Commodification In Public Sphere;The Fight Of Ideology ThroughSocial Media

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Abstract

This paper wants to present a critical perspective in reading the discourse that has been played on social media in the last few days. With literature review method, the KPK Taliban is a form of discourse in which ideological values which are basically the principle of a person or group in determining the direction and purpose of how to proceed, are modified in such a way as to be sold or made into public commodities for political interests. The use of the term Taliban which is associated with hardline of Islam, wants to form an Islamic government in accordance with Islamic laws, is considered have a high 'selling power' so that it can be used to reduce the image of KPK as a law enforcement agency. Like a word, every journalist will try to make interesting headline to get a high view of readers. This term can seem to describe that there has been an internal radicalization in KPK that has created a system of eradicating selective corruption based on the ideology of investigator. From this point of view, social media can be said to be an easy facilitator to explore discourses of this kind. Due to the absence of a gate keeper or news editor, anyone who has an interest in them is free to release any statement even if it is not accompanied by valid data. Even rational and critical discussions such as the basic concept of public sphere are transformed into irrational

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Introduction

Before the plan to revise the UU KPK No. 30 of 2002, this institution was first attacked with ideological issues such as the existence of a Taliban group in the KPK. According to some parties, let's say Denny Siregar, Nata S. Pane and the PMII organization, this group with radical understanding controls all legal processes in the institution. So that concerns arise that the investigation process carried out by the KPK is no longer neutral but is motivated by ideological motives. One example is the statement of the PMII organization over the capture of Imam Nahrawi as a suspect in the KONI grant bribery case. Reporting from detiknews.com, PMII Coordinator, Muhammad Syarif explained that they hope that the government can take strategic steps and eradicate corruption and especially radical groups that are lodged in the KPK. This became even clearer when recently announced the Indonesian Minister of Youth and Sports Imam Nahrawi as a suspect for the indication of corruption in the KONI grant. While Imam Nahrawi himself is a young politician with a nahdliyin background[1].

This ideological issue is not entirely correct. The danger, many of these issues arise on social media that does not have a gatekeeper. Everyone has the right to issue opinions from their point of view without any obligation to prove their validity. And what is even more dangerous is when people without sufficient literacy skills easily believe the news as

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[1]Putri, Z. (2019), "KPK Bantah Imam Nahrawi Tersangka karena 'Kelompok Taliban", *Detik,* 28 December, 2019.

truth. Filter bubble effects from social media can play a role here. Social media makes it possible for someone to easily believe in an information without confirmation of other news sources.

But in this discussion, the author does not emphasize the effects of social media. But more to the causal factors, where the phenomenon can be viewed from a critical perspective. Dallas Smythe emphasizes the importance of media studies and communication examined through critical and non-administrative ways. According to him with a critical tool, he can refer to the historical and materialist analysis of the contradictory processes in the real world[2]. Materialist analysis here is a point of view looking at phenomena based on material elements such as wealth, money, and so on. In addition, Fuchs, *et al* also stated that in a time of global capitalist crisis, we witnessed the return of criticism in the form of soaring interest in critical theories (such as Karl Marx's critical political economy) and social rebellion as a reaction to the commodification and instrumentation of everything[3]. So, the political economy perspective is a form of support that in discussing ideological issues that attack the KPK through social media it is important to look at it with a critical approach. Because this is very close and provides a great opportunity for the existence of a context of power and certain political interests.

There are various approaches in critical perspectives or paradigms, one of which is the political economy of communication. Mosco (2009) suggests three entry points that can be used to analyze economic and political interests in a communication process, namely commodification, spatialalization and structuration[4]. Of the three entrances, commodification has a strong relevance to the spread of ideological issues on social media. Because this is in the realm of content about how the conceptualization of extremist ideology is packaged in such a way as a product with a 'selling' value that can bring profit motivated by political interests. It is different from the other two entrances, namely spatialization and structuration which discusses more about how the spread of communication products when it has passed the commodification stage and how social structures form a communication agency.

