

Digital Citizenship and Social Movements: How the Aksi Kamisan Discourse on Human Rights Enforcement Issues on Social Media

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Abstract

This study discusses the practice of digital citizenship in an internet-based social movement. The phenomenon of social movement which is the locus of this research is the Aksi Kamisan. The Aksi Kamisan is a movement that was born as a result of the state not showing partiality to the process of upholding human rights in Indonesia. This research uses a qualitative approach with a descriptive type of research. The data source used is Instagram @aksikamisan upload. After the data is obtained, the researcher will manage it with content analysis to see how the Aksi Kamisan discusses the issue of human rights enforcement on Instagram. The results of the study show that Aksi Kamisan discusses the issue of human rights enforcement through uploading photos, videos and live broadcasts from the Aksi Kamisan Instagram account.

Keywords

Digital social movement; digital citizenship; Aksi Kamisan; HAM



I. Introduction

Information and Communication Technology (ICT) is experiencing rapid development so that it changes the paradigm of communicating in society (Watie, 2016). ICT is able to create modern communication tools where every society can be connected without any distance, space and time constraints. Social media is one of the modern communication tools that has an interactive ecosystem that is able to create wider digital participation such as building a digital community (Literat, et al, 2018), then social media can be a place for a group to convey ideas and provide freedom of expression.

There are two social movements that are often used as the topic of study and the reference to the success of social media movements in creating citizen digital activism in Indonesia, namely "Coins for Prita" and "Cases of Lizards vs. Crocodiles" (Lim, 2014). However, in recent years, there is a wave of new types of activism that is different from the social movements and campaigns that we are familiar with, namely 'quiet digital activism' (silent activism).² This silent digital activism also utilizes newer technologies and finds new strategies for organizing social and economic life. This new type of digital activism also seeks to change society more directly by giving individuals the ability to work and collaborate without depending on government or company infrastructure (Karatzogianni in Bo'do, S. et al 2019).

The digital era has made social media a means of communication for digital citizens whose daily activities are accustomed to using the internet. Digital citizens can be defined as those who frequently use technology as a means to access political information while fulfilling their civic duties and to gain economic benefits. (Mossberger, et al, 2008). One of the social media activities that need more attention is social movements in the digital space. Digital community participation is an important aspect for the development of a

support network for a movement because it provides an opportunity to be directly involved in a discourse that is displayed in a social movement.

Social media in the real world is connecting with people or colleagues, friends, and using that media to meet new people. In cyberspace, the principle is the same, but the power of technology provides another advantage, namely users are no longer obstructed by place and space. Users can view people's profiles and send e-mails anytime and from any computer. In fact, sometimes, communicating through cyberspace feels more comfortable and complete than communicating face to face. Overall adults tend to use social media for personal reasons and not work. (Khairifa, F. 2019)

One of the social movement phenomena that is the locus of this research is the Aksi Kamisan. The Aksi Kamisan is a movement that was born as a result of the state not showing partiality to the process of upholding human rights in Indonesia (Adiwilaga, 2018). This movement regularly holds peaceful demonstrations by standing in front of the Presidential Palace to demand a thorough investigation of cases of human rights violations that occurred in the past and at the same time it is also a way to keep the public's memory of the repressive attitude of the military apparatus that violates human rights. -civil and political rights (Son, 2016).

As an effort to expand the reach of the discourse that was built, Aksi Kamisan used social media to frame the issue of human rights enforcement. This is because social media is able to create a digital community. The phenomenon of digital social movements has actually been explained in several previous studies that discuss the role of social media in forming social movements that are able to provide new public spaces to express aspirations. (Dewantara, 2015; Fussey & Roth, 2020; Putri, 2012). Another study that discusses the Aksi Kamisan discusses only the dimensions of physical space (Adiwilaga, 2018; Arafat, 2019; Putra, 2016). While this study discusses the use of social media in a social movement as a form of digital citizenship in the era of the development of Information and Communication Technology (ICT).

The Aksi Kamisan has been around since 2007, but they started using social media as an additional communication effort in 2017. This action framed the issue of human rights enforcement through pictures, videos and writings, they also regularly make announcements regarding the holding of various activities from the Aksi Kamisan. This research is important because research on digital social movements always starts from the effectiveness and role of social media in a social movement. The Aksi Kamisan Movement on social media is a maneuver by the actors to get more support from the community. This is because in social movements in the physical space, Aksi Kamisan has a small number of support groups, which causes participation in the movement to put less pressure on the government.

The purpose of this research is to explore how the discourse on the enforcement of the HAM of the Aksi Kamisan on social media makes community participation on social media. This study uses the thoughts of Mossberger et al (2008) about digital citizenship and community participation.

