandung and its neighboring areas. Thus, PRFM has created a space for the public to actively congregate and exchange meaningful interaction. In order to encourage such a conducive atmosphere, PRFM needs to actively maintain the prerequisite conditions to further engage the public. In so doing, PRFM is effectively build its brand image as a trustworthy media while at the same time re-strengthening the functions of many organizations both governmental and non-governmental entities in civil society.
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Abstract

The modernist notion of the self as unitary, stable, and transparent has come under criticism by postmodernist who proclaim that each person is fragmented and continuously changing in both large and small ways. (Powell, 1996). Individuals are always in the process of constructing and reconstructing themselves. (Hall, 1996). Each of us has multiple selves, all of which are shaped by complex conditions of our lives. Ethnic identities are not pure or static. The globalization of economics, politics, and human affairs has made individuals more ontologically insecure and existentially uncertain. One main response to such insecurity is to seek reaffirmation of one's self identity. (Kinnvall, 2004). This research analyses how individual expatriate perceived Self and negotiate his/her identity in the interaction process with local or fellow expatriates during their stay in Indonesia. Data are gathered by conducting indepth interview with a number of active expatriates, focusing on the ways how each of them perceived Self and negotiate his/her identity in the new circumstances and/or by sharing social space with other heritages to reduce insecurity and existential anxiety.

Keywords: globalization, nationalism, perceived self, identity negotiation, insecurity

1. Introduction

Increasingly in the twentieth century, the modernist notion of the self as unitary, stable, and transparent has come under criticism (Powel, 1996). Postmodernist thinkers reject the modernist idea of a stable, coherent, autonomous self. Instead, postmodernists proclaim that each person is fragmented and continuously changing in both large and small ways. Each of us has multiple selves, all of which are shaped – though not wholly determined – by complex conditions of our lives (Wood, 2004). Subjects are always in the process of constructing and reconstructing themselves (Hall, 1996).

Subjectivity of self-security always involves a stranger-other, because the self is not a static object but is part of a larger process of identity construction. This larger process is ultimately intersubjective, implying that internalized self-notions can never be separated from self/other representations and are always responsive to new interpersonal relationships (Ogilvie & Ashmore, 1991, p. 286). This raises two questions: (1) What happens to notions of self, other, and identity in this process? (2) Why is it that certain collective responses, such as nationalism and citizenship, are more likely than others?
New cultural practices, especially to do with the family and religion, skin color, identities, place of origin or cultural community continue to shape the personal lives and relationships. Ethnic identity, like gender and sexuality, has become politicized and for some people has become a primary focus of their politics (Young, 1990). There is an ethnic assertiveness, arising out of the feeling of not being respected or of lacking access to public space, consisting of counter-posing ‘positive’ images against traditional or dominant stereotypes. It is a politics of projecting identities to challenge existing power relations; of seeking not just toleration for ethnic difference but also public acknowledgement, resources and representation. Moreover, these identities are of different sorts and not stable.

Ethnic identities are not ‘pure’ or static. Rather, they change in new circumstances or by sharing social space with other heritages and influences. Emmanuel Levinas, as cited from Bergo (2007), argued that the encounter with the other person is provocatively called a “failure of communication”. Reconstructed from within the face-to-face experience, a self feels itself answerable, spontaneously, to another. Yet that self, that “me,” is not answerable in the sense of being called to identify itself, converse, or even listen to the other. This is failed communication only in the sense that it is not concerned primarily with setting out the groundwork for a philosophy of dialogue or communication. (Bergo, 2007, p.113).

Thomlinson (1999), as cited from Liu et al. (2014), argued that ‘Globalization lies at the heart of modern culture; cultural practices lie at the heart of globalization’. This quote raises questions about the challenges that we face living in a global village. Thus, this research will focus on the analysis of the challenges individual, particularly expats (diaspora), face while living in a global village.

2. Theoretical Perspective

2.1. The Self in appearance and actions

Sensuous vulnerability, according to Levinas, is a property of our being creatures with skins, with flesh. Sceptically Levinas’s argument bring about questions of the kind: Is that really what happens when “I” am face to face with another person? These questions are legitimate, because the gap in time between the actual event of the encounter and its being re-experienced for the sake of philosophical insight is never wholly bridgeable. It is a reflective approach on the division between subjective experience and objective experience. In this, phenomenology’s work is not so dissimilar from psychoanalysis, which itself attempts to approach consciousness as multilayered and constituted of sedimented, modified memories. However, Levinas focused on and unfolded the complexities within the face-to-face “moment.”

Bergo (2007) argued that communication, if understood as more than the exchange of signals or information, comes into existence for reasons often clearly more complex that the desire for communication, i.e. whether or not on the side of the one who desired to initiate communication. These are all ingredients in that moment of failed communication as what described by Levinas: “Communication is none other than the unchosen and unwilled event by which a self’s enclosure in self is momentarily broken and its self-directed movement is temporarily halted.” Levinas’s philosophy of communication is a prolonged reflection on what an “I” receives, of its selfhood, from an other human being-election, if you will, but election as a call to answer for itself, not to converse. (Bergo, 2007, p.114).

2.2. Ontological security

Ontological security is a stable mental state derived from a sense of continuity about the events in one’s life. Giddens (1991) refers to ontological security as a sense of order and continuity regarding an individual’s experiences. In his contemporary awareness of changes in society, Giddens’ view indicates that we are in a period of late modernity, in which tradition is declining and identities are fluid. Giddens says that in the post-traditional order, self-identity is reflexive. It is not a quality of a moment, but an account of a person’s life.

"Ontological security" and "existential anxiety” are essential ingredients in Giddens'

2.3. Revisiting Culture & identity

People have undoubtedly always been more mobile and identities less fixed than the static approach of classical anthropology would suggest. As human beings, we are all cultured. In Clifford Geertz's words, "Culture is not just an ornament of human existence but an essential condition for it. There is no such thing as a human nature independent of culture."

Identity is a core issue for most people. It is about who we are. The interpretive perspective of identity, as posit by Martin and Nakayama (2007), is more dynamic and recognize the important role of interaction with others as a factor in the development of the self. One must be a member of a community before consciousness of self is set in, and so the self is always in flux. Identity, as argued by Kinnvall (2004), is considered as an anxiety-controlling mechanism reinforcing a sense of trust, predictability, and control in reaction to disruptive change by reestablishing a previous identity or formulating a new one.

Factors that marked cultural identities, among other, are race, ethnicity, gender; however, the real locus of these factors is the notion of difference. The question of difference begins as we hear the ideas about 'us' and 'them', in-groups and out-groups, which define ourselves in relation to others, or the other. This notion will raise debate about: do we choose our identity, or is it beyond our control? As Simon (2008) questioned whether identity is a social construction or part of psychodynamic process or a complex amalgam of both.

Ting-Toomey (2009, p. 492) defined identity as the cultural societal, relational, and individual images of self-conception, and this composite identity has group membership, interpersonal, and individual self-reflective implication. Ting-Toomey conceptualized an individual’s identity as comprised of both social identity and personal identity dimensions on the psychological level. Social identities can include cultural or ethical membership identity, gender identity, sexual orientation identity, social class identity, or social role identity, to name a few. Personal identities, on the other hand, can include any unique attributes that we associate with our individuated self in comparison with those of others.

Through interactions with others, people learn how to view themselves and the world (Mead, 1934; Schlenker, 1980). Thus, identity negotiation refers to the processes through which people reach agreements regarding "who is who" in their relationships; the questions of Who am I? And Who are you? The struggle to answer both questions is profoundly influenced by our cultural socialization, family socialization, and acculturation and identity change processes (Ting-Toomey, 2005).

Kinvall (2004) argued that globalization challenges simple definition of who we are and where we come from. The globalization of economics and politics is, for many, being felt as time and space are being compressed and events, real or imagined, are becoming increasingly localized. It is a world of devoid of certainty, where many people feel intensified levels of insecurity when the life they once led is being contested and changed at the same time.

One of the extraordinary realities of living in the globalized world is that we all have multiple identities. Some of these identities take up only a small part of our lives, such as the associations we belong to. Others are part of our core identity, such as our family identity. Sometimes our different identities come in conflict with one another, and then we have role conflicts. Once we have moved past our own core identity in family and community, most of us let our national identity absorb the residuals of our sense of self. (Boulding, 1990, p.64)

3. Method

The research incorporated interviews with four informants consisting of three expatriates
working in Jakarta area and one international students. In the beginning this research is aimed to focus only to the expatriates, however, I found it also interesting to explore further on the young international students, from a reputable university in Jakarta, whose parents are expatriates and diplomat. They are a Korean, an Australian born Chinese, a Canadian, and an American born Indian. Purposely chosen, my informants are those who have been living in Indonesia for more than 3 years, whose jobs require them to also travel a lot globally. Their names are kept as anonymous. Data from interviews are applied to analyze the challenges the diaspora faced regarding their identities; and to know what processes rather than essences are involved in present experiences of cultural identity.

4. Result and discussion

Emerging from the data, from the very beginning of the interviews, I found that most of my informants spoke very freely about how they felt when asked about their perceived original identities and the challenges they faced, i.e. how they feel when perceived as otherwise. For example, my female informant M, aged 38, currently works in a multinational consulting company, when being asked about her feelings when her “Australianess” is being questioned because she looks very Chinese according to the counterpart she met, answered:

“It’s quite annoying when people questioned about my identity. They do not believe that I am Australian. It was even worse when I visited China where people looked at me skeptically when I said I am an Australian. The case gets worsened because I look Chinese yet I do not speak Chinese, plus I was born in Indonesia. I find it hard for me to explain or I should say I give up explaining my identity to people.”

My other informant is L, a male Korean Executive, aged 58, who has been living in Jakarta for more than 20 years. He said that he feels more Indonesian than Korean. L happily identifies himself as “Korenesia” to say that he has a mixed self-identity between Korean and Indonesian. Very often when in Korea or in Jakarta he speaks Bahasa Indonesia to his fellow Koreans. He gave example that when in Korea, he was in a lift, he politely said: “Tolong lantai...” asking other people to push the button in the lift directing to the intended floor. Or in other occasion he often times mixed up his language use between Korean and Bahasa Indonesia. However, apart from feeling as being “Korenesia” L strongly admit that he is still a Korean, though.

The same case is faced by my other informant, HS, a Korean girl aged 22, an international student of a reputable private university in Jakarta. She has been living in Jakarta for about 18 years. Her parents are Korean, and she goes to Korean School in Jakarta up to her high school. Korean language is her mother tongue. When being asked about her identity, she said that she feels more Indonesian than Korean. She does not even enroll in international class in that university, but she admits herself in regular class instead, which use Bahasa Indonesia as language of delivery. When in Korea, she often accidentally speaks daily Bahasa Indonesia to fellow Korean, for example she said: “Minta tambah Kimchi” to the Korean waiter, when she wanted to have more Kimchi a specific Korean food. She admitted that she feels more Indonesian than Korean. Although from her look and the way she speaks Bahasa Indonesia, it is obvious that she is a Korean.

Another result from the interview shows otherwise from C, my female Canadian informant, aged 33 years, works as a consultant in a reputable multinational company. Born in Canada, by nationality she is a Canadian, her mother is a Singaporean Chinese and her father is a Canadian born Chinese Indonesian. C, who does not speak Bahasa Indonesia, said that she feels more Canadian than Indonesian or Singaporean, yet her look is very Chinese and her English sounds very “Singlish” (a Singaporean English) as she learned it from her mother. However, she said that it is always hard to convince other people that she is not an Indonesian nor Singaporean nor Chinese. The feeling described by C shows that it is quite a struggling effort for her to describe her identity to others; while in many occasions she compromised what other people might think about her origin identity.
My last informant is LN, female, aged 20, an international student, has been studying in Jakarta ever since her high school (in Gandhi Memorial School Jakarta). Her father is an Indian born American, working as a diplomat stationed in Jakarta. By nationality she is American. She is quite a multilingual person. She speaks Bahasa Indonesia reasonably fluent with her peers, unavoidably, of course, with Indian accents. She speaks English with her Dad and she speaks English and a little bit Hindi with her mother. Especially when she wants to talk privately with her mom she uses Hindi language. She also mentioned that both of her grandparents are still in India. When asked about her identity, she said: “I know I am Asian and Indian yet also American. My mom always wears saris and whenever I go out with her to the shops or in public; I know I, I should say we look different because of my mom clothes and culture.”.

Moreover, LN added that, especially during her stay in Jakarta, people often times think that she is Indonesian Indian, particularly she knows that there are a lot of Indonesian Indian communities living in a particular area in Jakarta such as Pasar Baru or Sunter in North Jakarta. She finds sometimes it is difficult to answer when people questioned about her identity, or when people doubt it about her “Americanness” because of her look. Things get worse when her grandparents keep on reminding her that she is an Indian and should proud to be Indian, while insisting her to speak even in simple Hindi (one of the official languages of the Union of India) to them. This illustrates that in the certain period of time there has also emerged an ‘Asian’ identity based on a hybrid Asianness, rather than a regional, national, caste or religious identity derived from one’s parents, and sometimes directly influenced by or modelled on forms of ‘ancestors’.

Both social identity and personal identity dimensions influence our everyday behaviors in a generalized and particularized manner. The answer from M and my other informants shows that they might be considered as a profound sense of a loss of territorial roots, of an erosion of the cultural distinctiveness of place. However, they do not need to seek self-verifying evaluations from others. Individuals are said to be more likely to think of themselves as members of social groups under conditions in which that group membership maximizes the similarities between oneself and other group members at the same time as it increases the dissimilarities with other groups (Turner et al, 1987).

The feelings described by all of my informants are evidence of the destabilizing effects of the global-local nexus. Self-identity consists of the development of a consistent feeling of biographical continuity where individual is able to sustain a narrative about the self and answer questions about doing, acting, and being. However, maintaining such a narrative is not easy. This is frequently mixed with an acute anxiety about their new circumstances and strong feelings of homelessness. Thus, the findings of this research are clustered into two main headings, which are interwoven with or complementary to each other as follows:

a) Individual Ontological Security
Individual ontological security is maintained when home can provide a site of constancy in the social and material environment. This site of constancy, in this sense, constitutes a spatial context in which daily routines of individual existence are performed. It is a domain where people feel most in control of their lives because they feel free from the social pressure that is part of the contemporary world.

b) Home as secured base of identity construction
Home, in other words, is a secure base on which identities are constructed. In relation to this, Giddens’ notions of ontological security and existential anxiety are fruitful for understanding the global-local nexus as psychologized discourses of domination and resistance. These global changes have meant that an increasing number of people now lack the protective cocoon of relational ties that shielded community members and groups in the past (Giddens, 1990).
5. Conclusion

In terms of speed, globalization involves a compression of time and space never previously experienced; in terms of cognition, there is an increased perception of the globe as a smaller place—that events elsewhere have consequences for our everyday political, social, and economic lives, affecting individuals’ sense of being. It is this dispersed of time and space that affects daily life; the search for constant time- and space-bound identities has become a way to cope with the effects of modern life. Some of the less desirable consequences are manifest in increasing rootlessness and loss of stability as people experience the effects of capitalist development, media overflow, and other similar transformative forces. Hence, it is difficult to ignore how concerns about the economic, cultural, and social threats posed by people to make way to search for ontological security of their identity.

Nationalism or citizenship, or individual’s look, as identity signifiers, are likely to increase ontological security while minimizing existential anxiety. This is aligned with Mathew’s argument that:

*If you believe that you can choose aspects of your life and culture from all the world, then where is your home? because we live through taken-for-granted social practices (as signified by the concept of habitus, referring to the processes through which self and social world ever shape one another.* (Mathews, 2000).

The fact that individuals search for one stable identity does not mean, however, that such identities exist. Rather, we need to understand identity not as a fixed, natural state of being, but as a process of becoming. As argued by Hall (1992), "If we feel that we have a unified identity from birth to death, it is only because we construct a comforting story or 'narrative about the self' about our- selves" (p. 227). The focus on (in)security is understood as a thick signifier adds an important emotional dimension to the individuals. This need is likely to be heightened in uncertain circumstances brought about by forces beyond individual’s control, such as globalization as well as the emotional responses to the feelings of existential anxiety or ontological insecurity.

I would conclude that issues of collective identity today do seem to take on a special character, when more and more of us live in a world where identities are increasingly coming to be, if not wholly de-territorialized, at least differently territorialize. In a world of diaspora, transnational culture flows. Where "here" and "there" become blurred in this way, the cultural certainties and fixities of the identity will always be negotiated.
References


BPN2TKI Website Utilization in Improving Services and Protections of Indonesian Workers in Asia Pacific Region (Case Study on BP3TKI in West Java)

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Abstract

Indonesian workers empowerment is expected to overcome the complexity of Indonesian workers problems. Government agencies in services and protections of Indonesian workers is called BNP2TKI (National Agency for Placement and Protections of Indonesian Workers) and www.bnp2tki.go.id is their official website. BP3TKI West Java as their representative in West Java area utilize this website to connects with other parties, its included government, private parties, Indonesian worker candidates and Indonesian worker itself. The aims of this study is to (1) focus on the news of G to G program in BNP2TKI website, (2) finds out the actualization of the news content of G to G program in BNP2TKI website, and (3) seeks how the Indonesian worker candidates of South Korea and Japan utilize the website to the fullest. This study applied qualitative research methodology with case study approach. This study used in-depth interview, observation and literature studies. The result of this study is analyzed using structuration theory. This study discovered the article that is published in www.bnp2tki.go.id mostly posted about the news of G to G program between Indonesian Government and the government of South Korea and Japan. The data of this study showed that people had more interest in finding information about G to G program through this website. It is proven that the article related to G to G program were accessed more than a thousand visitors on every article. This G to G program has given special concern, therefore they make special column for this program.

Keywords: BNP2TKI website; GtoG Program; Indonesian Workers; TKI

1. Introduction

The inability of Indonesian Government providing jobs opportunities with a decent salary for its citizen drove people to find jobs outside the country. In designated country, the jobs opportunities are wider as well as the chances to be employed are high for the Indonesian workers. According to Sudjana (2009) there is a correlation between regions on the high of unemployment and poverty levels also the desire of its citizen to become migrant workers in other countries.

Indonesian government through BNP2TKI (National Agency for Placement and Protections of Indonesian Workers) make a serious efforts in improving the quality and data updates of Indonesian Workers by utilizing the official website namely www.bnp2tki.go.id. Online collaboration in terms of services between Indonesian Worker and BNP3TKI also other parties includes BP3TKI West Java is consider as a big step in efforts to organize the recruitment, placement and protection of Indonesian Workers from West Java. Communication through online system can prevent the Indonesian workers from the risk such as brokering, fraud, document forgery, and human trafficking. Moreover, the Indonesian Government sought to improve the bargaining position of workers abroad through the implementation of bilateral agreements with the countries via G to G program.
Government to Government Program or called G to G Program between Indonesia and South Korea and Japan (as part of the Asia Pacific Region) can only be made by written agreement between the Indonesian government and the state workers. G to G Program with South Korea is started since July 13th, 2014. Based on the research that is conducted by Prasetiyani (2015), the G to G program in placement procedure had improved and it affected the frequency of cooperation between the Indonesia and South Korea in various field.

BNP2TKI website contains complete information of G to G program, from the scheme program procedures and other information that is related to the program. According to research by Sjafrirah et al (2015) the news of South Korea and Japan are the most read/seen article that is posted in the BNP2TKI website by the visitors of BNP2TKI. The number of visitors who access the news is more than a thousand visits everyday. This condition is aligned with the statement of BP3TKI West Java, it is stated that the Indonesian Worker Candidates from West Java who joins G to G program has accessing more of the BNP2TKI website than Indonesian Worker Candidates who joins in other program.

There are two categorizes of groups in BNP2TKI programs, formal and informal groups. The Indonesian Worker Candidates who is categorized in formal sector of groups will work in the field of manufacturing and nurses. The informal groups will work in the fields of household. The formal groups of the workers have more knowledge in terms of technology and information compare to the informal group of the workers.

The aims of this study is to (1) focus on the news of G to G program in BNP2TKI website, (2) finds out the actualization of the news content of G to G program in BNP2TKI website, and (3) seeks how the Indonesian worker candidates of South Korea and Japan utilize the website to the fullest.

System information usage is processed data into a form that is meaningful for its recipient and has its benefit in terms of making decisions (Davis, 2002: 28). Information reduces uncertainty and may change the possibilities of the expected result in decision situation because it has a value in the decision process. In information system, structuration theory is adapted and further developed by several experts of information system. Wanda J Orlikwoski (in Kusnandar, 2009) argued on the theory of “Structural models of technology” through his work called “The Duality of Technology: Rethinking of the Concept of Technology in Organization” in 1991. Orlikwoski (in Kusnandar, 2009) presents two main concepts on his finding, that is:

1. Duality of Technology is a technological concept that is adopted from the concept of “Duality of Structure” of Giddens. Technology is a product of human activity as well as medium.
2. Interpretative Flexibility is the concept of human interaction with technology, both in terms of design or manufacture of technology. Human input these technologies into interpretative schemes, facilities, and certain norms. Meanwhile, in the aspect of technology usage, human make adjustments to the technology by giving a specific meaning in technology. Ultimately they have an option to use the technology or modify the system usage or even not to use them at all.

