

## CHAPTER III

### PUBLIC SPHERE AND NETIZEN

#### A. The Understanding of Public Sphere

Public sphere or *Offentlichkeit* (Germany) is a private concept from Europe, after than become a global through the development of modern democracy theory. The word of public and publicity are not from Indonesia language, but public is used in Indonesia language come from Latin “*publicus*”. *Publicus* have two meanings. The first is citizen’s property as the politicians unit or state’s property, and the second is appropriate with citizen as the inhabitant or common. In those concepts, there are two important things. The first, a sphere for talking about something has common character and subject of law; they are citizen. Public in Indonesia language is public which has common meaning, open. According to Kant, public is civil society who has critical thought and their orientation for universal moral interest of human. Based on scholar opinion, *sastrawan*, or writer public is something which has character for universal moral public called public.<sup>1</sup>

Citizen is complement for concept of public sphere. Citizen is the aim for public and the communication actor in public sphere. So, public sphere is stage from the political participation movement in state of democracy law, while the actor of movement is citizen. The term of public sphere have two meaning. The first, a sphere can be enter for everyone. Public sphere is citizenship locus and the public situation, because public sphere formed by citizen who respect with their right. From the explanation above is called descriptive character. Descriptive character is as the distinguishing between public and private. The second is public

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<sup>1</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasidari Polis sampai Cyberspace*, Yogyakarta: Kanisius, 2010, p. 8

sphere has normative character. Public sphere is based on citizen action in democracy. Normative can be called political public sphere, a communication sphere for citizen to control the government. As described by F. Budi Hardiman, according to Arendt and Hebermas, public sphere relates to the activity of language commodity and using mind, so it is called a sphere that is formed by interaction and social communication.<sup>2</sup>

The public sphere can be understood as a place, in those placed there are many group, every group communicating and realizing their aspiration. Public sphere has quality based on their capacity to receive many *entitas* (group, community, association) with more their interest. If the public sphere has greater absorption power and there is diverse of interest which absorbed, so the quality of a public sphere is best. Otherwise, if the public sphere has smaller absorption power and there is one kind of interest only so, the quality of a public sphere is bad.<sup>3</sup> Chris Barker described, according to Habermas public sphere is a region that appear on specific sphere in bourgeois society<sup>4</sup>. Public sphere is a sphere to become a mediator of society with state, where the public organizes itself and builds the public opinion. In this sphere, an individual able to developing his self and involves in the debate about the direction and the aim of society.<sup>5</sup> The character of public sphere should be free, open, transparent, and there is no intervention from government. Public sphere should be accessible for everyone. Through the public sphere the society or citizen able to collecting solidarity and the power to fighting capitalism and politic machine.<sup>6</sup>

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<sup>2</sup> *Ibid.* p. 9-10

<sup>3</sup> Yasraf a. piliang, *Transpolitika Dinamika Politik di Dalam Era Virtualitas*, Yogyakarta: Jalasutra, 2006,p. 253

<sup>4</sup> Bourgeois society is a group of elite person who has high economy and power, F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace . . .* p.188

<sup>5</sup> Chris Barker, *Cultural studies Teori dan Praktik*, translated by Nurhadi, Yogyakarta: Kreasi Wacana, 2015, p. 384

<sup>6</sup> Sigit Kusumawijaya, *Komunitas Online di Era Media Sosial dan Perannya di Dalam Menciptakan Ruang Publik*, Journal Ruang, Volume 2, p . 54

Ideally, public sphere usually is called as the discursive sphere, where everyone and every group can be gathering to talk about the universal interest until they get decision. Public sphere is able to see as a form of giant theater in modern society, where the politic participation is pushed through a talking and politic discussing. In public sphere, the true of public opinion can be formed. Public sphere usually can be understood as the connection sphere between private sphere and sphere of public authority. Private sphere relates with family while sphere of public authority relates with legitimation or the administration. Public sphere is arena to consider and dispute everything which related with universal interest.

As F. Budi Hardiman described, Hannah Arendt distinguishes between private and public. Every citizen has two existence character in their life, private (*idiom*) and public (*koinon*). Whereas according to JurgeHabermas, state is a politic space and family as private space. whereas the middle term to connecting between both is public sphere.<sup>7</sup>In fact, there is many terms that is used to mention private and public, in Greek “private, particular” is called *idios*, while “common character, state property” is called *demosios*. In Greek period, the differentiation of private and public is taken from Illiade and Odysseus story. Illiade and Odysseus are the history books. The Odysseus story already shows the background of historic about the appearing of political organization and almost same with the character of policy, which begin on 8 Century. And *Oikos* is a home, a human association which has one descent. *Oikos* is unity that ensure a security and human need who gather inside. *Oikosis* is a unity which can fulfill themself.<sup>8</sup>

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<sup>7</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace* . . . p.23

<sup>8</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace* . . . p. 29

Hannah Arendt gives different scheme between private and public, as follows:

	Private (oikos)	Public (polis)
Space	Household (family)	Political realm
Basic Law	Wants+needs, law of necessity, the driving force is life itself.	Freedom
The method to organize	Force+violence	Speech (logos); persuasion
The Relation Between a Human	Inequality	Equality

Concerning the relation above which is described by Budi Hardiman, Hannah Arendt said that, “if there was a relation between these two spheres, it was a matter of course that the mastering of the necessities of life in the household was the condition for freedom of the polis”.

Political realm that has categorized by “freedom” social “equals” able if there is:
The economic necessity for every day has fulfilled and that was working by “unequals” (woman community, other people and servant) under reins of law “force and violence”.

