



New Media in Disruption Era

A Challenge for Communication Research,
Media and Multiculturalism

Edited by
Fajar Junaedi
Agung Prabowo

New Media in Disruption Era

A Challenge for Communication Research,
Media and Multiculturalism

The Writers

Bonaventura Satya Bharata, Tan Kwang Shean, Nadya Poernamasari,
Siti Maryam, Idealisa Fitriana Aina, Nada Abdul Mujib Nagib, Dian Prima,
Lovegi David Sanjaya, Reisita Monica Astrid Chinta, Intan Soliha Ibrahim,
Afiah Mior Kamarulbaid, Wan Anita Wan Abas, Siti Zobidah Omar, Rosmiza Bidin,
Ari Yusmindarsih, Adi Inggit Handoko, Erina Murdi Natha,
Muhammad Rizky Gama Prayoga, Muhammad Dicka Ma'arief Alyatalatthaf,
Tari Suprobo, Chelsy Yesicha, Amimma Nurti Lusdiana,
Arbi Cristional Lokananta, Rahajeng Puspitosari, Muhammad Yudistira Meydianto,
Andi Amrullah, Ellen Meianzi Yasak, Billy K. Sarwono, Isnawijayani, Siti Rahayu,
Afrina Sari, Agnes Indah Suciani Kristanti, Cendera Rizky Anugrah Bangun,
Citra Safira, Sunarto, Nova Permata Sari, Nur Ratih Devi Affandi, Reni Dyanasari,
Melisa Arisanty, Umi Septia Rahayu, Mulharnetti Syas, Intan Primadini,
M Rizky Kertanegara, Rivga Augusta, Dwi Pela Agustina.

Edited By

Fajar Junaedi
Agung Prabowo

New Media in Disruption Era:

A Challenge for Communication Research, Media and Multiculturalism

© Asosiasi Pendidikan Tinggi Ilmu Komunikasi (ASPIKOM) Indonesia

All Rights Reserved

No part of this book may be used or reproduced in any manner, Quoting and reproducing part or all of the contents of First Edition, November 2018

x+400 Page, 155 x 235 mm

ISBN 978-602-5681-22-6

Preface by

Dr. Heri Budianto, M.Si (Chairman of ASPIKOM)

The Writers

Bonaventura Satya Bharata, Tan Kwang Shean, Nadya Poernamasari,
Siti Maryam, Idealisa Fitriana Aina, Nada Abdul Mujib Nagib, Dian Prima,
Lovegi David Sanjaya, Reisita Monica Astrid Chinta, Intan Soliha Ibrahim,
Afiqah Mior Kamarulbaid, Wan Anita Wan Abas, Siti Zobidah Omar, Rosmiza Bidin,
Ari Yusmindarsih, Adi Inggit Handoko, Erina Murdi Natha,
Muhammad Rizky Gama Prayoga, Muhammad Dicka Ma'arief Alyatalatthaf,
Tari Suprobo, Chelsy Yesicha, Amimma Nurti Lusdiana,
Arbi Cristional Lokananta, Rahajeng Puspitosari, Muhammad Yudistira Meydianto,
Andi Amrullah, Ellen Meianzi Yasak, Billy K. Sarwono, Isnawijayani, Siti Rahayu,
Afrina Sari, Agnes Indah Suciani Kristanti, Cendera Rizky Anugrah Bangun,
Citra Safira, Sunarto, Nova Permata Sari, Nur Ratih Devi Affandi, Reni Dyanasari,
Melisa Arisanty, Umi Septia Rahayu, Mulharnetti Syas, Intan Primadini,
M Rizky Kertanegara, Rivga Agusta, Dwi Pela Agustina.

