

# CHAPTER I

## INTRODUCTION

### A. Background

Terminologically, human is an individual, social; the cultured creature, the thinker creature, *zoon politicon*, political being, and the social of animal or *gregariousness* (human has instinct to make relation). In order to make the relation, according to sociology, human lives with the society. In Indonesian term, the word of society is called as *masyarakat*. It is from the Arabic language *syaraka* which has meaning as follow, participate, or *musyaraka* which has meaning commune. According to Abdul Syani, the meaning of *musyaraka* is together, then *musyaraka* change into *masyarakat* which has meaning as gathering, living and influencing each other.<sup>1</sup> Living together in society will create togetherness and protection each other. The societies live together and make a group because they want to keep the unity and the totality between them.<sup>2</sup>

Human is one of collective creature like animal. But in the aspect of their communication and activity, they do not use the instinct. Human has a brain which is able to evolve their ability; it is usually known as mind. Through mind, human is able to choose selective and optimal act. When the society find some effective behaviors to finish the problem, they will repeat the behavior and learn to the other or next generation. So, it will become the pattern and continuously the society will be famous as the custom. Many behaviors of human has become the custom become his property.<sup>3</sup>

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<sup>1</sup> Adon Nasrullah Jamaludin, *Sosiologi Perkotaan Memahami Masyarakat Kota dan Problematikanya*, Bandung: CV. Pustaka Setia, 2015, p.6

<sup>2</sup> *Ibid.* h. 17

<sup>3</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: PT. Rineka Cipta, p. 138

According to the anthropology, society is a group of human which has relation and interaction. The rule making the unifying society is the pattern of behavior. The society should have own norms or the special rules to organize the behavior.<sup>4</sup> In the other hand, the function of the norm is to give behavior direction when the society make the relation among the members of society, so there is no member who deviate or damage the rules.<sup>5</sup> The other character from the society is the feel of identity among the members. This character made the different between each other. So, the society is the unity of human where could be found interaction, special custom, and identity of feeling.<sup>6</sup>

So, in the anthropology perspective the meaning of society are group of human who live in one region, make interaction, have customs and norms which can regulate the behavior of a society. The special character which can make the different between each another is the feeling of identity, because with this feeling, the society becomes the stronger unity to avoid the conflict.

The present of globalization bring the big impact toward the local culture. The local culture changed by new cultural and can be called as popular culture. The actualization of popular culture got the backing from the user of high technology. Popular culture is the culture that was born from media, media produced anything of popular culture product which get influence from import cultural and propagate through of the media global network. Society are unconsciousness that they got the influence of media, so the society cannot free from media. Media not only as disseminator of information and entertainment but also as the creator of institution and driver of commodity product market in human life. In the operational of media, media always implant their ideology in every

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<sup>4</sup> Ibid. p. 146

<sup>5</sup> J. Dwi dan Bagong Suyanto, *Sosiologi Teks Pengantar dan Terapan*, Jakarta: Kencana Prenada Group, 2004, p.

<sup>6</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: PT. Rineka Cipta, p. 150

product until the object of target get provocation, so the impact is the kind of product in every situation always produced and propagated by media and public will absorb it as the culture product. Popular culture will always creating and showing the new culture. The instant behavior in the fuzziness of value and meaning has broken the local culture which has the manners value and changed by materialistic, hedonistic as the identity of popular culture.<sup>7</sup>

Popular culture identified through the mass culture idea. The external of mass media has made the development of cultural commercialism and entertainment made any problems, interest, and disputation. Mass culture seized the time and energy, the impact of mass media made the public become passive and susceptible toward the manipulation and exploitation. Mass culture has eliminated the citizen culture and citizen art.

The concept of popular culture:

1. identity

This concept directed to the image which has enhanced by consuming the commodity and the representation through the media. Identity be in the product which used by a group and media promoted the product through the advertisement.

2. Representation

In popular culture, representation is important to direct the method of media how give a meaning toward the group of culture, the identity construction and use some meaning for the product which used by some group and promoted the product from the media.