2. Method

This article applied case study approach. Stakes (on Creswell, 2013:294) stated, “The case selected for study has boundaries, often bounden by time and place. It also has interrelated parts that form a whole. Hence, the proper case to be studied is both bounden and a system”. This research is taken in 2015, located in BP3TKI (Agency of Services Placement and Protection of Indonesian Worker) West Java Area.

This article use sampling technique to gather information from the candidates who is on the site, therefore we conducted an accidental interview with the candidates of G to G Program. There are 38 people of formal candidates that is joining G to G Program to South Korea and Japan. It consist of the candidates who will working in manufacture fields and the candidates also listed as a student at Korean and Japan Language Courses in Bandung. Moreover, this article employed in-depth interview, with involved parties such as Coordinator of Information Technology Operator BP3TKI West Java (Ridwan Syawaluddin), Coordinator of Information BP3TKI West Java (Agus Sitompul), and the Head Office of P4TKI Cirebon (Atep Suryadi Hidayat). In addition, researcher doing an observation by observing on the content of BNP2TKI website and literature studies to collect the data.
3. Result and discussion

BNP2TKI website is contain with BNP2TKI internal news, jobs information in other countries and the regulation of related acts. The website is utilize as a medium to socialize the findings of research also to facilitate the Indonesian worker and society to be able to communicate. The information status column of Indonesian workers that can be find in the Home section. It helps people to find information on jobs opportunities easier. It is categorize based on names or passport number, and the placement countries. As for G to G program, BNP2TKI has created special website to provide all of the information that is needed for the Indonesian worker whether its candidates or the worker who already work abroad. For candidates, the website provides information about how to work in other countries, the procedure of G to G program, information on the countries that has G to G program, the cost that is needed to apply, and all of the information that mostly questioned by the Indonesian worker candidates. This website also provide the information about accommodation near airport, flight information, bus schedules, and train schedules for Indonesian worker who has finished their contract and have to return to Indonesia. And for Indonesian worker who has issues or problems, they can find help through this website, it also provide the procedure to report the problem by contacting Complaint Services of Indonesian Worker (BNP2TKI Crisis Centre) and it can be access in 24 hours.

1. Focus on the news of G to G program in BNP2TKI website

News release in this website is prioritize to the activities that will be done and has been done by BNP2TKI in order to socialize the jobs opportunities that can be gained by the Indonesian workers. Moreover, this website proclaiming the efforts that BNP2TKI has been done in several places in improving the services and protections of Indonesian workers. The observation data proved that people who has interest on G to G program are actively finding information about the program through this website, it is proven that the news related to South Korea and Japan has been accessed more that a thousand visitors every day.

This G to G program has a special concern for BNP2TKI. It has a special column in the front page of the homepage website, therefore when accessing the website people will be focus directly into G to G program. This column contains a complete scheme of program procedure. Start from how to register, what the requirement that is needed, as well as other information that related to the program. In addition, in special rubrics G to G program, the candidates can also access sources of important information in the different sections on the website. These rubrics are really related with G to G program.

- Rubric of Technical Instruction of Indonesian Workers
  This technical book can be download so that the participant could understand technical things and guidance used by the office instructor of Indonesian Worker anywhere (center of the country, province, city/district and village). This technical guidance is a summary of feedback and professional view from stakeholders that has been outlined in detail and focused to the instructor.

- Rubric of Working Overseas Legally and Safely
  In this rubric, the Indonesian Worker Candidate will achieve a pocketbook to help them prepare themselves as an Indonesian Worker. This book consists of a picture about profit, risks, and challenges to be an Indonesian Worker overseas. This book explains that the Indonesian Worker Candidate must have all the official documents in order to receive maximum protection and have a high bargaining power. The Indonesian Worker Candidate also has to be given an understanding about legal status since is not the only document that they will need if they are in a difficult situation.

In the website homepage, there are a variety of interestingly designed choice of information, the Indonesian Worker Candidate who were a participant in the G to G program could access information related to the program that they will attend and parted as follows:

1) Labor market information overseas 2) Indonesian Worker placement service 3) Announcement and socialization materials 4) Repatriation and empowerment of migrant workers service 5) A list of Indonesian Worker local service offices 6) Unit of public services 7) Indonesian Worker placement service
South Korea and Japan’s Indonesian Worker Candidate mostly has high school certificate, therefore they do not have significant problems to access the information on the website.

2. The actualization of the news content of G to G program in BNP2TKI website

The actuality of news article that is published on BNP2TKI’s website are quite significant, although they didn’t updates it daily. The majority of the published news article is focusing on BNP2TKI’s socialization and improvement of service against Indonesian Worker Candidate and Indonesian Worker. News about the G to G’s program to Korea are routinely reported and have more in number compared with the G to G’s program to Japan. Program to Korea were more varied and has more opportunities than the Japanese program that is focused on nurses. Updates information on this program is quite factual because it contains of the test announcement, announcement of those who passed the selection, and departure list of Indonesian Worker.

3. How the Indonesian worker candidates of South Korea and Japan utilize the website to the fullest

Indonesian Worker Candidate who were a participant of G to G program to Korea and Japan access the BNP2TKI’s website relatively frequent, because of the value of information in the website is very important for them, especially in regard to search for jobs information, wages, working conditions and tests that should be prepared to become and Indonesian Worker. Indonesian Worker Candidate states that the information obtained from the website is very actual. Monitoring of the information on the website is very helpful to Indonesian Worker Candidate to understand the procedures in each phase of work as migrant workers in Korea or Japan. The openness information about the G to G program makes Indonesian Worker Candidate feel more secured and protected from the brokering and human trafficking. Such information helps them in taking decisions related to a migrant worker in Korea or Japan. Search of information via the Internet takes place relatively quick and precise. Search information facility is relatively easy to use so it was favorable to the Indonesian Worker Candidate.

BNP2TKI’s website was also used by BP3TKI in other provinces. Placement and Protection of Indonesian Workers services (LP3TKI) and Placement and Protection of Indonesian Workers Postal Services (P4TKI) in Indonesia. There are 20 BP3TKI, 4 LP3TKI and 22 P4TKI listed on the website of BNP2TKI. Other institution that utilizes this information is Executive Private Placement of Indonesian Migrant Workers (PPTKIS). There are 83 PPTKIS registered in West Java (until May 27, 2015), Health Care Facility (Sarkes) to meet the health requirements of Indonesian Worker Candidate, Overseas Training Center (BLK-LN) in Indonesia.

Based on the findings, the following forms were the utilization of the website BNP2TKI by BP3TKI West Java:

1. Provision of data and information on the placement of Indonesian Worker from West Java
2. Provision of data and information on the job
3. Socialization legislation
4. Facilitation and administration monitoring and facts on execution of Indonesian worker’s departure from West Java in an integrated manner including the manufacture of KTKLN
5. Facilitate mentoring and monitoring the placement, protection and repatriation of Indonesian workers from West Java.
6. Assessment of labor agreement with the Indonesian Worker from West Java with the users
7. Consultation, guidance and information services for Indonesian workers including complaints crisis center
8. Advocacy for Indonesian workers with problems
9. Facilitation and guidance for Indonesian workers who return and are planning entrepreneurship.
10. The existence of this system greatly reduces the likelihood of falsification of documents.
Meanwhile, it helps to facilitate the coordination between West Java’s BP3TKI and P4TKI in several areas in West Java that achievable for Indonesian Worker Candidate. For example, P4TKI in Cirebon has been frequently visited by Cirebon – Indramayu Indonesian Worker Candidate. The coordination with BP3TKI daily is usually done over the phone but there are regular meetings once a month to discuss new problem or development of the problem in a routine meeting forum. Therefore here P4TKI is an extension of BP3TKI in the region. Information / online data can be easily accessed from the site BNP2TKI, so the P4TKI could facilitate Indonesian Worker Candidate to make an Indonesian Worker Card. P4TKI officers in the region should updating information routinely, at least via the BNP2TKI’s website.

Other coordination is also made to handle a complaint. When there are complaint in the region, the P4TKI will pass it to BP3TKI to follow up and discus it further. After that BP3TKI will be directly contact the Indonesian Embassy. Indonesian Embassy response it and give feedback to BP3TKI and relayed it back to P4TKI to contact directly with the family. In empowerment aspect, Indonesian Worker Candidate and Indonesian workers are always under the coordination of BP3TKI.

It is an example on in terms on the coordination and utilization of BNP2TKI’s websites by PPTKIS on the case of PT SBY (one of PPTKI in Cirebon). The supervision of PT SBY claimed to attend the training and seminars that organized by the employment agencies. Attempt to coordinate the development of information from the employment agencies and P4TKI Cirebon. PT SBY updates all of information on the BNP2TKI’s websites, such as the utilization of online attendance system for Indonesian Worker Candidate who is on training process and all of the administrative processes of the Indonesian Worker Candidate has been serve by online. The supervision of PT SBY also admitted that the utilization of online system shows that the ongoing process is completely legal according to provision of related parties (The Employment Agencies Police, BNP2TKI).

Therefore, based on the observation and analysis of the website, the flow of communication in the organization of online communication by BNP2TKI is called model pinwheel. Here BNP2TKI become a central to all of involved parties that related with service and protection of Indonesian workers. The pattern is very complex and BNP2TKI here is the data centers. It can be accessed online by domestic and foreign governments, private sector, Indonesian workers, the community and users. Through the pinwheel model of communication, it is expected that the legality of administration process of Indonesian workers administration is safe, quick and accessible. Various parties that involved in this matter may conduct supervision and coordination to optimize the service and protection of Indonesian workers.

4. Conclusion

Information about G to G’s program which that is spread in BNP2TKI’s website is a media or a tool for Indonesian Worker Candidate to understand the information fully to make a decision in his or her life. G to G’s program is a big step to fulfill recruitment, placement, and protection for Indonesian worker. Online communication could prevent Indonesian worker from various risks such as brokering, fraud, document’s forgery, and human trafficking. In this context, BNP2TKI’s website is an activity product that can be used as a media for the involved parties. This website consist of an interpretation scheme about rules, facility, and norm so that the user of the website can receive benefit to make a better decision in his or her life.
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Intimate Communication in the Urban Gay Circle in Indonesia
(Phenomenon Study on the Usage of Grindr as the Medium of Communication)

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Abstract
This research depicts how the phenomenon of Grindr app technology usage among the unknown Indonesian urban gay circle as an intimate communication. The group has received more attention recently due to attitude shift towards value and norm in the Indonesian society. This paper aims to: (1) describe the purpose of using Grindr as a medium of communication among Indonesian urban gay men; (2) explore the awareness and meanings comprehended by gay men before and after intimate communication through Grindr app; (3) interpret the type of commitment made before and after being involved in intimate communication through Grindr. This is a qualitative research that employed phenomenon analysis method which aims to explore deeper understanding of a phenomenon through life experience. The research informants are selected using certain criteria, and six gays from two big cities in Indonesia, i.e. Jakarta and Medan, were selected. The data was collected through in-depth interview and literature study. To validate and keep this research to remain objective, data, theory and source triangulation were performed. The result of this research are as follows: (1) the main purpose of using Grindr apps is to gain pleasure and sexual contact; (2) the awareness construction and meanings which appear to a gay during the intimate communication through Grindr are for socializing and for mutual introduction; (3) the types of commitment made by the research informants before and after intimate communication through Grindr are open relationship and monogamy.

Keywords: Intimate communication; Commitment; Open relationship; Gay; Grindr.

1. Introduction
The existence of the Lesbian, Gay, Bisexual, and Transgender (LGBT) groups remains unacceptable for the majority of the Indonesian people. Gay is one of the groups whose existence is a matter of controversy wherever they present. Gay refers to individual interests of a male towards other male, which is often termed as homosexual. Various gay communities began to emerge in Indonesia as an effort for the gays to make social contact with their fellow gays. Gay communities are also distributed in various parts of Indonesia, from the West to the East. Some of the known gay communities in Indonesia are Arus Pelangi (Jakarta), Suara Kita (Jakarta), Cangkang Queer (Medan), PLUSH (Yogyakarta), KSM (Makassar), Sure Mandar Community (South West), SALUT (Manado), Binthe Pelangi (Gorontalo) and GAYa Gods (Bali). These groups were founded to strengthen the existence of gay people in the archipelago.

As an individual and a part of a society, a gay has the sense to show his existence, which means, as a group, the gay community strive for their social existence to be recognized. Therefore, the gay community created a variety of ways to communicate with their fellow gays. The development of communication technology is a positive progress because it enables this community to develop social contact with fellow community members freely, safely and comfortably, Grindr application for instance, which uses the GPS (Global Positioning System), enables users to see a list of gay men around a place it is located. Grindr application can be installed on one’s smartphone, and its GPS feature is part of the package. As a result, the application becomes a new media in finding gay men and forming their community.

The use of Grindr brings a more interpersonal communication among gay men and as a result, the level of communication between them reaches the of stage intimate communication. Intimacy does not always mean there is a sex-related relationship, although it might be related to
sex. Intimacy between peers may be due to the involvement of sexual activity between them, but that does not always represent the main concept of an intimate relationship. Emotional intimacy involves understanding and empathy in repeated thoughts, feelings and emotions. Physical intimacy involves understanding and empathy through bodily movement in a real and recurrent acts (McLean, 2005: 127-128).

Intimacy is the ability to merge a person's identity with others without fear of losing the identity. Intimacy can only be achieved when one has already formed a stable ego. People who are unsure of their own identity, can withdraw from psychosocial intimacy or desperately seeking intimacy through meaningless sexual intercourse. Mature intimacy means the ability and willingness to share a sense of mutual trust. This involves sacrifice, compromise and commitment in the relationship of two equals (Feist and Feist, 2010: 307). Real intimacy that exists in the communication using Grindr is an intimate relationship in the form of mutual knowledge of a gay person with other gay by involving all aspects of interpersonal communication in themselves, without implied intention to do business or simply for pleasure. Grindr as a medium is the initial stage they know each other to be able to choose to continue the relationship in a bonding mutual commitment or end it.

The focus of the problem in this research can be identified as follows:

a. The description of how Grindr app has been used as an intimate communication medium among urban gay Indonesia.
b. What kind of awareness and understanding of meanings that a gay man found when communicating intimately before and after using Grindr application as the media channel.
c. What kind of commitments made by gay people before and after being involved in an intimate communication mediated by Grindr.

2. Theoretical Framework

The paradigm used to study this research is interpretive paradigm. The interpretive paradigm is based on the belief that individuals (human) are social and symbolic beings that form and maintain their own reality. The purpose of the development of the theory in this paradigm is to produce a description, the views and explanations of certain social events so that researchers are able to uncover the interpretation and understanding of the system (meaning) that exist in the social environment (Gunawan, 2013: 56).

2.1. Computer mediated communication (CMC)

Computer Mediated Communication (CMC) is interesting because in the digital era like today, human beings have already been accustomed to live side by side with the technology. In practice, the Computer Mediated Communication (CMC) is part of Interpersonal Communication, as it can affect the habits, behavior, and the state of human psychology. Not only in theory, but in reality, the practice and real activity was also discussed by experts. Meanwhile in our daily lives we also continue to use these technologies. Holmes (2012: 33) states that there are three basic characteristics makes the importance of discussion of the influence of technology on interpersonal communication, especially in the CMC. First, some definitions and theories of interpersonal communication were formulated long before emerging computer technologies. Second, emerging technologies such as computer, mobile phone or gadget is a device in emerging computer technologies. Second, the characteristics of new media that eventually led to the communication habits that are different from the face-to-face communication.

2.2. Interpersonal communication

At each stage of a relationship, communication plays a different role. During the initial stages, the communication is intended to get to know other people so that decisions can be made regarding the relationship if the relationship can continue, what topics can be discussed openly, how close the relationship should be, etc. After this phase, communication is used to maintain, develop and improve relationships, as well as to negotiate the differences that will give satisfaction to the parties involved. During the final stage, communication helps communicators to end the relationship by providing the means to save face, decide their feelings and (ideally) separated based on positive reasons. Knapp and Anita Vangelisti (1996) argued that the fundamental idea of the necessary forms and relationship development model (model of relational development). Human relations may be volatile in the developmental stages before the binding phase, but the relationship that has reached the most familiar phase can even also slumped again. Termination of a relationship is not merely the opposite of what
they called "toward togetherness (coming together)". People do not want to just saying goodbye; only when they want to terminate the relationship, the reverse process will occur, characterized by diminishing contact and intimacy (coming apart).

![Figure 1. Knapp & Vangelisti Relationship Cycle Model](source: Baldwin, et.al. (2004: 111))

2.3. Intimate communication

There are five aspects of intimacy argued by Gary Campman (2010) in his article entitled Five Sides of Intimacy (Suciati, 2015: 13-15):

1. Intellectual Intimacy
2. Social Intimacy
3. Emotional Intimacy
4. Physical Intimacy
5. Spiritual Intimacy

The intimate communication that exists among gay men who use Grindr application in the end took them to different types of stages of relationships. After going through the stages of friendships, intimate relationships then the gay Grindr users will enter the stage of love. The type of love they encounter is varied, depending on how they feel and interpret the meaning. Robert Stenberg in his book “The Triangular Theory of Love” describes that what is commonly called ‘Stenberg Love Triangle’, which reveals that love has three dimensions, i.e. intimacy, passion and decision and (or) commitment (Wisnuwardhani and Mashoedi, 2012: 62-65).

![Figure 2. Stenberg Love Triangle](source: Wisnuwardhani dan Mashoedi (2012: 62))
Based on the level of each component, we can see some types of love from the table below, namely:

<table>
<thead>
<tr>
<th>Component Type</th>
<th>Intimacy</th>
<th>Passion</th>
<th>Decision/Commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>NonLove</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Liking</td>
<td>✓</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Infatuation</td>
<td>-</td>
<td>✓</td>
<td>-</td>
</tr>
<tr>
<td>Empty Love</td>
<td>-</td>
<td>-</td>
<td>✓</td>
</tr>
<tr>
<td>Romantic Love</td>
<td>✓</td>
<td>✓</td>
<td>-</td>
</tr>
<tr>
<td>Companionate Love</td>
<td>✓</td>
<td>-</td>
<td>✓</td>
</tr>
<tr>
<td>Fatuous Love</td>
<td>-</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Consummate Love</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>


2.4. Social exchange theory and symbolic interactionism

Theories of social exchange can be traced to psychologists Thibault and Kelley (1959) or sociologists Himans (1961) and Blau (1964) and has roots in economics (rewards and costs) or behaviorist psychology (Budyatna, 2015: 363). In Social Exchange Theory, it is said that the reason we develop a relationship is to benefit as much as possible. This theory is based on cost-benefit economic model which says that the benefits derived from income (rewards) minus the cost (cost). Rewards is something that pleases and to obtain the necessary costs. In social relationships, rewards may be money, status, love, information, goods and services. Cost is something that is generally avoided because it is unpleasant or difficult.

The theory of symbolic interactionism focuses its attention on the ways that humans use to construct meaning and structure of society through the conversation. Symbolic Interaction was originally a movement of thought in sociology, which was built by George Herbert Mead and his work later became the core of the school of thought called Chicago School (Morrisan, 2013: 224-226).

3. Method

This study employs phenomenology method which seeks about, "something very essential and a single structure or concentration that is based on the meaning of the experience and emphasizes on awareness that includes experience in both the outside view and consciousness from within based on memory, imagery and meaning" (Pembayun, 2013: 148).
Table 3. Data Analysis

<table>
<thead>
<tr>
<th>Analysis and data representation</th>
<th>Phenomenology research</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data processing</td>
<td>Creating and organizing data</td>
</tr>
<tr>
<td>Reading and remembering the data</td>
<td>Reading the text, making notes and initial code form</td>
</tr>
<tr>
<td>Describing the data</td>
<td>Describing the significance of intimate communication process among gay who use Grindr app as media communication</td>
</tr>
<tr>
<td>Applying the data</td>
<td>- Finding meaningful statements and making list</td>
</tr>
<tr>
<td></td>
<td>- Grouping the gay statements (informant) that is equal to the unit of specific meaning</td>
</tr>
<tr>
<td>Interpretation of the data</td>
<td>- Building a textural description (the intimate communication such as what exists)</td>
</tr>
<tr>
<td></td>
<td>- Building a structural description (how intimate communication process occurs)</td>
</tr>
<tr>
<td></td>
<td>- Establish the overall description of intimate communication activities using Grindr app communication medium among gay</td>
</tr>
</tbody>
</table>

Source: Researcher’s own classification (2015)

4. Result and discussion

The results of interviews adapted to the purpose of research and grouped according to the parts in intimate communication process, namely:

1. The type of homosexual is the selection process of homosexuality identity experienced by a homosexual man that consists of various types, as this group is not a small group, but is a community that comes from different background and different segments of society. Classification of the type of homosexual are: genuine homosexual, shy homosexual, hidden homosexual, situational homosexual, bisexual and established homosexual.