Edited By

Fajar Junaedi
Agung Prabowo

Cover by:

Ibnu dan Fajar Junaedi

Lay Out by:

Ibnu

Published by

Asosiasi Pendidikan Tinggi Ilmu Komunikasi (ASPIKOM) Indonesia

In cooperation with

ASPIKOM Region South Sumatera

And

Buku Litera Yogyakarta

Minggirani MJ III/1378

Contents

EDITOR PREFACE.....	iii
CHAPTER 1. NEW MEDIA.....	1
Women As a Discourse in Social Media	
<i>Bonaventura Satya Bharata.....</i>	<i>3</i>
Online Media and News Sources: A Study of Climate Change News Reporting in Malaysiakini, The Malay Mail Online and Free Malaysia Today	
<i>Tan Kwang Shean.....</i>	<i>17</i>
Consumption Pattern of Beauty Vlogger Content in Youtube and Peer Group Interaction Towards Perception	
<i>About Influencer Non Artist & Nadya Poernamasari.....</i>	<i>33</i>
Media in The New Age : Media Literacy in Countering Fake News and Radicalism in Social Media	
<i>Siti Maryam & Idealisa Fitriana Aina.....</i>	<i>47</i>
The Effects of Vlogging (Video Blogging) towards Female Teens' Sense of Beauty in Indonesia	
<i>Nada Abdul Mujib Nagib.....</i>	<i>61</i>
Instagram Romance: Privacy Management in Couplehood Romance	
<i>Dian Prima.....</i>	<i>71</i>
Motivation and Gratification of Instant Messenger App Usage (WhatsApp & LINE) by Student Through Uses and Gratification Perspective	
<i>Lovegi David Sanjaya.....</i>	<i>83</i>
Communication and Participation Competencies in New Media Literacy among Rural Teenagers	
<i>Reisita Monica Astrid Chinta.....</i>	<i>97</i>
CHAPTER 2. MEDIA STUDIES.....	111
Digital Disruption: Making Radio Modern?	
<i>Intan Soliha Ibrahim.....</i>	<i>113</i>

Women As a Discourse in Social Media

Bonaventura Satya Bharata

Lecturer of Program Studi Ilmu Komunikasi FISIP

Universitas Atma Jaya Yogyakarta

Student of Doctoral Program in School

of Communication-Universiti Sains Malaysia

✉ bsatyabharata@gmail.com

ABSTRACT

Women always become attractive objects in the media realm. Studies on women in the realm of mass media also have been widely carried out. The development of communication and information technology in the era of social media nowadays has supported the development of studies on women. This article attempts to explore further about what and how women become the topic of conversation at some instant messengers as a form of social media. This article is trying to describe various themes or topics of discussion about women conducted by social media users. This study was conducted using content analysis. The findings of the study show women are often placed as the marginal object of discussion on social media. The themes or topics frequently discussed are about women as sexual objects, relationships between women and men (dominant and sub-dominant), women and beauty and women and domestic roles.

Keywords: women, social media, internet meme, and structural violence

INTRODUCTION

Social media as the result of communication and information technology development allows individuals to access communication not only as consumers but also as producers of information. This portrays a significant change in which the past two decades producers of information were limited and institutionalized and at present information can be individually produced even at the individual level. Additionally, it is well-supported by the cheaper and easier hardware devices used as well as internet quota packages offered by the cellular operator industry.

The Ministry of Communication and Information in the KompasTekno rubric in Kompas.com (March 13, 2015 edition) released the data which showed that up to 2015 social media users in Indonesia reached 62 million people, or about 29% of the total Indonesian population

for about 250 million. It was reported that 75% of them or reaching about 52 million people were active users who were accustomed to spending a minimum of three hours a day to access social media through gadget devices such as Instagram, Path, Facebook, and Twitter. Whereas for the Instant Messengers category, dominant social media users used Line, Whatsapp, and Blackberry Messengers (BBM)

Therefore, it is not surprising that in the current phase, as stated by Richard E. Rubin (2004: 4), Indonesian social media users, are completely surrounded by excessive information (information overload). This occurs when the amount of information exceeds the information needs of the community. The ease of social media to share information from one user to another user (by copy-pasting information) makes the amount of information more abundant so as to potentially lead to a flood of information (still in Rubin, 2004: 4).