Mosco explains that commodification is the process of transforming things valued for their use into marketable products that are valued for what they can bring in exchange[5]. The concept focuses on the process in which the value of an object that initially has no selling power can be changed in such a way as to be a product that is ready to be marketed. At first glance the purpose of this statement refers only to the economic or business aspects of communication. But if you look back, it can also be related to the political context as experienced by the KPK. The radical ideology carried by the Taliban is actually in the realm of ideology or belief and not a product of buying and selling. Is it easy when

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[2]Fuchs, Christian, Dallas Smythe Today - The Audience Commodity, the Digital Labour Debate, Marxist Political Economy and Critical Theory. Prologomena to a Digital Labour Theory of Value*,* in Fuchs, C, *et al* (Eds.), 2016, *Marx and the Political Economy of the Media*, Leiden, Brill

[3] Fuchs, Christian, *et al*, 2014, *Critique, Social Media and the Information Society in the Age of Capitalist Crisis*, Routledge, United Kingdom.

[4]Mosco, Vincent, 2009, *The Political Economy of Communication,* London, SAGE

[5]*Ibid.*

someone who holds such principles can be bought with money? However, with the presence of social media, equipped with facilities in it, the extremist ideology was transformed into a narrative that has high political selling power.

So far, the majority of research that has developed relating to commodification through social media has not been much explored in terms of content, especially in the political context. Research that can be used as an example is research from Harju, *et al.* In their research, the focus of the discussion was on what ideology the company was using to cause the commodification of the audience. They use the theory of relevance and the idea of "cognitive illusions" to discuss an ideological process called context manipulation, a concept that helps focus on the discursive operation of capitalist logic[6].

On the other hand, Jennes, *et al* also target the same object. The research conducted by them aims to provide insights on the concept of 'user empowerment' in today's digital media industry. They oppose 'user empowerment' to 'commodification of the audience', a concept that highlights how the audience and its members are exploited by the media industry through the use of digital technology. They intend to redefine 'user empowerment' and 'commodification of the audience' as an interactive process that underlies innovation in the media industry. Broadly speaking, this study wants to introduce the concepts of 'user empowerment' and 'commodification of the audience' as negative, users are exploited by their owners for the sake of profit[7].

From some of the above research, this paper is considered interesting to add to the study in the field of communication, especially the commodification process. The commodification of the content discussed, especially with regard to political ideology, can be an illustration of the misuse of social media phenomenon which can further explore related research and becomes learning to be more critical of media content. Therefore, this paper will discuss more deeply how social media provides the widest possible facilities for the process of content commodification of something that has no selling power into a product that can be exchanged for certain interests, how the transformation of public sphere when related to this problem and what is the solution of misuse social media in this case.

Method

This research is based on the literature review method, in which primary data is taken by the author through references or research that has been done.This method is considered relevant to the purpose of writing because basically the writer wants to discuss a particular issue or give a description of a case so that it can then be followed up through more in-depth research.Snyder explains that literature review is useful when the goal to be achieved is to provide an overview of a particular issue or research problem.Literature review can be used such as to create a research agenda, identify gaps in research, or only discuss specific problems[8].

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[6]Harju, Anu. A., *et al,* "Manipulating Meaning: Language and Ideology in the Commodification of Online Sociality", *Open Cultural Studies,* Vol. 2, September 2018

[7]Jennes, Iris, *et al,* User Empowerment and Audience Commodification in a Commercial Television Context. *The Journal of Media Innovation,* 2014.

[8]Snyder, Hannah, Literature Review as a Research Methodology: An Overview and Guidelines. *Journal of Business Research,* July 2019.

Result and Discussion

1. Commodification of Content and The Role of Social Media

In defining the political economy of communication, Mosco divides it into two scopes namely narrow and broad. The definition of political economy narrowly concerns the study of the social relations, particularly the power relations, that mutually constitutes the production, distribution, and consumption of resources[9]. The definition outlines convey that the political economy of communication emphasizes power relations, containing practical value because it shows how the business of communication operates. Related to this, Smythe also stressed that the aim of the study of political economy of communication is as an evaluation of the effects of communication agents in terms of policies in which they are regulated and operated and talk about the analysis of the structure and policies of these communication agents in their social settings[10].

On the other hand, in a broader scope, Mosco sees political economy as the study of control and survival in social life[11]. When related to elements in the communication process, the two spheres of political economy studies are more targeted at the plans and power relations held by the communicator. Communicators are considered to have power relations that are so strong that they can determine the process of producing a content, its distribution and consumption with the aim of exercising control and as an effort to survive in the midst of their social lives. In addition, some experts such as Mosco and Smythe above put political economy studies in the realm of a structured mass media industry with all the policies in them. Even though the mass media industry is not only run by a group of people who are members of a certain agency, it can also be controlled by only one person. The development of new media, especially social media, can be a separate tool for anyone, be it groups, agencies and individuals are no exception, to carry out power relations. Therefore, the authors use the political economy approach to communication here not merely to examine the policy of an agency in carrying out social control through the communication products they offer, but more specifically targeting the realm of individuals who have a 'particular interest' and channel it is in the communication process that they do.

