The Study of Virtual Ethnography on Election Campaign over West Java Governor 2018 Indonesia

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Abstract. This paper aims to examine the development of four candidates for West Java Governor campaign in one week campaign from February 27 to March 5, 2018 in social media Instagram and Twitter. Couple of candidates for governor: (1) Ridwan Kamil-Uu Ruzhanul; (2) TB Hasanuddin - Anton Charliyan; (3) Sudrajat - Ahmad Syaikhu and (4) Deddy Mizwar - Dedi Mulyadi. The research method used Virtual Ethnography. The results showed: (1) Four candidates have media instagram and twitter simultaneously in their campaign, unless the TB partner Hasanuddin-Anton Charliyan uses their own personal twitter. (2) The content submitted by the candidates is still very normative, namely in the form of activities: visits to the areas meet people in various places, traditional markets; KRL passengers; meeting the religious leaders; meeting party cadres in the regions; meeting labours; fishermen; meeting volunteers and inaugurate the winning house. Candidates create a Tagline Campaign: (1) “RinduJabarJuara”; (2) “Jabarhasanah”; (3) “Jabar asyik” and (4) “bekerja melayani”

1. Introduction

The election of regional heads is an important part of the democratization process. Democratization is a process of learning and political empowerment, especially of government activity in a country, for the sovereign rights of the people. Government as a formal political institutions are required to have ability and give the biggest opportunity for people to provide a space for dialogue and change significantly for the continuity of a democratic government, professional, peaceful, justice and prosperous.

Indonesia, as a developing country, surely it is not easy to build and realize the democratization in global era are very capitalistic. Various potential conflicts of interest either vertically or horizontally due to competition for sources of wealth, power, position of the all material has become a reality in everyday life, and on the other side of the people as holders of sovereignty did not have access and bargaining power, unless resigned in a conflict of interest in the bureaucratic elite.

Poverty, unemployment, ignorance, anarchy and rage of the masses become the potential and the spectacle that often occurs in Indonesian citizens. Democracy works is full of transitional atmosphere and social concerns, and more transparent because of the role of communication media and information technology in the global era, including the presence of virtual media. Democratic government in the global era emphasized the importance of cultural politics.
Indonesia on 27 June 2018 will hold 171 election of regional heads, namely Governor and Vice Governor, Regent and Deputy Regent, or Mayor and Deputy Mayor election. Campaign period will take place from 15 February to 23 June 2018. Some of the provinces of which are West Java, Central Java, and East Java. West Java Provincial Election Commission (KPU) declared List of Permanent Voters (DPT) Elections Governor and Vice Governor of West Java 2018 West Java Provincial Election Commission (KPU) declared List of Permanent Voters (DPT) Elections Governor and Vice Governor of West Java 2018 amounted to 32.8 million voters. There are 4 pairs of candidates for governor of West Java province who will advance in the election, namely (1) Ridwan Kamil-Uu Ruzhanul; (2) TB Hasanuddin - Anton Charliyan; (3) Sudrajat - Ahmad Syaikhu) and (4) Deddy Mizwar - Dedi Mulyadi.

Candidates’s Campaign in the election of West Java governor do in various ways to strategies, either through mass media, posters or social media. In this research, as the massive use of social media, researchers observe how candidates use social media, especially twitter and Instagram as a media campaign.

2. Method

The research method used is virtual ethnography, conducted to observe the phenomenon of campaign of candidate election of governor of West Java 2018 in social media, especially twitter and Instagram. Virtual ethnography questions commonly accepted assumptions about the internet, interpreting as well as reinterpretation. Data were collected and analyzed from the Instagram and Twitter of the candidates as campaign media.

3. Literature Review

Communities have been using traditional media (newspaper and television) as a source of political information changed and developed to technoculture society, namely a culture-technological society. Technoculture communities make digital media (internet) as a lifestyle. These changes can not be separated from the influence of internet and digital media in general that developed very rapidly at the end of the 20th century[1].

Based on Nunung Kurniasih[2], Public Communication campaigns can be broadly defined as purposive attempts: to inform, persuade, or motivate behavior changes; in a relatively well-defined and large audience; generally for non-commercial benefits to the individuals and/or society at large; typically within a relatively short period; by means or organized communication activities involving mass media, and often complemented by interpersonal support[3], [4].

As noted David Held[5] that the cultural politics should be understood as a fundamental and widespread changes in the acceptance and interest for the definition of significant changes that made the country's leaders to their people. Global capitalism requires closer management in avoiding crises, global risks are widely understood post-cold war in 1989, the formal political institutions of the chaos in the new world that has not been stable. The prospect of hope for the future is more valuable and urgent lies in the global civil society. While the state can not be ignored as a form of democratic politics.