One form of information productions or information sharing often used in social media is meme or internet memes (read:mim). Popular forms of memes can be information or messages in the form of pictures or photos affixed or added (modified) with certain verbal writings or messages. Meme is actually intended to deliver certain messages which are contextual, for example in the form of criticism or satire against a particular event. However, meme is raised with the intention of humor or joke by the individual who is the sender. The following memes are the examples:

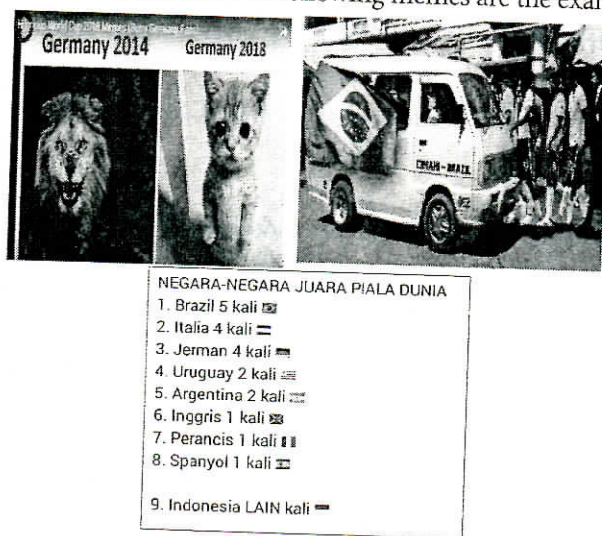


Photo Picture 1. Some memes commented on the German and Brazilian national football teams that failed in the 2018 World Cup, as well as an allusion to Indonesia that seems far away to become a world soccer champion

Photo 1 above is a meme related to some surprising events in the 2018 football World Cup last June-July 2018. As it is known the defending champion and world champion four times, Germany was eliminated in the group stage. The German football team was only able to win once and experienced two defeats so it had to go home sooner. The memes that appear later illustrate that Germany is just like a domestic pet cat in the 2018 World Cup and not as a male lion as in the previous four years.

The same thing occurred to the Brazilian football national team which failed in the 2018 World Cup quarter-finals due to a 1-2 defeat by the Belgian team. Brazil is a world football giant because it managed to become world champion five times throughout the history of the world cup. Brazil does not deserve to lose in the quarter-finals phase and go home early because it is favorite to become the 2018 world champion. The last is meme as an allusion to the Indonesian football national team that seems far away to become world cup champions in the next 10-20 years.

What becomes an issue here is not every information production activity or information sharing in the form of memes on social media is wisely performed, mainly when the information produced or disseminated concerns women. Being aware or not, often memes related to woman figure actually harass or subordinate women. This paper intends to describe the forms of memes related to women in memes on social media. Thus, the formulation of the research problem of this paper is: How women are portrayed on the discourse of social media?

LITERATURE REVIEW

Meme. Limor Shifman in *Memes in The Digital Culture* (2013) describes what memes are. Shifman stated that meme is a popular cultural unit that is imitated, transformed, and circulated among its users and it creates a shared cultural experience. In addition, Shifman also stated that internet meme is an indicator of an active digital culture and it is very relevant for researchers who explore how forms of active citizen participation.

Shifman's concept of memes refers to the opinion of Richard Dawkins, a zoologist, who wrote a book in *The Selfish Gene* in 1976. Richard Dawkins (in Shiftman, 2014) states that memes are a small part of our

culture (thoughts, ideas, notions, habits, songs, food, architectural styles or even fashion) that spread from one person to another through copying or imitation.

The term meme comes from the Greek word *mimesis* or *mimema*, which means "something imitated" analogous to the gene (gene) in the human body. In the context of biology, human genes will always replicate or transmit from one body to another which is the offspring. While memes replicate or transmit from one person's cognition to another person's cognition through various channels, both conventional and digital media. If the discussion about replication or transmission of this gene exists in the context of genetic evolution, then the discussion about replication or transmission of memes is in the context of cultural evolution (Shifman, 2014). This meme transmission process also means an idea or opinion which is then copied, modified, and disseminated from one individual to another individual or group of individuals through interaction through analog or digital media (Brunello, 2012).

Limor Shifman (2013) states that in the context of digital culture, the concept of internet meme is applied to describe the dissemination of content items such as humor, rumors, photos, or videos through internet media. Meme internet as a text is not only copied or duplicated, but modified in such a way and given new meaning. So internet meme production can not only be seen as a creative-technical form, but also as a creative-substantive meaning. Rentschler and Thrift (2015) added that although internet memes are often used to convey humorous messages and connect people to share funny stories, internet memes actually show a certain perspective and even the expression of serious thoughts of its users.