As explained earlier in the political economy approach to communication there are three entrances, but the most relevant to the context raised is commodification. Mosco in his interview with Ballestors, *et al* (2010) explained that commodification is an entry point for understanding communication and it seems more important to understand mass media, new media and information technology than ever before. The existing new media makes it easy to commodify stories, news and other forms of information and entertainment, and distribute them widely[12].

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[9] Mosco, Vincent
[10] Fuchs, Christian
[11] Mosco, Vincent
[12] Ballesteros, Begona, e*t al,* The Political Economy of Communication: Power and Resistance, An Interview with Vincent Mosco, *Global Media Journal,* Vol. 10. No. 2, 2010.

From this statement, the ideological issues developing in social media about the KPK of the Taliban are in the realm of how new media now makes it easy to accommodate stories, news and other forms of information and entertainment. Especially if it is associated with one of the categories of communication formulated by Mosco, namely the commodification of content. In this perspective, the process of commodification in the communication process involves the transformation of messages, from pieces of data to meaningful systems of thought, to marketable products[13].

The process of commodification is made easy by the presence of new media which is recognized by Mosco that this tool expands opportunities to commodify content because it is fundamentally based on the digitalization process, which refers specifically to the transformation of communication, including data, words, images, moving images , and sound, into common languages[14]. Mosco (2009) also added that digitalization expanded the commodification of communication content by expanding various opportunities to measure and monitor, repack and repackage, information and entertainment[15]. Mosco's statement can be described through a term referred to by Graaf as user creativity. Commodification of content through new media is the result of user creativity in packaging information that is distributed to other users for consumption and response[16].

So in essence, the role of the new media in the commodification process is inseparable from the facilities that are deliberately given to open such a vast freedom space for users to throw content, even without having to be accompanied by valid data. Not the same as conventional mass media such as newspapers, where in every article or news creation there is always a censor from the editor. They have their own gatekeepers, although it cannot be denied that in the process of filtering such news can also be intercepted by various interests. But clearly, whatever the interests, conventional mass media will tend to move according to the interests they hold. Not necessarily a variety of information can be displayed just like that. Whereas in the new media, due to the absence of a control function, there are many conflicts of interests in it, ranging from politics, business and others. Everyone has the right to speak, even from different backgrounds.

Based on the above concept, although political economy approach outlines the economic realm, but it can also be related to the political context such as the issue of the emergence of the Taliban KPK issue on social media. The phrase 'political commodification' shows the overlap between both politics and consumption - in the sense that political choice might also imply commercial values, images, and commodities, rooted in consumption[17]. The purpose of Mancini here broadly implies, in political affairs, a figure (he takes the object of Berlusconi as a political figure in Italy who actively promotes himself through the mass media) as well as an information regarding politics itself can at any time be packaged and produced by carrying out the principles of consumption, does the figure or information have commercial value to be 'sold' to the public or not, or whether there are commodity elements that need to be explored in it.

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[13]Vincent Mosco

[14]Vincent Mosco

[15]Vincent Mosco

[16]Graaf, S. V. D, 2014, *The Fabric of Social Media: An Introduction,* London, Media@LSE

[17]Mancini, P, 2011, *Between Commodification and Lifestyle Politics: Does Silvio Berlusconi provide a New Model of Politics for the Twenty-First Century?,* Oxford, RISJ

The keywords above can be used to see how the concept of an ideology can be explored and look for interesting points in it to be brought up to the public into 'commodities' with high selling power. Conceptually, ideology is the basis of social representation shared by group members. That means, ideology allows people, as members of groups, to regulate a lot of social beliefs about what they are case, good or bad, right or wrong, for them, and to act accordingly[18]. He also added that ideology can also influence what is accepted as right or wrong, especially when such beliefs are considered relevant to the group. Whereas in an epistemological sense, ideology can also be the basis of specific arguments for, and explanation of, certain social arrangements, or indeed affect specific understandings of the world in general[19]. The concept leads to an understanding that ideology can be formed differently. Because ideology is closely related to the perspective of a person or group. How they see things, how they interpret right or wrong, and when the point of view is formed it will have an impact on their attitude towards the object.

