

CHAPTER II

SOCIAL MEDIA, MILLENNIALS AND DEMOCRACY

2.1. Social Media

Many people know about social media, and use this platform in daily life. However, many of them do not know the definition of it (Carton, 2009). Definition of social media according to Carton (2009) is technology that facilitates interaction/communication between peoples with information or data (Carton, 2009). Moreover, according to Paolo Gerbaudo (2012) argued that the interactivity of social media had an impact on the expanding communication/interaction between people and made complexity and heterogeneity in communication.

The history of social media began in 1792, starting with the discovery of the Telegraph. The use of the telegraph at that time was to send messages much faster than horses or whatever was used to send messages/information at that time. Although telegraph messages are short, they were a revolutionary way to deliver news and information. (Hendricks, 2013).

After the invention of the telegraph, there were other important inventions, namely the invention of the telephone in 1890 and radio in 1891. Both technologies are still used today even though there are currently more reliable and modern versions. The invention of telephone and radio allows people to communicate instantly, something that everyone never experienced before (Hendricks, 2013).

Technology began to develop rapidly in the 20th century. After the first supercomputer was created in 1940s, scientists began to develop network between computers, and this led to the birth of the Internet. Early forms of the Internet, such

as CompuServe, were developed in the 1960s. Primitive forms of email have also been developed over the years. In the 70s, network technology had increased, and UseNet in 1979 allowed users to communicate through virtual news. The first recognizable social media site, Six Degrees, was created in 1997. This allows users to upload profiles and make friends with other users. In 1999, the first blog site became popular, creating a social media sensation that is still popular nowadays (Hendricks, 2013).

With the development of social media in the community, there are many social media platforms which are starting to emerge. There are several platforms that no longer use while some are still surviving. It can be said that the popularity of social media is not always stable. There are several examples of abandoned social media such as GeoCities and Friendster (Carton, 2009).

Based on research conducted by *We Are Society* which collaborates with *Hootsuite*, there are several social media that are still active today or still developing, including Facebook, is an old yet exist social media today. Twitter is an aged social media, but recently it has been widely used by people in Indonesia. Futhermore, the last is Instagram, which has recently been very popular for the millennials.

With the existence of popular social media in Indonesia, this is quite interesting because social media such as Facebook can be influential in the political sphere. Entering the political year Facebook add some features that can facilitate politicians and political parties in Indonesia. The facility provided by Facebook is a guide through the portal *Integritas Pemilihan Umum Facebook Indonesia*.

Indonesian Facebook officials, Ruben Hattari said that Facebook is very concerned about the democratic process, because protecting integrity is very important for them. Therefore, Facebook does not want to be used as an destroyer instrument of democracy. Facebook provides facilities for political interests and political parties to be able to use this facility to campaign and tools to interact with their supporters (Viva.co.id, 2018).

Moreover, Facebook is an efficient and more practical campaign tool. Sandiaga Uno Vice-presidential candidate number 2 implements a campaign strategy through Facebook because it is more efficient than gathering a lot of people to campaign. Sandiaga Uno said that broadcasting or Live on Instagram and Facebook was a form of innovation in campaigning. This is very different from the campaign which usually gathers masses at one location. By campaigning through social media, politician can do direct questions and answers with supporters. According to Sandiaga Uno reported in idntimes.com using social media in campaigning can better accommodate the aspirations of the society. Besides, social media can also reduce campaign costs, because it does not require much funds. (idntimes.com, 2018).

Not only adding facilities to campaign, but also Facebook limits and strengthens the rules of political ads on Facebook itself. This limitation is used to maintain transparency in political campaigns. On the webpage the user will be able to see the detail data of the person who advertised the post. Therefore, users can also see how much the advertising costs and the demographics of the people who see the ad. In addition to the restricting of the political advertisements, Facebook

will also save the archive of political ads for the next seven years because this will be a special note for politicians of how much they spend on advertising. The same thing was done by twitter. Twitter also began to strengthen political advertising with the aim of transparency in campaigning. Twitter will also embed a special sign so the users know that the ad is political content. In addition, the account used must have complete and clear personal data and include official pages related to the political organization that is involved (Kompas.com, 2018).

Evidence of the rapid spread of news from social media to the public, is namely the emergence of a fictitious viral presidential candidate, Nurhadi/Aldo. Although this is only a joke, but there are a lot of political satire made by Nurhadi/Aldo's account to the two pairs of presidential candidates. Nurhadi/Aldo account appears on three social media platforms namely Instagram, Facebook and Twitter. Since it was launched on December 24 on Instagram, the @nurhad_aldo account has 243.000 followers. That number is still lower compared to Jokowi's Instagram followers (15.2 million) and Prabowo (2.4 million). However, on Instagram, followers of Nurhadi-Aldo's account are bigger than the accounts of the main political party such as PDIP (94.8 thousand) and Golkar (9.7 thousand) (BBC.com, 2019).

According to Hurriyah, a lecturer in the University of Indonesia in Political Sciences department, who was told by BBC.com, that Nurhadi-Aldo's social media account became a space for expression of groups who were apathetic and skeptical of the 2019 presidential decree. The attention of people were getting fed up with increasingly unhealthy political conditions (BBC.com, 2019).