People in this era of globalization and virtual media as a central and powerful players in political activities are inclusive. In a democracy, it is becoming important because elected governments are prone to the influence of citizens who use the democratic political rights. Likewise, given the social legitimacy of voters to the government is very dynamic and vulnerable people's distrust in government formalism in the form of social movements through social networking (virtual media).

The Association of Indonesian Internet Service Providers (2017) submitted internet user data in Indonesia in the last three years. Year 2015 of 110.2 million people; by 2016 (132.7 million people) and by 2017 143.7 million people (54, 68%) of the Indonesian population (262 million). The majority of users (93.10%) are from the upper middle economy

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A message can be spread anywhere within a relatively short time through social networking. Moreover, the issue that carried it was a concern of society and audiences in virtual media. At present, we can see the phenomenon in which some community members are very familiar with the activity of email, chat, surf the world wide web (www), bloggers, facebook, twitter and others.

This movement is not only seen as a form of concern and solidarity from the people, but also as social resistance against deviations from the praxis of democracy that displayed the political elite, and this action is also the best way to warn that legitimization and optimizing the function of democracy through formal institutions (executive, legislative, judicial) formation of the election will become an institution no longer has the legitimacy of the people and loss of meaning and trust in the eyes of its people.

Actually, in politics, the internet has played its part in making it easier for young people to actively voice their opinions and views differently. The Internet is trusted by young citizens as an incredible source of information, because the Internet can deliver information quickly and precisely. Many younger generations create personal blogs, e-mail, Facebook, twitter as tools for political participation and use search engine applications like google searching and collecting information including political information. Currently, young people are using the internet to look for various needs, such as political and business needs and employment opportunities. The Internet is not just entertainment media but has become a means of communication and political information[1].

Therefore, the internet media has become a field of study of political communication in this modern age [1], [6]–[10].

Social media online (virtual media) have a very important role and has become an alternative medium for the community, particularly in democracy, with appreciation of the community in the use of social networking systems to communicate and articulate the interests online for things that are useful or harmful.

In the last 10 years, social movements through based on online media (online activism) grew very rapidly in space and time. Barack Obama's success, which brought the issue of changes in the election of the President of the United States, social movements through social networks, like facebook and twitter also implicated in everywhere, including Indonesia.

In the praxis of democracy, an online social media presence (Computer-Mediated Communication, CMC) has become a pretty powerful communication medium in the form of bearing support or reject the candidates in the Presidential Election and Legislative candidates. From the online phenomenon that later came the term activism. Online activist or people who are active in social campaigns. Online activists have characteristics, among others, educated, socio-economic status of upper middle, and familiar with the internet.

Christine Hine[11], [12] in Arif [13], says some principles of virtual ethnography: 1. Virtual ethnography questions commonly accepted assumptions about the internet. There is an effort to interpret and reinterpret the internet as the way and medium used to communicate; 2. Unlike real life and relationships arising from face-to-face interaction, the internet is a very complex domain and relationships occur based on the circumstances used, including the use of technology. So when researching the internet, it should place the Internet as a cultural and cultural artifact; 3. The Internet changed the understanding of the research 'location'. The Internet is an interactive and ever-moving place so it's more appropriate in ethnographic approaches to see how virtual on the internet is re-created; 4. The consequences of this idea of 'location' raise serious questions; 5. Virtual ethnography essentially raises the issue of boundaries, but the context is to see reality between the 'real' and 'virtual'; 6. Virtual ethnography is a temporary stopover. The lives of users on the Internet do not occur within the precious 24 hours, netter or internet users can not be ascertained when they are "on" the internet; 7. In virtual ethnography the phenomenon raised is a mere fragment, not describing how it actually takes place. For Hine, there is a complexity in terms of reaching the informant, location and even the culture itself in its entirety; 8. An ethnographer should be part of the cyberspace.
relationship between the ethnographer and the subject or object of research using technology is part of the ethnographer's personal experience when in contact with the internet and becomes part of cyberspace must be ignored in order to maintain objectivity in viewing phenomena; 9. Ethnographers and informants (research) should be felt presence between the two. Virtual ethnography is described as "ethnography in, of and through the virtual" so that face to face interaction is not necessary; For some of the terminology, principles, and rules that have been so far understood in ethnography are essentially unenforceable in virtual ethnography. Even when discussing the word 'virtual' in its definition finds unexpected forms and outcomes. Therefore, when examining cyberculture, the context used should be as close as possible to what is happening in cyberspace and can be used in practical terms to explore relationships that occur through internet media encountered by ethnographer.