2. The aim of using Grindr: is the reason informants want to use this communication medium in intimate communication activities among urban gay men.

3. The stages of the relationship is communication addressed to get to know other people so that decisions can be made regarding the relationship, whether the relationship can be continued or terminated. The stages start from building togetherness (coming together) up to separation (coming apart). There are ten steps that will be analyzed, such as:
   a. Initiating: starters stage
   b. Experimenting: trial stage
   c. Intensifying: intensify stage
   d. Integrating: unite stage
   e. Bonding: linkage stage
   f. Differentiating: distinction stage
   g. Circumscribing: restrictions stage
   h. Stagnating: stagnation stage
   i. Avoiding: evasion stage
   j. Terminating: termination phase

4. The aspects which are the basis for a person's interest in forming a relationship, whether due to aspects of similarity (similarity), proximity (proximity), reinforcement or physical attractiveness and personality

5. The aspects of social exchange, which is a reason to develop a relationship in order to get the maximum benefit from the ongoing relationships.

6. Type of love that is based on three-dimensional, consisting of intimacy, passion and decision and (or) commitment.

7. The construction of awareness which is the intimate experience of how the informants communicate each other before or after the use of Grindr app in undertaking intimate communication.

8. The commitment, which is the interpretation of treaties attachment developed by gays before or after being involved in an intimate communication activity mediated by Grindr.

9. The categories of intimacy that exists among gay couples in the study.
Table 4. Data summary from all research informants

<table>
<thead>
<tr>
<th>Informant code</th>
<th>Homosexual Type</th>
<th>The Aim of Using Grindr</th>
<th>Coming Together Phase</th>
<th>Coming Apart Phase</th>
<th>The aspect of attraction</th>
<th>The aspect of social exchange</th>
<th>Love Type</th>
<th>Construction of awareness</th>
<th>Commitment</th>
<th>Category of Intimacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informant 1</td>
<td>Hidden</td>
<td>Pleasure</td>
<td>Bonding</td>
<td>Terminating</td>
<td>Physical</td>
<td>Benefit</td>
<td>Romantic love</td>
<td>Must have a Grindr account for socialization</td>
<td>Monogamy</td>
<td>Social</td>
</tr>
<tr>
<td>Informant 2</td>
<td>Established</td>
<td>Pleasure</td>
<td>Intensifying</td>
<td>Terminating</td>
<td>Reward/praise</td>
<td>Benefit</td>
<td>Infatuation</td>
<td>The ease of application for socialization</td>
<td>Open relationship</td>
<td>Physical</td>
</tr>
<tr>
<td>Informant 3</td>
<td>Established</td>
<td>Pleasure</td>
<td>Bonding</td>
<td>Terminating</td>
<td>Physical</td>
<td>Benefit</td>
<td>Compassionate love</td>
<td>The increasingly gay’s oppressive attitude, only communicate intimately through Grindr</td>
<td>Monogamy</td>
<td>Social</td>
</tr>
<tr>
<td>Informant 4</td>
<td>Hidden</td>
<td>Pleasure</td>
<td>Intensifying</td>
<td>Circumscribing</td>
<td>Similarity</td>
<td>Benefit</td>
<td>Romantic love</td>
<td>The openness access in relationship which is undertaken</td>
<td>Open relationship</td>
<td>Intellectual</td>
</tr>
<tr>
<td>Informant 5</td>
<td>Hidden</td>
<td>Pleasure</td>
<td>Intensifying</td>
<td>Terminating</td>
<td>Physical</td>
<td>Benefit</td>
<td>Infatuation</td>
<td>As a medium of socialization and its exclusivity</td>
<td>Monogamy</td>
<td>Physical</td>
</tr>
<tr>
<td>Informant 6</td>
<td>Bisexual</td>
<td>Pleasure</td>
<td>Intensifying</td>
<td>Terminating</td>
<td>Physical</td>
<td>Benefit</td>
<td>Infatuation</td>
<td>As media enhance insight into the gay world</td>
<td>Open relationship</td>
<td>Physical</td>
</tr>
</tbody>
</table>

Source: Results of research analysis (2015)
5. Conclusion

Based on the results of the overall analysis of the research, there are some conclusions. First, the purpose of urban gay men in this study to use Grindr app is just for fun, whether it was to get acquainted and biological needs in the form of sexual relations with partners they met through the application Grindr. Six informants stated that they can immediately make an appointment for date and have sexual relations although they were meeting for the first time after making introductions on Grindr. Second, construction of awareness and understanding of the meanings that appear in a gay man in this study when communicating intimately using Grindr application medium is for socialization and to know each other among gay men. Before the advent of Grindr technology, the gay socialize with each other by visiting forum or introduced by fellow gay men. A gay man can also sense that a man is gay or not by relying on radar called gaydar, however the construction of their experience is different after using Grindr app. Gay people can easily get to know each other and establish social contacts without any errors of their prediction of orientation of the potential mates. Third, interpretation of commitment forged by urban gay men before or after being involved in an intimate communication activity mediated by Grindr in this study is a commitment called by the term “open relationship”. This type of commitment is found when a gay couple is in a relationship with a lot of gay men at once. This open relationship system emphasizes the freedom of couples to have a sexual partner with other than the partner, sometimes even sex partners are invited to have sex with the partner (threesome). This is done to prevent boredom and is believed to add to the harmony in relationships that are built. There are three informants in this study that established a monogamous commitment and three other that established an open relationship.

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Reference


Re-Interaction on Online Media in Indonesia

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Abstract

The characteristic of online media that gives a big power for the reader must be able to get and present information quickly like what readers want. Using the interactivity aspect that has a possibility for the reader to participate by giving their opinion directly in a comments column and share it on social media. Thus, by using interactivity aspect, online media has an ability to know about the reader’s respond of a news or issue quickly. The reader’s respond can produce a news which can represent for the reader and after it, the reader will give their opinion again. The cycle of readers’ respond become a new news that represents to the reader again and then the reader give back the respond of it, is continued quickly until the reader are not interested again. So, they don’t give feedback. This process is called re-interaction or “return–interaction” between media and the reader. This research will analyze about how re-interaction or “return – interaction” on online media in Indonesia. By the structural analysis of the new content, comments column, and social media account, it can be known how the effort of online media to accommodate by the creator of the news can change the society’s point of view of an issue or an incident.

Keywords: online media, interactivity, re-interaction.

1. Introduction

Technology development in information and communication field which is supported with internet and content digitalization gives the alteration effect in a mass communication pattern and mass communication organizations. Mc Quail (2011:150) said the characteristic in the main theory from mass media organization deviated. It happens because of the internet. He added that there is the main characteristic which can differentiate between old media and new media from the user perspective. It is called interactivity (the respond ratio from users’ point of view toward source “offering” or senders), playfulness, privacy, and personalization (a content utilization become personal and unique). Finally, the characteristic influences how the form of mass communication organization and also the work system of organization in mass media. It is because the alteration of audiences preferences in looking for the information.

Nowadays, printing mass media, such as newspaper, magazine or tabloid can not rely on conventional form for holding their readers. Information technology forces them to create the digital version (online). It influences significantly on the alteration information current and information perspective. The alteration from printing media to the digital media is very influenced by the pattern of society’s behavior in the way to look for the information. Therefore, they must change the form of their media into online media for saving their business.

Online media in Indonesia came up when the internet effect was spreading in Indonesia in the end of 1990th. The first online media in Indonesia was Republika Online (www.republika.co.id), published on 17th of August 1994. Others came up with various backgrounds,
not only for business purpose. Some of them were tempointeraktif.com, waspada.com, dan kompas.com. The form presented by those media rather just replace the content of the newspaper into online media through the internet (Margianto, 2012).

The form of online media in Indonesia began to change since the presence of detik.com which came without any printed edition as the prior forefront. It introduced the brand new form of news and published the different style of news, simple, and straight to the point. Online media in Indonesia has raised and fell. Media trend based on dot com has stimulated many online media which are followed by their fall due to the unsynchronized purpose with its business prospect faced. In the beginning of 2000\textsuperscript{th}, online media in Indonesia began to show good business growth and a nice prospect. Some of the big media groups start to make online medias that show bigger business range. It was supported by the growth of internet using Indonesia that increased significantly. Indonesia has been recorded as the 4\textsuperscript{th} biggest Internet users in Asia (www.internetworld-stats.com).

In a simple way, online media in Indonesia could be defined as the media which provided journalism work through online media. The internet existence indeed caused the big implication to the new face of mass media recently. Online media presented with a convergence of its content through the integration of various services of information and technology. The contents of its text, audio, visual, and interactive presented in an online media only (Dizard, 1997). As a result, this convergence content caused implication on an organization’s structure, journalism principles, business aspects, and consumption patterns of society to the mass media.

Various of the contents in an online media caused several online journalism forms. Deuze (www.issues/issue6_10.deuze) identified online media journalism through:

a. Hypertextuality
The presence of a hyperlink. Texts on new media which have close relation through the link or internally with other texts and documents on the internet;

b. Multimedia
Integration of whole works of traditional media with web-based works;

c. Interactivity
Presented through navigational ways (command buttons that created interactions between human and machine such as next page button, scrolling, etc), functional (interaction through email to links, Bulletin Boards System/BBS and discussion in mailing list), also adaptive interactivity (chat rooms or personal customization).

On online media, interactivity aspect holds an important role. Social interactivity and personal assessment have strong relation with the numbers of readers on online media (Mersey, 2010). Dizard (1997) said that the difference on online media is “new media can expand the range resources to new dimensions; for example, they can provide online interactivity links between the consumer and the information provider”.

Online media has changed conventional journalism principles and affected the way of media to find news, make it, accommodate it and observe public opinion on how to perceive news. Paul Bradshaw (onlinejournalismblog.com) said that online journalism principles included BASIC, they were:

a. Brevity
Online media is an affiliation of various medias forms existed before. To compile all of those various media’s forms, its conciseness, practicabilities, and facilities became the solution for the difference of characteristic between conventional and online media.

b. Adaptability
The important point of adaptability is ultimate, how the reader wants to read the news again. It is called “how to tag if”.

c. Scan ability
Every news accessor would try to find the news they need. They do scanning the information needed and see that media appearance will ease the access by showing the trending topics.

d. Interactivity
In online media, journalism activities involve elements in three ways of relation; between a journalist with a user, users with a journalist, and between user with another user. For the journalist, the rise of interactivity means thinking about how you can give control to your reader. Control not only mean giving chances to reader and website accessor to get involve with the topics discussed by giving them opportunities to be involved in the discussion occur and giving some comments. Control also means as the maker that make news publisher get the chance or opportunity on “giving control over the time and place”. This form of control could give space to share news and make the content easier to be downloaded and spread responsibly.

e. Community and Conversations
Community and conversation have always been the lifeblood of journalism. The society in the context of online journalism not only become news consumer, but also become an active contributor, moderator, editor, or even the activator of organizations or networks. In the online world, a conversation is a king. The audiences on online journalism willing to be involved, or even become someone influential to the topics discussed. According to Bradshaw, a journalist ideally considered on what described on conversation loop while organizing conversation as below:
1) Accessibility to both online and offline media;
2) Affiliation into social groups and its contribution;
3) Opening up journalism work to others so they might get involve in editorial work by giving opinion and comments;
4) Giving opportunities to others by opening the RSS and other networks that enable the interactivity between people in the society;
5) Consideration to the interactivity which was built through the conversation at the comment or conversation due to the technology;
6) Becoming the part of conversation and giving the good feedback;
7) Repeating all of the processes from the beginning: giving comments, giving responses, linking dan opening up.

2. Re-interaction of online media in Indonesia

In mass communication, news’ creators (media) are considered as a major influence on the audiences’ opinions. Media can select information and determine how the information is presented to the audiences which afterward, it will influence the audiences’ opinions on an issue. News becomes the main point in creating public (audience) opinions in various forms. Media provides their audiences, such information, pictures, stories, and impressions, sometimes based on the needs that have been there before, or sometimes are guided by their own purposes (for example to get benefits or influences), and they often follow motives of other social organizations (McQuail, 2011).
Webster (Combs, 2011) stated that the concept of the audience can theoretically be described as a mass (what media do people consume?), the audience as an agent (what do people do media?), and audience as the outcome (what media do to people?). The correlation between media and audience can influence each other. Audiences are not passive parties which are always under the influence of news in media. Audiences have different backgrounds that encourage them to choose their favorite information. In online media, the influence of audiences is very high as it can determine appropriately the direction of the news, even the direction of an issue though the role of journalists (media) still gets a large portion.

Interactivity in online media has changed the pattern of mass communication. If in the past when the mass media is still in the form of television, radio, or printed media, the readers cannot give comments directly, which in the end, it affects news direction of the media appropriately. Characteristic of (online) media is the ability to stimulate the interaction of face-to-face (Jensen, 2007) encourages the readers’ characteristic to freedom of selecting the news content which they need, controlling the output of information which they get, and make choices for what they want (Flew, 2002).

In online media, the stages of delivery of information to the audiences can be described as follows:

a. Audiences are looking for information which they want to know. Therefore, media includes the most interesting issue in the column of news headline, and includes the column of the search field to facilitate the readers on finding information which they want.
b. Audiences want more information on the news that had been read. Therefore, media provides a further link to news so that readers only need to access the link.
c. Audiences may give comments on the news which delivered by the media in the column of comment or share it on social media accounts. The responses can be either positive or negative comment. Media monitors the comments to know the major opinions of the audiences regarding the news content.

The role of journalists in online media is not only as news messenger, due to public already given a large portion of determining the direction of the news (as an active contributor, editor, moderator, or news sources). Online journalists should be open-minded and actively involved in readers talks on the certain news by attracting the readers to read the news in online media and actively giving comments. Fast online media connectivity enables the interaction between journalists and readers to be done appropriately. Through the Content Management System (CMS), the editor can manage the news by observing and analyzing the interaction between the news and the audience through the column of comments and the links in social media. The analysis of readers’ responses is also performed by positioning the journalist as a moderator in the readers’ discussion in a column of comment and social media, so that the discussion will be more guided (engangingnewsproject.org /enp_prod/wp_content/uploads/2014/04/ENP_Comments_Report).

Various readers’ responses were analyzed to find the tendencies of information that readers need to be related to an issue. Next, editors will make further news which then it will be responded again by the readers. This new response is then re-analyzed and created as news that will be responded again by the readers. This interaction process takes place continuously and repeatedly, so it can be called as re-interaction or “interaction-return” between media and audiences.

The stages in the re-interaction of online media are:

a. The news presented by the media are read by the readers (interaction);
b. Readers respond to comments and responses on social media that are analyzed by the media (re-interaction);
c. The results of the analysis regarding comments and responses of readers become a new news (re-interaction);
d. The new news is read back by the readers (re-interaction);
e. Readers respond back through comments and responses on social media that are analyzed back by the media (re-interaction);
f. The results of the analysis regarding comments and responses of readers will be back to become a new news (re-interaction);
g. The process of re-interaction between the media and the readers is going back continuously on the same issue from the
beginning of the news to the point where there is no readers’ interest (response) on that issue.

Based on the result of content analysis of online media news, comments column, and links in the social media, re-interaction on the online media in Indonesia can be categorized into two kinds. There are:

- Media that concerned on reader opinion by observing the readers opinion column, analyzing the tendency of readers opinion then setting up advanced news based on the opinions. This advanced news then runs into the same cycle or rotation with the former news.

Example 1: the news about full day school discourse:

1) Based on Ministry of Education (Mendikbud), Muhadjir Effendy about full day school discourse that according to him has been approved by the Vice President. (www.kompas.com, Agust 8th 2016, 12.44 AM);
2) The rejection from various parties towards the discourse: students, teachers, regional chief, legislative, Indonesian Child Protection Commission (KPAI) (www.kompas.com, Agustus 9th–10th 2016);
3) Substitution of full day term into co-curricular program by Ministry of Education (Mendikbud) to avoid misperception (www.kompas.com, Agust 10th 2016);
4) The co-curricular program that still protested from many sides: legislative, regional chief, teachers organization and the Minister at once (www.kompas.com, Agustus 10th–18th 2016);
5) Explanation about the co-curricular program by Ministry of Education (Mendikbud) (www.kompas.com, August 28th, 2016 up to Sept 2nd, 2016).

In reporting full day school discourse, media reports news based on the news source (Ministry of Education and Culture). That news was responded by readers through comments and responses on social media that tend to a rejection of the plan. Readers’ (negative) response then becomes new news by presenting various points of view in the rejection of full day school plan. That rejection was responded by news source by replacing the term of full day school to the co-curricular program which reported by the media and responded back by the readers with the rejection of co-curricular program. Those responses become new news and responded back by the news source about a detailed explanation of the co-curricular program.

Figure 2: Re-interaction Plot on the Reportage of Full Day School Discourse
Example 2: Reportage of the Chief of DPD arrest

1) Suspect determination toward the Chief of DPD, Irman Gusman by KPK/Corruption Eradication Commission (news.liputan6.com, September 17th, gk/md2016, 5.44 PM);
2) Responses of Vice Chairman of DPD about the detention of Irman Gusman (news.liputan6.com, September 17th, 2016, 6.18 PM);
3) Responses from many parties (chairman of the state agency, society, and law enforcement officer) about the case of Irman Gusman containment (news.liputan6.com, September 17th – 22nd 2016.

When there is news about determining of DPD leader to be a suspect, media share the information based on a source of this news (KPK). The shocking incident is responded by readers through comments and opinions in social media. It is inclined to be a negative issue about this corruption behavior. The negative responses from readers have created a new news. They talk about many of responses from many points of view about this case. This news is responded again by the reader. Because the investigation of this case is not over yet, the responses from readers are stopped here.

Figure 3: Re-interaction Plot on The Chief of DPD Detention Reportage

b. Media has a great attention on reader opinion in social media account linked with the news. Reader opinion which becomes viral could be used as advanced news.

As the example: Reportage about “Flood in Terminal 3”

1. Flood in Terminal 3 (www.Tribunnews.com, August 14th 2016, 6.38 PM);
2. Netizen’s comments about the flood in Terminal 3 (www.Tribunnews.com, August 15th 2016, 07.37 AM);
3. The bad image caused the flood in Terminal 3 (www. Tribunnews.com, August 15th, 2016, 08.29 AM).

In the news of flood in Terminal 3 incident, media presents it that based on news source (netizen news coverage in social media). The news is responded by the reader via a comment or opinion in social media. It is inclined to be a negative attitude. This response becomes a new news that is
automatically present how netizen’s comments about this incident. The news about this response will be responded again by the reader then it will be analyzed by media. At last, media will conclude about bad image of Terminal 3 which is caused by the flood incident.

Figure 4: Re-interaction Plot on the Flood Reportage in Terminal 3

3. Re-interaction and its effects on public opinion

Lipman at Combs (2011) said that “the news media are the key link between the world outside and our individual pictures of that world”. The news could be influenced by the audience’s image of what is happening outside. Combs (2011) explained that some news effects in the society such as giving proper knowledge about politics, contributing to opinion and behavior stability, lead to wider and various political topic, increasing political participation, polarizing constituents, erasing election right, creating participants space, and giving effect to the public decision maker.

News effects to the society could be direct or indirect. The difference between direct and indirect effect could be seen through the thought evolution of agenda-setting. In the classic agenda-setting hypothesis, the effect of news contents into society is direct. Kiosis and Mccombs (2011) said that there is must be a certain condition that directly related to news public content. The form and content affected to the news shape into the public.

On online media characteristics, speed and interactivity are important factors in public opinion reconstruction. Media which reported news based on audiences responses (in the comment column or social media account), re-interaction process, indirectly guided public opinion into dominant one in the online world. The form of the news on online which has most consideration on the speed and simplicity sometimes ignoring to deep analyze the issue so that public received uncomprehensive information. Public reaction to the uncomprehensive information trapped in the reactive action by giving viral effect and responses social media which could lead the decision maker to comply with public pretension.

Online media still has the responsibility to give comprehensive and equal information to public. The pursuit of speed and actuality on reporting news, couldn’t be the reason give uncomprehensive reportage to the public. An inaccurate news given to the public should be rectified soon so that public could get comprehensive information. Re-interaction process focused on audiences responses to a reportage to
be an advance news. Media has a big responsibility to keep the news comprehensive, equilibrate and factual not only regarded to audience’s pretension to diminish misunderstanding toward an issue presented.

4. Conclusion
The form of online media is giving a high influence on journalism activity. It is started from news hunting until the reader’s behavior. One of the utilization which happen is re-interaction between media and audience. In re-interaction or “return–interaction”, online media creates continuation news that based on audience’s reaction in comments column and social media which occur continually.