The term Taliban embedded in the KPK institution can be related to the concept of extremist ideology.When someone is said to be an extremist, he is an individual who has beliefs, values and ideologies outside the norm[20], in this case a matter of religion.The relevance of the term Taliban to extremist ideology lies in the history of the group.Reporting from www.bbc.co.uk that the Taliban are an extreme Islamic group, which ruled Afghanistan from 1996 to 2001. They say that they are followers of Islam, but many people disagree with this, because their beliefs are far more extremecompared to the majority of Muslims.They fought because they wanted their leaders to take responsibility for Afghanistan again.The Taliban want to turn the country into what they believe to be the purest Islamic state in the world[21].

Then, why is the term Taliban used to politicize the KPK? This is where the process of commodification of content occurs. If Mosco explains that the commodification of content is the transformation of messages from data bits to meaningful systems of thought into products that are ready to be marketed[22], then the concept of extremist ideology carried by the Taliban is considered a commodity. Some parties who raised the issue wanted the public to assume that the KPK had been internally infused with radical ideologies, in which one of the evidence they used as a reference was the arrest of Imam Nahrawi from the Nahdliyin circles as suspects in the KONI grant bribery. The key word that can be emphasized from the ideology of the Taliban is that they want an Islamic state. They want the country's top leaders to be Muslim. And this is what according to some people is being carried out by the KPK. When there are state officials who are not in accordance with the ideology of the KPK investigators, in this case the Novel Baswedan, which is the main focus, it will be arrested. In other words, arrests are not based on valid

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[18]Van Dijk, T. A., 1998, *Ideology A Multidisciplinary Approach,* London, SAGE
[19]*Ibid.*
[20]Saunders, A., "An Identity Crisis: Creating Extreme Identities in an Era of Counter-Terrorism*",* in Blakemore, B., *et al* (Eds.), 2016, *Extremism, Counter - Terrorism and Policing,* Routledge, Abingdon
[21] "Who are the Taliban?"*,* *https://www.google.com/amp/s/www.bbc.co.uk/newsround/amp/15214383,*accessed in 27 December 2019
[22] Mosco, Vincent, *Loc.cit*

evidence in the field, but there are indications against a background of ideologue differences.

From this case, an important point can be drawn that such ideological issues are very easy to do through social media.And this is one of the impacts caused by the presence of new media.New media allows the free commodification without any valid proof.And worse, the new media makes an issue can spread massively.So that when news of this kind appears on social media, it is feared that it will have a cognitive and affective impact on society, without any effort to find out the truth.Borrowing a statement from Mahlouly, users can freely construct their social reality online[23].

2. Transformation of Rationality in Social Media as Representations of Public Sphere

The phenomenon that occurs is a representation of the transformation of the concept of public sphere formulated by Jurgen Habermas. Basically, public sphere is a world of social life in which public opinion can be formed.Guaranteed access for all citizens.A part of public sphere exists in every conversation where private individuals gather to form public bodies[24].From this statement, Habermas emphasizes that along with the emergence of public sphere, it leads to "public authority".The public is considered to have full authority in controlling the running of the government[25].They are free to express their point of view, with critical and rational conditions.Ambrozas states, Habermas salvaged "the emancipatory promise of the bourgouis public sphere, where any and all individuals came together (in principle), around issues of general interest, without concern for social status, to achieve rational consensus by means of critical discussion[26].

Beside Amborzas, Rosas & Puche explained that according to the Habermasian conception, public sphere refers to the arena of rational discussion and deliberation on social, political, economic and cultural issues in a country. Therefore, the public sphere where knowledgeable citizens discuss, debate about, question and participate - ideally on equal terms and without extra-coercive conditions ie from the political life of their groups[27]. They also added, as a collective deliberation space and not just a monologue alignment on public issues - participants were asked to exert their rational capacity in giving and listening to reasons, to evaluate opposing viewpoints, to submit the validity of their arguments to public criticism, and if it is necessary to reach consensus on matters of public interest[28].

The validity emphasized by Rosas & Puche above is the same as the definition of rationality put forward by Simon. He defines rationality as the relationship of conformity between a predetermined goal and the means to achieve it. For him, the specification of

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[23]Mahlouly, Dounia, "Rethinking the Public Sphere in a Digital Environment: Similarities between the Eigteenth and the Twenty-First Centuries", *eSharp,* Vol. 20, No. 6, June 2013.

