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Public Opinion of the facial recognition policy in China by Indonesian Student in Nanjing City

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Abstract

This study aims to determine how perceptions of Indonesian students in the city of Nanjing of the facial recognition policy implemented by the Chinese government. A surveillance camera with facial recognition technology enables a person to be immediately identified whenever and wherever he is, especially now in China the presence of facial recognition cameras fills every corner of the city up to public vehicles. The author gets information about their perceptions by distributing questionnaires and conducting interviews with Indonesian students in the city of Nanjing, after obtaining the data and information the author needs, and then using the logic of social action theory that was coined by Max Weber. The results of this study indicate that the presence of facial recognition technology surveillance cameras affects the personality of Indonesian students in the city of Nanjing in acting, even though there are certain variables that make them actually dare to break a rule even though they realize that they are in full control.

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Keywords: *Perception, facial recognition, Social Action Theory.*

INTRODUCTION

Entering the 21st century, the government of the People's Republic of China imposed a very strict rule to monitor its people reaching one and a half billion people, this number has not been added to the number of foreign nationals participating in China. This policy is to install a pledge of surveillance cameras at each point in China facing in all directions, which distinguishes these surveillance cameras from other surveillance cameras: surveillance cameras installed by the Chinese government are cameras with facial recognition technology, which are smart cameras that do not it only records the activities of people passing by but also reads and recognizes the faces of people recorded on the camera. Then every individual who commits a violation no matter how small or how small the violation will be will be immediately recognized (Bonsor and Johnson 2018) and even can immediately identify data about the full name, identity number, and address of the violator of the rules. Even to provide a deterrent effect on the offender, the face and seconds of the offender committing the violation are publicly publicized in a public space using a giant videotron, complete with the perpetrator's full name and identification number.

This facial recognition technology camera is not only displayed on public roads, but also reaches bus stops, stations, even in public bin, mass rapid transportation trains, and so on. Massive investments were made by the Chinese government to ensure security in the

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territory of its territory. So that the community feels protected and based on interviews conducted by the author also to make investors confident to invest in China, because there are no investors who are willing to invest in a country whose government cannot guarantee security in the country, because the investors need guarantees that their assets will be safe. This policy puts China as one of the countries with the most surveillance cameras in the world (Dist CCTV 2018). This is actually reasonable considering the position of China which is currently stretching to become one of the major powers in the world must ensure stable domestic security (Fadillah and Kumajaya 2017).

The existence of surveillance cameras with facial recognition technology also affects the daily lives of Chinese people, inevitably they become more careful in acting in daily life when in public places. For Chinese people, this condition can be said to be normal, but not for all foreign nationals living in China, for some foreign nationals who have implemented similar policies, it does not matter, but what about foreign citizens in their countries who have not apply the facial recognition surveillance camera policy.

Therefore, the author is interested in examining how the perceptions of Indonesian students studying in China, precisely in the city of Nanjing, are related to the policy of facial recognition surveillance cameras implemented by the Chinese government, bearing in mind that not all cities in Indonesia install surveillance cameras with facial recognition technology. By using the theory of social action that Max Weber invoked as his surgical scalpel, it is hoped that he will find out how Indonesian students behave in the city of Nanjing during their daily lives under the watch of facial recognition surveillance cameras.

THEORY

The Social Action Theory is included in the study of sociology of communication which is part of the social science family. Max Weber argues that when people choose to do something or not do something everything must have a purpose, besides that he also believes that someone will do something by considering what others will do for what he has done (Soekanto 2009).

Max Webber argues that the world can live because in it there are various social actions carried out by human beings who contact them (Janusz Mucha 2003). Max Webber divided the basic types of actions into four types which were distinguished in the context of the motives of the actors (Thompson 2017). First; Instrumental Rational Actions. In this section Max Webber explains that humans bring forth an act of themselves to reach an agreement with rational consideration, for example humans must wash their hands so that both dirty hands become clean..

Second; Value Rationality Actions. In this second point, Max Weber argues that when humans want to do something, they always consider whether what they are doing is in line with or even violates the prevailing norms. For example when there is someone who is young about to walk in front of an older person who is sitting, whether he should bend his body as a form of courtesy or he should do something else.

