Politics is composed of "muddle" (Bateson 1948), where the consequences go beyond electoral politics. Buzzers are engaged inside this muddle, but its muddle--"intricacies"--are obscured by the "excitement" (keseruan) the buzzers experience while dealing with conflicting arguments. The need to make political conversations go big (ramai) also immerses buzzer in a certain kind of performance where they almost convince themselves to agreeing into opinions they personally disagree with. It may be said that to "tidy up" (Bateson 1948) this muddle, buzzers take a spectacle turn in understanding politics.

CONCLUSION/DISCUSSION

How did the notion of excitement and spectacle got into the lexicon of buzzers in understanding electoral competition they participate in? One way to explain it may lies on how Indonesian politics is treated--mainly in Jakarta--as a spectacle itself. There is a huge gap between daily lives of ordinary people and the spectacle of electoral politics. Politicians, especially legislative members, lack proper constituency in big cities like Jakarta. They are not engaged with citizens they are supposed to represent. The costly electoral competition is accompanied with politicians’ acrobatics displayed on news, with constant arguments and fantastical statements on the state of the affair. Indonesian authoritarian history has resulted in a perception that "politics" is something far away, not directly related to the lives of its citizens, limited only in spectacular entertainment provided by news media (Utomo 2014; Siegel 1984).

What remains is a "floating mass" that favors individual politics (Savirani 2014): political heroes whose publicity stunts in mass media gained traction out of their publicity. Those figures have painted Indonesian electoral politics in recent years, with names like Jokowi and Prabowo as presidential candidates. Citizens rely on great figures, obscuring politics to the hands of the elites. Political buzzing, then, is a kind of engagement in society where political mobilization is shunned and it its place a theatrical performance provided by mass media took over. Thus, for political buzzers, their work is not merely a job, but a "like playing a chess". To make sense of this world, buzzers see their work as "part of the spectacle" in Indonesian political life.

Of course, not all is interested in being entangled too long with such spectacular stunts. Most campaigners I talked to defend their job as a "professional" matter: put away your personal politics, and you will be doing fine. This may not be the case for Rahmat. After three months, he quit the job, despite having opportunity to continue it for the next period. He disagreed with the policies of one electoral candidate he worked for, and during his employment, he had to convince himself that the candidate was doing the right thing. "It felt wrong," he told me. As the work went on, the less he finds the need to argue convincingly. He just followed the brief and stopped there. He claimed that his buzzing experience made him doubt any politicians who appear "too good to be true." Such politicians, "must be one who has buzzers under their strings."

INDONESIAN YOUTH AND SOCIAL MEDIA: A STUDY ABOUT POLITICAL PREFERENCES IN DIGITAL ERA

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INTRODUCTION

This paper would like to see how the exposure of information flow in social media affects youth generation's political preferences, because as we have seen, technology and information in
today's age are growing rapidly and are used for many things, such as during election periods, campaigns in the real world go hand in hand with campaigns in the digital world. In Indonesia itself, because of the many political parties that compete to attract votes from different parts of society, the use of the digital world, precisely social media, as part of their campaign tool is a thing that has been commonplace for the past decade. Political contestations that occur in social media often use black campaigns, ranging from the use of racial issues to the use of religious issues as a tool to bring down their political opponents. Youth generation in Indonesia itself can be said to be still vulnerable in sorting out which information is correct and where the information is wrong, because even though they grow up with the digital world, their literacy rate in finding and verifying the correct information is still quite low. The data I use in this paper comes from the research I conducted in 2017 about the attitude and perception of Indonesian youth on their role in Indonesia and the role of Indonesia in religion, in Jakarta and Makassar which are two big cities in Indonesia.

METHODS

The methods we use in this research are focus group discussions and in-depth interviews at some of the top universities in Jakarta and Makassar. For focus group discussions, we selected 8-10 students from various disciplines and from different ages (mostly born between 1995-1999), ranging from those entering the first year in college to those who have entered the final year, then I chose 3 people whom we feel have a point of view which is interesting enough to be an informant when conducting in-depth interviews. Using these two methods and with the range of different research subjects can certainly represent how the perception of Indonesian youth today.