Democracy is the culmination of human moral evolution in the political sphere, a democratic society that not infrequently makes the voters and supporters disappointed. But the essence of democracy itself: elements: popular sovereignty, majority rule, fun, independence is guaranteed law in policy formulation at all levels of equal rights and obligations. The icon of democracy was a form of government promises of harmony and co-exist between the government and its people. As a dynamic political formations, the praxis of democracy will largely depend on whether the quality of human resources bureaucratic elites election results, could give a significant meaning and accountable roles and functions to the majority of its people. The existence of free and open access for the people in guarding and controlling the running of the government as a precondition that must not be avoided, so that practices democracy work within the law is sovereign and balanced.

Online democracy activists action can not be considered trivial, the power of the people through social media has become the new discourse as an effective form of democracy as an alternative medium of relatively powerful, especially in transitional societies with various elements of life. The process of political education, awareness and enlightenment by online activists, mostly from upper middle class can be reduced the truly extraordinary “arrogance and blindness” of the elite who are formally institutionalized in the realm of power. Distrust and disillusionment of the people against the bureaucratic elite media as if he found a new channel through social media.

The dialectic of democracy on line be interesting to continue to study discourse as social media alternatives, including formulating policies and laws that could cover and protect social media platform that can be guard and adhered together toward a prosperous and harmonious society. Other challenge is how far and how strengthening of democracy online substance common interest of all elements government and its people, because the effectiveness of social media as an alternative channel for democracy depends on the election issues raised online, in particular issues of concern and public interest (eg corruption, changes climate, and education for the poor). The idea that elected and appointed online must have the support of community leaders and the mass media as a form of social legitimacy.

In the midst of the advantages and effectiveness of social media and democracy online, of course, still requires communication patterns are very conventional (face to face-F2F), at least to meet and find out who the activists, leaders and communicators social media or this. The major downside of social media is the problem of credibility of the source and quality of the message, whether in accordance with the skill and the selectivity of messages to be conveyed is really based on fact or just a fad or just swearing and verbal abuse, as well as whether the message to be delivered meet the social and moral ethics.

The presence of social media and online democracy, certainly can not be separated from the influence of globalization that brings democracy in the era of individual freedom of expression and distribute a variety of information and dissatisfaction that is felt jammed in the community. This phenomenon could be the "hot ball" for the formation of people's distrust of their leaders (mistrust) and transformed into power of the people (people power) that threatens the status quo or power.

The impact of this type of democracy, also will be a massive social movement in the process of awakening for the political elites, that nothing is permanent regardless of power and or walking in the corridors of law and the aspirations of the majority. Anyone who had the opportunity of political elites
are in power, certainly should be aware that conflicts of interest that exist in the global circle of bureaucracy and have to deal with the differentiation and diversity of the aspirations of the majority of the people. Style and arrogance of the elite bureaucracy that closes its eyes to reality and public opinion, is just one form of "brittle and nihilism" system itself. President’s statement on the broker case, mob justice, and even other bureaucratic mafias that run deep in the homeland, an indication of how bad the system of government in the praxis of a democratic state.

Dialectics of democracy online is the process of giving public space or people to criticize and dialogue about the extent of seriousness of the state in managing the trust of elite people who have been given. How did the state realize the seriousness of the organizers of the rule of law through good governance and good government as a condition of establishment of relatively ideal democracy praxis. Despite no democracy truly "round" and always please everybody, but at least, democracy as a process able to provide the best way for the people (access) to control the institutions of state officials harmful practices (corruption, collusion and nepotism) lives of the majority of the people.

Actually, according Haryatmoko[14] that the structural mechanism, there are structural evil, institutionalized violence and mimetic desire (desire to imitate). Structural evil is a direct result of power politics that closely to the politics of moral and social ethics. For Anthony Giddens [15], the structure as rules and resources that play a role in the reproduction of social systems and structures refer to the forms that is institutionalized in society. The dominant structural dimension in society is meaning, domination and legitimacy. Then the crime must be viewed from the perspective of the structural dimensions of the above, especially the dimensions of dominance and the search for legitimacy. Recognized as a problem of structural injustice that can not be solved only by an individual approach. Structural changes to requirements to combat crime, structural causes of poverty. Relations in society must be changed radically between the government and its people.