Third; Affective Actions. At this point Max Webber explained that someone took action on the emotional factors that were controlling his heart at the time. An example is when someone puts on a radiant face while at a time then that means at that moment he is in a cheerful mood, and vice versa.

Fourth; Traditional Actions. In this last point, Max Webber thinks that someone takes an action because it is common, and is carried out by many people simultaneously.

Moreover, the community is currently in the era of network society. Network society is a new form of the process of social interaction, this is experienced by many groups of people from all over the world as a consequence of the development of technology which is the result of industries created by humans (Gerhardt 2002). Borrowing the conclusions once made by Manuel Castells that technology, culture and institutions are changing in essence because of the development of communication technology. Strength is paid, humans no longer have full power over themselves or other humans, there are other forces that are able to control and influence human behavior, machines, in the form of artificial intelligence and internet networking (Haythornthwaite and Wellman 2002).

Simply put, actor network theory sees the role of networks in influencing social action, considering that individuals are a small part of a much broader social network. This theory also not only discusses that individuals are not the only ones that affect all aspects of horns and other individual behavior because there are often other non-human tissue structures, which often affect human life. Artificial intelligence and the internet and other things involving machines have a very significant effect.

Through the actor's network theory approach, individuals come into a network that connects with each other and influences all their social behavior. Humans enter the post social world because the networks created by these machines play a more significant role in shaping a social act.

According to Manuel Castell there are at least three brief things that you can describe carefully: first; Network society is the social structure of society formed in the 21st century by the communication of various digital networks. Second; the concept of power requires an understanding of various specific and diverse forms that are formed from the process of social communication, specifically involving mass media and wireless communication technologies such as the internet that builds horizontal networks. Third; power is a relational capacity that allows a social actor to influence the decisions and behavior of other social actors asymmetrically. The third explanation of this power is what explains how the work of network society as an emergence in the concept of Manuel Castells (Castells 2010).

And it must always be remembered that a social actor is not always he who bears the status of a single "individual", but organizations, groups of people, or even technology and cyber networks can become social actors. Especially in the era of cyber like today, the power that is able to influence human life is asymmetrical, all things have their own power not equal to each other (Uspal Jandevi 2019).

The opinion of Manuel Castells reinforces the theory of social action developed by Max Weber beforehand, Manuel Castells emphasized that something that influences human behavior is now no longer just another human form, but there are machines, tools, technology that have the potential to influence human decisions when trying to do something. In the context of this paper the technology of facial recognition surveillance camera.

Therefore, based on the above explanation, the writer is interested in conducting research on how the perception of Indonesian students in the city of Nanjing on the facial recognition policy conducted by the Chinese government

RESEARCH METHODE

This research model is a qualitative research. In conducting research, the writer first identifies the problem by doing a literature study from various sources, then discussing with representatives of the Indonesian Student Association in China who are in the city of Nanjing, both the management to the supervisory board, related to the object and subject of this research study. After finding a clear path and format, the authors distributed questionnaires and conducted interviews with Indonesian students who were studying in the city of Nanjing regarding their perceptions of the facial recognition policy carried out by the Chinese government. They are diploma level students, undergraduates, postgraduates, and post doctoral who have been living in the city of Nanjing for more than a year. The data obtained by the author was dissected using Max Weber's theory of social action. The results are then outlined in the paper presented in this paper.

RESULT AND DISCUCION

From the results of the distribution of questionnaires and interviews conducted by researchers about the perceptions of Indonesian students who live in the city of Nanjing on the facial recognition policy conducted by the Chinese government, the general information is obtained as follows: First; 99% of Indonesian students in the city of Nanjing feel safe with the facial recognition policy implemented by the Chinese government. When asked for their reasons, they assume that the presence of a camera with facial recognition quality makes them feel comfortable when they are anywhere and anytime, even though at that time they were in a condition of being alone. They do not need to feel they will be victims of violence and other crimes in the city of Nanjing because the authorities always carry out continuous monitoring. Only one percent answered that they felt depressed and did not have privacy from the facial recognition policy conducted by the Chinese government, based on the information that the authors obtained while conducting this study, the Chinese were not 100% accepting the facial recognition policy carried out by the Chinese government so they feel have a reason why you should feel uncomfortable with the existence of this facial recognition tech surveillance camera.