3. The production of identity

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<sup>7</sup> Teguh Imanto, *Budaya Populer dan Realitas Media*, <http://www.esaunggul.ac.id>, Wednesday September 05, 2012

This concept would direct that the culture is commodity which produced. In this case the differentiation was lost, between high and low art. The consumer is the object of production.

#### 4. Consumption of commodity

The product of culture is commodity. In popular culture there are many commodities that has fetishized. The value of product is for consumer and the interest of product is for producer. Popular culture able seen from the consumption of commodity.<sup>8</sup>

In modern era the communication technology increase quickly, so the society have been becoming a human of information. A human who life in information society not only meet and use the information technology and communication, but he frame his actions with technology.<sup>9</sup> One example from amazing development of technology in this time is internet. Internet enable for someone to enter, occupy, and do action inside of internet, so it make the cyber community was born. Cyberspace is the space of netizens occupied. There, netizens not only face the technology device but also drown their sensory and body in the interactive society that built by computer. They have been the part of online community or it can be famous as netizen (internet citizen).<sup>10</sup>

The first terminology of cyberspace is known by scientific fiction novelist, Wiliam Gibson. According to him cyberspace is “a hallucination that happen every day by a million persons (for example) complex graphic representation from the mind of human system data that will abstraction from the bank of data in every computer.” Cyberspace is a metaphor, a symbolist “space” that becomes to the house of a million human.<sup>11</sup> In

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<sup>8</sup> Graeme Burton, *Media dan Budaya Populer*, Yogyakarta: Jalasutra, 1999, p. 34-35

<sup>9</sup> David Holmes, *Communication Theory Media, Thecnology, and Society*, translated by. Teguh Wahyu Utomo, Yogyakarta: Pustaka Pelajar, 2012, p. 3

<sup>10</sup> Sita Hidayah, *Atntropologi Digital dan Hiperteks: Sebuah Eksplorasi Awal*, Journal Ranah, Volime 2, Number 01, Yogyakarta: Kemant 2012, p. 5

<sup>11</sup> Astar Hadi, *Matinya Dunia Cyberspace*, Yogyakarta:Lkis, 2005, p. 14

cyber community, netizen is able to disguise as anyone else and falsify their identity. Netizen are free to show what they want to other citizen, without other citizen checking or questioning. The citizen is free to comment without liability and free to chat or ignore the chat. There are no commitment and unity in cyberspace, if they feel bored, the citizen can move or out from their community.<sup>12</sup>

Cyberspace community has a different barometer from the society in the sociology and anthropology perspective. In the cyberspace society, every people is free to do whatever they want, there are no norms which regulate their action and behaviors, even the society are free to falsify their origin identity. There are no unities among them, they are not care with any comments or suggestion from others, they are free to do what they want without having responsibility and they freely enter and out from the community as they want. The expression space and the existence of cyberspace community is in social media. According to Andreas M. Kaplan and Michael Haenlein, social media is a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content.<sup>13</sup> Every social media has own special characteristic, from mig33, Friendster, Facebook, what Sapp, line, twitter, instagram, path, etc. Having social media is easy. With social media, people can chat with other upload their photo, video, and voice, so no wonder if one person has some social media. The development of social media today, make the society are free to say their opinion, feeling, and everything what they want. In cyberspace public, people enter to the apparent conversation, where people can forward the words without need the action to resolve the issue.<sup>14</sup> In the

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<sup>12</sup> F. Budi Hardiman, *Ruang Publik Melacak "Partisipasi Demokratis" dari Polis Sampai Cyberspace*, Yogyakarta: Kanisius, 2010, p. 336

<sup>13</sup> Andreas M. Kaplan and Michael Haenlein, *Users of the World, Unite! The Challenges and Opportunities of Social Media*, Journal. Elsevier, 2010, p. 60