The meaning of freedom from the table above is free from life needs or free from other people command. In private sphere, a citizen is not slave, woman, and children, while if stepping in public sphere a human donot command and commended, because they have same position with

other citizen. Freedom and equality are only discussed in citizen framework.<sup>9</sup>

Whereas in architecture area, the word of public and private don't reference on activity, but more directed on feel, situation, and sensory absorption that has an effect ownership toward a locus. If feel of ownership is more exclusive, so the character of a locus is private, so the public sphere happens in the architecture if on the locus there is ownership feeling in every subject or the user. There are two phenomenological to create the publicity in architecture space. The first is believe that there is eternal space of quality idea and cannot get influence from times, and every human able to knowing. So, with this idea a public sphere will happen. The second phenomenological is believe that there is forms of space that has a neutral character and able to reduction exclusivity value on a space. Those concepts employ a value of publicity that has presented early, so the existence of architecture is only to corroborate and create a publicity value. The example is the historic event in some places which will make it to become a public sphere for the community who has relation with that event. So, if create a public sphere on architecture in some places cannot change a history of value. Architecture just gives a cloth and accessories from public sphere, so public sphere has attractiveness.<sup>10</sup>

Public sphere has relation to produce an ethic, good ethic or bad ethic. As F. Budi Hardiman describes, Kant has concept about publicity that regard with ethic. Kant's ethic is pure ethic of apriory. This ethic does not based empirical experience, bad feeling or good feeling, lucky-unlucky, suitable-unsuitable, with society view. Kant's ethic is built from right thinking principles and able to accountable rationally. Kant formulates the principles of his ethic with imperative category and has three formulations; **the first**, the common law principle (allgemeins

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<sup>9</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasidari Polis sampai Cyberspace* . . .p.34

<sup>10</sup> *Ibid.* p. 323-324

Gesetz). Doing based on *maksim* which can be used as common law. *Maksim* is the principles that apply subjectively. *Maksim* is the personal standard to everyone action. *Maksim* is objective principles that apply for everyone. So, the meaning of common law is to know what my action should be executed or not, and should i ask to my *maksim* is able to using by all of people or not.<sup>11</sup>

**The second**, the respect principles toward a person who says: “act in such a way, so you always treat the other people in your *person* or in other *person* and as the aim of yourself”. This principle contains two things. First does not make them self or our friends as the medium to achieve the aim. Second, must be observation the considerations from other people. **The Third** is autonomy principles. We must have good action, so the desire is creating the common law. This principle explains that to operate all of principles, the operator is “me”. Kant calls it as autonomy desire. Autonomy desire is the desire to do something based on the law that is determined by them self. So, autonomy is the actions to don’t imitate other people. Kant explains this principle as the highest morality, because this moral principle is directly to guide us for the free idea. The meaning of free is the ability to guide our self in the good morals. So, we become to a human who has morality.<sup>12</sup>

## **B. Public Sphere and Capitalism**

In capitalism, the market achieves the hegemony toward the state and society. Capitalism changes a public sphere to become an advertisement stage. The system of capitalism is real menacing for formation of autonomous public sphere. Market economy does not easy make a peace with democracy. Public sphere is not just physical place, but the citizen communication produces a sphere between them. Public sphere does not result from routine activities of production exchange and

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<sup>11</sup> *Ibid.* p. 80

<sup>12</sup> *Ibid.* p. 83

consumption with a nature; it is called work (*Arbeiten*), and does not result from creation activities. The aim of communication activities in public sphere is to collect the citizen solidarity which is called as action. The citizens who gathers and do action together has a purpose to change the situation.<sup>13</sup> The ideally of public sphere that is described by F. Budi Hardiman, public sphere according to Hannah Arendt have to become a something which does not contaminated by the interest of regime dominance and economy interest (a range of human survival exhortation).<sup>14</sup>

Capitalism is economy systems that just admit one law. The system is bargain law in the market. So, capitalism is freely economy, free from production restriction, free from manpower restriction. The value which is resulted by capitalism systems is exchange value and using value. In capitalism system, a profit is the important thing.<sup>15</sup> According to F. Vito, capitalism is economy system with free activity character for economy subject. There is private rightful authority from production device and there is rivalry.<sup>16</sup> Capitalism is the production style based on private ownership toward the production medium. Bourgeois class is the possessor of production medium, while the proletar is power seller for survival. The aim of capitalism is take the profit. Capitalism is a dynamic system where the mechanism always is pushed by the profit, require to reorganize the production medium, innovation, and new market figuration.<sup>17</sup>

Capitalism is not enough just production relation else and productive power, but a manifestation of metaphysical-political from private of the despotism relation pattern between the master and servant

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<sup>13</sup> *Ibid.* p. 186-187

<sup>14</sup> *Ibid.* p. 190

<sup>15</sup> Franz Magnis Suseno, *Pemikiran Karl Marx dari Sosialisme Utopi ke Perselisihan Revivisionisme*, Jakarta: Gramedia Puataka Utama, 2005, p.163

<sup>16</sup> C.Y. Marselina Nope, *Jerat Kapitalisme atas Perempuan*, Yogyakarta: Rresist Book, 2005, p. 3

<sup>17</sup> Chris Barker, *Cultural Studies Teori dan Praktek*, Translated by Nurhadi, Yogyakarta: Kreasi Wacanna, 2015, p. 24

when on the *oikos* region with survival logic. In capitalism, public sphere becomes area of presentation for market interest. The development of capitalism is from private manifestation. Private is dilated, while for public is narrow, so the relation development of capitalism and public sphere crisis (democracy) are something of take and give. The market expansion to the public regions produces the naturalization; that is replacing the communication process in freedom to understanding another in public sphere which become a survival mechanism to consume. The function of public sphere is not as the political sphere again, but it has gone in the domination of market which is accepted by individuals who voluntary accept the market domination and the power of market able to achieve hegemony. Those situation, make the citizen to be someone who apathetic toward a politic and become consumptives.<sup>18</sup>

