

CHAPTER IV

PUBLIC SPHERE OF CYBERSPACE IN CULTURAL STUDIES ANALYSIS

A. The Style of Public Sphere in Cyberspace

Public sphere is a space which able to access for everyone. Public sphere formed by citizen who respect each other toward them right. Public sphere is citizen communication space to supervise the government way. Public sphere formed through the interaction and social communication. Public sphere is the communication medium to share the opinion. The general opinion which has been resulted through the communication, in public sphere gave the forma in the material, which is the political phenomenon. In the term of general opinion there is collection view, opinion, idea, appraisal which prevail in the society and as hold out in the space and time, that is have certain level objectivity.¹ Cyberspace as the new phenomenon in the cultural reality (pop) has collective characteristic with individual who has mediated with computer, cyberspace have exchanged symbols, there is interaction that prevail and engage of human feeling so, produce a social network with together identity.²

A space in the cyberspace is different space in daily life or physical space. In this space the information technology has multiplied all of form of public sphere into cyberspace. Multiplying of public sphere into cyberspace is the unlimited reproduction indication in all of sign and culture symbol. Technology is not only busy to show image and performance, but also destroy the limitation between fact and fiction. The information that has been flowing makes everyone from other side of the

¹ F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace*, Yogyakarta: Kanisius, 2010, p. 10

² Sita Hidayah, *Journal Rnah : Antropologi digital Hiperteks : Sebuah Eksplorasi Awal*, Volume 2, Number 01, Yogyakarta: Kemant, 2012, p. 14Ranah, p. 5

world able to discuss many problems at once, but tend forget quickly because every problem immediately is convolute into other problem. Netizen move to other interesting topic quickly or topic that able stole their attention. So, in cyberspace netizen have no time to build the knowledge and build the base of discussion. Other indication that has been appearing there is dependence between text and hyperlink. In the other hand, this mechanism makes netizen able to jump from one text to other text or other side of www to get information. In the other hand, this probability is able to needle the people only to watch internet (playful surfing). In the cyberspace there are no differences between important or un-important. In the cyberspace netizen are easier to get information and free to search what information, so this condition bring netizen into stack of information. Finally, netizen enter in pseudo conversation, where the netizen just continue the words become a part of public. Netizen unnecessary do action politically regarding the problem which still discussing, so the discussing in cyberspace is just fiddlesticks.³

Cyberspace has provided the place to make private or open conversation. Interaction in cyberspace become favorite for some persons because practical and easier. Internet become a new media that is a media which valuable for public to interact. In cyberspace there is freedom to use anonymous and free to spread information and upload everything, so netizen free to shared their feel.⁴ The location control of communication in cyberspace is on user, the character of that communication is online and have interactive character.⁵

There are three characters in cyberspace, the first is liberty, freedom from geographical social condition which limiting the identity which adhere on someone, the second is quality, omission the hierarchy

³ F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace* . . . p. 342-343

⁴ Nur Wulan, *Dunia Siber dan Norma Maskulinitas Anak Muda Pasca-Reformasi di Indonesia*, Mozaik Humaniora Universitas Airlangga, Vo. 15, 2015, p. 235

⁵ Astar Hadi, *Matinya Dunia Cyberspace*, Yogyakarta:Lkis, 2005, p. 25

which has relation with identity , so community open toward everything, and the third is fraternity, the relation has been forming between the member of that community. Cyberspace is enable for netizen to do fast communication although on the different place, in cyberspace there is anonymity concept and make possible the multiply of identity happened and the limitation in real world is lost when someone in cyberspace.⁶

Public sphere in cyberspace is able to lost the limitation geographical, with the technology communication the society able to roam the sphere and able to communicate with someone who live in other side in the world. The information from the other side is easily to find, cyberspace creating the new experience with the principle of unlimited.⁷ The public sphere in cyberspace showing the image, cyberspace is submits on logic of production and consumption as the object of commodity. Public sphere become economy commodity to expand a private. The side of private interest is to hold the media so they create the business interest. The market elite are collaborate with the elite of media. So, news, information, comment, and contribution in media are change as the commodity. Public sphere in cyberspace become the representation stage from the elite of media for the market interest.⁸ Media become the vehicle for marketing, manipulation the audients, and as the stage of advertisements, so society directed to the consumption.