Second; when asked if they had ever consciously committed a particular offense even though they knew there were facial recognition surveillance cameras around them, 54% answered "ever" and 46% answered "never". Those who answered "ever" all answered that the violations they committed were minor class offenses such as crossing the road not where they were and when they were supposed to eat and drink in public vehicles such as on city buses and mass rapid transport trains.

When asked further for those who answered "ever" why they did the violation intentionally even though they consciously knew that there was a surveillance camera with facial recognition technology there, there were several answers that emerged, including: they were forced to eat and drink in public vehicles because they had no longer be able to withstand hunger and thirst for returning home from energy-consuming activities; They are forced to eat and drink in public transportation because at that time it coincides with the time to break the fast, as it is discharged it must immediately break the fast and at that time they happen to be in a public vehicle; Some of them intentionally violated traffic signs in

the city of Nanjing because they were forced to, that is they were in a hurry to get somewhere and at that time they were in a late condition; Then the last one they committed the violation was because at the same time they saw a local citizen who was also committing a traffic violation, then they went along to do it.

Then for those who answered "never" when asked further why they did not want to commit violations, the following answers emerged: they did not want to embarrass the name of Indonesia; As foreigners want to be seen well by local residents; Want to be a good example for local citizens and other foreign citizens; They want to find safety by obeying the applicable regulations, they believe that the regulations exist to ensure the safety and comfort of all road users; The rest answered that they did not have a reason to commit an offense, they only assumed that if there was a prohibition it meant not to do it, it was enough and no more.

Then when asked whether their greatest fear if caught doing a hearing by a facial recognition surveillance camera then there were some answers that emerged, including: Deportation, returned to their home country and not allowed to enter China again within the next five years they did not want it, if until it happens then it's the same as they drop out of school; Going to prison, this fear is very reasonable because China is very strict in enforcing the law in the country's territory, in the city of Nanjing there was a foreign student who was jailed for two weeks because he was found to do what was considered as trivial as marketing a product belonging to a shop; Embarrassing the name of the country, Indonesia is a country that received appreciation from the Chinese community in the city of Nanjing, Indonesian students are known to be friendly and most like to be active and help activities in mosques in the city of Nanjing, if it spreads information that there are Indonesian students dealing with then the law will be very embarrassing for the name of the nation, they do not want to come evenly and then damage the good name of the nation;

Get a punishment, based on the information obtained by the author of the minimum fine ever to be paid by a foreign student for violating road traffic rules is RMB 200. This amount is large for most foreign students studying in China. This number is large for most foreign students studying in China; The face will be exposed in various media throughout China. They feel they will feel ashamed of this punishment, no one wants their face to go viral because it violates a set of rules; Received warnings from universities, campuses in China apply strict rules against students who commit public violations, the heaviest sanctions such as revocation of scholarships.

But there are also those who feel that when they commit an offense they feel it is okay to do the violation, because they assume that what they did was only a soft violation.

Finally, when asked how their opinions were if the face recognition policy of installing surveillance cameras was also applied in Indonesia, 98% of them all answered agree. They believe that if Indonesia also adopts a policy of installing face-recognition surveillance cameras as practiced by the Chinese government, domestic security will be guaranteed, the costs incurred will indeed be very expensive but it will be directly proportional to the birth of a more law-abiding and orderly Indonesian society in daily life.

However, there are still two percent of respondents who answered disagree, because they are still unsure of the seriousness of law enforcers in Indonesia in enforcing rules for those who are proven to violate. They reasoned that if it was found that there were citizens who

violated, but it was just a matter of omitting because the violation was considered a minor violation, then the installation of camera installation technology to install a surveillance camera with face recognition technology became useless.

Using the logics contained in the theory of social action that was coined by Max Weber then it can be described as follows:

First; based on the logic of the Instrumental Rational Actions. Those who choose to obey the rules because they do not want any problems with the police. The communication and coordination system between civilians and officials in China is very neat, whatever harassment is done by students outside of high school in an instant the schools ranging from university leaders to ordinary employees can find out, and they can all be one voice in giving consequences to what students have done.

Students in the city of Nanjing think that to be able to live smoothly in their overseas country the law is very simple, if they can obey the rules then they can live quietly and complete their studies and without significant obstacles. However, if they act up and have a legal record, their lives will not be calm and their studies are at stake. A simple rational logic instrumented in their heart.

