

# HASIL CEK\_ Social-Media-Movement-Of-Yogyakarta

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# Social Media Movement Of Yogyakarta "Icj" As Form Alternative Smart City

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**Abstract:** This paper aim to: First, to find out the background of the emergence of the ICJ social movement in Yogyakarta. Second, to find out the motives and strategies of the ICJ social movement in Yogyakarta. Third, to determine the response of citizens to the ICJ social movement in Yogyakarta. This research is conducted in Yogyakarta, and is a qualitative study by extracting data in the form of an analysis of the contents of the ICJ account and in-depth interviews. The subjects of the study were ICJ's official Facebook social media accounts, ICJ advocates and community members. The analytical method used is content analysis. Triangulation in this study uses triangulation of methods and source triangulation. The results of the research are: first, info about Jogja or commonly abbreviated as ICJ is the Facebook group as a forum for telling stories, especially about topics related to public services. Then he and his friends took the initiative to create a social media group via Facebook. The contents of these posts are events such as crime, traffic, hiccups, accidents, information loss etc. Second, from the communication messages in the ICJ group, there are 2 forms, namely: Informative, Persuasive. Third, what distinguishes this group from other groups on Facebook is that this group is based on a sense of solidarity and has changed from a virtual world movement to a social movement in the real world..

**Index Terms:** media, smart cities, social movements

## 1 INTRODUCTION

The development of modern society is characterized by an increasingly fast and increasingly sophisticated information flow [1]. This has an impact on the more easily the public to access information and also the easier the community to carry out activities. Not a few people and academics who see these conveniences lead to a culture of society that tends to expect results without respecting the process [2]. On the other side, it is assumed that media convergence which gave birth to social media has many negative impacts. Among the increasingly individualistic society, the public does not realize that social media is a public space so that many upload writings and images that are very private or hurt others even spread hoaxes. But it cannot be denied, the development of the internet world provides convenience. In the past, money transfers had to be queued at the bank, now it was enough to press the application button. In the past, if you wanted to go, you had to go to an "ojek" or taxi base, now just press the application button, a taxi or motorcycle taxi will come and be ready to take you. So, if you want to go shopping, you have to go to a store, so now there is an online store that provides everything . This means that the world of information technology with the main support of the internet is like two sides of a coin. There have a positive value and also a negative side. In this modern world, many people tend to be individualistic, want to be instant without respecting the process and tend to prioritize the ego [3]. Meanwhile, in Yogyakarta, although there are many highlights related to waning as a student city icon, coupled with the outbreak of student violence which is often referred to as "klitih", there is still a light of hope from other young people. There is a group of people who still put forward the spirit of social movements to help others. They are members of ICJ or "Info Cempatan Jogja". ICJ was originally a Facebook group, then penetrated Twitter and also Instagram. Initially, they provided information regarding locations that were raided by vehicles by the police. However, lately the activity on social media has expanded into a form of social action by helping the people of Yogyakarta who need help, such as running out of gas on the road. If this is conveyed on the facebook page, then suddenly not long ago there will be young people who deliver gasoline in bottles. Even more touching, they don't want to be paid. There is also a story, someone who had lost his wallet, then told the news