Public sphere in cyberspace there is process where the society get distanciation in the long space and time or shortest. The place and the time is different but there is relation between the society. The new control of communication and information make the transaction is possible. Modernity is like pulverize machine and have amazing power.⁹ Society

⁶ Rahma Sugihartati, *Perkembangan Masyarakat Informasi dan Teori Social Kontemporer*, Prenadamedia Group: Jakarta, 2014, p. 53

⁷ F. Budi Hardiman, *Ruang Publik . . .*, p. 339

⁸ *Ibid.* p, 195

⁹ *Ibid.* p. 118

directed to the cultural homogenization, because there is domination from other cultural. There is global capitalism, the industry of global communication dominated by America, so it makes the West cultural spread dynamically.¹⁰

Most difficult legal issue in cyberspace is jurisdictional. This jurisdictional issue is often recognized as a horizontal jurisdiction question: Which state has prescriptive (or adjudicative or enforcement) jurisdiction over conduct in cyberspace? This issue is thought to arise from the fact that it is difficult to locate cyberspace conduct territorially. The latter fact arise from the dispersed nature of the computer network that comprises the internet. Two conflicting prescriptions, with the choice dependent on the taste of the author, are generally made. First prescription argues that because cyberspace cannot be neatly cabined in any single territory, and assuming that territoriality is the only basis for jurisdiction, no state should regulate cyberspace. This argument is obviously non-sequacious. Furthermore, it proves too musc. Nothing can be neatly cabined in any single territory. If we throw up our regulatory hands simply because we cannot establish territorial categories, the result would be anarchy. The second prescription, based on the same factual predicates, argue for global government. This global government may be described on three parameters. On the first parameter, it may have rules for allocation of jurisdiction among governments. On the second parameter, it may harmonize rules. On the third parameter, it may create centralized organizations to engage in rulemaking and enforcement activities. Like the first prescription, the second is a nonsequitur: the failure of territoriality indicates neither anarchy nor global government.

For now, it is enough simply to dissent from the modernist approach to regulatory jurisdiction that holds that cyberspace presents jurisdictional challenges unseen before. There have never been many issue

¹⁰ *ibid*, p. 122

that one country can completely ideal with on its own, cyberspace simply accelerates the realization of this fact. The development of cyberspace will only change our jurisdictional lives incrementally, and should not be viewed as a revolution that marks radical changes in our legal relationships. Nor should the development of cyberspace be view as a basis for either allocation of all social decisions to the market, or allocation of all social decision to international governance.¹¹ Cyberspace works on the transaction costs side of the market, the state, and international organization. It is here that the role of cyberspace may be viewed as revolutionary. Cyberspace is not technically susceptible to regulation. Anything wrought by the mind of man is capable of regulation by the mind of man. Cyberspace may tend to convert information from a private good to a public good. Information in cyberspace is largely characterized by non-rivalry. Non-rivalry means that one person's consumption does not diminish the amount available to others. Cyberspace tends to convert information from a private good to a public good. On the other hand, for those who have followed the battles over intellectual property rights in international trade, it is clear that even information that is ordinarily distributed in physical form already has public good characteristics. The rise of cyberspace seems to accentuate these characteristic. Cyberspace also makes the exchange of information faster and cheaper. This is the reason for the rise of commerce on the internet: both commerce in physical goods and commerce in information goods. These technological advances are growing geometrically and as enterprises realize their utility and establish network externalities by exploiting their utility in greater numbers, they will substantially decrease the cost of transacting. This decrease in the cost of transacting will have the effect of increasing the number of transactions effected. In cyberspace information will flow more cheaply to both the customer and the

¹¹This content downloaded from 202.43.95.117 on Wed, 12 Oct 2016 06:29:38 UTC
All use subject to <http://about.jstor.org/terms>1998] Cyberspace, Sovereignty, Jurisdictio p. 570

wholesale purchaser of goods and services, enabling information also to flow more cheaply from the purchaser to the seller. This will give rise to new forms of targeted advertising, as well as targeted product development. Thus, cyberspace is a technical production frontier development that has dramatically reduced the transaction costs of coordination in both the private and the public.¹² Cyberspace may hold the potential to be a diabolical tool of totalitarian control, allowing the technological means to keep track of what its citizens are saying, reading, buying, and through computer analysis of large amounts of information thinking. Cyberspace is a two edged sword, equally on both sides. It both attacks preserves sovereignty and it does not discriminate against totalitarian.¹³