The form of online media was very influential to journalism works from news compiling to the reader’s attitude. One of the alterations is re-interaction between media and audiences. In this re-interaction, online media set up advanced news based on audiences responses in the comment column and social media. Quite big and fast implication in this process occurred due to public opinions spreading which could affect the public policy establishment. The effect of speed and brevity become the biggest challenge for online media due to the media has a major responsibility to verify every news reported. Online media has the major responsibility to make public opinion compiled based on the comprehensive and factual information

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The Synthesis of the Previous Research on Peace and Conflict Communication Related to the Southernmost Thailand

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Abstract

The conflict between the Thai government and armed groups has increased dramatically since 2004. The political conflict to establish Islam Melayu Pattani is a new surge in internal conflict for Thailand. Consequently, there is limitation in the body of knowledge of communication as a tool for conflict reduction in Thailand. Thus, this research aims at the examination of current studies related to this conflict with three major focal points on relevant topics of communication about the conflict in Thailand’s southernmost provinces by scholars and graduate students in Thai universities from 2004-2015, and suggestions for further areas of study that would support the peace process. The results of the study are as follows. First, there are 48 research papers on relevant topics from 2004 to 2015. Second, the topic mostly studied is the use of mass and personal media. The majority of mass communication focuses on media and peace building, landscape of media in conflict area, criticism of newsroom culture, and new media in the conflict area. Although, there is slight knowledge on communication of supporting the peace process before the conflict in 2004, the situation has positively affected the body of knowledge on communication in the peace process and conflict resolution to progress rapidly and vividly especially in the last 10 years. Many research findings show that media of Thailand have played an illuminating role lately to nourish the peace process in the southernmost Thailand. Third, the areas of study should cover cross culture communication, leaders’ opinions on peace building, roles of media in peace process, and the criteria and indicators on war and peace journalism in Thai media context.

Keywords: Peace and conflict communication; journalism; Southernmost Thailand; insurgency; body of knowledge

1. Introduction

The siege in the southernmost Thailand since 2004 has drawn the attention of both internal and external organizations, especially the Thai government, as a key party of conflict reduction. On January 4, 2004 the unknown armed group fighters invaded the military camp in Narathiwat province. From the insurgency, 4 militaries were killed, 413 guns were robbed, and 19 schools over the southernmost provinces were destroyed. The situation like this has still been occurring and caused 6,543 dead and 11,919 injured from 15,374 situations (Jitpiromsri, S. & Panatnachee, S. 2016). Later, the conflict parties consisting of the representatives of Thai government and the Barisan Revolusi Nasional Melayu Patani (B.R.N.) reach their agreement for problem resolution negotiation under the mediation of Malaysia government representative.

Over 12 years, Thai media have widely distributed the conflict news to the audience across the country. However, they are criticized by the local in the violent areas that media coverage presents misinformation about the area. This leads to misunderstanding of the real situation in the area such as Islam, Muslim, background history and cultures (Thapthiang, N. 2007). In addition, the media are also blamed for making the conflict even worse.

A study of Changkamon W. (2007), who investigated the 232 news from Thai qualitative and quantitative newspapers published at the early stage of the conflict reveals that most news is the war journalism and peace journalism respectively. This encourages people’s interest in the role of
Thai media on the southernmost Thailand conflict. But few research papers on conflict and peace communication are conducted in the Thai society, and this reflects the lack of problem resolution knowledge.

The first article about conflict and peace communication was written by Kaewthep, K., a popular scholar on communication area from Chulalongkorn University (CU), and published in 2002 as a part of peace study handout for Sukhothai Thammathirat Open University’s students. The article includes 4 chapters: communication, peace and war relationship; the previous study through communication and peace, peace communication on new context, and the elements of peace communication. However, most body of knowledge in the book is illustrated under western context with not many contents and case studies over Thai society.

The above mentioned emphasizes that the body of knowledge on peace and conflict is limited regarding complicated conflict situation in Thailand and new for the society with not much interest from scholars and graduate students in Thai universities.

In fact, the continuous insurgency in that area is quite an important and interesting issue for research doing. Over 40 research topics on peace and conflict communication are completed by the scholars and graduate students in the universities over the country. These practical studies help support and improve the peace process as well as enlarge the body of knowledge.

People expect that Thai media will play a vital role in supporting peace process between the Thai government and the anti-Thai government groups (gathering in early 2016 under the name of Majlis Syura Patani or MARA Patani with the Malaysia government representative as a negotiator) because typical professional journalism, in terms of objectivity, accuracy and balance reporting, can reduce conflicts. Howard, R. (2003) emphasized that good journalism can gather different parties, educate people on peace and conflict, encourage confidence in peace solutions, decrease misunderstanding or misperception of conflict area, make people more human, explain the situation of all parties, reduce negative emotions, diminish the conflict, save image of all parties, search for conflict solution, and balance power of different groups. From the previous statement, communication is an important factor that can reduce conflicts in the southernmost Thailand. However, despite varied conflicts in the last years, knowledge revision on the area is limited. Up-to-date knowledge landscapes based on research findings concerning new conflict era in the southernmost Thailand should be in parallel with real situations. This research, therefore, is conducted to provide clarification of the conflicts over 12 years.

The objectives of this research are to 1) review the previous studies on peace and conflict communication related to the southernmost Thailand in terms of titles, research sorts, published years, institute owners, keywords, levels and types of communication, and theoretical framework, 2) explicate the landscapes of knowledge from research findings from 2004 to 2015, and 3) suggest scholars and graduate students for further research dealing with the conflict in future.

The research questions are as follows: 1. What is the number of research conducted by scholars and graduate students in Thai universities from 2004 to 2015? 2. Which landscape of knowledge on peace and conflict communication is found from that research? 3. Which research topics related to conflicts in southernmost Thailand should be further explored for conflict reduction?

2. Method

This qualitative research is conducted through the synthesis of previous research on communication regarding conflicts in the southernmost Thailand from 2004 to 2015. The sampling is derived from three different sources: Thai Library Integrated System (ThaiLIS), JKF Library of Prince of Songkla University, and open online sources including university websites, public organizations and NGOs.

There are different sorts of research such as research or theses of graduate students in universities of Thailand. The synthesis process covers 1) defining keywords in searching for research published on those different sources, 2) using those keywords in searching for the research from the selected sources, 3) gathering and selecting the research related to the keywords, 4) analyzing those research and classifying the research findings, and 5) synthesizing the data relevant to the research objectives. Percentage is used to analyze quantitative data while the qualitative data are carefully classified and described in accordance with this research framework.
3. Result and discussion

The results and discussions from the synthesis of the previous research on peace and conflict communication related to the southernmost Thailand are divided into 3 parts.

3.1. The state of research on peace and conflict communication in the southernmost Thailand

There were 48 papers on peace and conflict communication from scholars and graduate students in the universities of Thailand over the year 2004 to 2015. Even though there was no paper in the first year of the conflict, there were 3 papers in 2005 (6.25%). The highest number of research paper was 7 in 2006 (14.58%) followed by 6 papers in 2007 and 2011 (12.50% each), 5 papers in 2009, 2012 and 2013 (10.41% each) and 4 papers in 2008 and 2014 (8.33% each).

![Figure 1: Number of research and thesis papers on peace and conflict communication related to conflict in southernmost Thailand during 2004-2015](image)

The sort of all research was the applied one. Examples are as follows.


“News Values during Crises: A Case Study of the Crisis in the Southern Border of Thailand” (Nindum, S. 2007)


“Cross-Cultural Communication: A Case Study of Buddhist and Muslim in the Southern Border of Thailand (Yala Pattani and Narathiwat)” (Kaewseenuan, L. 2009)

“News Reporting of Stringers in Insurgency in the Southernmost Provinces of Thailand (Pattani, Yala, and Narathiwat)” (Kai-nunna, P. 2012)

“Political Communication through the Books about Problem in the Border Provinces Southern Thailand: A Case Study during the year 2547-2553” (Saikuea, C. 2012)


“D-Slatan Na Dan Tai Program: Encoding Meaning of the Southern Provinces of Thailand on Television.” (Jeh-Oh, P. 2015)

The data show that the papers were published by the universities around the country including. The highest number of papers was those of Prince of Songkla University (PSU), Thammasat University (TU) and Chulalongkorn University (CU) (17, 7, and 6 papers respectively).

The keywords used in the studies during that time were “southernmost Thailand” or “southern border provinces” (14.50%) followed by “news reporting” or “journalism process” (7.30%) and “communication” (5.80%). Research methodology was classified into quantitative (32.70%), qualitative (15.40%), and mixed methods (51.90%). All quantitative research used survey method while 58.80% of qualitative research was content analysis.
and the in-depth interview (41.20%). Mixed methods research employed different methods such as in-depth interview (40%), content analysis (30.90%), survey (27.30%), focus group (16.40%), and observation (12.70%).

The first three communication types consisted of mass media (52.70%), intrapersonal communication (23.60%) and public communication (7.30%). Sorts of media that were studied included personal media (43.60%), newspaper (16.40%), radio (14.50%), television (10.90%), websites and books (9.10% and 3.60% respectively) and cable television (1.80%). The philosophy of social sciences used to view the research was structural – functionalism (80%) and critical philosophy (20%).

Not only does the repeated occurrence of the conflict in the southernmost Thailand over 12 years significantly influence scholars and graduate students in different universities of Thailand to focus their interest on communication topic related to the crisis of southernmost Thailand, continuously, widely, and differently, it also moves the landscape of knowledge forward to decode the situation and support conflict resolution. It can, therefore, be said that the period is the glorious era of communication research on southernmost Thailand conflict.

### 3.2. Landscape of knowledge on peace and conflict communication

#### 3.2.1. Media and peace building

Journalism can be a tool of conflict resolution (Lynch, J. & Galtung, J. 2005), so scholars and students in the universities put much interest in mass media topics. They acutely aware that mass media have impact on three tracks of public related to the conflict: track one, Thai government and the anti-Thai government armed groups; track two, civic organizations, and track three, the grassroots people, the roles of which are preventing conflicts and supporting peace process.

The angles, in terms of media and peace process, landscape of media, criticism of the newsroom culture and mainstream media, and new media have been widely examined by researchers over 12 years. The first research on peace journalism in Thailand was presented in 2007 by Walakkamon Changkamol, an Assistant Professor from the Faculty of Communication Sciences, PSU, Pattani Campus. She investigated the news from mainstream newspapers that presented the conflict in the area and analyzed them based on war and peace journalism indicators of Johan Galtung (1998). The data showed that most news is in the scope of war journalism rather than peace journalism. After that, researchers moved on to other platforms of studies, especially broadcasting journalism which has the greatest impact on Thai people and reported that after the MOU for peace talk between a Thai government representative and B.R.N. on February 28, 2013 in Kuala Lumpur, Malaysia, broadcasting journalists have significantly changed the way to present the conflict news. They report the progress of the peace, open their space for all parties, search the alternative ways for peace and make a sensitive topic such as autonomy or decentralization to be publicly discussed (Chalermsripinyorat, R. & Nilaphatama, S. 2014). This change in broadcasting journalists is an important example for media to learn how to deal with the conflict.

Although, there is quite a small number of research on cross-culture communication in Thai society before the southernmost Thailand conflict in 2004, the studies concerning cross-culture communication in media and personal communication have been increased over the following 12 years. Concerning the media, there is a study of local television in the area that is not allowed to present the reconciliation program efficiently because of the centralized system, limited budget, and risky workplace (Ranumas, S. 2006). For personal communication, there is a study of personal communication under the conflict context by Kaewseenuan, L. (2009). She revised the paradigm of cross-cultural communication suitable for the area: “DO IT RIGHT” (D: Development of relationship, O: Openness to cultural differences, I: Information sharing, T: Trust building, R: Respects for individualism, I: Integration, G: Government fairness and policies, H: Harmony, and T: Team unity). However, the armed groups use different ethics and religions of people to call for Muslim people’s support. This causes disharmony and suspicion between the Buddhists and the Muslims in the conflict area. However, at least two studies confirm strong
relationship between both groups who have visited each other continuously, participated in community activities despite different languages cultures as well as suspicions from misinformation of the media (Thiangwong, A. 2005, Kaewseenuan, L. 2009).

3.2.2. Criticism of newsroom culture

Over 12 years of the siege in the southernmost Thailand, mainstream media have been complained about their actions on the situation because their news negatively affect the audience’s attitudes in terms of the southernmost area, Muslim, Islam, and conflict as well as blinded the people with crisis resolution signifying that Thai media have the same paradigm as western journalists who perceive the situation like they do to the middle east war despite different conditions of internal conflicts in the southernmost Thailand (Wasi, P. 2004). Researchers interested in the conflict have also searched the alternative guidelines for Thai journalists to deal with the situation. Classical news value of newsroom such as consequence, conflict, proximity, timeliness, prominence, mystery, human interest, unusualness, sex, and progress, is a barrier of appropriate news reporting creation to deal with the conflict different from the aforementioned.

Nindum, S. (2007) tried to find the alternative news value paradigm for Thai newsroom in her research. The findings presented the news value criteria and indicators for the crisis. There are 5 criteria related to the southernmost crisis including timeliness, exhaustiveness, supportive evidence, appropriateness of the sources, and origin of the information. There are 8 indicators indicating the conflict information which are problem solving by the government, peace, inspection, impacts, feelings, daily violence, background of the crisis, and conflicts. Moreover, the research by Changkamol, W. (2007) also suggested Thai journalists change their paradigm from war journalism to peace journalism and suggested media organizations to educate or inform their journalists as this is a new issue in the society.

Research on news reporting guideline for local reporters working in the violent fields is also crucial since the classical news reporting process is not practical in complicated conflicts. Reporters are injured and dead while reporting news. The findings showed that local reporters who have worked under pressure in the southernmost Thailand should prepare themselves before going to the field, and when traveling to the violent fields, they should be careful along the road trip. For example, reporters have to keep a distance between their cars and those of the militaries because military vehicle is a target of the violence makers. Or, the reporters should drive fast and stay in the middle lane when traveling at night. When parking, they should park their car in a ready-to-depart position (Kai-nunna, P. 2012). These cases are not concerned in the normal news reporting guideline, but it is vital in the violent area.

3.2.3. Media landscape in conflict area

The conflict in the southernmost Thailand forces people especially civic groups to have used media increasingly for public expression of their opinions on the issues. There are two major factors supporting people’s taking action on the media. First, community organizations can ask for permission from the National Broadcasting Telecommunications Commission (NBTC). Second, people can access the media from mobile phones and computers, so they can share their stories and opinions over the situations to the public. This trend of communication is in people’s interest. The top-down to vertical communication aspect makes a balance between voices of the grassroots and the key parties. This issue is also interested by researchers. The finding of research in 2011 revealed that there are 61 radio stations for around 2.8 million people in the 5 southernmost provinces. Most radio stations are in Songkla (22 stations), followed by Yala, Pattani, Narathiwats, and then Satun that have 14, 12, 9, and 3 stations respectively. Around one-third of the stations are set up by communities. Although the number of radio stations has increased over 7 years since 2004, the main role of radio broadcasters is to entertain rather than to inform or to educate the audience. Peace content is hardly mentioned in radio programs owing to the lack of funding, information, equipment, and especially knowledge on peace and conflict in the area of the broadcasters,
so they are not convinced to speak out the issue (Buaneaw, A. & Somlok, A. 2011).

Cable television is important for people who live in the urban of the provinces. There are 13 stations of cable television. Four stations are in Songkla, while there are 3 stations in Yala and 2 stations in Stun, Pattani, and Narathiwas. The entrepreneurs of cable television do not have professional skills in program production due to their lack of mass communication background. Most entrepreneurs graduated in other fields such as business, education, engineering, commerce and etc. Their principal role is to serve the program channels rather than create local program for their viewers (Kai-nunna, P. & Tuannoi, S. 2011).

3.2.4. New media in the conflict area

The usage number of new media has increased dramatically because it is a top five of the most popular media of the southernmost Thailand according to the survey in early 2016 (Kooyai, K. 2016). Three powerful sorts of new media consist of websites, social media, and web blogs.

Local journalists use websites for publishing news which cannot be coverage in mainstream media. For example, the Aman News Agency founded in 2009 by local journalists reported different issues on their website. In 2011, new Muslim generation as a representative of Muslim in the southernmost Thailand established the WARTANI as a multimedia tool for both communication and movement in the conflict area. Civic organizations need to promote their actions on websites as well. Unfortunately, some local news agencies cannot do this work efficiently because of insufficient professional staff, interactive system, and funding (Phetmongkon, D. & Theppaya, T. 2011).

Social media are a powerful tool for political movement in the conflict area. The leaders of anti-Thai government groups always deliver their peace process messages via YouTube from Malaysia to the audience in the southernmost Thailand. After posted, the issue is made coverage by journalists of the mainstream and local media.

Web blogs are used by scholars, youth, and civic organizations. The most popular web blog in the area of conflict is the DeepSouthWatch's blogs of the Deep South Watch website. The web blog has been used to express political matter, cease the sensitive issues, debate the ideas, report news, share information, and announce hot issues. This sort is not only a popular virtual community but it also provides bloggers with convenience and safety.

![Figure 2: A clip of Mr. Abdulkarim Khalid, a leader of B.R.N., expressing his political opinions on peace process with Thai government via Jabatan Penerangan-BRN channel of youtube](image-url)
3.3. The further research under peace talk context

3.3.1. Roles of media on peace talk process

There are 2 out of 47 papers on peace talk context since the two parties have talked together on peace in Malaysia in February 2013. The extremely poor symptom of research on peace and conflict communication in new context is that the research is not relevant to real situations. Thus, the researchers should increase more studies of peace process topic to bring about the body of knowledge useful in solving communication problem and supporting peace.

3.3.2. Monitoring the media roles

There have been some obstacles over 3 years of the peace process between the Thai government representative and MARA Patani. When the process is in difficulty, most mainstream media frame the situation negatively. Even though typical peace process can be fluctuated, there is not enough research suggesting Thai media dealing with rising and falling situation of the peace process. To do research under this situation, media monitoring tools should be applied for the change in media roles. Long-term studies should be conducted in order to move forward the roles of media. However, research around the area is still limited.

3.3.3. Peace and war journalism criteria and indicators

The criteria and indicators of peace and war journalism reflected through research over 12 years are from western perspectives which are different from Thai media in terms of newsroom culture. Those criteria and indicators will be probably not relevant to real phenomena of Thailand. Hence, Thai researchers should revise and explore new flexible criteria and indicators for society so that the research data will be acceptable for stakeholders.

3.3.4. Cross-culture communication skills

Although mass media research is very important to support peace process, the research on relationship between people of different ethics and religions in community is very important as well. Previous research over 12 years confirms that people’s relationship depends on straining situations in the conflict area. They may live doubtfully under conflict occurrence. So studies on cross-culture communication are a good tool for monitoring the villagers’ relationship in fluctuation of conflict. It is also a good way for the government, civic society and the local with different cultures to immediately diminish misunderstanding and suspicions between them. Definitely, searching for indicators of cross-cultural communication skills is necessary for measuring communicative abilities of people in different cultures or societies. The aforementioned is the suggestions for further research in the area of conflicts in the southernmost Thailand. It is clear that there is limitation of knowledge that can reduce conflict of all levels.

4. Conclusion

The number of research and the number of insurgency events over 12 years in the southernmost Thailand are not significantly correlated in terms of statistics although the conflict remains happening every day. On the other hand, the peace process of both parties is still discussed openly and closely. This long-term process takes time and pace. Research, especially, in communication perspective is expected to reduce conflict and support peace. So researchers and graduate students should focus on this perspective closely so as to present appropriate answers for
public under difficult situations. This article exhibits the landscape of knowledge on peace and conflict communication and recommends researchers study more topics in the future to keep the knowledge timely.

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I am deeply grateful to Dr. Wanpichit Srisuk, a lecturer of Faculty of Humanities and Social Sciences, Prince of Songkla University (PSU), Pattani campus and the head of the research projects for his invaluable advice to improve my research that is a sub-topic of the research project. I also would like to thank the National Research Council of Thailand (NRCT) that supports funding for the project until this research comes to a perfect end.

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The Communication Pattern of Female Headed Household in the Empowerment Program of Serikat Pekka in Kecamatan Gerung, Kabupaten Lombok Barat, NTB

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Abstract
In the interaction of empowerment program for female headed household, these women have of course the communication process. The observation conducted by the researcher describes that the communication process carried out by the female headed household occurred in the time of personal interaction or in group. The research aims to show the communication process going on in the empowerment program in Serikat Pekka Kecamatan Gerung, Kabupaten Lombok Barat, NTB. The researcher used the in dept interview and participant observation to collect the data. From the observation done, it was found out that the communication process in the empowerment program happened in (1) the initiation process when the woman having the status of female headed household firstly joint in the program, (2) the process when the women became the members of Serikat Pekka and participated in the programs offered, and took part regularly, and (3) the communication process when they interacted with the community out of Pekka. Based on the interpretation of data obtained, it can be figured out about the communication pattern of the female headed household in the empowerment program In Serikat Pekka, as follows; (a) The initiation process of Pekka group forming created a model of communication process that can be called Interactive Persuasive Model. (b) Whereas the communication process occurred in the routine activity of the empowerment program done in Serikat Pekka where all the female headed household had became the members and had participated in all the programs can be named All Channel Pattern (Star Model Communication). (3) Finally, the communication process occurred in the process of interaction with the community out of Pekka created the Communication Partnership Model.