Second; based on the logic of the Value Rationality Actions. Those who choose to obey the rules also make values as material considerations to do things as they should. They are aware that they are migrants in China, especially Nanjing is not an ordinary city, Nanjing is a city of education and culture because of historical factors being the capital of China during the previous imperial period. So unlike other major cities such as Shanghai and Beijing, although now it is a modern city, those who live in Nanjing still have strong cultural roots, therefore as migrants from Indonesian students, they don't dare to act freely in this city.

They also felt that whatever they did here could not be separated from the fact that they were Indonesian citizens. They feel they have a moral responsibility to the big names of Indonesia while in China, if they cannot become a good students and conduct a good attitude, then they do not want to damage the good name of Indonesia in China. However, even at this point there are those who violate regulations and those who have acts of value rationality as the basis for committing violations, namely those who violate regulations in the form of eating and drinking in public vehicles because of the fact of breaking the fast. They are faced with two choices that have their respective values, the first choice is the value of rules that require them not to eat and drink in public vehicles as a form of their participation in upholding order and rules in China, and the second choice is to carry out the sunnah in Islam which advocates for a Muslim rushes to break the fast when breaking time has arrived (Council of Tarjih and Tajdid 2013 Muhammadiyah Central Leaders). It is at the peril of that choice that ultimately makes them the basis of religion as a value proposition rather than the rule of man, even though they do not want to violate it.

Third; based on the logic of Affective Actions, those who break the rules do this. They broke the rules because the mood was already in a hurry to get to their destination immediately because it was too late. The condition at that time made them have many thoughts about the unintended consequences that were direct to them because the delay was what made them desperate to break regulations such as breaking through traffic lights and jumping over road separators, even though consciously there was a face recognition

camera that recorded the violation. Because the passionate feeling of being in a hurry is the root which cause they are determined to break the rules.

Fourth; based on the logic of Traditional Actions, those who are determined to violate the rules because they feel that they are not alone in committing the violation. They feel compelled to participate in violations because someone else has already done it, moreover the other people who did it were local residents, they were intrigued to follow the violations that have been exemplified by these local residents.

CONCLUSION

The majority of Indonesian students who live in the Chinese city of Nanjing feel safe and comfortable with the presence of face recognition technology surveillance cameras installed by the Chinese government to monitor the movements of everyone in its territory. It actually makes them feel able to be at any time anywhere in any condition without fear of becoming a victim of crime. They believe that the Chinese security forces will not remain silent if there are violations or crimes committed in their territory. Although consciously monitored by face recognition technology surveillance cameras and overshadowed by imposing sanctions, the majority of respondents answered they had committed minor violations of law in China.

A similar policy might be emulated by the Indonesian government to reduce crime rates and increase the sense of community. Based on the data obtained by researchers, the majority of respondents supported this policy adopted by the Indonesian government. However, the policy must be accompanied by an increase in the quality of the security guard apparatus of the Republic of Indonesia, which must always be ready to take action on any violations ranging from the smallest and the smallest to the largest. Because the installation of face recognition technology surveillance cameras in all corners of the country will consume a significant amount of the state budget, lest the budget spent is in vain. there must be an active and massive effort to awaken the positive work culture in various law enforcement agencies of the Republic of Indonesia (R.Wayne Pace and Faules 2001).

Literacy is the key to the problem of lack of awakening an awareness of the impact of what has been done (Ulfah, Fajri, and Fadillah 2017). The Indonesian Students Association of Nanjing City must educate Indonesian students in the city of Nanjing to be more obedient to the various regulations, given the good name of the nation at stake here. Indonesian Student Association of Nanjing may endeavor to build a positive culture with certain activities or programs (Fadillah 2014), at a minimum with a culture of communication remind one another mouth-to-mouth whenever Indonesian citizens in the city of Nanjing meet or pass each other on the street can also be an effective method (Fadillah 2015)

The division at the Indonesian Student Association in Nanjing which is tasked with carrying out various publications for every activity for all Indonesian students in the city of Nanjing can also participate diligently in reminding that Indonesian students in the city of Nanjing should maintain their obedience to all regulations here. Considering the internet has the ability to build a lifestyle (Lotan 2019), and it will be very pleasant if an orderly and obedient culture of this rule is built up in all Indonesian students in the city of Nanjing.

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