<sup>14</sup> F. Budi Hardiman, *Ruang Publik Melacak "Partisipasi Demokratis" dari Polis Sampai Cyberspace*, Yogyakarta: Kanisius, 2010, p. 343

cyberspace, the existence is necessary. To keep the existence, the society of cyberspace represented by text, image, video, and sound, if the society uploads the four things it, they will more exist in the cyberspace.<sup>15</sup>

Because the existence is necessary in cyberspace, the society is directed into consumption society where the people have to keep their lifestyle. People are demanded to have and use the luxury properties which is still trendy today. The properties have symbolic character and it can be used to affirm the lifestyle. The members of cyberspace will buy the properties for prestige only. The activator to force the society into consumption society in cyberspace is “the master”. The society feels that they choose the style and his lifestyle by their own choice, but the fact that they are at the free space yet in the limited choice. The slogan of ‘consumer is a king’ actually is a manipulative. The choice has been designed by “the master” to create the consumer’s paradigm. So, the consumer only reflects the design into their self, Lacan called this with “the image mirror”. Consumer never created a meaning of their self, what is shown in the media is false happiness. Style, trend, and fashion have been presented in cyberspace directing a human into false happiness.<sup>16</sup>

In this research, the researcher chose the social media like Facebook and Instagram. The researcher chose facebook because, facebook is one of media social which more phenomenal. Since the first time facebook appeared in 2005, around 1,44 military in the world. And, the researcher chose instagram because instagram still famous in teenagers arena with Instagram teenagers can upload their every moment with photo, so they can explore and upload every moment with photo. In instagram many people selling the product and upload the photo of that product. Style, fashion, and place recommended are one of the important thing in instagram. In those social media netizens explore anything what they want,

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<sup>15</sup> Rio Heykhal Belvage, *Ranah Jurnal Mahasiswa Antropologi Universitas Gadjah Mada*, Yogyakarta: Kemant, 2012, p. 23

<sup>16</sup> Yasraf Amir Piliang, *Hiper-Realitas Kebudayaan*, Yogyakarta: LKiS, 1999, p.35

and they are free to follow someone what they want too. They able to upload, write, or make video and upload in their social media.

In the cyberspace created by netizen, there are no reward and punishment, so it make the birth of own ethics for netizen. In cyberspace netizens have ethic crisis because “sentiment liberal and secular” so, for a netizen who occupy the object position, he will be confuse because there is no establishment of “social ruler”. Netizen consider that the public space in cyberspace is same with public space in the real world. In another hand, the public space in cyberspace has relationship with the public space in the real world, where the people birth the trend, mode, and lifestyle. The society become a cosmopolitan society where the society as the social society and netizen. The society gets simulation and produces the effect called as the hyper-reality. Society will change the depth of spiritual with their own of images.<sup>17</sup> This thesis, discuss the style of cyberspace and the social ethic of netizen.

## **B. Research Questions**

The main problems that become from this study is:

How is the style of public sphere in cyberspace and the social ethic of netizen?

## **C. Aims and Significances of Research Aim**

1. Based on the matter of subject above, it is the aims of this thesis are:
  - a. To know the style of public sphere in cyberspace and the social ethic of netizen.
2. Significance

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<sup>17</sup> Yasraf Amir Piliang, *Hiper-Realitas Kebudayaan*, Yogyakarta: LKiS, 1999, p. 88

This research has significance to be one of literatures on cultural studies, especially for student of Theology and philosophy and generally for student of UIN. Academically, this research is intended to be a simple contribution for the cultural studies research. This research has significance for society; specially give a view to netizens in cyberspace.