Keywords: interaction, communication process, participation, communication model

1. Introduction
Badudu-Zein in the Dictionary of The Indonesian Language state that a pattern is meant as an example, way, result or a process. In this research a pattern is defined as a continuously repeated process. The process itself is a continuous change or action, and likewise the communication process. The communication process done by the Female Headed household is of course an action carried out by the female headed household in communication the messages in the empowerment program in Serikat Pekka, West Lombok that is continuously done.

In the communication process, a human being creates meaning to one another. The verbal or non-verbal behaviour is not merely the neutral expression of the thought, yet it implies values and judgments, which means how we express ourselves will influence on how we and others fell what we communicate, therefore we can say that communication is a symbolic activity implicating that communication needs reflection and that meaning is more constructive and variative, rather than inherent within the symbol itself. In the interaction in the empowerment program of female headed household in Serikat Pekka Kecamatan Gerung, these women conduct the communication process. The observation conducted by the researcher describes that the communication process conducted by those female headed household occurred in the time of both their personal and grouped interaction.

In this research, the researcher observed the communication process in the empowerment program for the female headed household in Kabupaten Lombok Barat, that is when they interact among themselves in the activities given by Serikat Pekka. To see the communication process happened in the empowerment program in Serikat Pekka, the researcher used the in-depth interview and participant observation. From the interview and observation conducted, it was found that the
communication process in the empowerment program for the female headed household in Serikat Pekka Kecamatan Gerung Kabupaten Lombok Barat can be distinguished in three stages, those are:

1. The process where the female headed household started joining the Serikat Pekka
2. The process when the female headed household have become the members of Serikat Pekka and participated in the programs given as the routine activities.
3. The process when the female headed household interact with other communities.

In this research, the researcher studied how the communication pattern or process conducted by the female headed household in the empowerment program in Serikat Pekka, Kecamatan Gerung, Kabupaten Lombok Barat, Nusa Tenggara Barat. The research is aimed to find out the descriptions about :

1. The process where the female headed household started joining the Serikat Pekka.
2. The process when the female headed household have become the members of Serikat Pekka and participated in the programs given as the routine activities.
3. The process when the female headed household interact with other communities.

2. Theoretical background

2.1. Social action theory

Weber said that the behaviour performed by an individual in the empowerment program is a conscious action based on a particular consideration (motive and interest) that what as social action. Further, Weber (2006:268) stated that a social action is asubjective behaviour of a person conducting it. Hence, The social action conducted by the female headed household in the empowerment program in Serikat Pekka is an intentional action meaning that it has certain intention and meaning viewed from their own perception.

Cuff and Payne stated that Social action is “Action which ‘takes account of the behaviour of others and is thereby oriented in its course’. Social action, then is subjectively meaningful behaviour which is influenced by or oriented toward the behaviour of other.” (Cuff & Payne, 1981:122). The female in the study of social action theory will perform a meaningful subjective behaviour oriented to other persons’ behavior and based on certain consideration. The involvement or participation of an individual in a community empowerment are basically based on the interpretation involving perception and thinking. In turn, the participation shown is the intentional behavior as the result of other people consideration.

2.2. Phenomenology theory

The interpretation of the female headed household about the empowerment in Serikat Pekka is basically the result of subjective interpretation through their awareness. This is line with the understanding of phenomenology. About the human behavior Littell John( 2005 :38)explained that “people actively interpret their experience and come to understand the world by personal experience with it”. Phenomenology is a study developed by Alfred Schutz having the main idea about meaning and how meaning formed the social structure.

According to Schutz a society is the daily world, while the basic meaning to human understanding is common sense (common sense world). Phenomenology understands that social actors (human) interprets the nature of reality that are relevant to their interests. Schutz considers that humans are naturally social animals, which as a consequence awareness of everyday life is a social consciousness. Women thus become social beings who will construct the empowerment of communities based meaning to social reality meets. Social awareness is what ultimately became the foundation's involvement or participation of women in development programs shown person to achieve its purposes.

The theory of social action and theory phenomenological researchers used as a way to think of researchers in analyzing the research are theories that are related to each other, as to which was described above that the theory of social action looking at the meaning as a reflection of some human behavior in terms of social facts, theories phenomenology also try to uncover the latent functions that are hidden in every social action. Phenomenology looked at every social phenomenon is the result of interaction between subjects, as well as with the theory of social action that saw action in Weber meaningful social duties were significant anecdotal evidence provided by the individual, and subjective meaning desired is a component of the cause of the human action or behavior.
2.3. Social construction of reality theory

Basically an individual creates a society and society creates an individual. The dialectical relationship between individuals and society is stated by Berger and Luckman as externalization, objectivation, and internalization. Externalization refers to creative activity of a human being. Objectivation delays with the process in which the results of those creative activities confrontate individuals as the objective reality. Whereas the internalization refers to the process where those external realities become parts of intersubjective awareness of an individual.

The understanding of Berger and Lickman towards society is divided into two, those are: "a society as the objective reality" and "society as the subjective reality". A society as the objective reality (Berger, 1991:66-68) indicated an institution inside. The process of institution (institutionalization) started with externalization done repeatedly, so the pattern can be clearly seen and can be well understood together which intrun can create a habituation. The habituation going on emerged a precipitation and tradition. The precipitation and tradition are then generated to the next generation through a language. Here, there is a role in institution order including its connection to traditionalize experiences and inheriting the experiences. Hence, the role to present the institution order or the implementation of the role is the self presentation.

A society as the subjective reality (Berger, 1991:185) indicated that the objective reality is interpreted subjectively by individuals. In the process of interpretation, the internalization occurred. Internalization is the process experienced by a human being to take over the world occupied by others. The internalization goes on during the lifetime that involves socialization both primary and secondary. Internalization is the process of accepting defenition of situation conveyed by other person about the institutional world. By accepting the definitions, individuals try to construct the definition together. In this construction process, individuals activity take roles as the creator, keeper, and agent of change for the society.

3. Method

The research subject or informant chosen in this research was 12 women who activity participated in the empowerment program for the female headed household in Serikat Pekka. Informants are the persons directly observed in the activities of the empowerment programs organized by Serikat Pekka Kecamatan Gerung, Kabupaten Lombok Barat, NTB.

The research method used to figure out the communication pattern of the female headed household in the empowerment program of Serikat Pekka was the phenomenology. Phenomenology tries to describe realities experienced by individuals based on their awareness or perception (Creswell, 1998:51). Besides, phenomenology tries to find out the deep meaning that constructs the reality of individual behaviour such as the interpretation comprehended by the female headed household on the empowerment in Serikat Pekka.

The source of data in this research was taken from both the vernal statements both oral and written as well as the non verbal language (action) conveyed by the women in their involvement in the empowerment programs in Serikat Pekka Kecamatan Gerung Kabupaten Lombok Barat in interpreting every programs they followed, so that they gained the awareness completely about the empowerment concepts. The data taken were also about the communication process occurred in the empowerment programs for the female headed household in Serikat Pekka.

To collect the data needed the researcher used these following techniques. First, participant observation. Participant observation was used to observe the communication behaviour of the female headed household as in the empowerment programs in Serikat Pekka Kecamatan Gerung Kabupaten Lombok Barat, NTB. Second, in depth interview. In depth interview was done to gain main data. The interview conducted was the unstructured one that did not use the systematically arranged guidance, yet the researcher used the outline guidance of the problems to be asked. The interview was done to 12 informants. The researcher recorded all the conversations using tape recorder.

As known that in a qualitative research using the inductive abstractive logic that starts from the specific to the general, a conceptualization, categorization adn description are developed based on the events obtained in the filed activities going on. As stated by Huber, aman and Miles (in Bungin, 2003: 69), the activities of data collecting and analysis are not able to be separated one another, both are going on simultaneously. The process is in the form of a cycle as shown in this picture below.”
4. Discussion

The communication process occurred in the empowerment program of the female headed household in Serikat Pekka Kecamatan Gerung Kabupaten Lombok Barat, NTB can be distinguished in three stages, those are:

1. The process when the women as the female headed household started joining the Serikat Pekka.
2. The process when the female headed household have become the members of Serikat Pekka and have participated in the programs organized in the group in the routine activities.
3. The process when the female headed household interacted with the communities outside their group.

Those three stages of communication process were obtained based on the data interpretation which were the utterances or statements of the female headed household about the process when they joined Serikat Pekka and when they involved in the programs and activities and the process after the became more confident, solid, stronger and became self-standing persons, they the interacted with other communities.

4.1. Communication process in first stage

The early stage to build Serikat Pekka was the stage of initiating, introducing, and socializing Pekka programs. The field companion pointed by Serikat Pekka Nasional and was given the trainings to be the companion must be able to persuade the widows or single parents to be the members of Serikat Pekka. The aim was to empower them through business briefing or giving the business capital. Ibu Wardiah, the field companion, went door to door to visit the female headed household to explain and socialize the programs she was mandated. With her patience and persistence in persuading those female headed households to join Serikat Pekka and become the members. The personal communication that was persuasively conducted by Ibu Wardiah gave her significant results, since through the direct interaction the widows and female single parents were convinced to join Serikat Pekka.

The next stage was the socialization of Serikat Pekka programs as well as the recruitment for the females having widows status to join Serikat Pekka. The communication process conducted by the field companion was the combination between the linier and interactive communication. The next communication process in recruiting the female headed household in Kabupaten Lombok Barat was done by themselves. The female headed household who have become the members of Serikat Pekka and have participated in all programs managed by Serikat Pekka were aware to ask other women who are in the same boat. Through the persuasion conducted by the peers having the same life background, a lot of widows then gathered and joined in Serikat Pekka. This process produced The Model of Communication Process which was named Persuasive Interactive Model consisting of: a) Debriefing Stage Model (I) for the field companion, b. Second Stage Model (II), The Pekka Socialization Model, c. The Third Stage Model (III) The Recruitment Process of the Serikat Pekka candidates. After the persuasively interactive process, the Pekka group which initially consisted of the female headed households as the ordinary members, became more developed by the existence of the extra-ordinary members, that is the non-female headed households, and the name of the group became Serikat Pekka. This produced the Model of Serikat Pekka Transformation.
4.2. The communication process in the time of empowerment programs in Serikat Pekka

As the members of Serikat Pekka, the female headed household must get involved in the routine meetings conducted once or twice in a week. The communication process occurred within the activities of female headed household group were taken repeatedly and continuously that became a pattern. The communication pattern occurred in the routine activities of the empowerment program in Serikat Pekka was in line with the communication situation and condition stated as the All Cahmmel Model. The communication in the routine activities are taken by the field companion, Cadre, adn Group Leader. The cadre is a woman with a single status or widow whoa had previously joined Serikat Pekka. With the competence and ability which was more than the other members of the group, she was chosen by the field companion to be the cadre. Meanwhile, the group leader was the henchmen of the cadre in the group. She could show the ability better than other members. The routine activities conducted in Serikat Pekka were able to change the social-physycological condition of the female headed households in Kabupaten Lombok Barat. These changes were bot inseparated from the communicator roles. The existence of the communicator as the information conveyer, educator, guide, builder, and motivator were expected so much by the female headed househol in Kabupaten Lombok Barat. The communication process in the female empowerment in Serikat Pekka produced a model named The Model of Communication Process of Pekka.
4.3. The communication process of female headed household with other communities

After the female headed household have been forged through shared development activities in their daily routine, facilitator initiative to open networking with parties that are expected to contribute to the improvement of female headed household strength. To give a sense of belonging to the Serikat Pekka, then the female headed household who were both regular and extraordinary members were given the opportunity to get to know the community of more female headed household in the district Pekka of other states. This activity was organized on the basis of an agreement with the chaperone field from other districts. The acquaintance or visit activity is very awaited by the women of the family. According to them, the presence of this relationship, made them feel stronger, and not alone.

After the female headed household built confidence, autonomy, compactness in their groups, the those women got communicating with people outside Pekka, such as with public Society, Member of the Board, and the Government. The communication process conducted by Serikat Pekka with other Communities in Serikat Pekka was conducted continuously to form a specific pattern. In accordance with the communication process done, it can be found out the picture of Communication Patterns of female headed household with people outside Pekka can be described as Partnership Communication, Model as all parties were involved in the activities of the Serikat Pekka. The communication process of the female headed household with parties outside Pekka produced a model named Pekka Partnership Model.
5. Conclusion

Communication patterns presented in this study is intended as a communication process that occurs continuously. The communication process that occurs in women empowerment programs for female headed households in Serikat Pekka, Kecamatan Gerung can be divided into three stages. The first stage is named early stages, which is a process in which the women having no husbands (widows) began to join the group of Pekka. The initial process of Pekka formation produced a model of the communication process that by researchers it was called the Persuasive Interactive Model.

The second stage in the process of communication that occurs on empowerment program of female headed households in Serikat Pekka is the process of the ongoing activities of empowerment at a regular meeting with Pekka. The communication process that occurs when the female headed household group activity occurs repeatedly so as to form a pattern. Communication patterns that occur in group activities of female headed household in Kabupaten Lombok Barat in their daily routine in accordance with the conditions and the communication situation described above is similar to the all channels pattern, therefore the researchers also named the communication patterns in a group activity Pekka this with Star Pattern term.

Stage three of the communication process on a program to empower the female headed households in the Serikat Pekka is the process of socialization of the female headed household to the outside community that is very important to demonstrate to the outside community about the existence and identity of female headed households in Kecamatan Gerung and to show to the community that they have already been strong, confident, and autonomous. This communication process produced a communication model called the Model Communication Partnership. The parties made partners are: Other Pekka members, Public Organizations, Government (Institute for Government and Parliament), and the World Bank.
References


The Religious Pluralism Model of Communication in Interfidei Yogyakarta

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Abstract

The study aims to explain how the communication network and the interactional model of communication among the societies and religious leaders who become a member of Interfidei Yogyakarta. It refers to the background which consists of the main problem, while the main problem in this research is the developing of the societies in Yogyakarta who change from mono to multi complex societies containing religious pluralism. Being a reality, we should accept it as a part of our life in this society. On the other hand, multi complex society usually experiences some challenges such as disharmony and continuous change. Based on that situation, some of the communities in the society and the groups of religious leader have done some efforts to reduce the misunderstanding or misconception among the societies and the adherents of religion. The effort is making a forum of dialogue among the communities or groups of religious leaders. One of the formal forums which focus more on a religious pluralism issue is Interfidei. The method of this research is qualitative and taking place in Interfidei Yogyakarta. Furthermore, the samples of this research consist of ten people who join in Interfidei as a member and participant. The result is that Interfidei divides their activities into two parts; it consists of organizing a workshop and focus group discussion which involves external stakeholders and internal discussion which involves internal staffs. Both of them are done by Schramm communication model. It is because the adherents of religion who join in Interfidei always share their opinions and receive the ideas from another person with pleasure.

Keywords: adherents of religion, Schramm communication model, multi complex society, and religious pluralism

1. Introduction

Every region in Indonesia develops into its uniqueness, for example the cultural diversity, society and religion. It cannot be denied that these diversities bring about negative and positive effects. The positive effects are that Indonesia becomes a rich country in cultural diversities such as vernaculars and religion diversities, while the negative effect is that there is an assumption that one religion or belief is better than others. As a result, it causes a disintegration or conflict among the ethnic communities.

As stated above, the phenomenon also experiences in Yogyakarta which has many uniqueness. One of the uniqueness is the diversity of community who lives in Yogyakarta. It is because Yogyakarta has become a major destination for students in Indonesia who want to continue their study to University. On the other hand, the diversity of community does not only bring about a positive impact but also a negative impact. For example, the closure of church, prohibition on worship, prohibition on building the place of worship and prohibition on discussion about religion in public area such as campus. Bantul becomes a second region which has many cases in religious intolerance after Sleman. For example, the closure of boarding school named Al-Fattah for transvestites in Banguntapan, Bantul. Furthermore, Gunung Kidul is on the third position which has many cases in religious intolerance. It can be seen by the closure and seal of church. (Kasus Intoleran di Kota Yogyakarta Tinggi: https://m.tempo.co/read/news/2016/03/11/173752571/kasus-intoleransi-di-yogyakarta-tinggi, diakses Jumat 2 September 2016 Pk. 09:11). It is similar with the statement of Dadang Sudiadi (2009), he said that the diversity of community faces a challenge such as social disharmony and change continually.

Based on that situation, some of the communities in the society and the groups of religious leader have done some efforts to reduce the misunderstanding or misconception among the societies and the adherents of religion. The effort is making a forum of dialogue among the
communities or groups of religious leaders which can be used to find a solution for every problem.

One of the formal forums which focus more on a religious pluralism issue is Interfidei (Institut DIAN/Interfidei). Interfidei was established on 20 December 1991 in Yogyakarta. It was published officially as an institution on 10 August 1992. The founders were Dr. Th. Sumartana (R.I.P.), Pdt. Eka Darmanputera, Ph.D. (R.I.P.), Dr. Daniel Dhakidae, Zulkifly Lubis, and Dr. Djohan Effendi. (Interfidei Yogyakarta: http://blogcp.sttjakarta.ac.id/?listing=dian-dialog-antariman-interfidei diakses pada 29 Maret 2016 pk 17:33).

Interfidei has not been established to represent one religion as an institution, but it is established to become an association of all adherents of religion. The scope of Interfidei is connected by all religions, all beliefs in society which honor the values of humanity and life without violence. Furthermore, Interfidei exists as a forum which has many ideas growing out of the diversity and the real experience in society. These ideas are produced by the dialogue among the societies and the adherents of religion. They are connected by the developing of an effective communication model among the adherents of religion who are joined in Interfidei.

An effective communication model means every member of Interfidei must accept all suggestions from other members and convey an opinion in discussion forum, so that the process of communication can flow two directions. It was developed by Wilbur Schramm in 1954 which focus on developing communication process through social interaction (role-taking and feedback). Based on the background, the writer is interested to study communication model of the adherents who are joined as a member and a participant of Interfidei titled The Religious Pluralism Model of Communication in Yogyakarta.

2. Theoretical perspective

Model is an illustration which is made to represent a fact. Model describes a link between variables and components of phenomenon. (Rakhmat, 1995:60). Furthermore, model is a representative of phenomenon, both fact and abstract, which accentuates the most important elements of its phenomenon. Different from Mulyana’s statement, he said that communication model is not phenomenon; it is only a media to explain and reduce the phenomenon. (Mulyana, 2005:121). In conclusion, communication model is an illustration of variables and components or a link between variables and components in communication.

Nowadays, there are many communication models in communication field. However, all of them are not effective if they are used in different communicators and communicants. Khairiyah (2008) found that communication model for career women in Sidotopo, Surabaya is S-R (stimulus and respond) to their babies. The process of communication occurs when mother gives a stimulus to her baby while the baby gives his/her mom a respond. In addition, the process of communication for children in 5 years old is two ways communication where the communicator and communicant who are involved in its process share the same meanings. Stimulus and respond model of communication is a basic model which is influenced by psychology. The picture below shows that stimulus and responds communication model is the simple process of communication.

<table>
<thead>
<tr>
<th>Negative stimulus</th>
<th>Positive stimulus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative respond</td>
<td>Positive respond</td>
</tr>
</tbody>
</table>

**Figure 1.** Stimulus and responds communication model (Mulyana, 2013: 144)

On the other hand, Heyan Pranata (2012) who did a research of communication model for career women in creating harmonious family and high-quality children in Fajar Indah, Surakarta. The result showed that there are two interpersonal communication models, interactional communication model and ABX communication model. Both of them have the same function to create harmonious family and high-quality children.

ABX communication model was developed by Newcomb. Newcomb illustrated that a person (A) talks to another person (B) about something or someone (X). It assume that the orientation of A to B and X are interdependent component and they are a system which consist of four orientation such as the orientation of A to B...
which includes the perception to X as the object; the orientation of A to B at the same perception; the orientation of B to X; and the orientation of B to A. The picture below shows the ABX communication model.

Meanwhile, interactional model was developed by Blumer. He classified three components which become the basic of this model. Firstly, a man does something based on the meaning which is sent by another person to social environment (verbal symbol, non-verbal symbol and physical symbol). Secondly, the meaning related to the social interaction which is done by the individual related to his social environment. Thirdly, the meaning is created and changed through the interpretation process which is done by the individual related to his social environment. The picture below shows the interactional model.

**Figure 2. Interactional communication model (Mulyana, 2013: 173)**

Another communication model is Schramm model which consists of three models. The first model is similar with Shannon and Weaver model including a source, message and destination. The second model observes the link between the communicator and communicant. This link shows that the process of communication always experiences two ways communication. The communicator and communicant talk and hear alternately, so the process of communication occurs in two ways. In addition, respond from communicant can be verbal and non-verbal. In Schramm communication model, respond is given after the communicant accepts a message; it means that the respond is not given when the message is sent by the communicator. Meanwhile the third model, Schramm emphasized feedback as the most important thing of communication. It is because feedback can give us an understanding whether our message can be accepted or not. The picture below shows the three models of Schramm.