Cyberspace is full of opinions which only represented the world which free from daily thoughtfulness. Every person give the opinion and comment in every matter, but no one are ready to involve directly and there is no someone who has feel to be responsible, but in cyberspace, a society able to be the space for society to building the social solidarity and politic movement. In Indonesia “One Million of Facebooker Movement advocating Chandra Hamzah and Bibit Samad Riyanto”, and “Coin movement for justice” which supported by cyberspace community. The movements were created by cyberspace community enable for an opportunity to build the movement dynamics, as far as the public does not trap into appearance power. In appearance power a netizen are presuming the opinion which propagated by them has impact for collective kindness, but the true is the opinion which has been propagated by them only floating in cyberspace. Netizens feel that they are more productive,

¹² *Ibid*, p. 574

¹³ *Ibid*, p. 579

whereas they only collect the information, give a comment, and propagated it to other.¹⁴

B. The Relation of Public Space in Cyberspace on Social Ethic Perspective

On 18 century public have ability to give the esthetic valuation, moral and rational about something. Public conclude of individuals who communicating each other in café, where the place become a place to give their democracy aspiration and valuating the trend issue. Now the development of communication technology and information has impact on the expansion of the understanding of public sphere. As described by Budi Hardiman, according to Habermas public sphere is a region in human life, and make society able to talk and follow the process to find the general opinion.¹⁵ Public sphere able to call public region actually is a politic sphere, a place to process criticism, debate and interpretation the general decision. Through the public sphere, society has wished and able to organize their self to build a general opinion, give critic and to be a watch dog, as a part of civil society to do democratic control toward the attitude of class that has power and capital class where usually do exploitation toward the society.¹⁶ According to Hebermas the communication and debate process in public sphere ideally must be doing in ideal communication, where there is no a side where able to do manipulation process, forcefulness and domination. But, now when the mass media has been dominating public sphere especially is electronic media. Electronic media often become a place to extension the global capital's hand or

¹⁴ F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace . . .* p. 344

¹⁵ *Ibid.* p.11

¹⁶ Rahma Sugihartati, *Perkembangan Masyarakat Informasi dan Teori Social Kontemporer . . .* p. 42

political power that want to expand their position in social's life, so mass media full of illusion, fantasy, image, irrational lifestyle and trick.¹⁷

Electronic cultural was a culture that was many mediated, which is the social interaction space and the cultural were separated from specific geographycal and social area. The concept of cyberspace, as explained by Chris Barker explained that there are places which no emails passing, electronic money transfer that in progress, the moving digital messages and world wide web site was accessed. And cyberspace is a place without conceptual space, which are words, the relation of human beings, the wealth status data, the authority was appeared by people that used the communication technology by computer.¹⁸ There is no access without mediator to the obvious. Right and obvious are the results from discursive construction which showing the object of knowledge passing classification process. The Representation created something as the real in the out of human cultural representation. As was explained by Chris Barker, the representation is including complexity and moving the physical level to the sign. The representation also gave the meaning to the place, and it is called politics because it is relevanted with normative term, concerning to conform in the social attitude.¹⁹

As has been explained by Chris Baker, discribed that the space refering to the abstract idea, an empty or dead space which is filled by kind of concrete and specific human places.²⁰ Although the cyberspace becomes the one of the most important area in human life. This media also can form a cosmopolitan society although in the illusion. The geographycal location is not becoming the prominent anymore, and the freedom always becomes the exalted element in the time of cyberspace victory. Cyberspace has been seen as unlimited virtual world and it also

¹⁷ *Ibid* . p. 47

¹⁸ Chris Barker, *Cultural studies Teori dan Praktik* . . . p. 330

¹⁹ *Ibid* . p. 334

²⁰ *Ibid* . p. 310

does not has any laws. The cyberspace is as an alternative world that opened the new probability for connecting each other.²¹

