Online Social Movement:
The Revival of Civil Society in Indonesia

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Abstract—The development of internet technology especially in the penetration of social media usage in Indonesia gives a significant impact in the dynamics of civil society in social movement. Looking at the case of the Akademi Berbagi Movement with a point of view as a social movement, it is important to emphasize that this movement falls into the category of what Singh and Tourrine call the New Social Movement. Within the framework of Singh, social movements are divided into two categories: the 'old social movement' and the 'new social movement'. Internet especially social media - twitter and facebook - has become one of the tools of activism; the internet can make it easier for someone to become an activist; the internet can be used to manage support for an activism. This can all lead to greater public participation that will be a time bomb ready to explode and strengthen democracy in Indonesia by providing additional strength to the people, especially when the authorities do not want to hear the people. So, from the presence of social media then it can be concluded that has emerged a new movement, a new model that I call the "Online Social Movements".

Keywords—revival, society, internet, social media, new social movement

I. INTRODUCTION

Based on some research results that I found about Social Movement, most researchers discuss about Social Movement conducted without adopting internet technology. Like the Social Movement that leads to peasant movements and agrarian resistance that are characterized as class struggle [12, 9] and defined as the old social movement [14, 13, 6]. Also what is considered a New Social Movement defined by on the values and forms of movement has shifted from the Social Movement to the new Social Movement to the phenomenon of society over the past decade [13]. However, in today's digital era, Social Movement is mostly done by adopting internet technology by utilizing social media - twitter, facebook and blog - in doing Social Movement. This phenomenon is not much in the study so that makes me interested to examine it.

Social Movement Case I raised in this study is the Movement "*Akademi Berbagi* Indonesia" based in the virtual world - twitter, Facebook and Blog. The *Akademi Berbagi* Indonesia is a Nonprofit Social Movement aimed at sharing knowledge, insight and experience that can be applied instantly so that participants can improve competence in the field they have chosen. The forms are short classes taught by experts and practitioners in their respective fields. The class also moved in accordance with the availability of classrooms provided by the donors of the room.

This article focuses on the phenomenon of Online Social Movement with a study on the *Akademi Berbagi* Indonesia, by examining empirically and its impact on civil society in doing Social Movement by using internet media that is twitter, Facebook and blog.

II. RESEARCH METHOD

The practices of social movements in physical space are regarded as an offline and virtual context regarded as an online context. Field-based ethnography is often limited by physical space [8, 15, 3]). But Connective Ethnography's approach enables me to explore and not be bound by time and space [5, 11]. In this way, the formation of culture generated through social practices as they travel across physical space and virtual space, moves beyond the traditional understanding of geographical boundaries to focus on the way in which cultural contexts are constructed discursively [5, 11].

III. RESULT AND DISCUSSION

A. Combination Between Social Movement and Social Media

The development of internet technology especially in the penetration of social media usage in Indonesia gives a significant impact in the dynamics of civil society in social movement [10]. Looking at the case of the *Akademi Berbagi* Movement with a point of view as a social movement, it is important to emphasize that this movement falls into the category of what Singh and Tourrine call the New Social Movement. Within the framework of Singh, social movements are divided into two categories: the 'old social movement' and the 'new social movement'.

Social movement is often seen as a collective action to fight against the state in order to fight for the rights of civil society. Sujadmiko [13] argues that social movements can be interpreted as: a collective action with a clear conflictual orientation towards certain social and political opponents, carried out in close cross-institutional networking contexts by actors who are bound by a sense of solidarity and strong collective identity beyond the forms of bonding in coalitions and joint campaigns".

The change of society from modernism to postmodernism, from industrialism to post-industrialism and from materialism to post-materialism on the one hand, and the widening of distance between state and civil society, on the other hand, presents a new form of society. In contemporary contexts, that as long as the role of the state to citizens and civil society is still of concern, the state remains barren and dull in solving problems in the country. However, the state will come alive when it plays a precise role, in accordance with the demands and control of society. Increasing the right of the state in entering the life of citizens who generally enters all aspects of public and private life of citizens, in terms of biology, psychology, economics, ethics, information and morality is a new phenomenon

that refers to the natural emergence of contemporary forms of society. This new form of society defines itself as a 'new' type of social movement and collective social action.