Global democracy played by the countries which first developed as uncompromising with democracy being built in developing countries. Globalization did not seem able to survive and compete with the interests of the wider politics and business in developed countries. So most of the elites in developing countries appear in such a way as to align and push yourself with the countries that first embraced global democracy or liberal. As a result, various aberrations of behavior (corruption, collusion and nepotism), free market and the commercialization of services and products that are difficult to control and damaged, and more chronically, the majority of people not yet ready to enter into this realm, so that the gaps and disparities in social, politics, economics and law in all elements of the social system and bureaucracy.

As for the elites in this context, only able to peddle the authority and power to the investors or conglomerates. Material benefits from "sell" the services enjoyed by a few bureaucratic elite, while the people still did not move from brokenness and poverty. An increasingly wide gap continues to be opened and engineered by a handful of elite bureaucracy by making use of the conglomerates.

The end, through the dialectics of democracy, including Pancasila democracy, needs to be reviewed that (1) how the process of economic linkages, political, legal, military and cultural change naturally, the scope and capacity of state power took place, such as the ability and reduced to the regulation challenged in various fields, (2) how linkages between the global and regional political decision circuits and the results (outcomes) between countries with their people, changing the nature and dynamics of national political systems of their own, (3) how local groups, movements and nationalism doubted the existence of such state power system of representative and responsible.

Democratic government, will redistribute power between two different levels to improve overall accountability of the agencies responsible for the administration and also provides a legal framework that guarantees democratic rights for all people, which, according to Held [5] that the principle of autonomy is the heart of democracy provides the opportunity for each person should enjoy the same rights (with the same duties as well) within the framework of a stir at the same time limiting the opportunities that exist, that they are free and have equal rights in determining their own lives as long as not negate the rights of others.
4. Result and Discussion

The main vision of Ridwan Kamil-Uu Ruzhanul Ulum candidate will be to realize "Jabar Juara Lahir Batin", currently West Java needs change, justice, development, and also the society’s happiness. Tb Hasanuddin and Anton Charliyan, “will open jobs for 1.8 million West Java residents”; Sudrajat-Ahmad Syaikhu “making West Java the most advanced province”. And Deddy Mizwar-Dedi Mulyadi “will realize the West Java in a fair, prosperous, and character”

Ridwan Kamil (Kang Emil)-Uu Ruzhanul Urum (Kang Uu). Using twitter, username: @RINDUJabarJuara. The content of official twitter account of this couple has excellent concepts and narrations. The official twitter account content of this couple has excellent concepts and narrations. Twitter @rindujabarjuara, contain of the candidates activities: Kang Emil uses KRL (Electric Train) at Bekasi district; visiting Central Market Cikarang; visiting fertilizer factory; the inauguration of the House of Victory, and supporting volunteers; visiting religious leaders. Total followers, reach 245 followers. And the last tweet posted about Kang Uu, introduction to the community through a video that has “a green” interactive design. And do not forget also every tweet is provided complement #RinduJabarJuara1 #RinduJabarJuara # PilgubJabar2018, which helps to characterize this candidate pair.

In Instagram, the post content of the couple's activities in the 2018 governor campaign. With a total of 9 posts in one week, consisting 7 documentation of candidate pairs, introductory videos, and posters about areas in Java West. From the total posting in the last week are conceptualized well. Viewed from the material posting about average 157 likes and 2,493 views for candidate video post. Social Media Candidate “Rindu” about candidate activities and uniform color design is green. The conceptualized content helps shape the positive image through the social media approach (instagram). Judging from the number of followers (followers) of candidate account "Rindu" is 5,321 followers, with additional #RINDUJabarJuara; #JabarJuara; #RidwanKamil and #UuRuzhanul, as a typical post.

The First Governor West Java’s Candidate 2018

Figure 1. Ridwan Kamil-Uu Ruzhanul Ulum candidate will be to realize “Jabar Juara Lahir Batin”- Instagram

Next candidates (number 2), TB Hasanudin dan Anton Charliyan, with username: @jabarhasanah; @tbhasanudin; @antoncharliyan. It still does not have an official account for both candidates. Both are campaigning through personalized twitter accounts. In terms of content submitted to the netizen, twitter owned by TB Hasanudin is more conceptualized by giving tweet in the form of photos when he conducts campaign activities and visit the area in West Java. As for his partner, Anton Charliyan, still does not have a concept with a post that should be more familiar with the community of West Java.
The post tends to put forward the police activities, considering that the pair of candidates is from the police background.