As public space, the cyberspace created citizenship deterioration, until it showed the basis of internet citizenship that we call the *netizen*. Beside that it also destroys the *ius soli* or the *ius sanguinis*. The cyberspace become dynamic and heterogeneous space, and that thing causing the public become an interesting as either an active netizen or a passive netizen. And the cyberspace is also considered as a race circuit of unlimited desire which there is no space for contemplation, reflection, to stop for a moment. The cyberspace gave a million experiences and entrancing panorama, there are no law of space and time, age, and constraint.²² The communication that happened in cyberspace as actually, although everything in front of the user are illusions or *maya*. The cyberspace is data graphic representation space which make into abstract from data banks in the system of human idea. The information technology has multiplied almost all of public space form into cyberspace, the multiplying of public space into cyberspace is reproduction symptom of unlimited almost all of signs and cultural symbols. The information technology was busy to show the image and the show and remelting the boundaries between fact and fiction. The flowing information from any areas can make everyone from whole of the world possible to follow discussing many problems, but inclined many of them can forget quickly because every problems are suppressed by other problems. Many people move to other interesting topic quickly. And in this space there are no differences between important or unimportant. Easy and freedom to find any informations caused the public following in the apparent conversation, where people only continuing words, for becoming one of the public. In

²¹ *Ibid*, 310

²² Astar Hadi, *Matinya Dunia Cyberspace*. . . p. 200

fact, many people did not feel necessarily to act politically about problems that was talked.²³

As described by G. Genep Sukendro, World Wide Web that is as an open information area, flexible and dynamic, and make society able to developing their new knowledge orientation also following in democratic world, so they know about mutual division and interactive power based on society. Cyberspace has been giving the place of illusion meeting where the world of social has expanded. Cyberspace will change the society, because an information from more of place or form able to expanding easily and fast. It make the view of netizens has influenced and will change their lifestyle and their mind. The information come so fast and it make netizen unable to filtering the information first, so on unconscious condition society has influenced in their attitude and culture in society.

As described by Astar Hadi, cyberspace is a new phenomenon in the reality of pop culture, it is production-oriented and simulation-oriented. According to Baudrillard, in cyberspace there is dominant design of industry era. This design has signed with culture economic massively, the cause is encouragement of dominant capitalism. Capitalism has been producing fashion and lifestyle. And control design by code, that is phase that has been dominating by reproduction of hipper-reality.²⁴

Public space on cyberspace has not become the facility or rational discourse, the society as the part of civil society which is able to make control and autonomy, should obey on capital hegemony which lead the social desire and need as unsatisfied consumer. Public space on cyberspace is not focused on productive discourse but it has become a media to promote the product of cultural industry. On cyberspace, netizen

²³ F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace* . . . p. 342-343

²⁴ Sukendro, *Twitter "Anak" New media yang Revolusioner (Medium Pembangun Globalisasi), Kontribusi Ilmu Komunikasi Dalam Pembangunan, Banten, Program Studi Ilmu Komunikasi FISIP Untirta, 2012, p. 93*

lost from their ideal role as the part of building and developing democracy, because there is no the part of dialog and public education but it is the part of developing the desire on consumptive and luxurious. When netizen browse on cyberspace, they are not looking for the information or showing the aspiration but they browse in aiming to chat for releasing their problem.²⁵

Cyberspace gives the virtual thing, virtual culture and virtual community. The society still interact each other on unreal community but on virtual community. Cyberspace is the world on cover or it is called as simulacra. Cyberspace is full of pseudo reality which is un-identical with real reality. On cyberspace, society is focused on self of image. In cyberspace society showed a consumption performance with hedonism action because in cyberspace netizen need a little “over plus” to be exist. Object become a sign of status agglomeration, so what has showed to public that is better consumption. The process of status differentiation become a fundamental social process, inside there is status rivalry, so it make the basic characteristic from consumption that is unlimited.²⁶ The culture reality in the cyberspace is to pushing same awareness about progression and new. Must be always change or move from one commodity to other commodity, in process of consumption is simple manifestation from capitalism system. A desire to always appear up to date, appear beautifully. Netizen feel need to change their self every year, every month, through a new commodity.²⁷ Now object was buying not about for value of using but as commodity-sign. Commodity give a prestige and meaning of social value, status, and dominance. As described by Chris barker, according to Featherstone consumption is creating lifestyle, aesthetic sign that associated with relative displacement from

²⁵ Perkembangan masyarakat informasi dan teori social kontemporer, h. 48

²⁶ Jean Baudrillard, Masyarakat Konsumsi. Translated by Wahyunto, Yogyakarta: Kreasi Wacana, 2013, p. 62

²⁷ Chris Barker, *Cultural studies Teori dan Praktik* . . . p.47

production to consumption. So, lifestyle show the individualism and fashion, in the category of commodity, clothes, experience, presentation.²⁸