through the ICJ facebook page, and a few days later the wallet was found and returned to its owner. Really an excellent humanitarian movement. In between of modern society which tends to be individualistic and prioritizes the ego, there is still concern from young people. Urban communities everywhere are always identical with their individualistic, permissive, violent societies, and are far from a culture of mutual cooperation or togetherness [4]. The ICJ movement in Yogyakarta is an oasis that might become a model of social movements amid the dynamics of urban society. ICJ can be an alternative to the smart city movement. On the other sides, government programs that prioritize the spirit of mutual cooperation with an emphasis on mental revolution, the ICJ movement is certainly very relevant. So it needs to be developed to become one of the pillars of the archipelago's insight that is many culture and many in social care movements that can ease the burden on others. The explanation above, then this study will describe related to several things, first, the history and background of the ICJ social movement. This is very important to reveal the motivation of ICJ social movements. Secondly, the ICJ movement which began to inform the police of the vehicle raid location and had a negative view of the community and only moved in cyberspace then turned into a social movement with a tangible form, it is necessary to examine how the change process is. Every movement has actors and networks, sometimes even structure. The third point, it is necessary to reveal how the ICJ actor and its structure move and also the network model. Fourth, this research will reveal the public response related to the ICJ movement. This research method uses a qualitative approach. Because this research seeks to explore and understand meaning that originates from cultural, social or humanitarian problems. The research strategy is carried out empirically, which is to investigate a phenomenon in real life by utilizing various sources of evidence, to answer the questions "how and why". Data sources for this study include people and documents. The informants are selected with the maximum variance technique, which represents various categories. They were chosen from among those who knew, were involved, and were affected by the ICJ social movements, including the following: ICJ perpetrators, ICJ beneficiaries, Community leaders in Yogyakarta, and Information in the form of documents, excavated through

social media namely Facebook, Twitter and Instagram.

## 2 THEORETICAL FRAMEWORK

### 2.1 Social awareness

The theory of social movements based on collective consciousness cannot be separated from the view of Karl Marx that connects consciousness with domination on a materialist basis, which then links it to social-economic class conflict [5]. The division of classes begins to emerge when the value of the gap is wide, where the working community lives dependent on the owners of capital. That way, Marx holds that who can control the means of production, they will be the ruling class in that society. Because the nature of production becomes exploitative, the two classes become contradictory. This kind of class division triggers conflict and encourages class struggle, which Marx calls the driving force of historical development [6]. On the other side of society, people live together and interact, so that a sense of togetherness arises between them. This sense of togetherness belongs to the community which consciously creates collective feelings. Furthermore, collective feelings which are the result of togetherness, are the result of actions and reactions between individual consciousnesses. If each individual uses collective feelings, it will become an awareness and will give birth to social movements [7]. Sociologist Emile Durkheim reinforces with his argument, that collective consciousness is very different from individual consciousness as seen in group behavior. If a group of people gather and then take an action, such as anarchists, mass demonstrations, violence or show heroism, religious activities, an extraordinary spirit of sacrifice, all are considered improper by those concerned if there is no collective awareness [8]. Collective consciousness many varies. As a city of students and cultural city of Yogyakarta is known as a friendly city. But small ripples from a group of people could have happened which ended up hurting the city's image. But seeing the phenomena of the ICJ social movement will certainly increasingly give a deep label to the existence the city of Yogyakarta as a center of education and culture.

### 2.2 Media

The embryo of media thought according to Edmund Burke is the "fourth power" after the executive, legislative and judicative of the 18th century [9]. Burke has thought about the importance of healthy democracy [10]. At that time the idealized media as the fourth power was the media that represented an independent force. Not only delivering political news, but also protecting the public from deviations of power [11]. From the opinion above, it can be seen that the media display of an event is actually a construction of meaning that has a distance from the actual reality. Furthermore, it is interesting to listen to the Sapir-Whorf hypothesis [12] which states that humans do not live in the whole world, but only in part, the part that is told by language. Language provides a different road network for each community. As a result it will focus on certain realities. The most analysis of the contents of the media is to question the extent of political biases that occur, especially ideological biases. Reese and Shoemaker defines bias as "a consistent tendency of objective truth with deviations both right and left. In newspapers and information it leads to a tendency or to favor one position ". There are several typologies of information bias using the concept of

objectivity, namely whether the information bias is (1) open bias and (2) closed bias or (3) expected news bias or (4) unexpected news [13].