The society is faced with one of aspect which most disturbs from industry era, that is the rational character from its irrational. The capacity of productivity and efficiency are to increase and spread the comfort feeling, to change the futility becomes a need until the level where this era transform the world become an existence. Human knows their self in their commodity; they find their soul in a car, luxurious house, and their kitchen tools. The basis of mechanism that bind individual with society has been changing, and the social control has been applied in new needs. So, the region which has most progression in this era that social control has been combined on a point, where the individual protest has been influenced by control of technology.<sup>19</sup> Now, the private public has been violated and has been melted by technology reality. The progression has been changed by the reason become a surrender toward life fact, in a provocative form “sell” or impose a social system as a whole. The medium of transportation and mass communication, the excessive output from entertainment and

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<sup>18</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasidari Polis sampai Cyberspace* . . . p. 193

<sup>19</sup> Herbert Marcuse, *Manusia Satu Dimensi*, Translated by Silvester G Sukur, Bentang: Yogyakarta, 2000, p. 14

information industry, bring the attitude and behavior that recommended, the intellectual reaction and some emotional which bind the consumer toward the producer in order to feel comfortable. The product is indoctrinating and manipulating, it has been doing in order to increasing the false consciousness.<sup>20</sup>

Now the society is totality indicate the tendency to fulfill the rationality of technology. The society makes the technology and the science of technology to create effective world, so both of them has been arranged to dominating human and the world. The most efficient from effective world are technology and science able to limiting and manipulating the needs.<sup>21</sup> The societies are faced with the materialism probability. In this transformation, the cultural lost the part of rightness. In previous era the world is on pre-technology era, that world which has good awareness toward justice and hard work, where the work is unlucky, but in this era the rightness which contradictory is together in peace with the indifferent situation. Now the technology reality is disparaging the traditional form, human lost their antagonistic power, they lost the alienation which exactly is the dimension of their rightness and the violation and accusation has been losing, so the rational and the evil cannot be separated. Now, the new architecture is better, more beautiful and practical than the antiquity oddity.<sup>22</sup> The development of knowledge and technology gives the function and luck for society for the example on the field of improvement of life, health insurance, and everything feels easy. But, modern society is profusion (affluent), human able to do anything to fulfill their needs and desire. The freedom as individual has bounded by the technology domination. Technology has been making a human lost their critical awareness.<sup>23</sup> In society the corrosion of privacy has happened in offices, shops, and houses, they are open their self

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<sup>20</sup> *Ibid.* p. 17-18

<sup>21</sup> *Ibid.* p. 27

<sup>22</sup> *Ibid.* p. 96-97

<sup>23</sup> *Ibid.* p. 520

through the glass windows. The technology destroys the limit that was separating individual from the public existence and more easy to showing their privacy region to public.<sup>24</sup>

In the top of modernity era, industrialization has been experiencing the development and become an economic of knowledge, where the knowledge and education become the primary factor in production. Now the society becomes the base from the domination relation which organizes and controls the social activity and become the primary impeller in economic development. The social alteration which is happening in society no longer just triggered by the domination of capitalism modals, but the sign also are the knowledge domination, education, and the information technology revolution, so, they make the capitalism has appeared and birth the information capitalism and information society. The information and the power of information have appeared the new lifestyle, new symbols and “the white collar worker” who work in service area, especially in process of information and employing that to the economic, social, and moreover politic. And more service center which ready to give their service and ready to finish a problem of society about technology and information. Service center becomes phenomenon where society is coming and gathering to search the solution to finish their problem. Society is able to pay the service and finally their able to leave from their problem.<sup>25</sup>

Capitalism of information and information society are appearing, the basis of society is *informasionalisme*, where the position of primary source of production is on capacity and optimize of factor production based on more information and knowledge than the power of modal. As described by Rahma Sugihartati, according to Castells, *informasionalisme* is a mode of development where the primary source of productivity based on optimal to use the product which based on the knowledge and

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<sup>24</sup> *Ibid.* p. 111

<sup>25</sup> Rahma Sugihartati, *Perkembangan Masyarakat Informasi dan Teori Social Kontemporer*, Prenadamedia Group: Jakarta, 2014, p. 59

information. The application of knowledge and information produces the innovation process with the accumulative character and has significant effect toward the social organization. The development of digital telecommunications system, optic and satellite builds a crucial series of technology that consolidate a potential of control social of industry and business. Productivity and efficiency of work makes possible the business to operating on global scale which dominated by *informasionalisme* logic.<sup>26</sup>

### C. Civil Society

Society is a group of humans under the pressure of a series of needs and under the influence of a set of beliefs, idealism and a goal, unified and smelted in a series of life along with the unity. Common interest and a certain bond of human life unities human beings by giving each individual a sense of unity.<sup>27</sup> The society consists of individuals; all of them are closely interrelated. When, society has same soul and thinking, then as if it will be an individual. In this case, the members of the society are like organs and senses of an organism's body, which is intrinsically and physical, unified and melted in the form of a human person, either in thought or action. Their ups and downs were like ups and downs from one person, while their happy and sad were as happy and sad from one person too.<sup>28</sup>

In view of anthropology, the term *masyarakat* is used to refer to entities of human life. In English, society is derived from Latin word *socius*, meaning friend. The term society comes from the Arabic *syaraka* which mean to participate. The society is a set of humans who associating or interacting each other. A man union have infrastructure that allow its citizens to interacting each other. For example a modern state, is the unity

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<sup>26</sup>*Ibid.* p.61

<sup>27</sup>Murtadha Mutahhari, *Masyarakat dan Sejarah Kritik Islam atas Marxis medan Teori Lainnya*, Translated by M. Hashem, Bandung: Mizan, 1986, p. 15