#### **D. Theoretical Framework**

The development of globalization makes the idea that the development of society is important. In globalization there is definition of process, that is the process to spread around the world.<sup>18</sup> As described by Jim Ife, Manuel Castel (1996) described about the appearing of the power networks which able to communicate in the outside of national limitation or network society. The power networks explained that there is no geographical border. In globalization the society in the whole of world uses same clothes, eat the same food, listen the same music, etc. The forcefulness to consume the American culture id the important aspect in globalization and society directed to the American culture. In globalization there is modernism theory, the character of this theory is revolutionary or the fast alteration from the local to the modern. Modernism covered the transformation in human live, from the local to the technology and to the economic and politic pattern.<sup>19</sup>

Cultural studies are discourse formation. The formation contains discourse are the ideas building, images, and practices, which give the method to discuss a topic, social activities or institutional area in society. The method of cultural studies can be form knowledge and action, this comprehension taken by Barker from Hall thought.<sup>20</sup> Culture is the topic in cultural studies. The understanding method in cultural studies is map of meaning. The kind of Barker cultural studies is influenced by post

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<sup>18</sup> Mohammad Damami, *Budaya Spiritual dalam Konteks Era Globalisasi*,  
Googlescholar, [http://bpn-jogja.info/main/themes/images/pdf/SBS\\_Damami.pdf](http://bpn-jogja.info/main/themes/images/pdf/SBS_Damami.pdf)

<sup>19</sup> Jim Ife, *Community Development*, translated by Sastrawan Manulang, Yogyakarta: 2014, p. 367

<sup>20</sup> Chiris Barker, *Cultural Studies Teori dan Praktik*, Yogyakarta: Kreasi Wacana, 2009,  
p. 6



structuralism theory about language, representation, and subjectivity. Post structuralism is refuse stable structure which from a sense. Representation is to construct the world and explore the formation of sense. Subjectivity is describing our self as the subject.<sup>21</sup>

Now, the information technology increasing quickly, for the example is internet. Internet is not just technological, it is cultural phenomenon. The user become very sophisticated when uses internet.<sup>22</sup> So, cyber community was born and they make the custom value to direct their behavior.<sup>23</sup> Cyberspace is representation from netizen so, cyberspace seen real and cyberspace as the space for netizen seen perfect. Space and place is social construction and cultural. The development of information technology relate with “the master”, so exactly cyberspace is formed by “the master” and create cyberspace perfectly to make human following the world which has been creating by “the master”. So, use Barker post structuralism theory, representation, and subjectivity can explore the sense and to know the tendency direction the public sphere.

## E. Prior Research

According to a research that has been done, as long as there is no thesis or book that specifically discusses the ethic of public sphere for netizen and the reverence with consuming society (cultural studies analysis). From the observation, author found some academic works that discuss it those are:

1. Nadia Fauzana thesis of University of Indonesia entitled *Cyberspace in Public Space: the Impact of The Use of Gadgets in Public Space Seen from The Public Realm's Term*. In this thesis

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<sup>21</sup> Chiris Barker, *Cultural Studies Teori dan Praktik*, Yogyakarta: Kreasi Wacana, 2009, p. 9-

<sup>22</sup> Gleen Creeber, and Royston Martin, *Digital Cultures Understanding New Media*, New York: McGraw: Hill, 2009, p. 33

<sup>23</sup> Sita Hidayah, *Ranah Jurnal Mahasiswa Antropologi Universitas Gajah Mada*, Yogyakarta: Kemant, 2012, p.33

describe the effect using gadgets concerning the “public area” dimension that are physic dimension and social dimension.

2. Joko Adiinto thesis of University of Indonesia entitled *Pengaruh Ruang Cyber terhadap Kondisi dan Ruang Kehidupan Manusia (The Influence of Cyberspace toward The Condition and The Space of Human Life)*. In this thesis explain that the cyberspace make the alteration of the human view about the space and the actual place and *lingkungan binaan* in the relation with architecture. The effect of using technology cyberspace can change the basic human condition. The alteration of basic conditions made the alteration of the human activity and the architecture space as the container of the activity.
3. Nindyo Budi Kumoro, *Jurnal Ranah* University of Gajah Mada, 2012 entitled *Konsep dan Penyebaran Wacana dalam Cyberspace: Tantangan bagi penelitian Antropologi (The Concept and The Discourse Distributed in Cyberspace: The Defiance of Anthropology Reseacher)*. The cyberspace structure in internet gives the freedom for everyone to doing anything. A human not only passive when he gets the information from the mass media, he can spread to other and active to producing the information. Now, holding by everyone they have power same with the state. The impact interaction in cyberspace for real life make the new relation in human social.
4. Rio Heykhal Belvage, *Jurnal Ranah* University of Gajah Mada, 2012, entitled *Budaya Manusia Digital (Digital Human Culture)*. Text, video, and voice are representative communication in cyberspace between each other, and the identity of them. In this journal using the existentialism approach.