**Figure 3. Schramm communication model (Mulyana, 2013:152)**
3. Method

The method of this research was qualitative and the method of collecting data used focus group discussion. Furthermore, the samples of this research, taking place in Interfidei Yogyakarta, consisted of ten people who join in Interfidei as a member. They were collected in one forum to get the appropriate data. Then, the data was discussed and analyzed including a coding to the same opinions; determining the same attitudes and opinions of the participants based on the different context; determining the same concepts; classifying and categorizing the attitudes and opinions of the participants based on the discussion; finding the relationship between the variables to determine the result of the discussion or point of view of all participants; and discussing the result with other researchers.

This research used three components to analyze the data: (1) Data reduction, data reduction is the first component to analyze data including selection, focus, simplification, and abstraction from field note. In addition, data reduction is the component which can manage the data, so that the unused data will be removed in this process. (2) The presentation of data, the presentation of data is an arrangement of information and description in a narrative form to make a conclusion. It is a narrative of the phenomenon found in the field, so that the researchers can analyze the data based on their point of views. Furthermore, it can be written in world, matrix, illustration, time plan, worksheet, and table to support the narrative. (3) The conclusion and the verification.

4. Discussion

Interfidei divides their activities into two parts; it consists of organizing a workshop and focus group discussion which involves external stakeholders and internal discussion which involves internal staffs. Both of them are done by Schramm communication model. It is because the adherents of religion who join in Interfidei always share their opinions and receive the ideas from another person with pleasure.

Internal discussion

Internal discussion for internal staffs is organized every month. Each staff can convey his or her ideas related to the topic of workshop and focus group discussion. Then, they will begin to associate with one or two institutions such as American Institute for Indonesian Studies and the ministry of religion which will set up a fund for them in organizing a program. The process of communication occurs when one staff conveys the ideas related to the topic of a program and another staff gives a respond directly. On the first communication model, Schramm stated that communication always need three components; source, message and destination. (Mulyana, 2013: 151).

![Diagram](https://via.placeholder.com/150)

**Figure 5.** The communication model of Interfidei adapting the first Schramm communication model
Based on the picture above, it is clearly seen that the source is staff 1 who delivers a message (topic of discussion) through signal (language) to a staff 2, then the staff 2 gives a feedback directly to a staff 1.

Workshop and focus group discussion

Interfidei always cooperates with another Institution to organize a workshop. For example, workshop for religious teacher of Senior High School in Gunung Kidul cooperated with the ministry of religion which discussed about religious pluralism in the national diversity. There were three speakers who spoke different perspectives about pluralism – pluralism in islamic education Institutions, the problems and the challenges, and pluralism in Christians’ view – based on their background knowledge in this workshop. Then, the participants were classified into some groups. Each group would discuss about the speakers’ perspectives and convey the conclusion on the last session.

There was a communication when one group conveyed the conclusion and other groups give their responds alternately. Although the speakers and the participants were from different backgrounds, they appreciated one another. They were united by the same perspective to acknowledge the religious pluralism. Schramm said that communication occurs when the communicator and communicant talk and hear alternately based on their background knowledge or experience, so the process of communication occurs in two ways. The process of communication will be easier when the participants have the same proportion of background knowledge area. (Mulyana, 2013:150). The picture below shows the communication model of Interfidei adapting the second communication model of Wilbur Schramm.

![Figure 6](image-url)

**Figure 6.** The second Schramm communication model (Mulyana, 2013:152)

![Figure 7](image-url)

**Figure 7.** The communication model of Interfidei adapting the interactional model of Wilbur Schramm
Based on the picture above, it is clearly seen that the field of experience on the Schramm’s communication model related to the acknowledgment of religious pluralism in the national diversity. It is because the acknowledgment of religious pluralism in the national diversity on the communication model of Interfidei is the basic element to apply an interactional communication on discussion. Furthermore, the second important element in a communication model is a source and a destination which related to participant 1 and participant 2. They have a role to be an encoder and a decoder of message using a signal (language).

**Conclusion**

Based on the discussion, there are two activities of Interfidei; it consists of internal discussion involving internal staffs and organizing a workshop and focus group discussion involving external stakeholders. Internal discussion related to the Schramm communication model containing the basic component of communication process such as source, message and destination. Meanwhile, a workshop and focus group discussion organized by Interfidei involving the acknowledgment of religious pluralism in the national diversity as the basic element to apply an interactional communication on discussion.

**References**

Cultural Pluralism and Ethnic Identity Negotiation India and Betawi in Jakarta (Studies in the Phenomenology of Indian Communities in Sunter, North Jakarta)

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Abstract

This research, entitled "Cultural Pluralism and Ethnic Identity Negotiation India and Betawi in Jakarta (Studies in the Phenomenology of Indian Communities in Sunter, North Jakarta). The purpose of this research was to know the form of cultural pluralism that is created on the Indians, who adjoining with the ethnic Betawi in Podomoro Sunter, North Jakarta, to know the identity negotiations ethnic Indians with ethnic Betawi in Sunter Podomoro during intercultural interaction takes place, and to know the meaning of the presence of Indians, who lived among the ethnic Betawi. This research used a qualitative approach with research strategies of phenomenology. Based on the results of this research concluded that this form of cultural pluralism that is created on the Indians, who adjoining with the ethnic Betawi in Sunter is to form the mutual respect, and cultivating tolerance of each other to create an atmosphere that is safe and peaceful environment. Created forms of identity negotiation categorized within the scope of the everyday and the interaction of such activities RT up to the job. Offers done by Indians displayed with stereotypes processing effort through a proactive attitude, thus providing a good understanding in the eyes and open up ethnic Betawi ethnic Indian presence in their midst. The outcome of identity negotiations between the ethnic Indian with ethnic Betawi seen in the field that there is a sense to be understood, feeling valued and respected feelings.

Keywords: Pluralism; negotiating identity; Indians; ethnic Betawi;

1. Introduction

Indonesian society demographically and sociologically is a form of plural nation. Characteristics that indicate the nature of plurality is the visible cultural diversity of ethnic groups (ethnic), language, religious beliefs and other cultural habits. Indonesia's cultural diversity in an increasingly diverse and rich one for their foreign nationals and descendants of foreigners who settle into a citizen of Indonesia. There are ethnic groups who arrive in the territory of Indonesia. Of the various ethnic groups in Indonesia with a variety of challenges make the results of culture in creating a social integration. With such a complex social structure, is open for Indonesia to always face the inter-ethnic conflict, social inequality, and it is difficult to build integration remains.
Great potential for conflict in the pluralistic Indonesian society is caused by the splitting of society into groups based on their cultural identity. One of the negative potential of the characteristics of a plural society provides an indication that the public's understanding of pluralism or cultural diversity is still limited. Moreover, the problems people who inhabit a region where the majority are indigenous communities of the region. Immigrant communities in attendance were required to perform various assimilation efforts on surrounding communities so that its presence can be accepted by indigenous peoples. Therefore, the need for a planting concept of pluralism.

Pluralism in the perspective of cultural philosophy is the concept of humanity that includes a framework of interaction and show mutual respect, mutual respect, tolerance of one another and present together on the basis of brotherhood and togetherness, implemented productively and progress without conflict resulting in the assimilation and acculturation. Plurality can not be avoided especially rejected although certain groups tend to reject it because plurality is considered a threat to the existence of the community. Actually pluralism is a perspective that is both horizontally, regarding how the relationship between individuals of different identities must be addressed (Haryanto et al, 2009). Pluralism society in the social order of religion, and ethnicity has existed since the era ancestor, cultural diversity can coexist peacefully is a treasure of inestimable value because diunggulkannya value by a person or group of people, it does not mean disregard the other values but less dijadikannya as reference in attitude and behavior compared with values diunggulkannya. The main characteristic of a plural society (plural society) itself is a person who coexist physically, but because of their social differences separate and do not join in a political unit.

While culture can be defined as a material phenomenon, as the whole system of ideas, actions and man's work in the context of people's lives are made belong to humans by studying (Koentjaraningrat in Haryanto, 2009: 45). Culture studied and experienced socially shared by the members of a society. So that a culture is not just the accumulation of habits (folkways) and the code of conduct (mores), but a system of organized behavior. In the history of the Indonesian nation to demonstrate the relationship between ethnicity and religion have repeatedly experienced the ups and downs concern. In fact, in many cases, riot or war between tribes and religions, often take the victim is not small and difficult to overcome.

One of the ethnic groups in Indonesia are ethnic Indians. Indian cultural contiguity with communities in Indonesia is already very long. Indian immigrants already in touch with the country since the early Christian era, and even in the prehistoric period. Through the people of India is Hinduism flourished in Indonesia. The existence of the community "Indian" became interesting in Indonesia based perior-di-sasinya. During the Hindu-Buddhist kingdom, existence se-bagai marker on the spread of Hindu-Buddhist, perdagangan network between Southeast Asia and South Asia as the Sriwijaya (Soekmono, 1994).

Indians now live in Jakarta. In Jakarta, one of the areas inhabited population is of Indian descent in the region Podomoro Sunter, North Jakarta. There are no definitive data the large number of Indians settled in the area. But the Indians who live there, making them to be side by side with people who are also located around Sunter, the Betawi community that has long settled in Sunter, North Jakarta.

The same thing is also believed by historians Jakarta and Betawi, Alwi Shahab. According to him, unlike other ethnic immigrants in Indonesia, which has triggered opposition, the arrival of Indian immigrants to Indonesia run smoothly. Never recorded no disagreement in the community about the presence or Indian culture. So also with the presence of Indians, who were on Jalan Danau Sunter Indah Barat I. They are easily accepted by the community that has long been settled in advance there.

In this study, researchers are interested to examine more deeply about the ethnic Indian and ethnic Betawi in building an attitude of cultural pluralism, besides the negotiation of identity with ethnic Betawi during the interaction between cultures took place, and how the ethnic Betawi interpret the presence of foreign cultures in this case is the ethnic Indian who live in the middle of the ethnic Betawi in Jakarta.
Societal problems are considered very important and interesting for many countries in the world at this time. Diverse and pluralistic nature often refer to the diversity of language, society, ethnic and racial, cultural and ethnic groups. Pluralism in the perspective of cultural philosophy is the concept of humanity that includes a framework of interaction and show mutual respect, mutual respect, tolerance of one another and present together on the basis of brotherhood and togetherness; implemented productively and progress without conflict resulting in the assimilation and acculturation. Plurality can not be avoided especially rejected although certain groups tend to reject it because plurality is considered a threat to the existence of the community. Actually pluralism is a horizontal perspective, regarding how the relationship between individuals of different identities must be addressed. Additionally seen from the fact that show their social units that diversity is characterized by differences in ethnicity, religion, customs or traditions, as well as other elements.

2. Theoritical background and research method
2.1 Theoritical background

This Research using theory Negotiations identity by Stella Ting Toomey (Littlejohn, 2009) explores the ways in which identities are negotiated (discussed) in interaction with others, especially in various cultures. The main assumptions of the Identity Negotiation Theory says that mindful intercultural communication stresses the importance of integrating intercultural knowledge is important, motivation, and skills to be able to communicate satisfactorily, feasible and effective (Gudykunst and Mody, 2002). An overview of Identity Negotiation Theory is that every human being has a self-identity that is formed from the interaction with others in the same cultural domain. Each individual will negotiate themselves when it was in the realm of different cultural values or when facing other individuals who have a different identity value. This theory will ultimately explain that intercultural communication will be effective if achieved success in the negotiation process that identity.

The theory of identity negotiation is one theory into a blade analysis in this study. The theory emphasizes that identity as a self-reflective image communicated by individuals in a culture as well as individuals in intercultural situations that seeks to highlight, define and support the self-image in which the individual resides. In this study, the researchers tried to see how the shape of the negotiations identity built by Indians when interacting with indigenous communities (Betawi) in Lake Sunter Indah, Jakarta Utara. Based on one assumption negotiation theory of identity, that person will tend to feel part of a group when the identity of the membership of the group is expected to give a positive response, that individuals of ethnic Indians themselves are trying to adapt to where they are located so that their lives in Jakarta also be accepted by surrounding communities and are treated as well as the positive assessment in betawi ethnic communities.

2.2 Research method

The object of this study is focused on a form of cultural pluralism that is created on the Indians, who side by side with the ethnic Betawi Podomoro in Sunter, North Jakarta. Besides seeing how the people of India to negotiate with the Betawi ethnic identity for intercultural interaction takes place. This study used qualitative research methods descriptive.

This study uses a Constructivist paradigm. In this study, the Indian communities around Sunter Podomoro communication activities and social relationships and exchanging meaning and the message itself which was formed jointly between the sender and the recipient or the parties to communicate and connect with the social context in which they are located. Because constructivism looked at how humans are formed through social interaction.

The strategy used in this study using phenomenology. This approach examines how Indian communities around Podomoro Sunter, North Jakarta this building and give meaning to every action on each of them in a concrete social situations.
As for the stages of data analysis in the study of phenomenology:

- Research Planning step
- Data Collection step.

Table 1. Data Collection step

<table>
<thead>
<tr>
<th>Observed</th>
<th>Some individuals who have had a phenomena</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data Access</td>
<td>Finding individuals who experienced the phenomenon</td>
</tr>
<tr>
<td>Taking strategies informant</td>
<td>Find informants actually experience the observed phenomena</td>
</tr>
<tr>
<td>Forms Data</td>
<td>Interviews with informants</td>
</tr>
<tr>
<td>Process data records</td>
<td>In-depth interviews with informants</td>
</tr>
<tr>
<td>Data storage</td>
<td>transcript of interview</td>
</tr>
</tbody>
</table>

- Create thematic research phenomenology

Data collection techniques by observation; In-depth interviews (depth interview); Study of literature; Online Data search; Documentation in the form of audio, video and photos, or any kind of sound or noise. The study was conducted by meeting with the informant. The study, conducted by researchers at Jalan Danau Indah Barat I, Podomoro Sunter, North Jakarta. The following table of data informants in this study:

Table 2. List of Informants

<table>
<thead>
<tr>
<th>Informant</th>
<th>Ethnicity</th>
<th>Age</th>
<th>Gender</th>
<th>Marital status</th>
<th>Religion</th>
<th>Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duri Kishin</td>
<td>India</td>
<td>50 years</td>
<td>P</td>
<td>Married</td>
<td>Hindu</td>
<td>Owners Foundation Sadhu Vaswani</td>
</tr>
<tr>
<td>Jay Kishin</td>
<td>India</td>
<td>60 years</td>
<td>L</td>
<td>Married</td>
<td>Hindu</td>
<td>Head of Temple Sadhu Vaswani</td>
</tr>
<tr>
<td>Nisya Sharma</td>
<td>India</td>
<td>50 years</td>
<td>P</td>
<td>Married</td>
<td>Hindu</td>
<td>Housewife /Board temple Sadhu Vaswani</td>
</tr>
<tr>
<td>Gunawan</td>
<td>Betawi</td>
<td>48 years</td>
<td>L</td>
<td>Married</td>
<td>Islam</td>
<td>Driver</td>
</tr>
<tr>
<td>Solehatul</td>
<td>Betawi</td>
<td>46 years</td>
<td>P</td>
<td>Married</td>
<td>Islam</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

3. Result and discussion

The main objective of this study was to analyze the form of cultural pluralism that is created on the Indians, who side by side with the ethnic Betawi Podomoro in Sunter, North Jakarta, as well as how the ethnic Indian negotiates with the Betawi ethnic identity for intercultural interaction takes place. In particular, this study is designed to provide an overview, to express and describe intercultural communication that occurs between the two.

Processes in shaping the attitude of cultural pluralism that is created on the Indians, who side by side with the ethnic Betawi in Sunter and experiences of ethnic Indians in negotiating identity with ethnic Betawi in the interaction between cultures in this study, revealed in depth with a variety of explanations and statements of the five informants, described the thematic analysis. From these themes relating to research and also related to the negotiation theory of identity, that each individual will negotiate themselves when it was in the realm of values of different cultures or while facing other individuals who have different identities, so in theory that in the end will explain
that intercultural communication will be effective if achieved success in the negotiation process that identity, in this case of intercultural communication that takes place between the people of India who settled in Sunter Podomoro the betawi people who are in Sunter.

3.1. Created on interethnic relations are Indians and Betawi

The findings in research related to inter-ethnic relations are created on ethnic Indians and Betawi, which is basically the entire informants in this study agreed that maintain harmony in inter-ethnic relations is a necessity in order to live a smooth life. Relationship created only these ties and neighborly relations both in the extent of the work relationship. In neighboring, when ethnic Indian residents of the surrounding ethnic Betawi in Sunter, they strive to maintain harmonious relationships to avoid conflicts. In the uneasy relations that occur processes affect each other, in the sense of the interplay between individual social activities. Through interaction, ethnic Indians and betawi can find information to one another, personal experiences concerning the daily life in the community, participate in activities in their environment.

3.2. Form of ethnic pluralism in India with ethnic communities Betawi

Further findings in this study relates to the form of pluralism in India and Betawi ethnic communities in Sunter. The Indians agreed that their persistence in different areas of cultural background, it is important to implement mutual respect, mutual respect and cultivating tolerance of each other to create an atmosphere that is safe and peaceful environment. Seen from activities that Indians do every Wednesday and Sunday. They do events and religious activities are very different from the ethnic Betawi. By embracing Hinduism with by Dada which they profess, they perform religious activities are peaceful even their activities not only worship per se, but they are every two weeks or once a month, they help fellow citizens by giving a number of needs such as food that will be given to people people who can not afford. It makes Betawi living nearby do not mind or even helped launch activities. Besides the ethnic Betawi unemployment or job status is not fixed, ethnic Indians include those people around to work in the shop, as do the informants in this study is Duri Kishin. Informants of ethnic India agreed that keeping the communication between them is very important. The interaction created interpersonal helped meet the needs of Indians, such as the need for comfort, warmth and friendship of their new surroundings. At this early stage of Indians trying to understand the importance of a basic understanding of a culture in a new environment to interact and relate well with the natives.

3.3. Intercultural communication in India and ethnic Betawi in Sunter

Furthermore, the other findings in this study regarding intercultural communication in ethnic Indian and ethnic Betawi in Sunter. Indonesian is the language used in everyday situations when two ethnic interaction takes place. Informants of ethnic Indians tried to adjust and position themselves according to the situation in which they live. The informant says that is not difficult to learn the culture of the ethnic Betawi. Only the language barrier they have to learn it first. But through a long process of adaptation, they could finally fluent communication with the surrounding community, storytelling, ethnic Betawi blend together and happy when they communicate by using Indonesian language. In addition, the Indians had to pay attention to their attitude in communicating to avoid things that are not desirable. As disclosed informant that someone in the process of reciprocal interaction of identity depends on how he gives a stimulus to others so that another party gave the same response to it. More concretely, the whole process of communication ultimately depend on the level of achievement of successful communication objectives, namely to what extent the informant gives the same meaning to a message that is exchanged. The communication process like this that can be regarded as an effective intercultural communication.

Interaction and communication takes place every day at work and outside the home, sometimes visiting neighbors and vice versa neighbors a visit to the store. By building a relationship, mutual respect with the community will provide enormous benefits. Jay Kishin, Duri Kishin and Nisya Sharma as an informant states...
that have never experienced a conflict, even if there was only a difference of opinion and not to damage the relationship that has existed since resolved in a way that is good. Factors that influence the communication process between the ethnic Indian and ethnic Betawi in this Sunter first, when both mutual understanding and mutual respect for each other's culture. Secondly, in terms of language as both ethnic groups using Indonesian. Third, the two ethnic groups seen interethic mutual understanding in an atmosphere of togetherness like to help each other in activities in the environment around and help each other when at the same need.

3.3. India ethnic identity negotiation experience with ethnic Betawi in Sunter

Based on observations in the field, that the experience of negotiations with the Indian ethnic identity of ethnic Betawi in Sunter initially by step introduction of the neighborhood. Through a long process of adaptation of ethnic Indians finally sort of self requires each individual to be able to communicate with the Indonesian language in a general sense to accept. Then the Indians to find out and understand more about how life around by seeking information and trying to fit into the context of his interlocutor in this case ethnic Betawi. This is done to bring those positive feelings and try to neutralize the negative feeling or perception that could hamper the negotiation of identity. India negotiated the ethnic immigrants as an ethnic identity that is open to the differences that exist in the cultural background of ethnic Betawi in Sunter. Offer is done by the Indians, was shown with a good attitude and disposition of their environment, of the indigenous people, too. They are open to the presence of ethnic Indians in their midst. But the researchers found one informant that Solehatul less impressive if it meets one of the Indians because he found his attitude sometimes less good in the eyes Solehatul. But it is visible when the Solehatul find you're feeling upset only.