<sup>28</sup>*Ibid.* p.29

of man with the wide variety of infrastructure, which allow its citizens to interact intensively. Within the community there are bonds that can form a unity, the bond is typical behavior patterns or can be called with the customs that are steady and continuous.<sup>29</sup> Other features that should be owned by the society are a strong sense of identity that binds citizens or members. Sense of identity indicated that they constitute a special Union that different from other human unity. In addition, in the society it must be a typical norms, laws, and rules that control the whole behavior pattern of citizens. Thus, the society is the unity of human life that interact according to a certain customs system that are continuous, and that are bound by a shared sense of identity.<sup>30</sup>

According to Hegel, civil society is a kingdom of freedom where individuals who have left family territory met each other based on the encouragement of interest subjectivity. In a moment of civil society, togetherness is replaced by particular subjective interest. In the civil society, everyone makes himself as a goal; the other person doesn't mean anything to him except as a means for satisfy their subjectivity needs. Within civil society there are subjectivity but collectivity does not, and society won't survive if every members in the pursuit of his own subjective interest by making the others as a tools. Selfishness and subjectivity like this certainly is not possible to be base to live together. Then, this State emerged as a synthesis of the transforms in the positive elements of dialectics. The country is Hegel's organist and modern country, the essence of the modern State is that universal entwined with full freedom of the members of the particular and individual welfare. The

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<sup>29</sup>Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: Penerbit Universitas Indonesia, 2007, p. 143

<sup>30</sup>*Ibid*, p. 146

interest of families and civil society must be knotted in the state, universal should run and subjectivity is also being developed in full and lively.<sup>31</sup>

Whereas civil society as described by Franz Magniz Suseno, Jhon Locke explaining, civil society is society who live together under a single legal system and administration. Society is civil, because all of the citizens have a place in it and because it was citizen, society is politically because it is a country. Political systems ensure that each citizen's rights are protected and thus guarantee security and their freedom. The society is no longer the passive object of government from the top, but along with power arrangement system of states a community or interactive system. Then modern society according to Jhon Locke was responsible for his country. Civil society is the whole society because that society interacts actively with countries.<sup>32</sup>

In the vocabulary of contemporary politics, civil society is one of the most popular phrases. Etymologically, the term civil is derived from the Latin word for civilians *civis*, and for political community *civitas*. This term refers to the fundamental distinction between residents of a city that are bound to each other in social and politically by the bonds of citizenship, and residents who live as farmers outside the city. In the middle ages, the city has a *distingtif* meaning of social, cultural and political. Physically, the city built as a protective bag that often surrounded by ramparts. Membership in a community is formulated legally, constitutionally and politically, which appears in the idea of citizen and citizenship.<sup>33</sup>

Definition of civil society is considered the same as the notion of the state is a group/power that dominated the whole group of other

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<sup>31</sup>F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace*, Yogyakarta . . . p. 139

<sup>32</sup>Franz MagnisSuseno, *Ruang Publik Melacak* . . . . . p. 112

<sup>33</sup>F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace* . . . p. 171

societies, but at half of century XVIII, this terminology have a meaning shift. State and civil society understood as two different entities. As explained in the book of citizenship education, Zbigniew Rau with his background on the region of Eastern Europe and the Soviet Union, the definition of civil society is a society which evolved from the history, which rely on the space in which individuals and gatherings where they join, compete with one another in order to achieve the values they believe in. These spaces arise between those relationships that are the results of family commitments and relations pertaining to their obligations towards. Therefore, the definition of civil society is a space that is free from the influence of family and State power, traits in civil society is individualism, the market and pluralism. Constraints is expressed by Rau emphasizes on the existence of living spaces in daily life as well as provide system integrity value must exist in the civil society, i.e. the individuality, the market and pluralism.<sup>34</sup>

Han Sung-Joo describes civil society against the background of the case of South Korea. According to Han Sung-Joo, civil society is a legal framework that protects and guarantees the fundamental rights of individuals, a voluntary assembly of independent of the State, a public space that is capable of self control and independent, which together recognize norms and culture into identity and solidarity that form, so that in the end there is a core group in civil society. The concept is expressed by the Han, stressing the existence of public spaces (public sphere) and contains four characteristics and terms for the formation of civil society, first, the use and protected the rights of individuals and the united freedom as well as independent State. Second, the existence of public spaces provides the freedom for anyone in articulating political issues. Third, there is a civic movement which is based on a specific culture value. Fourth, there is a core group among the Middle group rooted in a society

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<sup>34</sup> A. Ubaidillah, dkk, *Pendidikan Kewarganegaraan Demokrasi, HAM, dan Masyarakat Madani*, Jakarta: IAIN Jakarta Press, 2000, p. 138

that moves society and social modernization of the economy. From the explanation of Zbigniew Rau and Han Sung-Joo, there is a difference in realizing idealism and requires civil society. However, the conclusion can be drawn that the definition of civil society is a group or public order which is existed independently in the presence of the authorities and the State, has a public (public sphere) in suggested, the existence of institutions that can channel the aspirations and interests of the public.<sup>35</sup>

In Indonesia, the term civil society has a different translation one is civil society. The concept is first coined by Dato Seri Anwar Ibrahim in his lecture in the National Symposium in order to the Scientific Forum on 26 September Festival *Istiqlal* 1995 in Jakarta. According to Anwar Ibrahim of the ideal society is that society groups have advanced civilizations. While civil society is the fertile social system which is founded upon moral principles that ensure a balance between the freedoms of the individual with the stability of the society. The society encourages individual initiative and efforts of power both in terms of social thought, art, following the Government's implementation of the Act and not lust or the desire of the individual making the predictability as well as sincerity or transparency system. Translation of civil society become a civil society event will be based by the concept of the divine city, city of civilization or society of the city. In the translation of this, many civil societies are followed by the scholars and scientists in Indonesia, like Nurcholish Madjid, M. Dawam Rahardjo, Azyumardi Azra and so on. And in principle, the concept of the civil society is a community order which seeks tolerance, democracy and civilized. On the other hand requires the existence of a civil society of tolerance and respect for pluralism.<sup>36</sup>