Women in Media. Thamrin Amal Tomagola (1998) once described how women in general were constructed in the media in Indonesia. There are five images of women in the media, namely women as household pillars (image of pillars), women and the world of the kitchen (the image of the dish), women as male sexual objects (image of the contest), perfect and beautiful women (image of frame) and confident and sociable women (social image).

Until the last few years, the construction of women in the media in general is not yet encouraging. The research report issued by the Commission on Women's Rights and Gender Equality of the European Parliament (Giomi et al. 2013) shows that practices of gender discrimination still occur in many media messages in the European region. In the study it

was reported that many media still stereotyped which harmed the position of women, disseminated images or photos that lowered women's dignity as well as promoted the value or model of behavior in the form of pictures or photos that encouraged violence against women. In addition, this research also states that women's participation in new media has received a lot of negative feedback in the form of fraud, harassment, ill-treatment, and sexual harassment. These treatments were even suspected of reducing women's participation in discussions or online discussion groups, from 28% in 2000 to only 17% in 2005.

On the other hand, the mass media and also new media such as the internet, have the ability to influence the perspectives of society in perceiving the life phenomena. Much information that is discriminatory and gender biased in the new media is able to influence how people think and behave when dealing with social phenomena related to women. This means people participate in thinking and behaving like those offered by online information (Kay, Matuszek, and Munson, 2015)

RESEARCH METHOD

The data collection technique in this paper uses content analysis. Content Analysis is one of the popular data collection techniques used to examine communication messages including mass media messages such as memes that will be investigated in this research.

Wimmer and Dominick (2009: 135) state that in general content analysis is a method of data collection to obtain data from media texts. Content analysis is conducted by making structured observations on media texts. By conducting this observation, content analysis method is able to gain patterns or trends and / or structures and meanings of media content.

Content analysis is applied on memes that use pictures and / or writings related to women circulating on many social media channels, such as path, whatsapp, and line within the last 2-3 years. The number of memes studied was 66.

RESULT AND DISCUSSION

Internet memes are ideas or opinions in the form of humor, rumors, photos / images, or videos, both verbal and non-verbal, which undergo a modification process, either in the form of additions or subtractions, and digitally disseminated (Shifman, 2013). This study examined 66

memes in the form of pictures / photos and / or writings related to issues concerning women. Almost all memes studied are a combination of pictures / photos and writings (verbal and non verbal), but there are three memes that only use elements of images / photos (non verbal) and four memes which are only writing (verbal only)

The disseminated memes partly have contextual properties. This means that the meme is disseminated in connection with the events that are happening. For example, there are memes related to the atmosphere of simultaneous regional head elections (*pilkada*), related to the policy of applying odd-even vehicle numbers that will be carried out in Jakarta to unravel congestion, even the 2018 football world cup. In addition there are memes related to certain atmosphere, for example memes to greet weekend and memes for religious holidays.

The categorization of themes or topics often discussed from the memes are as follows:

1. Sexuality of Women.

Women's sexuality is the most dominant meme discussed on social media in the past 2-3 years. Of the 66 internet memes studied, 34.84% described this theme. In the terminology of Thamrin Amal Tomagola (1998), this theme is included in the category of image of the contest. The definition of the image of contest is how women become sexual objects for men. As for some examples of memes with this theme category:



Picture 3A and 3B. The examples of memes on woman sexuality

The picture of meme 3A above clearly describes a sexual event. The meme portrays an adult woman posing on a bed in a sleepwear.

The writing conveys an invitation to have sex (no matter you poke 1, 2, 3 for the election, sink in me tonight!) While the 3B meme of today's greeting 'May today you all have big blessing' shows a semi-close-up photo of a woman wearing a hijab that highlights a big breast next to the word "big".

2. Subordinated Women

While the second theme and widely discussed meme is the subordinated women. Subordinate in this context means women cannot be independent without others or women always have dependence on the presence of others. Meme with this theme is recorded at 22.72%. The examples of these memes are:

Berlaku Peraturan Istri Ganjil Genap



Picture 4A and 4B. The examples of memes with the theme of subordinate women

Pictures 4A and 4B describe how women depend on others in their lives. Other parties here refer to men. The term odd-even regulation on meme 4A refers to traffic policy by government instructing the use of vehicles on several roads in Jakarta alternately based on odd and even vehicle numbers. This analogy is then applied for the relationship between a husband and his two wives on a 4A meme. The meme illustrates how a husband has the power to organize his life with his two wives in turn.