FINDINGS

From our findings during this research, I have found some facts that we find interesting enough to make further studies, especially how aspects of the digital world, precisely social media, play an important role in determining political preferences in youth Indonesia. Because if divided into the realm of political ideology in social media, then my informants will be divided into three major spectrums.

The first are those from the left-wing spectrum, in general they are more aware of the various conditions occurring in Indonesia today, as evidenced by the various criticisms and responses they provide to the various cases I throw during focus group discussions. They are more inclined to discuss how the state and society should work together to overcome the problems of those cases and to exclude racial and religious matters. Interestingly, those with this kind of thinking come from relatively wealthy families and have a fairly high literacy rate, their preferences in accessing information come from abroad because they feel the information contained within the country is less able to answer their curiosity about what is going on in Indonesia and in the world.

The second comes from the right-wing spectrum, the opposite of those on the left-wing spectrum, although they are aware of the various conditions and cases currently occurring in Indonesia, they still regard religion and other abstract matters in response over such cases. They have their own preference when they are accessing information in the digital world, mostly domestic news portals, usually the preference comes from people they consider to be legitimate and qualified religiously or influenced by their parents.
And the latter are people who feel impartial to any spectrum. Of the various cases I throw during focus group discussions, they are implicitly saturated with those things and tend to feel that both sides of the spectrum actually have much in common and nothing better between them.

DISCUSSION

The term of youth generations I use in this paper is based Brodahl and Carpenter’s (2011) categorization of generations, specifically referring to Generation Y (born after 1981). A main characteristic for Gen Y is early and frequent exposure to technology, which has advantages and disadvantages in terms of cognitive, emotional, and social outcomes (Immordino-Yang et al., 2012). Social media in the broadest sense of the term and define it as any online service through which users can create and share a variety of content. Although social media have existed from the birth of Gen Y (1981), they were widely adopted after 2003 (Boyd & Ellison, 2008). They encompass user-generated services (such as blogs), social networking sites, online review/rating sites, virtual game worlds, video sharing sites and online communities, whereby consumers produce, design, publish, or edit content (Krishnamurthy & Dou, 2008).

Some studies suggest that Gen Y actively contributes content, creating and mashing (i.e., combining of content from multiple sources); that they gravitate toward social media sites where they can participate (Dye, 2007) and as the connectivity and mobility provided by the social media increasingly becomes part of everyday routine, its use is reflected in the various aspects of social life, including expressions of opinions. Wattenberg (2008) noted that:

"Young people are almost always in the forefront of new types of activities, and are typically more adventurous and open to novel ways of doing things. If there really is a new kind of political engagement, then it seems reasonable to hypothesize that young people would be among the first practitioners of new means of involvement in the political process"

CONCLUSION

From these findings, when we are talking about youth in Indonesia we cannot rule out the fact that the interaction that they intertwine is more prevalent in the world of social media. It also makes social media enhanced political participation among the youth of Indonesia through a variety of information that is contained there, an aspect of modernity, is inevitable as Internet connectivity increases and its use becomes more and more indispensable, though there are preferences (e.g. the influence of parents or religious views), which makes political views among the youth split apart into various views.

Keywords: Indonesian Youth, Social Media, Political Preference, Social Networks

PUSH RANK AND KEYBOARD WARRIOR: VIOLENCE, LUDDISM, AND FREE-LABOUR OF CONTEMPORARY INDONESIAN GAMING CULTURE

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This paper wants to explain the relations on violence, luddism, and free-labor at mobile gaming culture. Indonesia is #16 worldwide in terms of game revenues (Newzoo.com), in 2017, approximately 43.7 million gamers in Indonesia, spending of $880 Million. However, in the midst of mobile gaming boom, especially Multiplayer Online Battle Arena (MOBA) genre as our focus,