As AstarHadi described, according to McLuhan the development of information technology moreover is internet enable a human living

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<sup>35</sup>*Ibid.* p. 139

<sup>36</sup>*Ibid.* p 140

inside of internet that called global village. Global village is the world that does not larger than monitor or a disc with the hardware ability and software which has best accumulation, reproduction, and to reply all of information forms. So, now human arrives in exploration global, an adventure that exceeds the reality. Society has entered in the completely world, unlimited, and there is possibility for everything. In cyberspace everyone can do anything, doing something that they cannot do in real world, so that is cyberspace.<sup>37</sup> Cyberspace is shelter for netizens, there they doing electronic communication. Netizen able to showing an actual universe and the universe that they want.<sup>38</sup>

In the other hand, cyberspace offers the form of unlimited reality and freedom, therefore appear expectation, euphoria, and optimism to accepting a new era that has not bulkhead, geographical, ideology, normative-ethical restriction. In cyberspace, it also destroys space and time that has been becoming obstruction for global society in real world. Cyberspace as a part of digital era is able to create a human community that can be spared from restrictiveness their self to catch the reality. Its meaning is netizens have not space and time limitation, they are able to have different realities (two realities) in space and time simultaneously on same time.<sup>39</sup>

A cultural tendency today has been distributing, that is the developing of fuzziness of sense and reality, conscious or unconscious there is more of human accept it. The experience of human willfully or accidentally the human experience has been destroying by pop cultural representation, the reality representation of electronic media automatically to hegemony whole of attitude and the action of society. The society's feels enthusiastic and give full trust to media to explain the reality of

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<sup>37</sup> Astar Hadi, *Matinya Dunia Cyberspace*, Yogyakarta: Lkis, 2005, p. 3

<sup>38</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasidari Polis sampai Cyberspace . . .* p. 332

<sup>39</sup> *Ibid.* p.5

world that they will be passing. The phenomenon of cyberspace has brought of big alteration in social arrangement and culture with universal scale. The development of modern technology has changed the society's thought, about community, communication, interaction, social regulation, and culture. Cyberspace as one of communication network and global interaction is offering proudly the system of value and creating the form of separate communities, that is the virtual community, a massive migration to directing to Cyberspace.<sup>40</sup>

#### **D. Cyberspace Society**

Society in anthropology is a group of humans who associating or interaction each other. In the society there is relation which can be form a unity. That relation is a pattern of special behavior, called mores. The characters of mores are steady and continue.<sup>41</sup> The community is group of individual. According to R. Redfield (1807-1958), professor of anthropology from University of Chicago mention the background of small community. There are four characters, distinctiveness, smallness, homogeneity, and all-providing self-sufficiency. So, the community has special identity; those are definite inhabitant and know each other, one kind with definite differentiation, and the requirement of inhabitant life is definite so, they are able to fulfill their requirement. According to Redfield a small community is a part of integration from environment where the small community is present.<sup>42</sup>

Technological developments in particular communication media industry is able to dominate activities. Marshall McLuhan called as the father of the communication argues; development of information technology (let alone media Cybernetics Internet) has enabled human beings living in a world called global village. It can be said at this time

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<sup>40</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasidari Polis sampai Cyberspace . . .* p.7

<sup>41</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: PT. Rineka Cipta, p. 140

<sup>42</sup> *Ibid.* p. 143

mankind has been up on a global voyage, an adventure of the natural universe, virtual reality that goes beyond the Kingdom. As explained by Astar Hadi, Karl K. Popper mention the unreal universe as a completely possible world, unlimited, in it contains a hidden sense of possibility. In the world, anything that can be done and cannot be done on the reality of the world can do, even more so, that's the world of cyberspace. The development of Internet technology which marks the birth of the era of cyberspace is considered a resolution against any human limitations to wander in various forms of reality without limits.<sup>43</sup>

Cyberspace can be referred to as the phenomenon of "post room" in which lasted a social tale action, namely social action that mediated by computer. In its presence is not in the form of real space-time but unreal, a folding world that cause physical displacement is not needed anymore. In this communication of self representation, the role and implied physical appearance of visual imagery and texts is written in the screen. So cyberspace is "the world" in the world.<sup>44</sup> Internet technology is able to create virtual reality or experience the space generated by computer technology. Control and communication control located on the user, it's always online which has consequences of an interactive nature.<sup>45</sup> Analogously with era development, public sphere has extended overstep physical domain and geographical which able to use directly. Information and communication technology have been developing speedy in the big city. Now, with the technology sophisticated, public sphere able to live in cyberspace this case makes alteration in social, culture and economic activity and institutional in city. So, the new form of connectivity is created between people who are no longer limited by physic and geographical presence. Community phenomenon is coming which know as

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<sup>43</sup> Astar Hadi, *Matinya Dunia Cyberspace*, Yogyakarta: Lkis, 2005, p. 4

<sup>44</sup> Nindyo Budi Kumoro, *Konsep Diridan Penyebaran Wacana dalam Cyberspace: Tantangan Bagi Peneliti Antropologi*, Journal Ranah, Volime 2, Number 01, Yogyakarta: Kemant 2012, p.14

<sup>45</sup> Astar Hadi, *Matinya Dunia Cyberspace* . . . p. 25

network community. Downloading application in internet is easy, so easily for user to make online community based on interest sameness and interest. Online community is people association (society) who doing the activity through information exchange and education with information and communication technology (ITC) helping.<sup>46</sup>