II. Research Method

This study uses a qualitative approach with a descriptive type of research with digital-based data on social media such as Instagram. Instagram was chosen specifically because it is an arena that is often used by the Aksi Kamisan to discuss the issue of human rights enforcement in Indonesia. The data unit that will be analyzed in the research is uploads from the Instagram account of the Aksi Kamisan, as well as the live broadcast of

the Aksi Kamisan on Instagram. This study will analyze the posts of Aksi Kamisan on Instagram. After the data is obtained, the researcher will manage it with content analysis to see how the Aksi Kamisan discusses the issue of human rights enforcement on Instagram.

III. Result and Discussion

3.1 Digital Citizenship

Digital citizenship is a concept that emerged along with the development of ICT. Digital citizenship can be defined as those who often use technology as political information to engage in online society (Mossberger, et al, 2008). Digital citizenship requires educational competence as well as access and technology skills. The discussion of digital citizenship cannot be separated from the concept of citizenship in general. Traditionally Marshall (1950) describes citizenship as a status of community membership that has civil, social, political and economic rights. The word community is key in the discussion of citizenship, which is the result of the innate human desire to group and come together by serving everyone individually or collectively (Mulyono et al., 2021). On the other hand, the internet offers potential benefits for society as a whole and facilitates community membership and individual participation, in sociological terms referred to as the process of social inclusion (Mossberger, et al, 2008). When a community begins to form in the digital realm and there is cohesion in it, it will give birth to digital citizenship.

Mossberger et al (2012) say that digital citizenship facilitates community engagement, factors that support online community engagement are having regular access to the internet as well as digital literacy skills to 'find, understand, evaluate and apply' this information.(Mossberger & Tolbert, 2012). Community involvement is an important aspect of democracy. Mossberger et al (2008) see that community involvement is a multifaceted concept consisting of political interests, political discussions, and political knowledge. With community involvement, citizens will gain a level of political knowledge then become more interested in politics and discuss more often with fellow digital citizens (Mossberger, et al, 2008). Community involvement leads to the creation of political participation. Atif & Chou (2018) see that the more access people have, the more they will benefit from their political participation. Warschauer in Mossberger et al (2008) argues that the political participation of digital citizens is able to encourage the creation of social inclusion.

Broadly speaking, Mossberger et al (2008) explain that the internet is able to encourage participation in three ways: by offering information to help make informed decisions and encourage discussion, by providing channels such as chat rooms that allow individuals to meet and discuss politics, by providing groups interests as a means to revitalize mobilizing efforts (Mossberger, et al, 2008).

In the context of social movements, the concept of digital citizenship is so important because it includes the involvement of digital citizens in online discussion rooms. Community involvement and political participation of digital citizens are able to build networks, coordinate actions, and are able to increase the number of support groups in a movement. The contribution of digital citizens is a determining factor for success in a social movement.

3.2 Aksi Kamisan on Social Media

The Aksi Kamisan is a social movement that contains the value of collective resistance and to strengthen solidarity between fellow victims of human rights violations (Putra, 2016). This action was first held on January 18, 2007 in front of the State Palace,

then this action was carried out with repetition and finally the escalation of the participants of this movement became more and more spread across various regions in Indonesia. This movement was initiated by three people who are still related to the practice of human rights violations, they are Maria Katarina Sumarsih who is the parent of Bernardus Realino Norma Irawan (Wawan), a student who died in the Semanggi 1 tragedy, the second, Suciwati Munir who is the wife of human rights activist, namely Munir Said Talib, third, Bedjo Untung, who was a representative of victims of forced imprisonment without legal procedures because he was accused of being a member of the PKI in 1965-1966. Looking at the people behind the Aksi Kamisan, it can be assumed that the motive of this movement is due to political motives in the form of pressure on the ruling regime to investigate cases of human rights violations that occurred in Indonesia and as an effort to maintain the collective memory of the community about human rights crimes in Indonesia (Putra, 2016).

Currently, social movements are starting to use social media a lot as a strategy in expanding the reach of communication. The Aksi Kamisan uses social media as a way to get more support from digital citizens. Mossberger (2008) said that citizen participation on the internet is able to promote the interests of the discourse, so that the ideology and goals of the discourse can be conveyed to the reader. The practice of digital citizenship is what Aksi Kamisan is trying to realize so that community involvement and participation in this movement is greater.



Source: Instagram @aksikamisan

Aksi Kamisan has 81,400 followers who regularly upload photos and videos about human rights enforcement in Indonesia. Social media serves to attract the attention of digital citizens while simultaneously maintaining a virtual community (Straubhaar, et al, 2011). In addition, with the presence of social media and digital communities, it can spread discourse more widely and quickly.



The routine agenda of the Aksi Kamisan is to hold a standing action in front of the Presidential Palace. As an effort to expand the reach of the discourse conveyed by Aksi Kamisan, this movement includes activities in physical space on Instagram social media. What is interesting is that the Aksi Kamisan in the discourse uploaded by the Aksi Kamisan always conveys political information about the unfair practices carried out by the state. The Aksi Kamisan discusses the issue of human rights enforcement which is divided into several types of content but with the same goal, namely to demand the State to immediately investigate thoroughly human rights violations in Indonesia.