[24]Habermas, Jurgen, The Public Sphere: An Encyclopedia Article (1964). *New German Critique.* No. 3, 1974.

[25]*Ibid.*

[26]Gunaratne, Shelton A., 2006, *Public Sphere and Communicative Rationality: Interrogating Habermas's Eurocentrism,* The Association for Education in Journalism and Mass Communication, Minnesota.

[27]Rosas, Omar V., *et al,* News Media and the Emotional Public Sphere. *International Journal of Communication.* Vol. 12, January 2018.

[28]*Ibid.*

this goal is a matter of value and therefore, is outside the scope of science. However the relationship between means and goals is a matter of fact[29].

In essence, from some of these opinions it can be drawn an outline that in public sphere critical and rational arguments are needed. In measuring rationality itself, validity is needed in which the arguments put forward must be based on facts. It can't be if someone just raises an issue according to their perception without being supported by relevant data.

The concept of public sphere and the definition of rationality itself when related to the phenomenon that arises today lies in the role of social media. The presence of social media is considered to bring renewal of form and structure in public sphere. The renewal of forms includes that the public sphere referred to by Habermas tends to lead to direct discussion. Whereas in this context social media offers a virtual space where everyone can interact without having to physically present. On the other hand, structurally when Habermas refers to the bourgouis public sphere which is a gathering space for bourgeois people, educated and socially respected, then on social media all people are considered equal and are free to submit arguments, both educated and not. It is also recognized by Cela that the internet as a new public sphere can facilitate discussions that promote the exchange of new ideas and opinions. The exchange of ideas and interactions between individuals has reached a higher level thanks to the use of social media platforms such as Facebook, Twitter and YouTube. Users can communicate freely with each other and consequently can come together for certain themes[30]. According to him also, content published on social media can be reached by anyone around the world by removing physical and infrastructure barriers which means that freedom of speech is now freedom of the press and as a consequence, freedom to gather together[31].

Freedom of opinion facilitated by social media is closely related to some of the negative impacts caused. As explained earlier, the existence of the commodification of ideology is one of the intended impacts. And the existence of commodification itself gives a picture that there has been a transformation of rationality in the public sphere at this time. So that public sphere is not only transformed in terms of form and structure, but also the essence or basic concept. Rationality that is always emphasized in every discussion basically must be accompanied by evidence to show that the argument is valid and in accordance with facts. But in the context of the Taliban KPK, some elements or related parties who raised the issue did not include evidence. They only express arguments according to their perspectives and perspectives. Even independent institutions such as LIPI, which is the center of research-based studies, have so far found no radicalism in the KPK. This then becomes a question mark. What are the interests behind the Taliban KPK issue? Until finally the rationality was put aside. This is what will then need further

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[29]Barros, Gustavo, Herbert A. Simon and the Concept of Rationality: Boundaries and Procedures. *Brazilian Journal of Political Economy,* Vol. 30, No. 3, July-September 2010

[30]Cela, Erlis, Social Media as a New Form of Public Sphere. *European Journal of Social Sciences Education and Research,* Vol. 4, No. 1, August 2015.

[31]*Ibid.*

research, so that this issue can be discussed thoroughly and become a lesson for other issues, especially those that develop on social media.

3. Social Media and Democracy: Solution about Misuse of Social Media

From the problems that emerged through the commodification case above, there is an interesting question whether social media can be a threat to the sustainability of the democratic system or is it the opposite?This question is based on a logic where many parties are 'sheltering' behind the term democracy.Social media is considered to be a place for anyone to have an opinion and expression.But on the other hand, when freedom is allowed to continue, there will be more abuse done for pragmatic interests without seeing the effect.So what effective steps does the government need to take so that the two can run synergistically?society does not lose its freedom of opinion but on the one hand social media does not pose a threat to the sustainability of the democratic system itself.

As an illustration, Indonesia cannot escape from dependence on social media. This is evidenced through the latest We Are Social report, in 2020 it was stated that there were 175.4 million internet users in Indonesia. Compared to the previous year, there was an increase of 17% or 25 million internet users in this country[32]. In addition, in several existing political contestations, one of which was the presidential election both in 2014 and 2019 yesterday, Jokowi as a presidential candidate at that time was very active in using various social media platforms to boost votes. Like a word, Jokowi managed to win like now because of the maximum use of social media, until he was dubbed as media darling. Not only Jokowi, there are also ministers in the Forward Indonesia cabinet namely Wishnu Utama, Nadiem Makarim, and Erick Thohir who some time ago made a direct parody about the corruption eradication campaign through social youtube.