### 2.3 Internet and social movements

If a person or group of people intends to invite goodness then of course there are many ways. For example, we see a lot of young people picking up trash in a mountain trail, or a grandfather patch potholes. Lately we have seen many groups of people who have raised support through the internet to care for others [14]. Media convergence supported by the existence of the internet has a wide and rapid impact. So many people use it to carry out a movement, including those that are social in nature. This is caused of some special features in the Internet being one of the most valuable prospects for these changes. First, the Internet is unlimited. This is not to say that everyone can access the internet, but that the internet is not bound by nationality. With the internet people can communicate anywhere, anytime directly, quickly and freely. Second, the internet can shape and arouse public awareness [15]. The Arab Spring movement became so massive because internet media was used to spread and channel support against arbitrary power interne. Flew argues, that new media as converging media has three special characteristics. First, in new media there is technology that can be used to communicate. With a communication network people can do direct communication or what is often called chatting [16]. It is more evised and dynamic. Second, new media will always involve processing technology and information distribution so that computers and devices play an important role in all forms of new media. Third, the message content includes all forms of media messages, images, audio visual will impact on the formation of social networks in society. With social networks that are interconnected, information is more easily distributed so as to build public awareness together [17]. Likewise with the existence of ICJ. Starting from an awareness of a group of young people who were overwhelmed by the police raids, then they formed a social media group to provide information to the public locations that are often used where vehicle raid. Then the social media developed into information on various kinds of crime or bad conditions in a place in the hope that the public would know and anticipate. Examples of info regarding missing vehicles, accident locations, flood locations and various other info. A social movement based on internet social media easily spreads and eventually the ICJ Facebook group becomes the main reference for the Yogyakarta community to find out information around it. Not enough to the virtual area, it turns out ICJ penetrated into the real world. Where there is a group of people who are members of the ICJ take real action by giving help to people who are need help. Especially those whose difficulties are informed on the ICJ Facebook page. Of course, this is a concrete social movement considering the condition of the city of Yogyakarta with its modern development there are still young people who care for others.

## 3 DISCUSSION

### 3.1 History of Info Cegatan Jogja (ICJ)



*Figure 1. symbol Info Cegatan Jogja of Social media group*

At the beginning of this group, they only shared information about traffic hardships around Yogyakarta. And then develops into an open group that can share information about crime, accidents, traffic information, information about loss of real events that happened in the city of Yogyakarta. Various interests are mixed into one within the ICJ group, ranging from personal problems, complaints about unsatisfactory public problems and other actual events. Taking into account the various interests of the people who demand good quality services to the needs that prioritize security. A service provided to the community can be given to the community. The main tasks of police protection are on law enforcement, handling public order, and community service (providing services). And we can see from the main tasks as stated in article 13 of Law no. 2 of 2002 concerning the main tasks of the Republic of Indonesia National Police namely; Safeguard public safety and order, uphold the law and provide protection, protection and services to the community. Info Cempatan Jogja or commonly abbreviated as ICJ is a Facebook group in Yogyakarta which was founded on September 16, 2013 by Yanto Sumatri or familiarly called Mas Antok, a smartphone technician from Dongkelan. Initially, Antok and his friends only asked about gathering, he wanted to have a place to tell stories, especially about public service issues. Then he and his friends took the initiative to create a social media group via Facebook. Antok acknowledged that the birth of the ICJ was not only its work alone, it was agreed that there were also people born because of the ICJ who wanted to be exposed to their identity. In addition, Antok also realizes that the ICJ is large not only because the group's initiators and administrators need group conduciveness, but also because of the solidarity of fellow members of the Yogyakarta group, who are active in sharing information with each other. "Salam Aspal Gronjal" is a greeting used by ICJ members. The word "Cegatan" itself comes from the Javanese language which means "Resistance" or "Obstacle". The resistance in this case is in the form of public service processes from several related agencies. For example, in public services taking care of correspondence, losing registration, making a license at police stations, usually many people arrange in exchange for money. Obstacles like these that underlie the emergence of the term interruption itself. There is no political element, this group is also not allowed to promote or trade. Purely as a forum for sharing information, alertness and reminds to obey traffic rules when driving on the road. ICJ members also open their hearts to help each other even though they don't know each other, ([www.kompasiana.com](http://www.kompasiana.com)). Now, ICJ already has 950

thousand more members who are members of the largest Facebook group in the city of Yogyakarta. With so many members joined in the group, the information flow is very fast in every post in this ICJ group. The existence of such fast and diverse information requires a large number of roles as outsiders oversee and monitor every post that if violates or does not comply with the rules of the group. Such as police agencies, government and other related institutions.