Cyberspace becomes a dazzling space. The scene in cyberspace is free arenas without customs restriction. Inside there is obscenity face, everything has showed there. The obscenity was disseminating without the interruption of social commentary, media has forced us to tell everything and all secret that we have and as described by George Ritzer, Jean Baudrillard called information and communication pornography. Society is getting over plus information and sink into information.²⁹ Society falling in misfortune, where the rational world will be ending, there are no the opportunity, dead, slowness and everything is connecting. Illusion are always deceive the reality and society are happy to accept the misfortune. Society are become the object, society want to free, but their freedom into their silence, into the absence of their desire. Without tone, without fix of form and they use passive and pseudo sovereignty. The power of society is in irony originate from the ignorance. They are allowing the advertisement and the system of information to convincing them to make the choice. Society are become silent and black hole of the social world. Society is quite because they flooded of information from media. Social was dying, the phenomenon which involving more society has changed with many information, so society has quite. Society has been seducing by media and society take the benefit from media, so society are quite.³⁰ In cyberspace the action of someone has valued by other people based on good or bad something that has been showing to public. Everything that has been showing to public is the action conscious and based on their desire, so the action was intentional. In the real world the deliberateness is the absolute factor which become the valuation good or bad which called the ethical value or moral. Ethical or moral come from Greek word *Ethos* and *Mos-*

²⁸ *Ibid*, 116

²⁹ George Ritzer, *Teori Sosial Postmodern*, Translated by Muhammad Taufik, Yogyakarta: Kreasi Wacana, 2004, p. 185

³⁰ *Ibid*, p. 189

moris that is habitual and behavior. Human is the material object of ethic, whereas the formal object of ethic is the human action which was doing with intentional.³¹ Ethic in etymology come from Greek word that is *ethos* the meaning of *ethos* are character or human attitude, behavior, *cara berpikir* act. In Indonesia word the word of ethic is good habitual or good norms. In Indonesia dictionary, the ethic word have three meaning, there are : 1) The science about good or bad and about right and moral obligation, 2) The collection of basis or value about *akhlak*, 3) The value about right and wrong which was following by a society. The ethic generally has power band and universal prevail time. The ethic has been emphasize the view about how should a human life to create goodness and avoid a badness. The actions able to calling action if was doing *instingtif*, conscious, and free, the other meaning was consciously, desirable, by a human.³²

In the real world, society faced on many norms or rules about how they should behave to make relation with other people. The kinds of norms that are: norm of courtesy, norm of law, norm of moral, and norm of religion. **The first**, norm of courtesy is the association etiquette in daily life. The meaning of etiquette is norm or the rule of courtesy in the life and daily association which was prevailing in an area society or some culture. For the example are, the manner to eating, the manner to clothing, the manner to speaking, etc. If there is an infraction in this norm usually someone get a punishment as dislike feeling or dis-agree action from around the society. **The second**, norm of law that is the written law and un-written law like custom law. The punishment if violate this norm will get the punishment from governance. **The third**, norm of moral is un-written norm and it is the measuring range or general directive to determinate good or bad the action of human. **The fourth**, the norm of

³¹ Poedjawayatna, *Etika Filsafat Tingkah Laku*, Jakarta: Rieneka Cipta 1990, p. 14

³² Bachyar Bakri, *Etika dan Profesi Gizi*, Yogyakarta; Graha Ilmu, 2014, p.1

religion, in this norm lade the norm of moral but just prevail for human who has that religion.³³

Human has freedom to determine their action, human free to choose when they will doings something. Human is determining good or bad by their action. But, the valuation of human action is from other person. The other person will give their valuation when they know the action which was showing by us.³⁴ Moral norm is standard to give value good or bad the action or good or bad human behavior. Moral norm has highest authority as the directive of human behavior. In moral norm there is confirmation about human basic obligation, the form of obligation are command or prohibition. The example are the prohibition seize the right of other people, the command to equitable, honest, respecting the other people, etc. Moral norm are prevail to public and prevail for all of human. In the real world the ethic is to stimulating the responsibility base on moral view.³⁵

The ethic are regarding the human as the individual and their social relation. Ethic is important because human doing something toward society or between human to other which able to bring goodness or badness for them. So, human must be responsible with them action.³⁶ There are five theories in ethic, **the first**, the superiority thought. The meaning of this view is virtuous life. The meaning of superiority are characters , for the example are honest, patient, just, kind, etc. **The second**, natural law, the meaning natural is human natural. Natural law is unwritten law, this law able to read by human with their ratio. So, the human natural become the norm for their moral behavior. The natural law is suitable with religion thought, so the consequence is the human action based on God command and if the human action is contradiction with their