Not only Indonesia feels the benefits, Jha *et al* also explained that in 125 countries that were the object of research, there was a positive correlation between the use of social media and democracy, countries with very high Facebook penetration had stronger levels of democracy. Moreover, they also managed to show that the impact of social media on the democratic system is greater for low-income countries compared to high-income countries[33]. On the other hand, Gainous, *et al* prove that there is indeed a negative effect of the use of social media on citizens' attitudes about their national political conditions. However, it must be admitted, despite the negative effects that accompany it, respondents from countries with internet freedom are more likely to have a more positive attitude about democracy and their political conditions[34].

Thus, basically behind the negative effects caused, social media has a positive impact on the functioning of a country's democratic system. So when you consider social media as a complete threat, that is not true. An effective step that needs to be taken is not to ban the

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[32]Haryanto, Agus Tri, "Riset: Ada 175,2 Juta Pengguna Internet di Indonesia", *https://m.detik.com/inet/cyberlife/d-4907674/riset-ada-1752-juta-pengguna-internet-di-indonesia*, accessed in 20 February 2020

[33] Jha, Chandan Kumar, *et al*, "Does Social Media Promote Democracy? Some Empirical Evidence", *Information Economics and Policy*, Vol. 39 (C), November 2018

[34] Gainous, Jason, *et al*, "Internet Freedom and Social Media Effects: Democracy and Citizen Attitudes in Latin America", *Online Information Review,* Vol. 40, No. 5, April 2016

presence of new media, but control efforts must be strengthened and improve digital literacy through clarification of information received.

The first control effort that must be done is to strengthen and reinforce law enforcement. In fact until now the ITE Law of 2008 which was later revised to become Law No. 19 of 2016 has not been running effectively. This is supported by a report made by reporter tirto.id that the application of the ITE Law has not been effective. According to Devie, Vocational Communication lecturer at the University of Indonesia, the cause that made the spread of hoax content and hatred on social media not receding was unclear law enforcement. In a number of cases, often the perpetrators of defamation and hate speech are not processed thoroughly[35]. In his journal Effectiveness of Law Number 11 of 2008 concerning Information and Electronic Transactions against the Rise of Criminal Law Violations on Social Media, Pradjonggo said that Law number 11 of 2008 concerning information and electronic transactions is seen in terms of legal protection for the public and the user is felt to be quite protective but from the other side it is still felt ineffective, such as in terms of law enforcement that should be given to victims from social media, but until now the weak handling of law enforcement officials and inconsistent law enforcement from the realm of this social media resulting in to date very minimal cases can be resolved and have permanent legal certainty[36].

From this statement it is true that it is related to the case of the commodification of the Taliban KPK carried out by several persons, including Denny Siregar. Opinions issued by him through social media can be classified into hate speech. This hate speech includes insults, defamation, defamation, unpleasant acts, provoking, provoking and spreading fake news[37]. Rikwanto, Head of the Public Information Bureau of the Police Public Relations Division in his interview with viva.co.id explained that hate speech or hate speech can be done in the form of campaign speeches, social media networks, public opinion delivery, religious speeches, printed and electronic mass media, to pamphlets[38]. While for the legal basis, according to the Director General of Informatics Application of the Ministry of Communication and Information, Samuel Abrijani Pangerapan, perpetrators of disseminating negative content of this kind can be subject to Article 40 paragraph (2), article 40 paragraph (2a), article 40 paragraph (2b) of the Law No. 19 of 2016 concerning Amendments to Law No. 11 of 2008 concerning Electronic Information and Transactions[39].