Members of the online community in cyberspace are called the netizen or internet citizen. Online community is community which form and manifest the value, habit culture, and belief, which organize and directing the behavior of those community. So, online community is coming from the culture and formed by culture.<sup>47</sup> As explained by Sita Hidayah, online communities by definition from Howard Reingold are social aggregations that emerge from the net when enough people carry on the public discussion is long enough, with sufficient human feelings, to form webs of personal relationship in cyberspace. Through these notions can be drawn some limits regarding the online community. Online communities are a collective of individuals that mediated by computer, have symbols that are exchanged, there is interactions which applies such a sustainable relationship and involve humane feelings so produces a social network with a shared identity.<sup>48</sup>

Virtual community involves real people and the actual communication. The difference is the virtual community which is self mediated through the computer-based tool that allows its citizens disguised as anyone. Many users show only a pseudonym without exposing the physical characteristics as well as original characters. Every citizen is free to choose the things that want or do not want their show to the public. Citizens can also ask opinion or commentary on anything without accountable. In the world of cyberspace emphasizes immediacy

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<sup>46</sup> Sigit Kusumawijaya, *Komunitas Online di Era Media Sosial dan Perannya di Dalam Menciptakan Ruang Publik*, Journal Ruang, Volume 2, p. 56

<sup>47</sup> Sita Hidayah, *Antropologi Digital dan Hiperteks: Sebuah Eksplorasi Awal*, Journal Ranah, Volume 2, Number 01, Yogyakarta: Kemant 2012, p.4

<sup>48</sup> *Ibid.* p. 5

than the authenticity of information and reliability. People just comments and can remain present themselves as beings anonymous. They can send you information on behalf of anyone and anywhere, without the need of a specific moral position in favor, because the goal is indeed merely commented. In the world of cyberspace every person is free to not respond to communicate that take place. When citizen have bored with space where they joined, they simply moved to another space/site that only a step. The world of cyberspace creates a place for unnamed observers who do not have to bear the risk.<sup>49</sup>As explained by Anthony G. Wilhelm, according to Benjamin Barber community forms of cyber space in nature is something that is abstract and does not have a fixed form, lack specificity, context, quality and existence of direct interaction. In the cyber space it is possible there is a thriving new community forms among so many loners are perched in front of the screen and associated only with their finger on the new site that is restricted by the internet.<sup>50</sup> So, netizen in cyberspace is a real people who mediation through by computer or internet. Cyberspace is the world without limitation and user easier to make community based on their interest and interest. Online community is people association (society) who doing the activity by information exchange.

Cyberspace is more capable to create silent majorities, to say which the contemporary society prefer to spend time in front of computer, who always explore from one identity to other identity, from one place to other place. Identity is construction of human's psychology, especially the character which is showed that he has unique soul. According to Berger and Luckman identity is the key element to form social-subjective.<sup>51</sup> In cyberspace identity has become something different because all of experiences, activities, and soul-body united and ranged simultaneous to

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<sup>49</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace*, Yogyakarta: Kanisius, 2010, p.340-341

<sup>50</sup> Demokrasi era digital, p. 10

<sup>51</sup> Astar Hadi, *Matinya Dunia Cyberspace . . .* p. 154

perforate space and time on same condition, passing the real world. In cyberspace the identity built as the function of the consumption process of commodity and imaging.<sup>52</sup> In cyberspace everyone has no become their self, everyone free to becoming male/female, good/bad, black/white, superior/inferior, etc. Cyberspace is creating global taste for self and to change the identity with high velocity in cyberspace is possible. The replacement of identity in cyberspace is just a form of exploitation and change of identity exactly only for image, symbols and commodity. The variety of identity has made someone must change them character in cyberspace. This condition only for satisfied and order of identity in cyber market. As described by AstarHadi, Slouka copied from Allucquere Rossane's, that the multiple identities in cyberspace are commodities only.<sup>53</sup>

Identity is not essential, but it is formed for market interests. The explanation about identity in consumer society is the function from the production activity and the consumption of commodity. Self is reflection from image that is bargaining by mass media and commodities, whereas the ontology value of self is melting into image. Mass media and commodity are a media where someone able to find his existence.<sup>54</sup> As described by Jean Baudrillard, according to Shakespeare a human need is a bit of excess for exist. Exist in cyberspace is the aim from society, because in cyberspace there is rivalry status. So, *kebudayaan keranjang sampah* is used by society. The society is disseminating, wasting, expelling and consuming the smallest necessity, they doing that activity because they want to exist.<sup>55</sup> In cyberspace, happiness has been measured with objects and signs, because with a sign the society is able to form the views of other people, the same of right has carried in cyberspace. All of

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<sup>52</sup> *Ibid.* p. 160

<sup>53</sup> *Ibid.* p.. 160

<sup>54</sup> *Ibid.* p. 165

<sup>55</sup> Jean Baudrillard, *Masyarakat Konsumsi*, Translated by Wahyunto, Yogyakarta: Kreasi Wacana, 2013, p. 32

people are same in front of purpose value; here there is the relation of objective utility or the relation of natural function where in cyberspace there is no social or history imbalance. In level of purpose value, there is not poor follower or rich follower, the society become a gaiter, with anything background they will consume, use same style, and same object.<sup>56</sup> So, image is dominating in cyberspace, netizens is consuming not about the benefit, with consumes the image and symbol netizens sacrificing the content, substance and meaning.<sup>57</sup>

The form of sign value and symbol value which are status, prestige, style expression, life style, luxuries, and respectability are the society's prime activity to disseminating. The objects which consume by netizen have a certain theme lifestyle, class and prestige. So, netizens consumes object to classification the status, prestige, and does not based on the attitude of society.<sup>58</sup> The advance of technology and information make the reality no longer can be told, represented and disseminated. Further, now the reality can be made, engineered, and simulated. Netizens on the position where the simulation principle becomes a commander, game of symbol and image is dominating so close from all of human communication process. In cyberspace the netizens in simulation position, in cyberspace everything is based on the symbol relation, image and code. Image is everything which visible by sensory, but the true is there is not substance of existence. Cyberspace is one of example simulacra or simulacrum. Simulacra is the reality space where there is reduplication process and re-cycle all of variety of life fragment which different in the form of commodity, image, fact, and code. In one dimension space and time are same. In this space the true and the false cannot be known. The

