

PARTICIPATORY CULTURE IN INDONESIAN COMMUNITIES: A STUDY OF #GERAKBERSAMA CAMPAIGN

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ABSTRACT

The research aimed to provide an overview on how digital conversation and participatory culture processes take place in Indonesian communities in #GerakBersama campaign. This research used a qualitative approach with case study methods. The results show that digital conversations in the #GerakBersama campaign are mostly triggered by content shared by the initiators. However, most accounts who share the content or hashtags in social media are organizations. In short, the digital conversation of this campaign is still a one-way conversation from the initiators to the public. In #GerakBersama campaign, the process of forming participatory culture begins with the existence of a society that has the same concern and a feeling of disgust about violence against women. The existence of this similarity is also reinforced by the characteristics of new media which allows users to share and create participatory culture.

Keywords: *participatory culture, Indonesian communities, digital conversation, #GerakBersama*

INTRODUCTION

Advances in information and communication technology today allow people in the world to connect with each other. Indonesia as a developing country in the Asian region has a very rapid growth of Internet users. Data from Nielsen Consumer Media View survey conducted in 11 cities in Indonesia shows that Internet penetration in Indonesia is by 11% in 2017. Based on a survey of Nielsen Cross-Platform in 2017, there is an increase of internet access by netizens in almost all places. These places include public vehicles (53%), cafe or restaurant (51%), and concerts (24%). The increase also occurs for Internet access from home and workplace (Lubis, 2017).

Moreover, Internet Society predicts that the penetration of Internet use by using mobile phones will reach 71% by 2019 (Kende, 2016). That means although the penetration is not evenly distributed throughout Indonesia, the increase in Internet usage per day shows that the internet is an integral and inseparable part of life from Indonesian society. People use the Internet for various purposes such as looking for information, entertainment, education, shopping, interaction, self-actualization, and others. The growth of internet usage also shows that information is more accessible to share with others. Poe (2011) has said that the Internet understands how to stimulate users and encourage users to pay attention to a topic. This stimulus includes images of sex, food, drink, power, wealth, conflict, and violence.

The natural spread of information also encourages the emergence of communities that are initially from the Internet. The emergence of Internet-based community is the same as the emergence of a traditional community. It has one similarity, purpose, or preferences. Some digital/online communities in Indonesia include Kaskus, Nebengers, Blood4Life, and Akademi Berbagi. Even general communities are driven by online media. In the online media, a lot of digital conversations

occur among members of the community as well as people from outside the community. This digital conversation also often raises a specific issue that is important to be voiced. One of the essential issues is about violence against women.

The emergence of Internet-based communities is one of the characteristics of the cosmopolitan society. The concept of cosmopolitan is derived from the Greek words *cosmo* and *polis*. It means the citizens of the world. Cosmopolitan refers to an idea of the modern society that people interact in one global world and is unlimited by countries or region (Norris & Inglehart, 2009). In short, cosmopolitan is the willingness to engage with other people (Mau, Mewes, & Zimmermann, 2008). The willingness is related to an individual level of tolerance and intellectual.

Communication between online communities also drives a participation culture between members on the Internet. The concept was defined as the participatory culture by Henry Jenkins in 2006. According to Jenkins in Deuze (2006), some people on the Internet can participate in the process of producing cultural material and the participating users have social power. Online participation also can drive offline participation among members. Jenkins has stated:

Participatory culture is characterized by relatively low barriers to artistic expression and civic engagement, strong support for creating and sharing one's creations, and some information mentorship whereby what is known by the most experienced is passed along to novices. A participatory culture is also one in which members believe their contribution matter, and feel some degree of social connections with one another (at least they care what other people think about what they have created) (Delwiche & Henderson, 2013).

Based on the characteristics, participatory culture has occurred in daily lives. The basic form is someone asking for a suggestion on the Internet. Participatory culture is emerged after online communities adapting the new media and technologies. It enables the members to share information rapidly. This culture is developed because of affinity space which offers members to learn and participate with others (Jenkins et al., 2009). Moreover, Gee and Hayes (2010) have stated that affinity space could become a bridge between primary demographic differences or members such as gender, race, social status, and education level. Members also could contribute based on their skill by giving or asking suggestions from other members.