Pictures 4B also implicitly shows women's dependence on men. The term "om" (uncle) refers to the figure of an adult male who is financially well-established. This meme depicts three women enjoying their days off, waiting for a man's invitation to have vacation together. As if the meme showed if the man (om) did not invite these three women, they would not be able to enjoy their weekend holidays.

appears when the husband is depicted as very tired working, while the wife actually looks happy to bring some shopping stuffs.

4. Women and Beauty

Other descriptions of memes found are in category of women and beauty. When referring to the terminology given by Thamrin Amal Tomagola (1998), this meme group can be referred to as image of frame. Frame image is how the media constantly shows beautiful women. Beauty here is surely in the version constructed by the media--having white skin, tall, with proportional (slim) posture.

In contrast to the previous three meme groups, memes with this theme appeared as many as 13.63% of the total 66 memes studied. Some examples of memes in this category are:



Picture 6A and 6B. The examples of meme Women and Beauty

Picture of meme 6A relates to simultaneous regional elections held in June 2018. The female figure shown was former Indonesian actress Arumi Bachsin who became the wife of Trenggalek Regent Emil Dardak. Emil Dardak then continued his career to become the deputy candidate for Governor of East Java for the period 2018-2023 to accompany the gubernatorial candidate Khofifah Indar Parawangsia. The two candidates for the regional head finally succeeded in winning the East Java Pilkada and will soon be officially appointed as Governor and Deputy Governor. The wife of a regional head usually then takes the duty to become chairman of the Dharma Wanita and Family Welfare Education (PKK) in her work domain. Arumi Bachsin will

automatically plays her role as the chairman of the Dharma Wanita and PKK of East Java. As a former Indonesian artist, surely Arumi Bachsin meets the standard of beauty in the media version.

5. Women and Domestic Role

The next category of meme groups discussed also on social media is women and domestic roles. Domestic roles are the role of a person as a housekeeper, such as cooking and caring for children. The image of dishes and pillar are two concepts offered by Tomagola (1998) to show that women are often connected with kitchen and household affairs when displayed in the media.

Memes with this theme category appear as much as 9.09%. The examples of memes in this category are:



Picture 7A and 7B. Women and Domestic Role

The two meme images above (7A and 7B) show how the role of women in the domestic space. Picture of meme 7A shows how the woman's life changes when she decides to get married and have children. Before marriage, a woman is very likely to be a free person. The woman is at the same time portrayed as an independent person to go anywhere she likes. The picture shows a woman skilfully rides a motorcycle. This condition will change when the woman gets married and has a child. Women become no longer free because one of the activities performed daily is to take the children to school.

Picture of meme 7B also shows the domestic role of women as housekeepers. She serves the drink as if serving for members of an online conversation group. This meme usually appears when online

conversations via social media are in full swing. It encourages more people to respond the ongoing conversation.

CONCLUSION

A humorous meme with women as theme is one of the popular memes often found on social media, especially instant messengers such as path, whatsapp, and line. This meme certainly aims to create a funny atmosphere, invite smiles and laughter, and refresh the atmosphere among social media users. However, whether social media users are aware or not, this behavior has the potential to create structural violence against women.

Structural violence is a sort of violence that arises in relations between men and women due to the dominant situation of men towards women, stereotypes of gender roles, domestication, and objectification of women's sexuality (Sunarto, 2009). This structural violence takes place naturally through repetitive behavior (naturalization) so that perpetrators are often not aware even for women as the victims of violence. As it takes place naturally, structural violence often does not appear visible compared to physical and psychological violence.

The number of memes related to women on social media shows that the sharing process is a recurring behavior carried out by social media users. This repetitive behavior causes what is spoken in the meme to be natural or common and it is not a wrong thing. The pattern of reproduction in this meme occurs continuously. This is the point where the process of naturalization of structural violence is shaped in which many social media users might not be aware of.