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<sup>56</sup> *Ibid.* p. 44-45

<sup>57</sup> Dominic Strinati, *Popular Culture*, Translated by Abdul Muchid, Yogyakarta: ArRuzz Media, 2010, p. 338

<sup>58</sup> Medhy Aginta Hidayat, *Menggugat Modernisme Mengenal Rentang Pemikiran Postmodernisme Jean Baudrillard*, Yogyakarta: Jalasutra, 2012, p.61

space of simulacra has been made someone able to roving every reality, reproduced, manipulation, and simulation everything until a far limitation. So, netizens are living in imagination space where the real become to factual fiction. Realities of simulation become a new life space where netizens find and actualize their existence.<sup>59</sup>

Netizens have collaboration characteristic, entertainment, speed and innovation. Collaboration is the characteristic which giving the understanding that they have natural instinct to always collaborating and to innovating, because the interaction that has been developing by them. Netizens are always evolving social network for the example are from facebook, twitter, instagram, BBM, etc. Social network is opening the opportunity to collaborating with other user to sharing about the past or feature. Entertainment is about internet, internet has given much opportunity to pleasing netizens by online. Web is the selection tool and able to giving headline news. With social media netizens is able to communicating with other user in the world. Use information technology netizens able to getting entertainment and up to date news so fast. The character of speed is the netizens wish that they are getting fast response and get fast information. Speed is the symbol in netizen's life. They need fast responds when they searching, chatting, downloading, uploading, etc. The last character is innovation, the understanding of innovation is netizens has grown in the area and cultural that always has innovation, new idea, and new product.<sup>60</sup>

#### **E. Netizen's Attitude toward Social Media**

Social media is known in society. The media in internet world changes the human life. Social media brings the amazing impact in the pattern of social life of society. Social Media becomes the new media and builds the new character in individual life of everyone. Facebook, twitter,

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<sup>59</sup>*Ibid.* p. 75

<sup>60</sup>*Ibid.* p. 109

instagram, path, blogger, etc, are the phenomenon in modern society. Social media becomes a place for everyone to expressing their spirit life, expose their experience by their self, telling their happiness and sadness in social media, and give the response and opinion for every event and public issue which still happen.<sup>61</sup> In social media are form new cultural values through the daily life interaction between the users. In a network the netizen discuss, express their feeling to another member. The emergence of social media will show a community and community has a character is known as sense of community. Sense of community is a characteristic of community which is signed by behavior. For the example is the behavior the help each other and there is emotional feeling or attachment.<sup>62</sup>

Now, there are many social media and latter make a displeas problem and the impact is until in the real world. In the real world those problem become a problem of law because every human activity in cyberspace (social media) do not have yet the ethic, the user should be apply the ethic. Ethic is the knowledge about something good or bad and about right and moral obligation (*akhlak*). As described by Supriyadi, according to Bartens, the word of ethic is come from old-Greek language ethos. The meaning of ethic in singular form is custom of habitual, mores and good moral. As described by Supriyadi, according to James. Spillane SJ ethics is the human role to choose the moral decision. Ethics is direct to use right thinking of human with objectivity to determine the rightness and the wrongness and the role of someone toward the other. So, the ethics in

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<sup>61</sup> Sri Ayu astute, *Media Sosial Sebagai Ruang Publik antara Netiketdan Netizen*, Kanal journal, volume.01, Number 02, p.205

<sup>62</sup> HendriPrasetyo, *Cyber Community, Cyber Culture: Arsitektur Sosial Baru Masyarakat Modern*, Taken From Website: <https://scholar.google.co.id/cyber/community/cyber/culture/arsitektur/sosial/baru> access on 4 April 2016

social media is important, because the netizens less applies the ethics in social media.<sup>63</sup>

Actually, social media is form from computer work styles; there are three styles to socialization, as introduction, communication, and cooperation. The system form of computer work is like a system between individual and society. As described by Rulli, according to Mandibergh, Social media is the media which as the place cooperation between users generated content. According to Shirky, social media is social software or device to increase the ability of user to share, to cooperative between the user and to doing the activity collectively. All of the activity in the out of the institutional framework although the organization. According to Van Dijk, social media is media platform which focus on the existence the user which give facility to them in their activity although to collaborating. so, social media is seen as the medium for online which make the relation be stronger between the user. All at once the relation is as the social string. So, social media is the medium in internet which user is able to representation their self and able to interaction, cooperation, sharing, and communicating with other user, so the form of social string is virtual.<sup>64</sup>

In social media the user sometime has two different personalities when they make interaction. In social media the netizen is free to undercover as someone else, because in social media give the freedom and there is many possibility. The user is free to write everything, their experience, opinion, argument and their view toward the individual although the event or incident and the foundation is their feeling, perception, although according their assumption in social media. The development of information technology is increasing amount of social media user. Using many electronic device like digital camera, hand phone,

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<sup>63</sup> Supriadi, *Etika dan Tanggung Jawab Profesi Hukum di Indonesia*, Jakarta, Sinar Grafika, 2006, H.7

<sup>64</sup> Rulli Nasrullah, *Media Social Perspektif Komunikasi, Budaya dan Sosioieknologi*, Bandung: Simbiosis Rekatama Media, 2015 , p. 11

etc, make the user as the journalist who able record or take photograph every event that has been they did and after that they will upload to social media so, every photograph, video, etc, able to enjoy by public.<sup>65</sup> The user of social media is able to publish information, opinion and data easily. The media community is shift the practice of public sphere to become the illusion public sphere. Everyone is able to share more information, consolidation of social network and make a social group.<sup>66</sup>