³³ *Ibid*, p. 4-5

³⁴ *Ibid*, p. 35

³⁵ J. Sudarminta, *Etika Umum Kajian tentang Beberapa Masalah Pokok dan Teori Etika Normatif*, Yogyakarta: Kanisius, 2013, p. 24

³⁶ K. Bertens, *Etika Biomedis*, Yogyakarta: Kanisius, 2011, p. 36

natural they will get a sin. The example of natural law is the prohibition to lie. **The third**, Utilitarianism, the meaning is utility, in Latin word is *utilis*: useful and *utor/uti*: use/ wear. Utilitarianism does not valuating something based on good or bad, the valuating is from the consequence. The action is good if bring the big happiness for many people. **The fourth**, Deontology, is from Greek word *deon* the meaning is obligation. Doing good action is the obligation for a human, so someone able to calling have good moral if they doing their obligation, that is good action. **The five** is Right theory.³⁷

Wisdom is the prime from think and know, the meaning is to know all of things about Illahiah and humanly. The result of this ability there are comprehension about something which must be did or no. So, human will control their desire and follow their knowledge in order to they do good action and unstrap from the desire. Human is able to achieve the perfection if they live in society. Together with society make a human follow the right way. So, human must be live in some place with community so, human able to create the relation with other people and make relationship. In this case, human is completing their existence and complete their humanity.³⁸

In Islam the attitude of human are unlimited on social attitude, but also about all of space in human live. So, the concept of Islam attitude organize the pole of human live, include:

1. The relation between human and God
2. The relation between human to other. The relation between human to his family or society.
3. The relation between human with nature.
4. The attitude toward their self.

God said in the Qur'an surah Al-Ahzab, 33: 21. That Mentioned:

³⁷ *Ibid*, p. 15-24

³⁸ Ibn Maskawih, *Menuju Kesempurnaan Akhlak*, transtated by Helmi Hidayat, Bandung: Mizan, 1994, p. 45

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

On those surah says that we have to follow the attitude of Rasulullah, because Rasulullah is the messenger of God, have best attitude, and Rasulullah is as *uswah hasanah*, so he is the best guide of our attitude.³⁹

In the cyberspace every person is free to show what they want, and free to doing something that they want. Society will showing something good according to them, they will upload their writing (their feel image, criticism, etc), photo or video, they are doing that action in conscious. The ethic are regarding the human as the individual and their social relation. Ethic is important because human doing something toward society or between human to other which able to bring goodness or badness for them. So, human must be responsible with them action.⁴⁰

In cyberspace, society is forming their image. The image is make netizen exist in cyberspace, to be exist netizen will discussing, wasting, and consuming a need.⁴¹ In cyberspace the ethic of society has tested, cyberspace is giving a free space to society. This space has given a freedom for society to showing everything appropriate their want. Society is free to join with a community which they want, and there is no prohibition or punishment if netizens want to following anything community, although pornography community. In cyberspace there is no reward or social punishment. Substantively, in cyberspace netizens is

³⁹ Nur Hidayat, *Akidah Akhlak dan Pembelajaran*, Yogyakarta: Ombak, 2015, p. 148

⁴⁰ K. Bertens, *Etika Biomedis*, Yogyakarta: Kanisius, 2011, p. 36

⁴¹ Jean Baudrillard, *Masyarakat Konsumsi . . .* p. 32

under the authoritative fact and standardization. Inside, netizens has demanded to adapt with the community standard and have to same on every matter.⁴²

The image of cyberspace has been dominating netizens reality so, it influence how are netizens explain their self and around the world. Netizens to be one and sink in the cyberspace, so the problem about distortion are nothing. Cyberspace does not reflected the reality, but to distorting a social reality. Cyberspace is the pop cultural idea which related with consumption area. Inside the image and style is more important, so netizens full many a time consuming an image as well as a sign, and does not the benefit, so the content and meaning have victim. As the consequence are the leftover of artistic, integrity, seriousness, authenticity, realism, the intellectual deepness, and the strong narration be inclined of disrespected. The virtual reality is replacing the real simulations.⁴³ Cyberspace to be public sphere which not only help the society to getting the information about nature and transforming it, but has been expropriating the reality. Inside the library, gallery, recording studio, cinema, advertisement space, mail, bank, transportation schedule, shopping center, newspaper, group bulletin, hobby space, etc. All of that has been doubling more extend and have unlimited geographical spread. Cyberspace have used by netizens to presenting the physical space, but the data which to building the cyberspace is to pulling the netizens to avoid their self. In the cyberspace we have experienced the world which under the rein, but a moment we are seeing the world which does not restrained.⁴⁴