One form of discourse produced by Aksi Kamisan is to document every activity in the physical space. According to Mossberger (2008) one form of digital citizenship is access to political information through social media. The picture above shows one of the routine activities, namely standing in front of the Presidential Palace while holding a poster containing the demands of this movement against the government. This indicates the weak handling of the issue of human rights violations in Indonesia. This issue continues to be discussed by the Aksi Kamisan through physical and digital public spaces so that digital citizens' memory of the issue of human rights violations is maintained.

3.3 Community Participation in Human Rights Enforcement Issues on Social Media

Support from digital citizens is the most essential instrument in the sustainability of a social movement. Building a support network is an effective way to increase community support and participation in the issues raised. At the practical level, Aksi Kamisan has maneuvered by discussing the issue of human rights violations on social media. This is because in social movements in the physical space, Aksi Kamisan has a small number of support groups, which causes participation in the movement to put less pressure on the government.

Social movements that adopt the internet give birth to new forms of community participation. Social media, which is a public space as an arena, becomes a means of communicating and circulating political information. Historically, the Indonesian people are aware that the resolution of human rights issues is poor in this country, therefore activists need an emancipatory strategy so that the discourse they raise can reach and inform the wider community. Political participation of digital citizens can be realized in a

discussion room in a chat room (Mossberger, 2008). This model of communication will be synchronized by computer technology, which will then run real-time conversations. Aksi Kamisan's creates a chat in the discussion room to discuss special topics by bringing in expert speakers.



One way of Aksi Kamisan in discussing the issue of human rights enforcement on Instagram is by inviting civil society to discuss in a live broadcast on the Instagram account @aksikamisan. This live broadcast is an attempt to create a digital space where communication and discussion takes place in real-time. These activities also create community involvement such as the creation of digital literacy skills. With discussions in the digital space, community involvement will create democracy and then gain a level of political knowledge then become more interested in politics and discuss more often with fellow digital citizens (Mossberger, et al, 2008). Community involvement creates political participation in a movement.

Instagram as a platform for providing discussion space provides its users to make the most of it. This live broadcast activity presents expert speakers to discuss certain topics.



The picture above shows the live broadcast of the Aksi Kamisan on social media with Arif Maulana, who is the director of LBH Jakarta, the issue being discussed is the investigation into the Munir case. The live broadcast creates an interactive discussion space for the participants. The mechanism offered by the live broadcast on the Aksi Kamisan Instagram is to create an inclusive discussion space for anyone, so that every digital citizen can participate in any form such as writing ideas or opinions, understanding, implementing and disseminating the information.

The form of political participation shown by digital citizens in the Aksi Kamisan movement is shown in a different form from conventional political participation. While conventional participation emphasizes taking action on the streets, political participation of digital citizens, especially on the @aksikamisan Instagram account, has differences such as participating in the discussion process on live broadcasts, writing opinions in chat rooms, disseminating information or discourse on issues. The enforcement of human rights at the Aksi Kamisan. Digital political participation on the Aksi Kamisan Instagram is a new model of support action that tends to be active. This is because the Aksi Kamisan has a wide network of activists so that the diversity of the community is very visible from this movement. Example, in discussing the issue of human rights enforcement, Kamisan always collaborates with other non-profit organizations such as KontraS, Amnesty Indonesia, LBH Jakarta, and Victim Solidarity Network for Justice (JSKK), etc.

IV. Conclusion

From the results of the description above, it can be concluded that the Aksi Kamisan is a movement that focuses on discourse on the issue of human rights enforcement in Indonesia. This action has a routine agenda of standing in front of the Presidential Palace building. However, in the Information and Communication Technology (ICT) era, Aksi Kamisan maneuvered by wrapping the issues they raised in social media. This is done to get more support from the community because in social movements in the physical space, Aksi Kamisan has a relatively small number of support groups, causing participation in the movement to put less pressure on the government. The discourse produced by Aksi Kamisan is to document every activity in the form of videos and photos.

Support from digital citizens is the most essential instrument in the sustainability of a social movement. Building a support network is an effective way to increase community support and participation in the issues raised. In discussing the issue of human rights enforcement on Instagram is to invite civil society to discuss in a live broadcast on the Instagram account @aksikamisan. This live broadcast is an attempt to create a digital space where communication and discussion takes place in real-time. These activities also create community involvement such as the creation of digital literacy skills. Civil engagement creates political participation. The forms of political participation shown by digital citizens in the Aksi Kamisan are participating in the discussion process on live broadcasts, writing opinions in chat rooms, disseminating information or discourse on the issue of human rights enforcement of the Aksi Kamisan.

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