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[35]Nathaniel, Felix, "Mengapa Hoax dan Ujaran Kebencian di Media Sosial Tak Mereda?", *https://ww.google.com/amp/s/amp.tirto.id/mengapa-hoax-dan-ujaran-kebencian-di-media-sosial-tak-mereda-cBSR*, accessed in 21 February 2020

[36] Pradjonggo, Tjandra Sridjaja, "Efektifitas Undang-Undang Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik terhadap Maraknya Pelanggaran Hukum Pidana pada Media Sosial", *Jurnal Ilmiah Fakultas Keguruan dan Ilmu Pendidikan*, Vol. 15, No. 1, 2013

[37]Diandra, "Penebar Hoax Bisa Dijerat Segudang Pasal", *http://teknologi.news.viva.co.id/news/read/869912-penebar-hoax-bisa-dijerat-segudang-pasal*, accessed in 21 February 2020

[38]*Ibid.*

[39]*Ibid.*

So, when people like Denny Siregar should raise an issue that is not supported by data and lead to the defamation of an institution, it is arrested based on several articles mentioned above. But in reality it was not done. There is no legal process that must be undertaken by Denny, so even now he is still free to post all information through his media account.

In addition to fixing law enforcement in Indonesia, the second control effort that can be done is to limit the content circulating on social media by removing or blocking the media directly. As was done with the Tik Tok application which, according to the government, had aired pornographic content several times in it. There have also been attempts against telegraph media which are considered to be a channel for propaganda by terrorists. And the government has temporarily stopped information activities via WhatsApp, Instagram and Facebook when riots broke out in Papua triggered by fake news. As expressed by Niryasari that limiting the use of features on social media may indeed not be the best. But at least it can slightly dampen the situation when hoaxes spread or extraordinary fake news. And according to him this does not conflict with democratic values, especially freedom of opinion. The fact is that the Indonesian government does not prevent a group from expressing their identity, but its purpose is simply to prevent the circulation of fake news that could threaten national security. This is different from what happens in autocratic regimes which generally intervene in the use of social media to suppress opposition or people who try to endanger the ruling government[40].

The third step that can be taken to prevent the spread of fake news is to cultivate digital literacy. Richard Lanham explains that the purpose of literacy has expanded its semantic range from the meaning of the ability to read and write to the present means the ability to understand the information presented[41]. It is this ability to understand information that Paul Gilster then translates into 4 digital literacy competencies namely assembling knowledge, evaluating information content, searching the Internet and navigating hypertext[42].The ability to understand information in one way is to evaluate the content received or borrow the term Gilster that current users must know how to be more critical of all incoming information[43]. Critical to content can be in the form of clarification. When someone gets information via WhatsApp for example, they should first confirm with other media that preach it like an online news site. When from several news sites that preach the same thing with the WhatsApp message, it can be said that this message is true.

Conclusions

The conclusion that can be drawn from the above problems is, the presence of social media can have a positive impact but also a negative impact. One negative impact that can be felt is freedom of opinion making it possible for a person or certain party to commodify an information into a commodity that can be consumed by the public. And it will be

[40]Niryasari, Arindha, "Limiting Social Media Features: Indonesian Government's Intervention to Prevent Fake News in the Political Unrest of 21 May 2019", *https://hi.fisipol.ugm.ac.id/en/berita/commentaries-limiting-social-media-feature-indonesian-governments-intervention-to-prevent-fake-news-in-the-political-unrest-21-may-2019*, accessed in 25 February 2020

[41] Lankshear, Colin, *et al*, "Digital Literacy and Digital Literacies: Policy, Pedagogy and Research Considerations for Education", *Nordic Journal of Digital Literacy*, November 2015

[42]*Ibid.*

[43]*Ibid.*

dangerous if the issue raised is related to extremism. When the issue is presented to the public without valid data, it can have an impact on their cognitive and affective sides. The public will be accustomed to having the notion that cases such as the arrest of Imam Nahrawi represent extremist ideology among law enforcers, especially the KPK. They can ultimately make their own indicators of what extremism is. Though it is not necessarily true. So it can be said that freedom of expression and opinion facilitated by social media has led to the transformation of rationality in the public sphere.Whereas the solution needed in overcoming this kind of case is a control effort that must be tightened again, starting from the law enforcement side as well as monitoring the flow of information so that content removal or blocking of dangerous sites can be carried out as well as increasing digital literacy through clarification of information received.

Thus, more in-depth research is needed to study it because this journal is still a general description of the observations made by the author and is associated with several relevant theories. Research like netnography can be an alternative way to observe and conduct online interviews with social media activists, especially those who have political interests, about the phenomenon of ideological commodification like this. Have they ever boldly used extreme terms like some people who justify the 'Taliban KPK without data support? If so, in what context? And how do they process the concept into an 'attractive' commodity for public consumption? So that the results obtained can later become media literacy for the public that they need to be careful in filtering information.

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