Another concept related to participatory culture is Ross Mayfield's Power Law of Participation. According to Mayfield (2005), user's participation can be divided from reading links, pressing "like" buttons, and organizing collective action in an election. These forms of digital participation can lead to deeper and more creative engagement. Low participation rates such as reading online articles, tagging, and commenting, will form a community that has a collective intelligence. Then, high levels of digital participation, such as collaboration, moderation, and leading social movements, will form a community with collaborative intelligence.

Paine (2007) has described new media as a medium that could transform every individual into a journalist. This transformation is possible with the emergence and penetration of the Internet globally. Internet usage also affects the political system and social life in Indonesia. The political function of the Internet can be interpreted as a disaffection of middle-class society against existing government systems (Sen & Hill, 2007). According to Lister et al. (2009), the characteristics of new media are digital, interactive, hypertext, virtual, networked, and simulated. Social media is an interactive community built on internet and mobile platform technology (refer to as Web 2.0). It is a technological platform that allows people to write, share, evaluate, and discuss content that creates User Generated Content (UGC) (Zhou & Wang, 2014). Social networking sites introduce opportunities for online social participation (Rotman et al., 2011). People become more aware about national and international priorities issues and are highly engaged in those issues.

One of participatory culture is #GerakBersama campaign. It is formed as a social concern over violence against women. The campaign is initiated by several communities and organizations including PKBI, Arus Pelangi, Lentera Indonesia, Rumah Faye, LBH Apik Jakarta, and Komisi Nasional Perempuan (Komnas Perempuan - National Commission on Violence against Women). #GerakBersama campaign does not occur only online, but it also conducts several offline events such as seminar and talk show to raise awareness. Snyder (2007) has defined communication campaigns as an organized communication activity and are directed at a particular population for a particular period of time to achieve a particular goal. Moreover, the campaigns might use various communication strategies to change the behavior of the target populations. It includes strategies that attempted to change the political and economic context in which people are making decisions. The strategies aim directly at the populations and people who might have the influence with the target population.

Like another campaign, #GerakBersama aims for changes in policies and public perception. The participatory culture begins with digital conversations in the #GerakBersama campaign, so it becomes interesting for research. This research aims to gain an understanding of how digital conversation occurs and the development of participatory culture in #GerakBersama campaign.

METHODS

The used research approach is a qualitative approach. A qualitative approach is expected to produce an in-depth description of the words, writings, and observable behaviors of an individual, group, community, and organization in the context of the point of view in this research (Swain, 2017). Meanwhile, Taylor, Bogdan, and DeVault (2016) have argued that a qualitative approach is a procedure to produce descriptive data in the form of written or oral words that are obtained through observations on behavior.

Type of research used is descriptive research. Miles, Huberman, and Saldana (2014) have stated that the description occupies a prominent position because it analyzes profound words and impressions so readers could feel what the researchers feel. Moreover, descriptive research has a close relationship with interpretation in general. In the process, the description should be done to explain the findings and to understand what the researcher needs to analyze more deeply. Then, the research method is a case study. Yin (2009) has stated that case studies not only asked "what" but also "how" and "why". The "what" question aims to obtain descriptive statements, "how" to acquire explanatory knowledge, and "why" to obtain explorative knowledge. Yin (2009) has also emphasized the use of "how" and "why" questions because both questions are considered very appropriate to gain in-depth knowledge of research objects. Besides that, the question form would determine the right strategy for obtaining data. Data in qualitative research does not need to be changed to numerical form. Quantitative research usually analyzes field data as raw data, while qualitative research analyzes data as a social fact (Miles, Huberman, & Saldana, 2014). According to Sekaran and Bougie (2016), data are obtained from two sources; primary data and secondary data.