The striking look of the new social movement is plural. Rich in expression ranging from anti-racism, anti-nuclearism, disarmament, feminism, enviromentalism, regionalism and ethnicity, civil liberties and up to issues of personal freedom and peace [13, 14]). The new social movement is the image of a new society, whose motion of creation is on the way. This movement indicates the need for a new paradigm of collective action, an alternative model of culture and society, and a new self-awareness of existing communities. The new social movement can be treated as a reflection of the individual cultural rebellion that opposes the increasing mechanism of state control and oversight systems to the people, on the one hand, and on the other, comparatively increasing the realization and trust of the people to the state firstly, not necessarily placing the fate of humanity in the hand of the state and must remain alert to the diseases of its political system, and secondly, the new social movement has an agency or historical actors, who have the ability to change the field of movement and its transformation.

What happens at the *Akademi Berbagi* in the case of this study, indicates that the *Akademi Berbagi* Movement is one of the new forms of social movement. Performed softly with its action in order to fill the educational gap considered by actors of the *Akademi Berbagi* Movement to occur missing link. Where the state is unable to implement the central issue of human resource development as well as mandated by the Constitution and the content in education is also considered not to touch on the local content of any region in Indonesia, the *Akademi Berbagi* Movement appears to fill the void between education and the existing world of work.

The Akademi Berbagi movement in its activities has since adopted the internet. Because the internet in Indonesia has been much in love in the use of social media, as well as with the ease of access to information and communication effective and efficient, the Internet mediates the formation of emancipative community structure and free from dominance because the internet is not limited time, place, economy. If Habermas lifts the prototype of chats in the 18th century Coffee house (English) salon (France) and tichgesllschaften (Germany) as a public space, then today the internet can be said to be a popular public space of the century [4].

Internet especially social media - twitter and facebook - has become one of the tools of activism; the internet can make it easier for someone to become an activist; the internet can be used to manage support for an activism. This can all lead to greater public participation that will be a time bomb ready to explode and strengthen democracy in Indonesia by providing additional strength to the people, especially when the authorities do not want to hear the people. So, from the presence of social media then it can be concluded that has emerged a new movement, a new model that I call the "Online Social Movements".

B. Social Shaping Technology: Online Activism

Since the last decade, the use of social media has increased significantly. is proofed by internet usage data released by [7] in 2010 that internet usage increased sharply from 1998 to 2010. Up to 2011 internet users increased sharply 45,000,000 million users. However, the use of the Internet terpetetrasi on the use of social media applications, such as facebook and twitter. facebook and twitter is the most social media in gandrungi by the people of Indonesia. Based on data in the year of Indonesia including the 2nd largest user in the world which reached 43,523,740 million users while twitter at the beginning of 2012, entered the 5th largest in the world which reached

19.5 million users. This proves to be related to the public space that the public is now longing for a public space that can accommodate the good interests of the group or individual and this is contained with the social media, especially facebook and twitter.

With the large number of social media users in Indonesia, there is an opportunity to engage in online activities that can provide benefits to civilians who are homesick for a space that is neutral and has no pressure of interest. Based on field research I found, the Akademi Berbagi was born because it is considered that existing public spaces such as television, cafes, and other spaces have alignments and unconsciously turn off critical reason for society. For example television that should provide balanced and educational information, but in reality the display on the television screen only give a frontal treat, rough, colored in a lot of violence, and only a few that display the feel of peace in this republic.

This is where the internet becomes a public space that is considered neutral and lacks the specific interventions and tendencies that [1] calls it the social arena. Freedom of speech and expression on the internet especially in social media is marked by the birth of civil society in building and criticizing the government in various policies and development in this republic.