### 3.2 ICJ's Vision and Mission

A facility that is used by many people will never be free from problems. If it can be concluded that the vision of ICJ is "social justice for all Indonesian people", please take the five precepts of Pancasila, they feel it is not excessive, because there are 5 precepts and we just want to take part in fighting for the final precepts. ICJ's mission is "don't have peace between us, because peace is 50,000". Although they are just a bunch of people who might still be underestimated by smart people out there, sometimes they become scolded, insulted, because of limitations. But ICJ is part of the Indonesian Nation. Everyone's abilities, circumstances, level of consciousness are different, but don't make it a split. "Tetap Salam Aspal Nggronjal", That's the greeting that is used between ICJ members when they meet on the street. We can see various opinions expressed based on the opinions or interpretations of each member of the ICJ community relating to the performance of the police, regarding several aspects of police duties including: First; maintain security and order. Second; enforce the law. Third; protect, protect and serve the community. This is consistent with what was conveyed by (Sunarjo, 1997) that all opinion formation is based on personal experience (field of experience) and the experience of others directly or indirectly known by individuals and is known as a frame of reference. ICJ has their own method to minimize the existence of hoaks in their groups. The method is to forbid its members from uploading any links that are not intended to the group. Every information uploaded must be shot and written by the person himself so as to minimize hoax news. One thing that is highly emphasized by ICJ is that they are not a group or organization. ICJ is an information network, so everything uploaded to the group is the personal responsibility of each member.

### 3.3 Rules for posting on ICJ

In a group or community, there must be rules to limit its members in the ethics of communication. The regulation was made not merely written on paper, but the regulation was made to be kept by all members. In the ICJ Facebook group there are rules that must be obeyed, namely : 1). Promotions / sales of any mode are prohibited. (Multi level marketing, product reviews and all forms of discussion that lead to promotional / buying and selling activities) Including questions looking for a product or service, please post on others facebook group. 3). Must use polite and easy to understand language. 3). Do not make adventurous posts or comments that are not needed. When it leads to flood / spam will be acted without warning. 4). Avoid posting links, if there is useful information, please copy and paste here. Unless it is with certain considerations and reasons (admin has a standard assessment for this problem). 5). Recruitment of any form is prohibited, including job vacancies, community volunteers / institutions / training or other interests unless there is coordination with the management. 6). Complaints about the

post being locked or deleted please contact the board directly, there is no need to make a new post about it, if the post is deleted and feels not finished, please post again. 7). Prohibited from discussing football, supporters, and all matters related to the basis of a particular mass or organization. 8). Posting on name of other communities or promoting other groups / communities is not permitted, if there is an interest please post as an ICJ member. 9). Do not post things that can cause discomfort in the Group. 10). Prohibited acts of provocation that can offend other members / communities. 11). Avoid posting with the same topic as the post made previously in the near future. Because in every post / submission from group members, especially about complaining public services, it will definitely be responded positively and the information will reach the authorities in the matter, for example complaints of potholes, broken bridges, etc. Because every post about complaints in public services can be seen from the comments that respond to the shipment, many positive responses and will follow up complaints from various communities, especially in Yogyakarta.