This study explores data through virtual observations of the #GerakBersama campaign. Virtual observations are observations to look at social phenomena and culture in the cyberspace. The virtual observation observes some objects and the phenomenon and user actions of the cyber room (Arif, 2012). According to Hine (2015), the problem of the virtual world is very diverse and complicated. It is good that the researchers do not only focus on this method, but they need to do a combination of techniques to produce more comprehensive and intact data and research answer. Therefore, this study also uses interviews to produce more objective research. A digital observation is performed to get digital data from the used hashtag in this campaign which is #GerakBersama. Digital observations are conducted from 2016 to December 2017. Then, the interview is conducted with Frenia Nababan as Advocacy and Communication and Rian as Campaign Coordinator, from PKBI in September 2017.

RESULTS AND DISCUSSIONS

Jenkins et al. (2009) have argued that participatory culture has several distinctive characteristics such as the ease of self-expression and the feeling about the contribution that is made to the community as something significant. Therefore, people feel connected with others who have the same concern on a specific topic. Participatory culture is developed because of the affinity space that offers the opportunity for users to learn from each other and participate. In the #GerakBersama campaign, the people who participate have a common concern that there is a feeling of disgust about violence against women. The concern can be caused by various things from being a victim, having a relative or friend who has been a victim, a feeling of empathy, and a strong desire to change a patriarchal culture.

Social media provides various facilities to the community such as ease of access and no barriers of time and place. Social media users can also easily express their thoughts, share content, and participate in various social campaigns. Because of its interactive characteristics, social media is the right platform to start a digital conversation. Digital conversation is where participatory culture begins in the #GerakBersama campaign. The initiators of this campaign (Komnas Perempuan and PKBI) provide a stimulus that matches the issue.

Komnas Perempuan has released the annual report 2016. It shows that 6.500 cases of sexual violence occurred during 2015 in Indonesia both in the personal or household and in the community. In the recent years, there is an increase in the cases of sexual violence accompanied by death threats and the death of the victim, and the perpetrator is identified to be more than one person (gang rape). Sexual violence with child victims is also shown in child marriages that are still occurring in the community. An analysis of early childhood marriage prevalence data is released by the Central Bureau of Statistics (BPS). It records that about 1.000 girls marry every day in Indonesia (Hidayat, 2016). Moreover, annual notes 2017 of Komnas Perempuan has documented cases of violence against women during 2016. It shows about 259.150 cases of violence against women. A total of 245.548 cases are obtained from 358 Religious Courts and 13.602 cases are handled by 233 service procurement partners. Those are spread over 34 Provinces (Putra, 2017).

The data were one of the things underlying the #GerakBersama campaign. It is triggered as a form of concern for some communities and organizations about the issues of sexual violence against women. The campaign is initiated by PKBI, Arus Pelangi, Lentera Indonesia, Rumah Faye, LBH APIK Jakarta, and Komnas Perempuan since 2016. #GerakBersama has a philosophy that everyone can be part of the elimination of violence against women. The campaign gets much spotlight because of the widespread issue of violence on women in 2016 from the YY case. The #GerakBersama campaign is done online and offline which initiates digital conversations between members.

The #GerakBersama campaign is distributed through various online platforms such as Twitter, Campaign.com, Facebook, Youtube, Instagram, change.org, Kitabisa.com, online news such as Kompas.com, Rappler.com, jurnaltimur.com, wartakota.tribunnews.com, majalahkartini.co.id, Magdalene.co, various websites of organizations such as PKBI, Komnas Perempuan, and LBH APIK. Moreover, a large number of publications about the #GerakBersama campaign makes people more aware of the issue. For example, on Twitter, not only communities and organizations actively talk about #GerakBersama, but many personal accounts also participate in discussing the issue of violence against women. It can be providing information, giving comments, or participating in spreading news or retweeting this issue. The example can be seen in Figure 1.