The public sphere in cyberspace to be a stage for advertisements. The advertisement not only emphasize on selling the commodity, but also

⁴² Chris Barker, *Cultural studies Teori dan Praktik . . .* p.47

⁴³ Dominic Strinati, *Popular Culture*, Translated by Abdul Muchid, Yogyakarta: Ar-Ruzz Medi, 2010 p. 338

⁴⁴ F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace . . .* p.336

the method to seeing the world. The job of advertisement is creating the identity with *merk* associating on the humanity values which has wished. Buying a *merk* is not only about buying a product, but also about buying a life style and value, with buying a product the society also buying the image. So, the product is giving contribution on self's identity construction through the consumption.⁴⁵ Consumption is creating a life style, as described by Chris barker, according to Featherstone the creation of life style is centrally on the sign of aesthetic consumption. The consumption culture has own logic, a life style is a life project and to show the individuality and the agglomeration their special character on their object, clothes, practice, experience and disposition of body which has been design together become a life style.⁴⁶

Consumption becomes the prime motif and the activator of social reality, culture and politics. All of efforts tended on the attainment and the enhancement of consumption capacity. Now the objects of consumption are forms of commodity, and become the sign of status, prestige and honorary (sign value and symbol value). The sign value and the symbol value, which forms of status, prestige, style expression and lifestyle, the luxury and the honorary that is the prime motif from the consumption activities. So, in this case the society are getting the friction of values along with the character alteration.⁴⁷ Public sphere in cyberspace to be the area for presentation of market interest and does not involve the netizens in the legislation of democracy. So, the "private" was extend and "public" was narrow. The expansion of market to the public area was producing the naturalization. Naturalization is the communication process in freedom to understanding another person in public sphere was changing with survival mechanism to consuming. Public sphere in cyberspace was lost in

⁴⁵ Chris Barker, *Cultural studies Teori dan Praktik . . .* p. 65

⁴⁶ *Ibid.* p. 116

⁴⁷ Medhy Aginta Hidayat, *Menggugat Modernisme Mengenal Rentang Pemikiran Postmodernisme Jean Baudrillard*, Yogyakarta: JALASUTRA, 2012, p. 60

the market domination that has been accepting by netizens with voluntary and the power of market has been achieving hegemony.⁴⁸

The representation of cyberspace makes the cyberspace available for society. Then, those representation create the cyberspace as the real object. The representation was including the complexity and removing the physical level into the sign and simulacra, it was showing their self as the reality.⁴⁹ The space dimension in cyberspace was folding and to be smallest. Cyberspace was bidding the happiness, fervor and beautiful dreaming. The religion, value moral value and the grandeur as well as the reality was evaporating. Now, Reality is not only able to told, representated, and propagated. Reality able to changed and simulated. Now, the trick of sign and image was dominating, the society has formed by the sign relation, image and code. Sign is everything which included the meaning. Image is everything which visible by sensory. While, the code is the sign combination method that has agreed socially and enabling a message has send from one person to other. Now, the identity has founded by the sign construction, image and code, how is individual able to understand their self and their relation with other person. So, this is the sign the new era was coming, that is postmodernism era.⁵⁰ Cyberspace becomes a space of simulacra, where the real name and the false name. The reality has not the existence. The reality has melted to be one with the sign, image and reproduction models. The image and reality, also the pseudo and the reality has been mingling.⁵¹

⁴⁸ F. Budi Hardiman, *Ruang Publik Melacak Partisipasi Demokrasi dari Polis sampai Cyberspace* . . . p.193

⁴⁹ Chris Barker, *Cultural studies Teori dan Praktik* . . . p.334

⁵⁰ Medhy Aginta Hidayat, *Menggugat Modernisme Mengenal Rentang Pemikiran Postmodernisme Jean Baudrillard*, Yogyakarta . . . p. 75

⁵¹ *Ibid.* p. 77