#### 3.4 Information about Jogja Interception as Millennial Public Space

Last April, two children who were thought to still be in elementary school in Yogyakarta were feeling a great longing because they had been living with their biological father for five years. Both of them have a history of shortness of breath, if they are too tired or feel homesick for their fathers who have not been reported. According to information, his father named Wiyoto, aged 40 years. Now the two children live with their uncle and aunt. A girl from Yogyakarta was found missing in the last March. Both parents are tired of looking for their missing child. After searching, and reporting to and fro, but not found. Last March, a boy from Purbalingga named Aldi was lying feeling sick at the hospital. Sardjito. He has leukemia and is undergoing chemotherapy treatment. Now Aldi really needs blood type B to donate to his body from anyone. After the attack on the Church of St. Lidwina, Sleman, Yogyakarta in February, the condition of the church is now monitored to be conducive. Evidenced by the many people, especially those who are Muslim, help clean up the scattered church debris, and they do not feel a significant difference. From the above facts, there are a number of submissions in the Community called "Info Cegatan Jogja" (ICJ). ICJ is a real for example about Public Sphere. According to Habermas, the Public Sphere is conceptualized as a reality of social life where there is a process of information exchange and various views regarding the subject matter that are of public concern so that in the process public opinion is created. The Public Sphere is a place for information exchange and views on the subject matter being discussed, it is hoped that it can trigger a response from the government. Public Sphere triggers the activeness of the community in utilizing their rights in thinking to the discourse that is being warmly discussed. (Habermas, 1962). Not only members of the ICJ, the community also felt the freedom of opinion and convey information to the public, as evidenced by a number of posts from the Facebook group and the Instagram account ICJ very impactful for people who experience it and the readers. This is a condition of the Public Sphere. According to ICJ member Teguh Suprayogi, since joining ICJ four years ago, the sense of brotherhood in this community was very strong. Like please help voluntarily, willingly helping fellow members or communities in need.

Hundreds of news missing items, wallets or securities have also been countless helped again. This was discovered because of information through this group. Including bringing together families who lost family members. Donations for the poor who are sick have also been raised, and many other social activities. In addition, of course, as a group with a large number of members with various professions, levels of education and social status, this group is prone to conflict and is used by irresponsible parties and has made several groups aware. There are several parties who are on alert. Like, online / offline traders, bullies / haters, state apparatuses, politicians in order to gain mass votes for legislative, regional head elections, and presidential elections. However, by joining the Yogyakarta police, can bridge the communication between the police and the community, and much more. Of all their activities, one of the important things that ICJ has done is that they increase our sensitivity, and restore security when on the highway. Achievement of performance can be seen from the quality of services provided by the police to the community, seeing the main landmark of the police that is protecting, protecting and serving the community [18]. The factors that influence the members of the ICJ community on police performance are personal experience factors. In accordance with the statement (Siagian, 2006) experience is the whole lesson learned by someone from the events that he did in his life journey. Personal experiences are based on what has been experienced by themselves and which have been seen regarding problems or events related to what has been seen, felt, and experienced by someone, so that affecting their opinions. Another factor is the perception about the role of social media plays a role in forming opinions. In this study the role of Facebook social media in the ICJ group played a major role in the opinions of each informant. Because social media contains many problems or issues related to the audience, so many people use it as a channel for their aspirations. It was stated that because the influence of social media is so great on people's attitudes and behavior, of course they will use it for self-expression [19]. One of these self-expression patterns is its use as a cathartic place (channeling dissatisfaction, gossip, criticism, comments on events or felt by humans). News that is displayed or exposed out by the media is an effective way of forming one's opinion, the content or media content published by various media contains opinion formation. It is appropriate that news is the fastest report about the latest facts or ideas that are true, interesting and or important for most audiences, through periodical media such as newspapers, radio, television, or online media [20]



Figure 2. Information on traffic police raids and members of the discovery of "klitih".