Figure 1 Examples of Conversation in Twitter
(Source: Twitter.com, 2017)

At the end of 2017, the #GerakBersama campaign is intensified as it coincided with 16 Days of Violence Against Women (16HAKTP). It is commemorated every year from November 25th, 2017 to December 10th, 2017. December 10th is also the World Human Rights Day. 16 days are a symbolic effort to emphasize that violence against women is a human right violation that is often ignored. This year, the message is #GerakBersama: Pass the Act on the Elimination of Sexual Violence. This campaign not only strives to awaken the public but also encourages the discussion of the Bill on the Elimination of Sexual Violence that is many challenges. The strength of the patriarchal culture is one of its most significant challenges. Therefore, the account such as @lakilakibaru tries to break the idea that men have more power than women. According to them, the patriarchal culture is an indirect cause that perpetuates various cases of violence against women. Twitter account of @KomnasPerempuan consistently continues to voice about this campaign by providing various facts from research results. @Komnas Perempuan, until this research is made, it already has about 13.7000 followers on Twitter. It is large enough to make the campaign widespread. Not only @KomnasPerempuan, @lakilakibaru account, and @sapainstitut, a center of education, information, and women's communication, also actively spread this campaign.

As already mentioned, this campaign uses various platforms. On the Youtube, there are 18 videos regarding this campaign. Among those, there is a video published by Victorious Carel on November 19th, 2017. Carel uploaded a video campaign about women who were victims of sexual violence and ended it with the phrase “my body is mine”. When this study is made, the video has been watched by 358 viewers and liked by 101 viewers. Moreover, the other accounts that actively upload videos of this campaign are Sapa Institute, Pupa Foundation, Healthy Internet, Service Provider Forum, and LBH Masyarakat. In the change.org, this campaign gets 143.221 supporters. Besides that, Pundi Perempuan, one of the organizations that support the campaign, also holds fundraising through kitabisa.com. Crowdfunding is a method used as a symbol of solidarity. Creating a safe and comfortable environment for women is the responsibility of all members of the society. The collected funds will be used to assist women and children who are the victims of violence against women. The study notes that most of the digital contents using #GerakBersama hashtag have a positive sentiment towards the issue of violence on women. Moreover, the news in the online media also shows that the public also supports the campaign.

In addition to using the online media, this campaign is also actively held offline. There are some activities that carry the theme of #GerakBersama. First, it is FightBack Run 2017 #GerakBersama #AgainstSexualViolence. FightBack Run 2017 is held on November 26th, 2017 as the opening act of the 16 Days International Day of Violence against Women. FightBack Run wants to

inform the public about the importance of the issue of sexual violence that still happens and to support the ratification of the Bill on the Elimination of Sexual Violence. FightBack Run is also a public fundraising event for Pundi Perempuan initiated by KOMNAS Perempuan and managed by Indonesia untuk Kemanusiaan (IKa). The funds raised are given to victims of violence (Indonesia untuk Kemanusiaan, 2018). Second, it is 16HAKTP Discussion: Joint Movement to Prevent and Overcome Sexual Violence on Campus. This activity is held as one of the series of 16HAKTP events at the campus of STHI Jentera on December 4th, 2017. The target of this activity is the students, so they have a better understanding of sexual violence especially on women. With sufficient understanding, students are expected to be more aware and to participate in preventing violence against women. Third, there is the musical discussion of #GerakBersama campaign. It is held on December 6th, 2017 at the Hall of Kopertis UIN Bandung. By using music, the event aims to bring women's violence to the broader public. The discussion is conducted with Sister in Dangers, SAPA Institute, Women Studies Center, and HMJ Aqidah Philosophy. Fourth, it is 16 Days of Fighting Violence against Women Campaign. The event is held in Makassar on December 10th 2017. This activity is conducted to encourage the protection of the victims through the enactment of the law. It also shows that this campaign is actively conducted in Indonesia. Fifth, there is Ode Tusuk Konde. This event is the closing event of the 16HAKTP campaign. This musical tells the story of how survivors fight for their rights as women. The drama also tells how the survivor's experience could be the learning for the community about the issue of violence against women. This story is also inspired by real survivors accommodated by the Forum Suara Penyintas. It is a subsidiary of LBH APIK (Pardede, 2017).