In some of his posts, Nurhadi-Aldo gave a satire of political reality "the PKI and the issue of radical trust was the political maneuver of the ruling class to attract mass sympathy." The Nurhadi-Aldo account also satirized certain political parties, one of which was by saying, "The next party dares to reject polygamy, but I dare not bring LGBT issues." One of the initiators as well as the success team of this fictional couple, Edwin, called his group to seriously discuss any political satire uploads. Although it is more easily captured as a humorous expression, said Edwin, the sentences describe Indonesia's current political reality (BBC.com, 2019).

From several political issues above, it shows that social media has a role to penetrate the political realm. It is evidenced by the campaign carried out by political elites and political parties as well as political joke accounts like Nurhadi-Aldo's political satire that was viral ahead of the 2019 general elections on social media.

2.2. Millennial generation and Democracy

Millennial generation is often associated with negative phenomena, for example, such as brawls between students in high schools. In addition, there were also many demonstrations carried out by students which led to anarchism. Another example is related to the use of technology in which recently there has emerged the term tik-tok generation, the generation that uses an application called tik-tok. The application has the content of dancing in front of the camera with songs, but this is considered too excessive and more leads to negative things. There are many more phenomena that often describe the depravity of the millennial generation. Thus, those arise doubts about the millennial generation to maintain the integrity of the

Indonesian nation and the integrity of democracy in Indonesia (Pahlevi, et al., 2018, p. 92).

However, millennials also have a lot of positive things and it's just that many people focus on negative things so there are many skewed assumptions towards millennials. A small example is a young Indonesian runner who won an international championship so that he raised the name of Indonesia and there are still many other positive examples so there is no need to question that the millennial generation can maintain demographic integrity in Indonesia. There is no doubt about the great role of youth in the history of independence in this country, so that the millennial generation is now expected to be able to rise and realize a unified, sovereign, fair and prosperous of NKRI, and to scent the country and care for democracy (Pahlevi, et al., 2018, pp. 92-95).

Furthermore, the development of technology is getting faster, globalization has been mixed in the society and it cannot be filtered properly. Millennials facing the complex problems, so they must be more selective in doing everything and not easily affected into negative things. In this case, it is expected that young people will always maintain the dignity of Indonesia and be full of innovation in safeguarding it (Pahlevi, et al., 2018, p. 95).

2.3. Media and Democracy

The media is very close to society's life, so it has become one of the main suggestions in the community as a tool for information. The need for fast, accurate and trusted information makes the media grow rapidly and increasingly needed by the community. The information contained in the media is not only useful for

individuals but also for the community, organization and culture of a region. Thus, it can be said to be one of the most important things for everyone (Pahlevi, et al., 2018, p. 35). According to Musfialdy (2015) the role of the media as the fourth Institution besides the Legislative, Executive, and Judiciary, is expected to be a public mouthpiece for the socio-political dynamics in a region (Musfialdy, 2015).

The connection of media and democracy in Indonesia is very close and even inseparable, especially in this information era. Democracy will not be carried out without good political journalism and journalism which is political propaganda will be poisoned democracy (Kovack & Rosenstiel, 2001).

A concrete example that social media has a big role in democracy is the overthrow of Philippine President Joseph Estrada on January 17, 2001. When presidential loyalists agreed to cover key evidence of a presidential corruption case in court, Filipinos gathered to demonstrate at one of the biggest crossroads in Manila. The demonstrators' meetings were carried out through text messages from social media within a few days and millions of people gathered and came to disrupt the flow of traffic in Manila. In addition, there are still more examples of social media which have a big role in democracy, namely when the overthrow of Egyptian president Hosni Mubarak on February 11, 2011. (Galuh, 2017)

Meanwhile, in Indonesia it has started by making social movements such as “Koin Prita” starting from the irritation of Prita Mulyasari to Omni International Hospital in 2008 who allegedly committed malpractice written in electronic messages spread on the internet and spread through social media. Feeling aggrieved over the e-mail uploaded by Prita, Omni Hospital sued Prita through court and

punish Prita to a forfeit of 204 million rupiah. People who sympathize with Prita's case then raise funds through social media with movement that is named "Koin Prita." (Galuh, 2017, p. 5).

The next case from Indonesia is "Save Satinah." Satinah is an Indonesian Worker in Saudi Arabia who was sentenced to death after killing her employer in 2008. Satinah's death sentence can be forgiven by paying a ransom of IDR 21 billion. Until 2014, Indonesia did not pay the blood money to the Saudi Arabian court. Then, Satinah's news began to appear in the Indonesian media in 2014 when Satinah's death sentence was announced. Support from the Indonesian people to save Satinah began through social media and mass media by raising coins. Because the movement and support of the Indonesian people for Satinah it finally encouraged the government to pay the blood money to the Saudi Arabian court. Both movement "Koin Prita" dan "Save Satinah" were not only in cyberspace but also triggered movements in the real world, namely with demonstrations and fundraising. Both actions provide evidence that social media activities can influence the practice of democracy in society.