### 3.5 ICJ from cyberspace Becomes Real Action

In the midst of a capitalistic world that measures everything in terms of profit and loss, when selfishness and self-interest often become the main, it turns out there are still many people both adherents of altruism, understanding or nature of paying more attention and prioritizing the interests of others. What distinguishes this group from other groups on Facebook is that this group is based on a very high sense of solidarity. There are countless posts that help each other help ICJ members or the wider community. Help that is often posted on ICJ is in the form of help posts because they have been cheated, posting to find a place where petrol sellers for motorcycles run out of gasoline, or helping people affected by motorbike tires leak, and many more action posts about mutual help. This community engaged in the social field can be proven by the example at the end of last October, there was a student from Riau who had an accident and died. ICJ management can know this incident because there is one ICJ member who posts in the group provides information that someone died in a road accident. After that, the ICJ management descended to the location. Help the process while in the hospital. The assistance provided is not material things but anything that can be given. Because many active members of ICJ work in various fields. One of them is the hospital. His assistance is how these victims can get treatment or conditioned quickly and how so that families in Riau can find out. Then, on Eid 2016, ICJ members also provided posts for homecomers throughout the Yogyakarta area. In August 2017, the group also collaborated with the Sleman Report Application. On the 4th anniversary of ICJ on September 16, 2017, the event was attended by the Head of the Regional Police (Kapolda) DIY Brigjen Pol Drs. Ahmad Dofiri. Another social activity undertaken is house renovation. There are several home renovations that have been done, I take for example in Wonosari. Every member who wants to participate to take part in social house surgery goes directly to the location. Who is able to make donations for house renovations, make a donation. But on average, each participating member provides assistance in the form of personnel. But if anyone has a block or cement the rest is donated because this is voluntary.



Figure 3. Information on wallet and accident findings

ICJ's activities are quite interesting in teh middle cultural and capitalist cultural evictions. In Yogyakarta there are still groups of people who still uphold the value of togetherness and brotherhood by helping each other. Exactly as stated by Mike W. Martin who said that the philanthropic movement has 4 characteristics, namely voluntary, social services, public and personal interests (not the state), (Fauziah, 2016). The

activities of these young people can be categorized as a philanthropic movement. Given into these four categories. Based on the results of the study, the suggestions that researchers provide which will be used as input for: 1. Police Agency in Yogyakarta: Police agency in Yogyakarta must further improve their performance in maintaining public security and order, upholding the law, and providing protection, services to the public, especially in utilizing technology and the internet in supporting their performance. And can be able to embrace elements of society and community. The police in Yogyakarta should make improvements to the existing evaluation by paying more attention to the bureaucratic system of service and the distribution of quality of technical and non-technical services such as the quality of human resources in serving the community. 2. As a social media group, everyone can convey information. So it is very possible that the information is biased and can also be junk or hoax. So the admin must be more selective and careful in passing a post. In addition, people should increase their ability and knowledge about media literacy. So that they can utilize technology for a positive activity. 3. Considering there are many comments that are judgmental, bullying and also mocking or condescending, then the community, let alone living in Yogyakarta, should prioritize ethics rather than their emotions or egos.

## 4 CONCLUSION

"Info Cegatan Jogja" or commonly abbreviated as ICJ is the largest Facabook group in Yogjakarta which was established on September 16, 2013 by Yanto Sumatri. Initially, Antok and his friends were just gathering, he wanted to have a place to tell stories, especially about public service issues. The contents of these posts are incidents such as criminal cases, traffic, hiccups, accidents, information loss etc. From the forms of communication messages in the ICJ group, there are 2 forms, namely: Informative, that is, posts from various communities are facts and provide data information which is then communicated to make their own decisions. Persuasive, that is in the post related to the information provided, there is a persuasion that is arousing public understanding and awareness so that it will change someone's attitude without coercion but is accepted with openness from the recipient. 3. What distinguishes this group from other groups on Facebook, this group is based on a very high sense of solidarity. Changed from a virtual world movement to a social movement in the real world. Help that is often posted on ICJ in the form of fraudulent relief posts, posts looking for places where petrol sellers for motorcycles run out of gasoline, or helping people affected by tire leaks, and many more action posts please help. There is no political element, this group is also not allowed to promote or trade. Purely as a forum for sharing information, alertness and reminds to obey traffic rules when driving on the road. ICJ members also open their hearts to help each other even though they don't know each other

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