The Second Governor West Java’s Candidate 2018

Figure 3. TB Hasanudin in Instagram himself only, tagline: “will open jobs for 1.8 million West Java residents”- Instagram

Figure 4. Anton Charliyan in Instagram police background “Salam Tribrata”- Twitter

From both personal accounts, TB Hasanudin has 1,672 followers and Anton has 4,621 followers. However, followers of this candidate have not been segmented in the area of West Java. @Hasanahjuara posted photographs of people and their activities during the field visit such as TB Hasanudin who visited the crepe factory of Grabah in Anjun village, Plered, Purwakarta. In this campaign resulted in positive reactions though not too much. Of the 12 posts consisting of 8 photo content and 4 videos, this candidate average has likes 100 of his followers. It is also evident from the number of followers of these two candidate Instagram reaching 848 followers. Candidates who carried from PDIP political party also get a lot of support from volunteers and party members. In terms of content design this candidate is still less competitive with other candidates. There is no hashtag characteristic of this candidate, it’s just inserted their slogan at the end of each post “greetings 2 fingers”.

The third candidates, Ajat- Syaikhu, with username: @jabar_asyik.. The content twitter is not much different from other candidates, posting photo and video about campaign activities. The candidate’s twitter content contains followers from both candidates’ personal accounts and from public figures who support this couple. With 147 followers, this makes it easier for candidates to segment their followers in West Java residents who are active in twitter. In each post also they always add a hashtag characteristic of the other candidates, namely #JabarAsyik which is a merger of the names of the two candidate chairs Sudrajat-Ahmad Syaiku also campaign by using Instagram and Twitter with account Instagram @Jabar_Asyik to post the sympathizers who support them become Governor of West Java. Content Instagram, almost the same as the other candidates is to post images and images of campaign activities to areas in West Java. With more followers than the other candidates reaching 31,000 followers, posting in the official account of this candidate’s candidate gets likes to get 500 likes. Providing the tagline of #JabarAsyik, making followers to find information easily to this candidate in the Instagram explore feature.
The Third Governor West Java’s Candidate 2018

Figure 5. Ajat-Syaikhu. @jabar_asyik. Almost the same as the other candidates is to post images and images of campaign activities to areas in West Java. Instagram

Figure 6. Ajat-Syaikhu. @jabar_asyik. Almost the same as the other candidates is to post images and images of campaign activities to areas in West Java. Twitter

The fourth candidates, Deddy Mizwar dan Dedi Mulyadi, with username: @bekerjamelayani, has 142 posts, in the form of retweets from other accounts as supporters. Twitter content is almost the same as other candidates present photos and evidence of campaigns in the area of West Java. The difference @ twitter @bekerjaamelayani account presents posters such as reminder prayer calling (adzan) for followers and good as a moral message. These candidates are known as public figures, so more known, the number of followers of this pair amounted to 314 followers on twitter, with #Working To Serve and # DM4Jabar. Instagram account of this candidate has more number of posts than other candidates, which amounted to 118 posts. Content focused on campaigns in West Java. From the number of posts in the last week, this candidate on average get the number of likes of 20 out of 93 posts.

The Fourth Governor West Java’s Candidate 2018

Figure 7. Deddy Mizwar dan Dedi Mulyadi, with username: @bekerjamelayani. Instagram

Figure 8. #Working To Serve and # DM4Jabar. The difference @ twitter @bekerjaamelayani account presents posters such as reminder prayer calling (adzan) for followers and good as a moral message. Twitter

5. Conclusion
In the era of online media (digital), the candidates of governor of West Java 2018 have tried to utilize social media (Instagram and Twitter) as one of the campaign media. Content uploaded, in fact very
normative, in the form of visits to areas in West Java, discussion or dialogue with certain communities (scholars, youth, cadres, workers, volunteers, and so forth). In the democracy domain of the digital era, the power of online media is able to reach the constituents quickly, but the substance of democracy that is expected as a process of citizen political education and the realization of a truly prosperous and peaceful civil society is still far from expectations. The presence of social media and online democracy, certainly cannot be separated from the influence of globalization that brings democracy in the era of individual freedom of expression and distribute a variety of information and dissatisfaction that is felt jammed in the community. This phenomenon could be the “hot ball” for the formation of people's distrust of their leaders (mistrust) and transformed into power of the people (people power) that threatens the status quo or power. Democracy that is built is still in the level of discourse and strengthening the candidate's political brand. Rational and argumentative politics have not been able to be realized through social media. Political literacy for candidates and citizens is the key to the success of online democracy. The political practice built is not merely a contest for power, but how democracy is able to provide understanding and awareness of the importance of regional leaders who have the competence and capacity to adequately welfare their citizens fairly and responsibly.

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