## **F. Research Method**

### 1. The Type of Research

Based on the problems formulations above, the type of this research is qualitative research. Qualitative research is a research to understand the phenomena that has been getting a subject, the method is description using the scientific method.<sup>24</sup> This research is using library.

### 2. Source of Data

The source of data is categorized into two sources:

#### a. Primary Source

This primary source is the data taken from the book entitled Cultural Studies Theory and Practice by Chris Barker. In the book of cultural studies theory and practice by Chris Barker explain that cultural studies is a theory which build by researcher to look the theory knowledge .production as the politic practice. Cultural studies is the multidiscipline of study

#### b. Secondary Source

Secondary source of this research is taken from some literatures to supporting this research that books are *Ruang Publik* by F. Budi Hardiman, *Masyarakat Konsumsi* by Jean Baudrillard translated by Wahyunto, *Matinya Dunia Cyberspace* by Astar Hadi, etc.

#### c. Approach of Research

The approach of this research is cultural studies. Object in the cultural studies is defined and understood as text and practice in daily life. Cultural studies are one of the way to look at the culture and to know the meaning of a text or the cultural practices. According to Stuart Hall,

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<sup>24</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif*, Bandung: PT. Remaja Rosdakarya, 2009, p.6

cultural studies confirm the importance value of a culture that comes from the fact that the culture help to build the structure and the shape of history.<sup>25</sup> The researcher, using cultural studies approach because the cultural studies able to thoroughly understand about the world that more complex and can be used to examine the relation between the culture and the power.<sup>26</sup>

#### d. Method of Collecting Data

The method of collecting data which used in this research is library research, the researcher collected data from some literatures to support this research.

#### e. The Method of Analyzing Data

In this case the researcher use descriptive-analysis method which includes both of analyzing and interpreting data. The method of analyzing data is the process of organizing all of data and abstracting the data. The process to interpret data will describe to be substantive theory of the research. The method of analyzing data is inductive method, the researcher are giving the concert sample and describe the fact, after that take the conclusion.<sup>27</sup>

### G. Structure of Writing

In this study consist of five chapters, those are:

*The first* chapter, an introduction that presented the background, research question, aims and significance, prior research, research methodology and structure of writing.

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<sup>25</sup> Jhon Story, *Cultural Studies dan Kajian Budaya Pop*, Yogyakarta: Jalasutra, 2007, p.4

<sup>26</sup> Chris Barker, *Cultural Studies Teori dan Praktik*, translated by. Nurhadi, Yogyakarta: Kreasi Wacana, 2008, p. 8

<sup>27</sup> Lexy J. Moleong, *Metodoogi Penelitian Kualitatif*, Bandung: PT Remaja Rosdakarya, 2007, p. 247.

*The second* chapter, regarding the background and the research question, in this chapter the researcher will describe about cultural studies and media. The content from this chapter are the research will give the explanation about cultural studies and consumption society. Furthermore, the researcher will discuss about lifestyle in cultural studies, commercialization of media, analysis of media, and the last is the power and the media.

*The third* chapter, the researcher will describe about the public space and netizen, and this chapter divided into six sub-chapters. The first, the researcher will explain what is public space. The second, explaining the public space and capitalism. The third, explaining about the society of citizen. The fourth is the society of cyberspace. The fifth is the behavior of netizen concerning the social media.

*The fourth* chapter, analysis of theoretical framework it contains the style of public sphere in cyberspace and the relation of public sphere in cyberspace on social ethic perspective.

*The fifth* chapter, epilogue, it contains conclusion, suggestion, and closing remark.