Limor Shifman (2013) states that internet meme production can not only be seen as a creative-technical form, but also as a creative-substantive meaning. This means it is not simply because of the creator's behavior without particular purpose utilizing certain images / photos or certain writing then to edit it and finally disseminate it digitally, but mainly it is because the creator wishes to convey certain messages through the meme.

In addition, Rentschler and Thrift (2015) also stated that the sharing of internet memes shows a particular perspective even the expression of serious thoughts of its users even though the purpose is only to share humorous or funny stories. So it is very possible that social media users

who disseminate memes about women actually also have a compatible attitudes and thoughts with the meaning of the message performed in the meme even though the compatibility of these attitudes and thoughts occurs under their subconscious.

For example, memes about subordinate women in which women seem to be a dependent figure to men. This means that men become the controller over women in the relationship that connects the two. Referring to the opinions of Rentschler and Thrift, social media users who create and disseminate these memes are very likely to be the ones who also wish to consistently be controllers over the lives of women who become their partners in real life. It is similar to memes of women and domestic roles. Creators and disseminators of these memes also wish to legitimize that women are very suitable to take part in family domestic affairs.

REFERENCES

Book, Journal, and Proceeding

- Chandler, Robert Curry. (2013). *Meme World Syndrome : A Critical Discourse Analysis of The First World Problems and Third World Success Internet Memes*. Orlando: University of Central Florida
- Elmo Raj, P.Prayer. (2015). *Text/Texts: Interogattig Julia Kristeva's Concept of Intertextuality dalam Ars Artium: International Research Journal of Humanities and Social Scieces*, Vol. 3 Tahun 2015. New Delhi: Paragon International Publishers
- Kay, Matthew, Cynthia Matuszek, and Sean A. Munson. (2015). *Unequal Representation and Gender Stereotypes in Image Search Results for Occupations*. dalam *Proceeding of the 33rd Annual ACM Conference on Human Factors in Computing Systems*
- Rentschler, Carrie A. and Samantha C. Thrift. (2015). *Doing Feminisme in The Network, Networked Laughter and "The Binders Full of Women" Meme*. dalam *Jurnal Feminist Theory*. Vol I No. 16. Hal 329-359. London: Sage Publications
- Rubin, Richard E. (2004), *The Foundation of Library and Information Science* 2rd Edition. New York: Neal-Schuman Publisher
- Shifman, Limor. (2013). *Memes in a Digital World : Reconciling with a Conceptual Troublemaker*. dalam *Journal of Computer-Mediated Communication* Vol. 18 Issue 3. Hal 362-377

- Shifman, Limor. (2014). *Memes in Digital Culture*. Massch
Massachusetts Institute of Technology Press
- Sunarto. (2009). *Televisi, Kekerasan, dan Perempuan*. Jakarta: Penerbit
Kompas
- Tomagola, Thamrin Amal. (1998). *Citra Wanita dalam Iklan Majalah
Wanita Indonesia, Suatu Tinjauan Sosiologi Media*. dalam
Idy Subandi Ibrahim dan Hanif Suranto. *Wanita dan Media,
Konstruksi Ideologi Gender dalam Ruang Publik Orde Baru*.
Bandung: PT. Remaja Rosdakarya
- Wimmer, Roger D. and Joseph R. Dominick. 2009. *Mass Media Research,
An Introduction*. Belmont: Wadsworth Publishing Company

The Result of Research

- Brunello, Juliana. (2012). *Internet Meme and Everyday Creativity:
Agency, Sociability, and Aesthetics of Postmodernism*. University
of California Los Angeles, USA
- Giomi, Eliza, Silvia Sansonetti, Anna Lisa Totta. (2013). *Women and
Girls as Subject's of Media Attention and Advertisement Campaigns
: The Situation in Europe, Best Practice and Legislation*. Brussels:
European Parliament

Online Media

- Kominfo Ungkap Demografi Pengguna Internet di Indonesia di
[http://tekno.kompas.com/read/2015/03/13/17070027/Kominfo](http://tekno.kompas.com/read/2015/03/13/17070027/Kominfo.).
Ungkap.Demografi.Pengguna.Internet.Indonesia, diakses
tanggal 8 Agustus 2016