When people feel that the issues are against their value, they will participate in the campaign. In the #GerakBersama campaign, most of the netizens who participate in using the hashtags are women. This is probably because of the closeness of the issue with their daily lives. However, it does not mean that there is no engagement from men regarding the issue. For example, @lakilakibaru actively voices about gender equality and abolition of violence against women and tries to boost Indonesian public thinking about men who are more powerful than women. Figure 2 shows the examples of participation in #GerakBersama campaign.



Figure 2 Examples of Participation in #GerakBersama Campaign
(Source: Twitter.com, 2017)

In the concept of participatory culture, another related concept is the Power Law of Participation by Ross Mayfield. In the #GerakBersama campaign, the community's direct involvement is already quite high. It is shown by their participation in many offline events. However, for online participation, it is still low. When the hashtag is tracked, most of the contents are shared by the organization or community, not from personal accounts. Figure 3 is a hashtag deployment map of #GerakBersama.

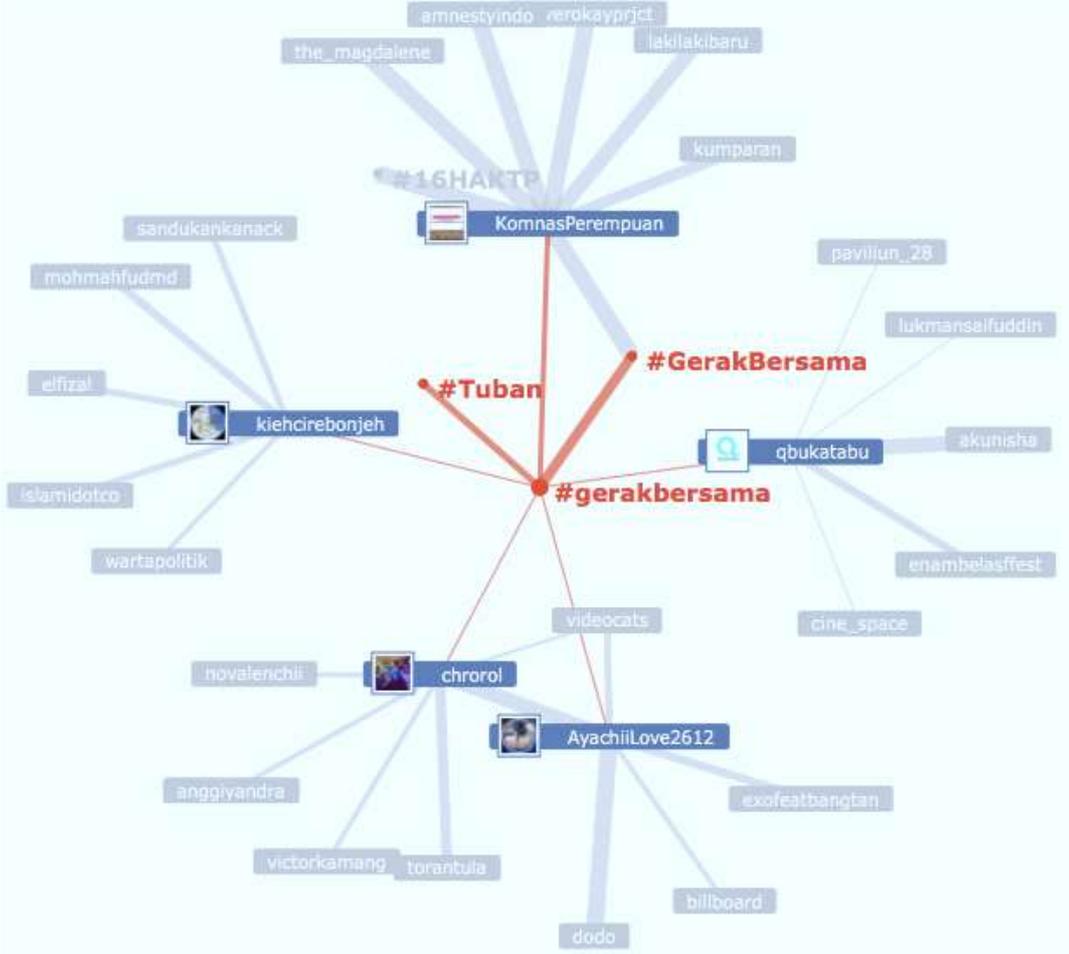


Figure 3 #GerakBersama Map on Twitter
(Source: Research data from Twitter, 2017)