Activities undertaken in communities where ethnic identity negotiate India by following a number of activities at RT or RW. Besides social activities to help the community in the event of flooding, provide food, help schools such as books and others both in and outside the surrounding environment Sunter. Likewise Betawi, helping drop off and pick people from the Indians, who want to worship to the Sadhu Vaswani because of the distance to the highway far enough.

The outcome of negotiations between the ethnic Indian identity with ethnic Betawi seen in the field that there is a sense to understand (feeling of being understood), by displaying a good attitude and open with each other in social life interact to create a peaceful and harmonious. Second, formed feeling valued (feeling of being affirmative value), with the lives of neighbors who do not discriminate against each other, although sometimes there are differences of opinion but basically is of a reasonable nature. Third, formed a respected feeling (feeling of being respected), such as respect for nature activities which include both religious and ethnic in the activities organized in the local environment.

The outcome of negotiations identity that is created to help expedite the activities of ethnic Indians in conducting Sunter environment. In a multi-cultural society represents a challenge regarding people with backgrounds different. The entire informants agree that it is basically a good interaction requires openness, mutual understanding and attempts to log on and adapt to other cultures. They learn each other's perceptions and experience with people around him from different cultures. Only through effective intercultural interaction and thoughtful, people can develop for mutual understanding, in a good appreciation of the similarities that exist and high trust towards others.

4. Conclusion

Based on the results of research and discussion, that Podomoro Sunter, North Jakarta is a residential area which has become a haven of ethnic immigrants are ethnic Indians because most of them are moving from New Market, Pintu Air and Rabbit Gang, Central Jakarta. They moved to Sunter, because the area around the New Market area more suitable for their trade center and entice them to make Sunter area as a place to stay.
The existence of ethnic Indians in the middle of the community where exactly on Jalan Danau Sunter Indah Barat I, who are mostly ethnic Betawi given its own color to the scope of the region. Created forms of cultural pluralism in Indian society alongside Podomoro Betawi people in Sunter, North Jakarta is with an attitude of mutual respect, mutual respect and cultivating tolerance of each other to create an atmosphere that is safe and peaceful environment. The interaction created interpersonal helped meet the needs of Indians, such as the need for comfort, warmth and friendship of their new surroundings. At this early stage of Indians trying to understand the importance of a basic understanding of a culture in a new environment to interact and relate well with the natives.

Religion became one of the factors that influence them in the process to establish good relations with other communities. That is, the religion taught them that one of them maintain good relations with others, and they apply it when they are from the initial settling in Jakarta. On the basis of this, the opposition factor and so is not found among ethnic Indians and Betawi in Sunter, because they're being nice and not interfere with each other.

Forms created in the negotiation of identity and ethnic Betawi ethnic Indians in the West Lake Scenic, Sunter categorized within the scope of everyday and interactions such as RT activity and in terms of employment. In the early stages penegosiasian Indian ethnic identity with ethnic Betawi in Sunter, communication is carried out by Indonesians that in a general sense to accept. Ethnic India to find out and understand more about how life around by seeking information and trying to fit into the context of his interlocutor in this case ethnic Betawi. This is done to bring those positive feelings and try to neutralize the negative feelings and perceptions that could hamper the negotiation of identity. Ethnic Indian immigrants negotiate ethnic identity as open to the differences that exist in the context of the cultural background of ethnic Betawi in Sunter. Offer is done by the Indians, was shown with stereotypes processing effort through a proactive attitude, so as to provide a fairly good understanding in the eyes of ethnic Betawi vice versa vicinity of the indigenous people, which is open to the presence of ethnic Indians in their midst.

The outcome of negotiations between the ethnic Indian identity with ethnic Betawi seen in the field that there is a sense to understand (feeling of being understood), by displaying a good attitude and open with each other in social life interact to create a peaceful and harmonious. Second, formed feeling valued (feeling of being affirmative value), with the lives of neighbors who do not discriminate against each other, although sometimes there are differences of opinion but basically is of a reasonable nature. Third, formed a respected feeling (feeling of being respected), such as respect for nature activities which include both religious and ethnic in the activities organized in the local environment.

Reference


Children of the Pyre: Rajesh S. Jala’s Documenting of India’s Caste System

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Abstract

In the decades following Indian Independence in 1947, documentary filmmaking in India became synonymous with Prime Minister Jawaharla Nehru’s nation building project. Documentarians made bland films about steel mills and dams and shied away from contentious themes such as the caste system and untouchability. As a result, documentary in India became a much-maligned genre. From the 1980s on, however, younger filmmakers such as Anand Patwardhan, have begun to concern themselves with the pressing social issues facing modern Indian society. More recently an emerging generation of filmmakers, many of them influenced by Patwardhan, has taken upon itself the task of examining some of the darker aspects of Indian society such as caste and untouchability. Rajesh S. Jala (born 1970) is among this generation of young directors that seeks to investigate and report on some of the social problems of the modern India power-house. Jala’s award-winning documentary *Children of the Pyre* (2008) shows the lives of untouchable children from the Dom community in Varanasi who are forced to burn corpses at Manikarnika Ghat, the busiest cremation ground in India. This paper looks at how Jala went about making the film and explores some of the ethical implications that arise from making a document about a disempowered community.

Keywords: Rajesh S. Jala; documentary; caste system; India

1. Introduction: Rajesh Jala and new Indian documentary

During the three decades or more following Independence in August 1947, documentary filmmaking in India became associated with the paternal output of the Films Division of the Ministry of Information and Broadcasting (renamed the Films Division in 1948). The FD had been established under the auspices of Prime Minister Jawaharla Nehru, the socialist architect of the new India who “sincerely believed that the short film could be used... to further the interests of a developing nation just as it was used in wartime for propaganda purposes” (Narwekar 1992: 26). Consequently, a pattern was set that made documentary films synonymous with such ‘five-year-plan’ topics as steel mills, dams, and agricultural productivity. As a result, disillusionment with the heavy-handed Nehruvian ideology informing the FD’s output set in (Maclay 2004: para. 7). The preoccupation during the Nehruvian era (1947-64) and the decade after with building the nation and fostering intercommunal harmony meant that potentially divisive issues—the caste system and untouchability in particular—were taboo for filmmakers. This situation began to change in the 1980s when documentarians such as Anand Patwardhan and others like Deepa Dhanraj, Meera Dewan, Tapan Sinha and Suhasini Mulay, who approached their filmmaking as a form of social activism, shook off the yoke of official sponsorship and control and found their independent voices. These filmmakers set about redefining the style, content, purpose and remit of documentary filmmaking in India, steering it away from bland and paternalistic exposition towards searing investigation of social ills. Patwardhan’s documentary *Bombay: Our City* (1985), which details the oppressed lives of slum dwellers in Bombay, set an important new benchmark in investigative reportage. Now, this emerging generation of documentary filmmakers, following
the example set by Patwardhan and others, is making films that show Indian society in all its problematic complexity. A landmark film in this context is Stalin K’s documentary India Untouched: Stories of a People Apart (2007), which shows the continuing and ubiquitous existence of untouchability and the violence and prejudice faced by dalits every day in every part in modern India.

Another filmmaker of this emerging generation who has sought to raise public awareness of uncomfortable caste-related themes is Rajesh S. Jala, the subject of this paper. Rajesh S. Jala (born 1970) was among the more than 300,000 Kashmiri Hindu Pundits forced to abandon everything and flee for their lives in the early 1990s as a result of attacks by Mujahadeen insurgents. Jala ended up in a refugee camp in New Delhi where he endured eight difficult years living in intolerable conditions. Longing to become a documentary filmmaker, he began to teach himself the necessary skills to become a cameraman and director. He has now been making documentaries for more than twelve years. His choice of themes point to his humanistic interest in individuals or groups that face marginalization or prejudice in Indian society, whether the inmates of a psychiatric institution in Kashmir or the Hindu widows living out their last days in Varanasi awaiting death. My concern in this paper is with his 2008 film Children of the Pyre, the film that secured his international reputation as a filmmaker. Children, which depicts the lives of untouchable children in Varanasi whose work is to cremate bodies, has received worldwide acclaim, winning prizes at numerous film festivals around the world.

The discussion below will proceed in the following way. In section two I give a brief description of the key features of the Hindu caste system and locate the untouchable community to which the children in the film belong within the Hindu socio-religious hierarchy. I also describe the nature of the work conducted by the children at the cremation ground and how this affects the way in which they are viewed and treated by caste Hindus. Section three, which draws upon an interview about the film that I conducted with Mr. Jala, describes and examines five points concerned with the making of Children: 1) how Jala came to take the lives of the Dom children as his theme; 2) the problems related to the local people and community that he had to overcome both before and during the shooting; 3) the content of the film; 4) the modes of representation adopted by Jala in his direction and camerawork; and 5) Jala’s intention in making the film. In section four, I look at the ethical implications of making documentaries about disempowered individuals such the children in Varanasi and examine how different modes of representation reflect the relationship between filmmaker and (subaltern) subject.

2. Caste and the Dom community

In contrast to Stalin K’s India Untouched, which is a ‘horizontal’ depiction of untouchability across the whole sub-continent, Jala’s Children is a ‘vertical’ case study of one particular dalit community located at the Manikarnika Ghat, India’s busiest cremation ground, next to the River Ganges in Varanasi. The film reveals the grim lives of seven boys from the untouchable Dom community whose job is to cremate corpses all day, every day. Jala’s film is an understated yet forceful and account of the gruelling struggle of these children to earn enough rupees to support not only themselves but also their families, which often have alcoholic and drug-dependent fathers as their heads. The film is a damning report on the iniquitous operation of the Hindu caste system in the microcosm of the cremation ground, yet it is also a more general indictment of untouchability. In this section, I describe the location and reputation of the Dom community within the Hindu socio-religious hierarchy, and the nature of the mortuary work they carry out, since these matters underpin my discussion of Jala’s film.

The Hindu caste system is a highly complex and contested socio-religious hierarchy, and a thorough description of it lies outside the scope of this paper. For present purposes, it is sufficient to note that Hindu society is divided into groups, known as varnas (castes), with varying degrees of respectability and circles of social intercourse. The four primary castes, ranked in descending order of supposed prestige and purity, are the brahman (priests and scholars), kshatriya (warriors), vaishya (farmers and merchants), and shudra (labourers). Ranked below the castes and thus excluded from the varna system are the literally outcaste “untouchables” whose touch or even shadow, as orthodox belief has it, can defile caste Hindus. All
Hindus, both with or without caste, are further subdivided into thousands of occupation-specific and endogamous clans, tribes and communities known as jāti (Dumont 1980). The supposed uncleanness of the untouchables derives from the impure occupations they are “born to” in their given jāti. No work is more polluted than that of mortuary labourer or funeral attendant, the occupation traditionally assigned to the members of the Dom community. Consequently, the Dom have always been treated with contempt not only by members of the four castes but also by members of other outcaste groups. The members of the Dom jāti, therefore, occupy the lowest and most oppressed stratum of Hindu society in Varanasi.

The Dom funeral attendants earn money at the ghat in two ways. Firstly, they receive payment for performing certain essential mortuary tasks, namely arranging and constructing the cremation pyre from sandalwood logs; providing the chief mourner (traditionally the eldest son of the deceased) with the never-extinguished fire of the cremation ground with which he ignites the pyre; and tending the pyre carefully throughout the cremation in order to ensure the complete and continuous burning of the body with the least number of the expensive fragrant logs. Secondly, as the anthropologist Jonathan P. Parry describes in his Death in Banaras, they also remunerate themselves by claiming possession of certain traditional perquisites of the work which include:

- the shroud, the bier and its appurtenances, and five [carbonized charcoal] logs on the fire. More valuable than these, however, is the right to sift and wash the ashes for the gold and silver which was left on the corpse in the form of rings, jewellery or other ornaments. (Parry 1994: 91)

As Parry notes, the eagerness with which the Dom funeral attendants have always laid claim to these perks has given them an “infamous reputation for rapacity” (ibid.: 90). The adult Dom labourers take possession of the heavier items (the charcoal logs and bier) and the most valuable (the gold and silver). The Dom children, for their part, spirit away from under the noses of the Dom adults and the mourners the easiest item to ‘lift’, namely the embroidered funerary shrouds, which they sell to local shopkeepers for recycling. In Jala’s film, we witness the seven boys engaged not only in burning corpses but also in this so-called “shroud picking.” The profits from snatching the coverings are very slim; the boys receive a mere two rupees for each ‘recovered’ shroud, which the Manikarnika shopkeepers clean and resell for 25-30 rupees. Moreover, the boys are frequently beaten and abused by both irate mourners and the adult Dom attendants. The whole cycle, from snatching the shrouds in order to survive, through the beatings and abuse that follow, to their exploitation by the shopkeepers, is the story of the boys’ oppressed position in Varanasi society and forms the core subject matter of Children.

3. The making of children

Jala, long fascinated by Varanasi, went there in 2006 in order to see what might capture his interest and provide the theme for a film. He found himself repeatedly drawn to the Manikarnika Ghat, where he observed the Dom children cremating corpses and snatching shrouds, laughing and joking around, and surviving poverty and abuse. Knowing that he had chanced upon his theme, Jala had first to work at overcoming all the people-related obstacles that might prevent him from gaining unfettered access to the ghat and from being able to film the children’s participation in cremations. Initially, these problems concerned the children themselves, the city and religious authorities, and the tourist touts at the cremation ground; subsequently, occasional difficulties also arose from disgruntled mourners at the funerals.

Approximately two hundred Doms work at Manikarnika, of which around thirty are young boys. Jala’s film focuses on seven of them—Ravi, Gagan, Sunil, Kapil, Yogi, Manish and Ashish—who ranged in age from nine to fifteen years old at the time of the shooting. The boys were understandably wary of him at first, so he spent the first month interacting with them in order to develop a relationship of trust. These “shroud boys,” made hard and cynical by the terrible circumstances of their daily struggle to survive, were well accustomed to the intrusive cameras of tourists, and to the physical and verbal abuse dished out to them by alcoholic fathers, money-hungry touts, and irate mourners. They did not know how to position Jala, since he neither vanished with the tourists nor abused them like the various denizens of the ghat. Nevertheless, the boys soon became used to Jala’s presence and allowed...
him to follow them with his camera, to which they gradually paid less heed. The next access problem concerned what Jala calls the “three-tier permission.” First, the filmmaker had to gain official permission to film on the ghats both from the city authorities through a district magistrate and from the priests at Manikarnika. This done, he then needed to approach the Dom cremator community. At first, he recalls, “they wouldn’t pay attention to me. But when they saw that this guy was very serious about the kids and that he wasn’t disturbing us, they started warming up to me, particularly these seven families” (Cross 2011). After that, he had to win over the touts at the cremation ground who extract money from the tourists by acting as unofficial guides. Jala’s camera at the ghat was a big threat to them. The support of the Dom families was the decisive factor in convincing the touts that he would not be interfering with their dodgy business operations. Once filming went ahead a final occasional source of opposition came from the members of mourning families who might demand that he stop shooting. When this happened, he would immediately pack up his camera and leave. Once when he was told to stop filming, however, he received support from an adult Dom who told the relative: “If you want to cremate your dead body, then let him be, because he belongs to our community” (ibid.). This reveals the extent to which Jala had succeeded in becoming an insider in the Dom community.

Jala spent eighteen months interviewing and filming the seven boys in more than 100 hours of footage. Throughout the film the gaze of Jala’s camera settles not just on the seven boys but also on the grim locale of the cremation ground. The camera records the relentless ubiquity of death at the ghat—its awful stench and grisly presence—and the effect of its constant proximity to these young lives. There is no dramatic or narrative structure to the film as such, no artfully crafted resolution towards a happy ending for these children. Rather, the film presents a seemingly unending round of cremations and shroud pickings, interspersed with the boys talking about their lives, hopes, fears, and feelings of resignation. The task of cremating bodies on open fires is disgusting work, and the dangers and horrors of it are captured by Jala’s camerawork. The film contains recurring images of cremations, with close-ups of heads and limbs burning. The illuminated faces of the children tending the fires give a clear sense of how the experience affects them. The film depicts the full range of the oppressive and dangerous aspects of the boys’ work. The health hazards are numerous. The heat of the pyres, exacerbated by mid-summer temperatures, leaves the skin on their young bodies blistered. The smoke attacks their lungs, and sleeping rough on the ghat ruins their bodies. Not surprisingly, they are also damaged psychologically by the work they are “born to” as outcaste Doms. The gruesome sights to which they are exposed day after day result in recurrent nightmares. In order to survive these terribly oppressive conditions, the boys abuse and become addicted to tobacco, alcohol and marijuana. This is how Ravi justifies his marijuana addiction: “A corpse arrives here every five minutes and I have to burn it up. If I don’t smoke marijuana, what do I do? I smoke the corpse? Marijuana freshens the mood a bit. I smoke it under compulsion.” Gagan, for his part, declares: “Here, many small children smoke this. If one gets addicted, can one leave it? I tried hard many times but couldn’t leave it.”

On top of the health hazards of the job and the effects of substance abuse, the Dom children face prejudice and ostracism as outcasts. At one point Sunil declares: “We are considered untouchables. But these motherfuckers [the mourners] don’t understand that at the last moment only we help them. We touch what is considered untouchable by all. Because we handle corpses and touch shrouds, they find us repulsive and keep away from us.” Very often the boys are beaten by the mourners for picking a shroud from a corpse before the flames can touch it. They are fatalistically resigned to such brutal ill-treatment. As Yogi expresses it: “We are young, what can we do? It’s our fate to be kicked.” There is cruel irony in the abuse faced by these Dom children, since it is the very performance of their allotted duties at a funeral that, according to orthodox Hindu belief, ensures the untroubled passage of the soul of the deceased caste Hindu from this life into eternal salvation.

Jala’s predominant filmmaking approach in Children exemplifies what Bill Nichols has described in Representing Reality: Issues and Concepts in Documentary as the observational mode of representation. In this mode, he states:
Recurring images or situations tend to strengthen a “reality effect,” anchoring the film to the historical facticity [sic] of time and place and certifying to the continuing centrality of specific locations. These refrains add affective texture to an argument; they stress the historical specificity of the observed world. (Nichols 1991: 41)

Observational films, he goes on, are “rooted in the present,” affording the viewer “an opportunity to look in on and overhear something of the lived experience of others, to gain some sense of the distinct rhythms of everyday life” (ibid.). The detached style of Jala’s filming puts viewers in the privileged position of watching many aspects of the boys’ lives as they unfold naturally. Thus, we see the youngsters in work-related situations, toiling at the pyres, snatching shrouds, being abused by mourners or adult Doms, and so on. There are also scenes in which we witness them teasing and fighting each other, dancing at a festival, intoxicating themselves, yawning exhausted before a Bollywood movie on a TV in a neighbourhood shop, and sleeping rough at the ghat. Jala, mostly an observant filmmaker behind his camera, remains unseen throughout the film. He explained to me that “I consciously chose to be an observer because I thought my presence on screen would dilute the intensity of the children’s suffering. I didn’t want to interrupt the viewer or to be an interpreter. I attempted to observe and capture reality and tried to present the same in its true form” (Cross 2011). This is not to say, however, that Jala completely effaces his presence in the film. In some sequences, as we shall see below, he also employs a more interactive mode of representation that involves his vocal presence.

There are numerous scenes in which the children are filmed talking about themselves directly to the camera. In these sequences we mostly hear only one half of the conversation as the children answer questions that Jala has, we assume, put to them. These interview-derived monologues give voice and agency to each boy, allowing him to describe and to complain about his lot in life, and thus provide viewers with a subject-driven perspective of the experiences and worldview of a shroud boy at Manikarnika. As Jala puts it, “I didn’t narrate the film myself. I let the kids speak themselves and I wove their bytes to form the narrative.” What comes through mostly with their voices is a sense of resignation. The oldest boy, Ravi, who is 15 in the film and has been cremating bodies since he was five, declares: “When few bodies arrive, I feel sad because I lose my earnings. I pray that all the oldies in the world die and are brought here.” Talking about the torture of the summer heat, another of the boys declares: “It even makes us dizzy—but we can’t help it, we are compelled to do it. In the summers we turn black, develop fever, go mad . . . still, this is our work, and we have to come. If we don’t earn how will we fill our bellies and survive.” They hate this work and all that it entails, yet they wish for more of it. Such is the karmic trap of their existence.

In the latter part of the film, with the daily lives of the children well established for viewers, there are moments when Jala’s interaction with the boys in the interviews becomes more apparent. We hear his voice, and the boys, especially the eldest, Ravi, sometimes answer him back sharply. Thus, even when interacting with them, Jala allows the boys to retain control over the exchange and over their own interpretation of their lives. This is an example of what Macdougall discusses in his essay “Beyond Observational Cinema,” where he argues for a more participatory cinema in which the filmmaker invites his or her subjects to imprint themselves and their culture directly upon the film. It is by giving them access to the film, he adds, that the filmmaker “makes possible the corrections, additions, and illuminations that only their response to the material can elicit. Through such an exchange a film can begin to reflect the ways in which its subjects perceive the world” (1985: 282-3). An example of this is when Jala asks Ravi how much chewing tobacco he consumes every day. The lad retorts: “Is it necessary to answer that question?” Then, when Jala asks him about his smoking and suggests that he is too young, Ravi snaps back:

Aren’t you ashamed of this question? Being so young, if I can earn, why can’t I smoke? If you have so much sympathy for me then send 5,000 rupees to my home as dole and I won’t even peek at this wretched place . . . otherwise leave me to my state.