Various cases in Indonesia have involved the contribution of civil society in criticizing and even influencing decisions taken by the judiciary institutions. such as the case of Prita Mulyasari and Seed Chanda. However, based on the case of this study, the *Akademi Berbagi* Movement is also one of the social formations of the media in the conduct of social movements. *Akademi Berbagi* Movement that was born in 2010 from twitter users who now become a national movement in 33 cities that spread through social media is twitter.

Social media applications that initially only an application alone, which was created to facilitate community activities and create a network of friends in the use of social media, now twitter and facebook used as a tool to perform social movements that are considered qualified, put pressure, and do not have partiality. On the other hand where contemporary society now has its own busyness, so the existence of social movements on the internet makes anyone can engage in activism conducted on the internet, but the *Akademi Berbagi* Movement his activism is not only done solely online, but the collaboration between online and offline provides its own unique features and "real" space and "virtual" space combined in order to perform social movements.

This then completes the study of [10] which one of his conclusions about "click activism vs. no activism". An interesting conclusion to me, is:

> *".....This is important because there is a wide gap between clicking the button 'Like' or 'Attending' in a Facebook page or invitation for a rally or public meeting, and spending time and effort to really join the rally or the meeting – be it on a hot sunny day, or a wet rainy one. Similarly, by clicking 'Forward' after reading a moving or touching email pledging for participation or donation, people can feel they have done something. Indeed, they have – forwarding the email. But there is a huge difference between forwarding an email and directly participating in an event, or donating goods or money. In other words, we have to be aware of the distinction between real engagement and what we term here 'click activism'* [10].

The phenomenon of click activism gives a lot of criticism for social media users especially in Indonesia, it is also then discussed in Seconds "Beware of One Click Activism '" where also return "click activism" is questionable"... Lest people think only with pressing a 'like' button on Facebook, he already feels he can 'change the world', with millions of people doing the same. Though the realization of

these activities only a handful of people only. This is what is feared in a civil activism through social media in Indonesia. The birth of a 1-click movement, or 'one click activism' will be useless without any real realization .... "

Therefore movements of click activism are considered to be contradictory to activism that involves the "real" self. Which then becomes the question whether clik activism has the same weight with activism that involves the real self. Although real-world presence is important in a digital movement, it provides validation and context, binds more participation levels than its followers, no less than the contributions of click activists who have embellished a movement, both as followers and as fans on the twitter page and facebook. Not all of us have the time to present support shows, but the form of digital support is good with follow, likes, retweets, invites, emails, sms, BBM no less in value and no lower position. Click activistm is a new activist who plays the game with new rules.

However, the *Akademi Berbagi* Movement does not just do "click activism" but the online-offline combination in doing social movements provides context, validation and binds more participation from volunteers across Indonesia.

IV. CONCLUSION

This then I think of as a pseudo movement or an illusion of society in doing Online social movement. However, after the *Akademi Berbagi* was covered by various mainstream media such as some national newspapers such as television, newspapers, magazines that discussed the *Akademi Berbagi* Movement, then slowly this movement is known and always in search of the existence of its class that opened in every city there. This is proven after the coverage by private television, some activists in other cities, asking for the *Akademi Berbagi* Movement is also open in the city. On the other hand, the movement or activism that is carried out in the digital world is considered only an activism that has no context whatsoever on real conditions in the real world. It only has an online context and does not bind and validate the movement in an offline context so that what is done is just a pseudo-movement. However, in the case of the *Akademi Berbagi*, the movement has an offline domain so that the online social movement of the Academy of Sharing provides its own context and provides the binding of the movement to a context particularly in the context of education in Indonesia.

The Internet is a phenomenon of technological and cultural interactions [5, 1]; and socio-cultural impacts in the development of online communities are linked in the concept of empowerment.

Empowerment will not occur in a vacuum of social ties based only on "mutual interest". Social movements are about empowerment, building consensus, building shared values in the movement and spreading them in order to support better change. Empowerment encourages social movements aimed at building a collective identity.

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