Participatory culture is a counter to the consumer culture that consumers not only consume media but also help to produce media. This is possible with the development of new media. The Internet allows users to collaborate with each other to work on projects or share works. Most websites like Youtube, Wikipedia, Facebook, Twitter, or Instagram make it easy for users to share their original content with the audience and allow two-way feedback. According to Lister et al. (2009), these new media characteristics encourage more active user participation. Jenkins et al. (2009) provide several characteristics of participatory culture. There are low barriers to participation, strong support for sharing culture, informal mentorship, members who feel that their contribution is meaningful, and care for the participation of others. The characteristics can be seen from the #GerakBersama campaign. People who want to get involved can easily participate in offline events held by one of the mentioned initiators. Six organizations decide to merge their movements and trigger #GerakBersama to facilitate

and strengthen participation. Sexual violence against women campaign has been long-standing in Indonesia, but it is sporadic from various institutions. #GerakBersama campaign unites partisans and no longer accentuates the name of each institution.

Wojcieszak (2009) has focused on the links between participation in radical and ideologically homogenous online groups. The result shows that there is an increased political engagement along with online participation. Align with the result of Wojcieszak (2009), members with high online participation in #GerakBersama campaign can result in more active offline participation. A similar study is conducted by Giglietto and Selva (2014). They state that people are used to discussing offline event by using online media. When people are watching a television program, they also use a 'second screen' for comments about the program on popular social media. In short, offline events can trigger online participation.

A campaign can become a social movement. #GerakBersama campaign requires the active participation of people who concern about the issue. Without massive amounts of supporters, a campaign cannot turn into a social movement. Therefore, the respect for the slightest contribution of partisans is necessary. Through these rewards, members will feel their contribution is meaningful and further encourage awareness of the active participation of others. The reward sometimes is in the form of photos and videos publication after an event or by saying thank you in social media. This has been done by organizations involved in the #GerakBersama campaign. This activity is in line with the opinion of Jenkins et al. (2009) regarding participatory cultures reward participation. It means that not everyone needs to be involved, but everyone should be convinced that if they are involved, their participation will be rewarded.

Moreover, the researcher can also differentiate between audiences who only become spectators with no intention to participate and other audiences who do not have access to participate. Those who do not have access are usually due to the gap between experience, knowledge, skills, and technology. An ideal participatory culture requires a balance of access to technological progress. Looking at the audience differentiation, #GerakBersama campaign should focus on the first type of audience.

CONCLUSIONS

Digital conversations in the #GerakBersama campaign are mainly triggered by content shared by the initiators. Content is shared through social media accounts especially on Twitter, Facebook, and YouTube. Besides that, these initiators also hold offline events. However, most of shared content or hashtags are by organizations. Thus, those digital conversations that happen are still one way from initiators to the public, and two-way engagement has not happened.

In the #GerakBersama campaign, the process of participatory culture begins with a society that has the same concern towards violence against women. This can be caused by various things such as being a victim, having a relative or friend who has been a victim, a feeling of empathy, and a strong desire to change a patriarchal culture. The existence of this similarity is also reinforced by the characteristics of new media. It allows users to share and create participatory culture.

For the #GerakBersama campaign initiators, it is necessary to have a timeline of publications on the Internet with consistent hashtags. Moreover, there is a lack of personal online involvement. When it is mapped, only organizations or communities use #GerakBersama hashtag. The violence against women issue is prevalent because the momentum of YY issues in 2016 and immediately raised the popularity of the issue. Initiators should not wait for the next big case but should continue to encourage content and aim to elevate individual engagement actively.

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