From internet the user able to download all of social media that they want, with social media the user able to get information, purchase and sale, shopping, and finding the entertainment. Only have social media and has the connection to internet the user did not need the store to selling their product, and did not need some money to making the advertisement.<sup>67</sup> But, with social media the user could be directing to consumptive behavior. Since internet presence and many social media make the user easy to searching the information and finding a destination which appropriate with their want. So, internet has big a role to changing the society's consumption models, now the consumption of primary commodities has changed become experience shopping or life style, one of example is via shopping. The netizens are able to shop via blog, website, or social media. And another activity which able to doing by netizens are write a status or their feeling, upload their experience photo, moreover netizens will traveling to many places with their budget to complete their desire and to

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<sup>65</sup> Richardus Eko Indrajit, *Relasi Dunia Nyata dan Dunia Maya dalam Konteks Menjaga Keamanan Internet*, p. 8

<sup>66</sup> Mahfud Ansori, *Media Komunitas, Kredibilitas dan Relasi Sosial: Framing Komunikator dalam Citizen Journalism*, Taken From Website <https://scholar.google.co.id/media/komunitas/kredibilitas/dan/relasi/sosial>, access on 4 April 2016, p. 2

<sup>67</sup> Shirley Biagi, *Media Impact Pengantar Media Massa*, Translated by Mochammad Irfan, Jakarta, Salemba Humanika, 2010, p.243

perpetuating their experiences so, they will share to other netizens in cyberspace.<sup>68</sup>

And the evil appears together with the development of information and technology which increasing quickly. The impact of technology development appears of cybercrime. Cybercrime is all of the utilizing the computer network without know the limitation of territorial and do not need direct interaction between the doer and the evil sacrifice. There is cyber bullying in cyberspace, the doer is the users, bullying is the action which intentional, repeatedly, through the hostile action by individual or a group to make suffer the others. As described by Sentot Sudarwanto, according to Hunduja and Patchin cyber bullying is an action which intentional doing with deliver or upload the picture, photo, etc, in friendship site and using the derisive intonation, disfigure, threatening, annoy or humiliate.<sup>69</sup>

Today, popular culture or pop culture gets the place in human life. Pop culture is sense fighting culture, where all of sense is fighting to getting society's heart. Here, the media more influence in society's life, because with mass media one of example is internet, netizens are able to bring the values from the whole of world, and with social media society able to understanding and knowing their self. With social media netizens are able to disengaging their problems, their saturation when is faced their work or activity, so in that time social media become alternative. Netizens feel they get their souls and the aesthetic from consuming social media. Social media also becomes the tools to channelize the emotion, so

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<sup>68</sup> Nur Aisyah Rahayu, *Skripsi: Perilaku Konsumen dalam New Media (Studi Kasus Perilaku Traveler dalam Pencarian Informasi untuk Berwisata melalui Internet di Kalangan Komunitas Backpacker Solo)*, Universitas SebelasMaret, 2014, p. 2

<sup>69</sup> Sentot Sudarwanto, *Cyber-bullying Kejahatan Dunia Maya yang Terlupakan (Wacana Kritis Cyber Crime di Negara Berkembang . . .)* p. 10

consuming social media; the netizens are producing the media compatible with their emotion. From social media, netizens are trying to get attention from other peoples; they have expectation to showing something better than other people, so they will be the center of interest in this case there is one of psychology complacency when they are the center of interest. Netizens are becoming someone who lost their identity and the quality as the human, because they are the association in space, netizens are unable to expressing their self as the human who have relation with other people, exactly netizens have no relation one and other except only for distance communicating and abstract. Netizens have one kind character, cannot be differentiate between each and other. Their think are same, from taste, fashion, style, and they want to be someone who everyone know.<sup>70</sup>

Netizens, especially are teenagers in cyberspace more regular which become to a part of leisure class which show a relax lifestyle, hedonism, perfunctory and become a consumer society than, become a part of moral civil society. The public sphere in cyberspace has been stimulated the attitude for consuming the product. The netizens attitude direct to buy the new product of industry than idealism to fighting the development of democracy Development of information technology causes virtual real culture, there is a new social-culture system where whole reality comes into a illusion image setting, in a fantasy world, in which there is not only screen for communicating experiences, but also they become the experiences itself. In cyberspace, netizens can interact with anyone without face to face and can interact without restricted by value and norm. In social media, netizens can displays a figure that completely different, looks patient, mature, and fun. Example through Facebook, a person free to represents himself become a fun figure, courtesy, religious, full of attention and far from image annoy. With a

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<sup>70</sup> Rahma Sugihartati, *Perkembangan Masyarakat Informasi dan Teori Social Kontemporer*, Prenadamedia Group: Jakarta, 2014, p. 109

pleasant self representation will be very easy to get a lot of friends in cyberspace.<sup>71</sup>

In cyberspace, netizens can set anyone's photos or edit their photos so look better, so the related person can easily create a new construction about himself. "I want it, I want it now" is a sound of netizen that is formed because cyberspace, with Smartphone netizens can do what they want. While they want to know about a movie that is playing, who is the actor then they can just surfing and search what they want to know with google. While they look a video, they can just open youtube and download what they want, and save it in their hand phone or in iPod. Facebook, twitter, path, and instagram become a part of people lifestyle. In cyberspace is also possible to do a business transaction with other people. In cyberspace, netizens free to greet or tease people just for fun (playful surfing) in turn precisely trigger a lazy curiosity and even which is not impossible to create apathy to things that is related with the struggle for democracy. Netizens are not interested with democracy idea or civil society.<sup>72</sup>

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<sup>71</sup> *Ibid.* p. 95

<sup>72</sup> F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace*, Yogyakarta: Kanisius, 2010, p.. 343