This is an interactive moment in which Jala clearly allows Ravi to steer the conversation in his own direction and even to challenge the director’s own liberal subject position.
On another occasion, Jala’s interaction, again with Ravi, takes on a more interventionist tone. After Ravi has told Jala that the flag-draped bodies of political leaders are sometimes brought to Manikarnika for cremation, the filmmaker asks leading questions, spurring the boy into uttering political opinions that we might expect Jala himself to hold:

Jala: What kind of people are these leaders?
Ravi: They are motherfuckers. They fleece the poor and feed the rich.
Jala: OK, suppose you became a leader tomorrow. What would you do?
Ravi: If the Lord of this cremation ground [the god Shiva] wills it, I’ll do what no one has done. I will have a house built for every poor person and say live happily in it. And in houses without the hearth fire, I will light the fire. And I will provide medicines to the sick, only to the poor not the rich.

This exchange, which comes towards the end of the film, allows Ravi the opportunity to express what is the only overt political opinion in Children about the economic hardship faced by those at the bottom of India’s caste system. It is the subtle shift in Jala’s approach from observational to interactive and, finally, to mildly interventionist that sets up that critique of the Indian political and caste establishment.

This leads one to consider the important question of the ideology and intention behind Jala’s making of Children. In my interview with Jala I asked him about the political ideology that he brought to the film. Did he, for example, align himself with the anti-caste and anti-untouchability project of the secular and socialist architect of modern India, Jawaharlal Nehru? He denied this possibility, adding that the closest ideology with which he would associate himself was “that of Gandhi’s individual vision about the love for humanity and equality” (Cross 2011). Regarding his intention in making Children, Jala told me that:

I think one of the intentions I had with this film, apart from wanting to reach out to the world and show the miserable existence of these kids, was to show that India is not only about shining. There is a particular class or community that is shining. More than 40 or 50% of India is not shining. They’re being marginalized. So the top layer of India is shining, but the people who live at the grassroots level, they’re not shining. India is a land full of inequalities. We have to get rid of our corrupt system, our corrupt bureaucracy and political class. And then India would shine only when you see that every family has a house to live in, however little, every family has basic facilities, which any human being requires to live. (Cross 2011)

The wish Jala expresses here for every family to have a house of its own gives a hint of how his personal ideological concerns have entered into the discourse of the film. By this I do not mean to suggest that Jala set out to influence the opinions of the children, but what he as director chose to include in the film—Ravi’s tirade against the rich, for example—must be seen as the reflecting of his own perspective and agenda within this documentary.

One of Jala’s key intentions in this film was to show that these kids, for all that they are dalits engaged in the worst possible work, are as much children of Mother India as any Brahman priest. This comes through in one sequence late in the film that features an Independence Day celebration in the neighbourhood of the ghat. We see the boys singing the national anthem and raising the national flag. This sequence demonstrates that the children, though suffering terrible oppression and abuse in their lives, still proclaim a sense of belonging to the same Indian society that oppresses them. When the national flag is raised, the boys clap and shout “Long live Mother India!” When I asked Jala why he had inserted this particular scene into the film, he responded that as a filmmaker his intention was “to include those [patriotic] opinions of the kids was to reach out to the people of this country and to say that we have ignored them. They remember at this extreme juncture of their life, where it is so full of miseries, they are aware of their patriotic beliefs.” (Cross 2011). The film, as mentioned, has no narrative arc as such, but it does betray a developing pattern of intention on the part of its director. From an initially detached observational mode of representation the film shifts to a position of advocacy. What are the ethical implications of intervening in subaltern lives in this way?

4. Conclusion: what to do with people?

From its very beginnings the realist documentary as a genre has tended towards the
observation, representation and investigation of victimhood and suffering. Indeed, Brian Winston writes in his *Claiming the Real* of “the dominance of the victim as the realist documentary subject” (1995: 230). Among audiences in the developed world there is a fascination with documentaries that deliver narratives and images of subaltern misery, particularly when the subjects are poor and oppressed children. Such ‘victim discourses’ achieve their greatest success with Western audiences when they are delivered through the mitigating medium of the English language and from the reassuring perspective of Western filmmakers. A recent example of this is Zana Briski’s *Born Into Brothels* (2005), a film about the lives of the children of Kolkata prostitutes which won the 2005 Oscar for Best Documentary. Such discourses may be appealing to Western audiences because they reinforce and confirm orientalist constructions of an impoverished Third World and allow viewers to becomevoyeurs of subaltern poverty and misery.

The very concept of the ‘victim documentary’ raises ethical questions about how documentarians position themselves vis-à-vis their subjects and how, in particular, they depict and make use of disempowered individuals and communities. Bill Nichols singles out a matter of crucial importance for any documentary filmmaker: “If there is one overriding ethical/political/ideological question to documentary filmmaking it may be, What to do with people? How can people and issues be represented appropriately? Each mode [of representation] addresses this question somewhat differently and poses distinct ethical questions for the practitioner” (Nichols 1991: 34). Essentially, it boils down to the key ethical question of possible exploitation. This is particularly so in the case of Western documentarians who take subaltern subjects as the themes of their films. *Born into Brothels* is a good example. The Oscar that Briski won ensured that the lives of the Kolkata children received worldwide attention. Yet Briski has faced criticism for what has been seen as her exploitation of the children for the furtherance of their own filmmaking careers. Some of the key complaints are that Briski herself is excessively ‘present’ both visually and vocally to the extent that she dominates the film whether on- or off-screen. Her voice, which provides not only the expository narration of the film, also offers statements about herself, her ‘mission’, and her efforts ‘to do something’ for these kids. Crucially, Briski is seen to take up a hegemonic position in relation to her subaltern subjects. Her lack of Bengali positions her on the fringes of the community, speaking English to the kids through an interpreter. It is an approach that smacks of cultural condescension.

Jala, by contrast, being both an Indian who films other Indians and being a former refugee who has had his own share of suffering, has been spared such criticism. Moreover, as we have seen, Jala was accepted into the Dom community as an insider, and he only speaks Hindi with the boys throughout. Finally, Jala employs an almost completely self-effacing mode of observational shooting. One could never seriously assert, therefore, that Jala takes up center stage in Children. He is rather a voice from the wings. It goes without saying that complete objectivity in documentary filmmaking—in any kind of reporting—is an elusive goal. Nevertheless, with his detached observational camerawork and by allowing the children to tell their own stories, Jala comes as close as it is perhaps possible in presenting an objective account of the lives of these young Dom cremators.

Finally, it is appropriate to mention what Jala has undertaken on behalf of the boys since making the film. We have seen that once he had found the theme for his film, he set out with the intention of making the plight of the Dom children publicly known. In this sense, Jala’s purpose was to report as objectively as possible in order to focus public awareness on this problem. He did not start the shooting with the intention of undertaking any other non-filmic action on behalf of the children. This situation changed, he explained to me, on the final day of the shoot:

When I was shooting the film I got very close with these kids. I asked myself, am I exploiting these kids? Am I making a film for my own benefit so it would fetch me some awards? . . . I remember the last day of the shoot. I was sitting with Yogi. He was one of the kids who throughout had been most keen to study and to come out of the cremation ground. I was getting a little emotional, thinking, you know, my film is done. And Yogi turned to me and said: “Sir, are you going to do something for us? Is there any way of coming out of this place? I want to go to
school.” So, I said to him, “I won’t promise you anything, but I can promise you I’ll do whatever I can do.” (Cross 2011)

What Jala did was to set up a trust to help rehabilitate the children through education. In September 2009, Jala and his associates launched the “Bhagirathi” project in collaboration with the NGO PLAN International, with the aim of transforming the lives not only of the seven boys in the film but also of 300 underprivileged children in Varanasi.

For all its much vaunted prosperity and rapid modernization, India is still a society that is structured first and foremost around the prescriptions of the caste system, a system that still enslaves and abuses a greater number of people in the subcontinent than the total population of the United States. As historian Nicholas B. Dirks has observed, far from dying out, caste “remains the single most powerful category for reminding the nation of the resilience of poverty, oppression, domination, exclusion, and the social life of privilege” (Dirks 2001: 16). The central importance accorded to caste has ensured that untouchability, the dark underbelly of the varna system, also thrives. Gandhi had tried to eradicate the evil of untouchability, and Nehru ensured that the new constitution specifically outlawed untouchability. Despite these best intentions, however, the practice of untouchability lives on, particularly with the demise of Nehru’s vision of a secular and casteless India and the rise of radical Hindu fundamentalism (hindutva), which since the 1980s has reified Brahmanic hegemony. There is thus a great need for documentaries by the new generation of Indian filmmakers such as Rajesh S. Jala that examine the continuing impact of the caste system and untouchability on modern India with dignity and understanding.

**References**


Babystagram Phenomenon Among Indonesia Celebrities Instagram Accounts: Semiotic Analysis on Photographs at Babystagram Account

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Abstract

Instagram is one of social media that has been widely used by society nowadays. Instagram brings back the use of the hashtag written in the caption form. The purpose of this study is the increasing posts of children’s photos on Instagram that using a lot of babystagram hashtag #babystagram and this phenomenon called babystagram. This phenomena followed by the case of profiteering of children photos from some celebrities of Indonesia, those are uploaded on their babystagram account. This research is focused on finding the meaning in the posts of children photos on babystagram account. The purpose of this research is to know the meaning of the photo on the account babystagram that being posted and to know whether uploading children photos in Instagram can be one of the causes of child exploitation indication. The analysis method for the data research is using qualitative descriptive. The data are analyzed by Semiotic method of Roland Barthes. The conclusion showed the meaning of denotation from photos on babystagram account is for many purposes like pleasure, shows compassion, and the form of pride. Whereas the meaning of the connotation is for showing off, a popularity, satisfy self-obsession, for economic interests such as get many endorsement, advertising offers, movies, brand ambassador, model, and result with the main goal is for economic interests or money. The myth from the research showed a luxurious lifestyle that culminated in the formation of the ideology; narcissism, hedonism, consumerism that caused the emergence of commodification content in photos on babystagram account. From the entire meaning is an indication of child exploitation can be truly occur on the posts of the celebrity children photos on Instagram.

Keywords: Babystagram, semiotics, Instagram, photograph, child-exploitation

1. Introduction

The world is now on the phase of technology, supported by fast developing internet. The internet stands as a network that links every computer in the world, and forms a virtual community known as “global village”. Worldwide development of the internet has created a new media called the social media. According to Van Dijck in Nasrullah (2015:11), social media is a media platform focuses on users existence and facilitates them in activities or collaborations.

Therefore, social media can be seen as an online medium (facilitator) which strengthen the relations between users, and also forms a social bonding. In this research, writers took a study on one of social media which is used worldwide, called Instagram. Instagram was created by Kevin Systrom (23 yeras old), a student of Satvford University, USA, together with a programmer named Mike Krienger. Instagram derives from the term “instant” and “telegram”. It means that Instagram can be an application to send, upload, or share pictures in a fast and easy way. On its web page, Instagram defines itself as: “is a free and simple way to share your life and keep up with other people – Take a picture or video, then customized it with filters and creative tools. Post it
on Instagram and share instantly on Facebook, Twitter, Tumblr and more – or send it directly as a private message. Find people to follow based on things you’re into, and be part of an inspirational community.” (http://www.instagram.com/faq/ accessed on 15 Oktober 2015 at 12.00 pm WIB).

From the description, it can be assumed that Instagram is a media that works in visual field, which makes it possible for users to edit photos or videos the way they want them, and then share them to others. Instagram is also connected to other social medias such as facebook, Twitter, Tumblr, etc.

Instagram has been advanced and now there is a trend called “Babystagram”. Babystagram was initially only a hashtag (#) used by Instagram users when uploading photos or videos of babies and kids. The hashtag then became more popular so that now it is not only a hashtag, but then it is used to refer to phenomenon of Instagram accounts which mostly display photos and videos of babies in various poses, actions, and cute outfits. There are two categories of Babystagram; the account which belongs to the kids’ parents, and accounts with the kids’ real names (we can assume that the parents are behind these accounts, as well). The fast growing phenomenon of babystagram has made the hashtag #babystagram became widely used, as per 16 October 2013 at 16.11 WIB, there were already 89.163 posts using #babystagram. This implied that there were 89.613 posts on babies on Instagram.

Photograph is a part of a sign, a sign that has meanings to people who see it, including photos and videos uploaded on Babystagram accounts. In communication study, signs are described in details in semiotic section. Signs are part of Semiotica, Sobur (2009:15) explains that semiotic is a study or analysis method to examine signs. Littlejohn in Sobur also explains that signs are the basis of all communication.

With the trend of Babystagram phenomenon, as there were also violations in Instagram using, it is important to understand semiotics or signs on babystagram photos. This can show the motive of account’s existence. Whether it is made to support the existence of public figure parents which in the end it usually leads to economical reasons such as endorsement (body promo) or to fulfill parents’ joyfullness or narcissistic ego, and how semiotics or signs formed by society’s opinion towards babystagram trend. People have different perceptions about a phenomenon or an event; especially if it happens on a media. Social media which is regarded as a new kind of media may be considered to have two sides of a coin, given that all of its meanings and intentions can not be defined clearly by only one meaning.

This research focused on: 1. What meaning that the babystagram photo has? 2. Does the babystagram phenomenon have impacts on the indication of child exploitation?

2. Method

Paradigm used in this research is critical paradigm. This paradigm stressed on power constellation happening in production process and reproduction of meaning. This perspective sees the society as one class system. They are seen as domination system, and media is one part of the domination systems (Ardianto & Bambang, 2014: 175). Writers used this paradigm to find the meaning behind studied object and how celebrities as part of upper class society dominate with help of the media.

Descriptive qualitative method is used in this research. Descriptive qualitative method according to Patton (in Ahmad, 2014:5-6) is a method used to understand natural phenomenon in natural conditions. According to Purwanto, descriptive qualitative method is a research method which tries to reveal the facts of an event, object, activity, process, and human “as the way it is” in present time or in a time frame that is still possible in respondent’s memory. There are no treatments or manipulations towards the research objects, as in experiment method (Prastowo, 2011: 203). Descriptive Qualitative method then can be concluded as a method aims to depict or describe situation systematically by facts, with precise interpretations and connected datas and not only in search for the absolut truth but actually to find observative comprehension. The objects of the research were photos uploaded on babystagram Instagram account. Writers took five babystagram accounts and two photos of each account as objects of research. In this research, analysis unit used are photos and captions of babystagram accounts which will be revealed through connotation, first stage in imitation effect, attitude or pose, and
object, while the second stage was photogenia, aesthetisme, and syntaxis (Barthes, 2019:7-11).

Research data which gained directly by writers were photos of babystagram accounts on Instagram which are public and open. While secondary data were compiled by collecting information from related or relevant datas from books, online articles, journals, writings, and interview with many persons as effective supporters of this research. Data validation technique which will be used is data resource triangulation as explained by Moleong (2013:330), data resource triangulation is to dig the truth of certain information through various methods and data resources.

3. Result

Photo uploading on the Instagram is no longer an action for entertainment or just for fun like its initial denotative meaning, but more likely to be created to become a tool that get into commodification. Due to narcissistic ideology followed by hedonism and consumerism embedded in celebrities as explained in lifestyle myth in myth conclusion, then commodification is extremely possible. To create exclusive image and to fulfill desire of fancy lifestyle, it is possible for celebrities to do anything.

Commodification refers to process of functional value transformation into exchange value. In this research, commodifications used by writers are substance commodification or content. According to Mosco (2009:145-161), substance commodification happens through media content transformation into marketable products. This is related to how all contents uploaded on the babystagram account; photos, captions, comments and likes, are turned into economically valuable tools. Functional value of photo which initially was meant for fun and entertainment only, then commodified into exchange value to produce values of economical interests. The photos on the babystagram account change. These photos become commercial tools for products they use.

Testimony which is one of the commercial tools then used as caption to draw consumer’s interests to buy those promoted products. On the babystagram account, celebrities’ kids are used as a tool to perform commodification. They have to pose wearing a product which content then commodified. This could be an indication of child’s exploitation, when kids are used to produce something related to economical interest.

The process of komodifikasi started when the user of the media, including social media, change the message through technology towards meaningful interpretation system, to become a message which has the purpose to influence the society, especially people who have instagram accounts and follow that babystagram account, to follow the purpose of the message the way they want them to. Komodifikasi process going on the photo on the instagram account are neatly packaged so that when people just take a glimpse without observing any further, they may not get the real meaning of the commodified content and then believe and follow what commodification agents want. Nevertheless, there is a theory that allow the society to think more critically and smarter in evaluating various contents displayed on social media, especially on babystagram accounts. The theory is called media literation.

Baran and Dennis (in Tamburaka, 2013:8) sees media literation as a series of media awareness movements; which is designed to raise individual control towards the media they use to send and receive messages. We are not aware of the media in all situations, all the time and to all media, but what important in media literation is to identify media content and there are several process to identify it; it involves cognitive, emotion, aesthetics, and moral. In the cognitive aspect, people think critically about mass media content. In emotional or feeling aspect, people try to be sensitive to what they undergo and feel towards the media content with what others feel as well. From the aesthetics aspect, people are capable to see media content as creative art by media content maker to attract people’s interest. From moral aspect, people can see media content as a meaning made by message makers, which there are good or bad moral values given (Tamburaka, 2013:13-14). On the context of photos on babystagram account, society is demanded to be aware of any information and content on the babystagram account. Starting from the cognitive aspect, people have to think critically about the content. They have to evaluate given information, whether the information has hidden purposes or merely just for fun. They need to observe how displayed sentences are packed with meanings connected with economical purposes. This has to be treated in critical way, do not just accept what the accounts feature.

From aesthetics aspect, society should not only see a photo on a babystagram account as a good or bad picture, but deeper than that. The photo can be good, what element and beauty the photo potrays, should there be a part that stands out more. As from the moral aspect, society is demanded to be more observer in seeing a photo on babystagram account, whether that certain pose is suitable to be shown on public media, whether all the contents in the photo contain good or bad morality for the society and whether it will not derive negative effects on the society, such as the
effects on pedophils, effects on haters, effects on criminals, etc.

4. Conclusion

Based on analysis result on the photos on babystagram accounts using Roland Barthes’ Semiotics, it is concluded that implied meanings of the photos are two aspects. First, comprehending photos on babystagram account. Denotative meanings created from the photos on the babystagram account showed proud feelings of the celebrities on everything done by their offsprings which is usually entertaining. Taking pictures of each step of the kids’ life is also one denotative meaning emerged from the photo on the babystagram account. Denotative meaning also portrays how the celebrities show their love and affections to their kids by always giving them top quality goods.

In comprehending denotative meaning, it was found that there was an implicit meaning shown on the photos of research object which displays a feeling of showing off and narcissistic attitude of the parents of the babystagramers. The parents seem so eager in showing their kids’ lifestyle and their popularity to the public. Moreover, those photos on babystagram accounts also show economical purposes since the photos are uploaded to fulfill the need of endorsement, to attract talent hunters for commercials, movie, etc. They also target the society to talk about them and make them be invited to events. All is centered to gain economical advantages. Still relevant to previous interest, writers found that there was an indication of child exploitation, as the majority of the photos display endorsed goods and promote their parents’ brand, and the last thing to make it sure was that some means which was only tend to use the kids as commodities to gain economical values.

Seen from myth meaning of the photos, then myth emerged from the research object’s photos was about the lifestyle of celebrities which is identical with fancy lifestyle resulting in narcissism and hedonism ideology. These were the cause of content commodity of the babystagram photos to earn money or needs related to economical values. All of the functional values of the photos of the kids were turned into exchange values for the parents’ and third party’s interests.

Second, indication of child exploitation on babystagram accounts. Concluded from connotative and myth meanings of the photos of babystagram accounts, it was true that uploading child pictures on the social media Instagram may be one of the causes that the indication of child exploitation occurs, furthermore it may turn into criminal act. Photos which are now public consumption may be used as tools in criminal actions. Moreover, there are no specific written or unwritten rules on communication flow and message exchange on the internet, especially on social media including Instagram.

Indication of child exploitation showed from how the celebrities’ kids are used for economical interests. As in second stage meaning or connotation, it is explained that photos uploaded on babystagram accounts are not merely intended to picture the everyday life of the kids, but also used as promotion media. Since the kids are gaining more popularity due to their intensive photo displays on Instagram, they are now used as tools to promote goods or services owned by their attention of the society to make buying and give economical advantages to the celebrities or third party who collaborate with them. Content commodification of the photos on the Instagram accounts happen as the content turned into exchange values to gain profit. Photographs which are supposed to be a lifestory that keeps someone’s memorable moments were turned into money maker tool which has led to child exploitation by the use of Instagram.
References


