

ISEAS YUSOF ISHAK
INSTITUTE

 **RESEARCH CENTER FOR
SOCIETY AND CULTURE**
LIPI INDONESIAN INSTITUTE OF SCIENCES

DIGITAL DISRUPTIONS

How Digital Technology is Changing
Social and Cultural Life in Indonesia

11-13 August 2021

Webinar Format

CONFERENCE SCHEDULE

DIGITAL DISRUPTIONS:

How Digital Technology is Changing Social and Cultural Life in Indonesia

11–13 August 2021

All times are local Singapore time (UTC+8).

DAY 1 – Wednesday, 11 August 2021

10.15 am – 10.45 am

Welcoming Remarks

Mr. Choi Shing Kwok

Director & CEO, ISEAS – Yusof Ishak Institute

Prof. Dr. Tri Nuke Pujiastuti

Deputy for Social Sciences, Indonesian Institute of Sciences (LIPI)

10.45 am – 12.45 pm

PANEL I:

Social Impacts and Disruption of Digital Economy

Moderator:

Dr. Siwage Dharma Negara

Indonesia Studies Programme, ISEAS – Yusof Ishak Institute

“Algorithm Bias” and decent worker’s right: Gojek’s driver in Yogyakarta

Dr. Amalinda Savirani and Mr. Warih Aji Pamungkas

Department of Politics and Government, Universitas Gadjah Mada

Pandemic Benefiting Indonesia’s Fintechs

Mr. Manggi Habir

Regional Economic Studies Programme, ISEAS – Yusof Ishak Institute

**The Impacts of Disruptive Digital Economy to Market
Access and Competition in Indonesia**

Dr. Zamroni Salim

*Economics Research Center, Indonesian Institute of Sciences
(P2E-LIPI)*

**Reorganization of VET in Indonesia: From 'public-
conventional' to 'private-digital' during the Covid-19
pandemic**

Mr. Gutomo Bayu Aji, Mr. Anggi Afriansyah, and Dr. Andy
Ahmad Zaelany

*Research Center for Population, Indonesian Institute of Sciences
(P2K-LIPI)*

Break (log off & use new link for the next panel)

2.00 pm – 4.00 pm

PANEL II:

**The Internet Mediation of Religious Norms and
Practices**

Moderator:

Dr. Norshahril Saat

Regional Social and Cultural Studies, ISEAS – Yusof Ishak Institute

**From Tele-Dai to Social Media Seleb: New Trends in
Popular Preaching in Indonesia**

Dr. James Hoesterey

Department of Religion, Emory University

**Re-conceptualizing ‘the Political Islam’ as Expressed in
Everyday Life and Social Media**

Dr. Dundin Zaenuddin, Mr. Muhammad Nur Prabowo
Setyabudi, and Prof. Dr. Cahyo Pamungkas

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

**New Wine Put into Old Wineskins?
How COVID-19 Shapes Indonesian Christians' Public
Theology on the New Media**
Dr. Hans A. Harmakaputra
Hartford Seminary

**United Through Online Collaborative Rituals: The
Confucian Community's Response to Covid-19 in Indonesia**
Dr. Evi Lina Sutrisno
Department of Politics and Government, Universitas Gadjah Mada

DAY 2 – Thursday, 12 August 2021

10.00 am – 12.30 pm

**PANEL III:
Contentious Relationship Between State and
Society in Digital Ecosystem**

Moderator:

Ms. Lee Sue-Ann

Indonesia Studies Programme, ISEAS – Yusof Ishak Institute

**Digital Disruption: Politicization of Identity and
Normalization of Exclusion**

Dr. Nina Widayawati, Ms. Ranny Rastati, Mr. Ubaidillah
*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

and Mr. Purnama Alamsyah

*Research Center for Science, Technology & Innovation Policy and
Management, Indonesian Institute of Sciences (P2KMI-LIPI)*

**The Prospect of Developing 'Digital Democracy' in
Indonesia**

Prof. Dr. Alie Humaedi, Ms. Imelda, Dr. Thung Ju Lan, and
Ms. Anggy Denok Sukmawati

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

**From dark horse to incumbent: how Jokowi transformed
his digital power and its implications on state-society
contentions in Indonesia**

Mr. Detta Rahmawan, Mr. Justito Adiprasetyo, and Dr.
Kunto Adi Wibowo

Communication Studies Department, Universitas Padjajaran

**Limiting Freedom of Speech: Emerging Discourse from
Online News Media Reporting of Hate Speech Prosecution**

Dr. Ikbal Maulana, Dr. Widjajanti Santoso, Ms. Ana
Windarsih, and Mr. Fanny Henry Tondo

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

Civic Engagements and Digital Citizenship:

Understanding Youth Activism as Civic Cultures

Dr. Lugina Setyawati and Ms. Daisy Indira Yasmine

Department of Sociology, Universitas Indonesia

Break (log off & use new link for the next panel)

1.30 pm – 4.00 pm

**PANEL IV:
The Implementation of Digital Governance**

Moderator:

Mr. Ibnu Nadzir

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

**In searching for multi-stakeholders' collaboration: Digital
Literacy Movement in Countering Disinfectant in
Indonesia**

Dr. Novi Kurnia, Ms. Dewa Ayu Diah Angendari, and
Mr. Zainuddin Muda Z. Monggilo

Department of Communication Sciences, Universitas Gadjah Mada

**Making Indonesia 4.0 Come True? Review of Government
Digitalisation Strategy under Jokowi**

Dr. Yanuar Nugroho, and

Indonesia Studies Programme, ISEAS – Yusof Ishak Institute

Dr. Sujarwoto

Department of Public Administration, Brawijaya University

**The use of ICTs for Disaster Mitigation on Forest Fires in
Indonesia: Challenges and Opportunities**

Dr. Laely Nurhidayah, Dr. Robert Siburian, and

Prof. Dr. Herman Hidayat

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

**Digital Technology, Smart City and Citizens: Learning from
Semarang and Banyuwangi**

Dr. Galuh Syahbana Indraprahasta,

*Research Center for Science, Technology & Innovation Policy and
Management, Indonesian Institute of Sciences (P2KMI-LIPI)*

Prof. Dr. Henny Warsilah, Mr. Yoka Pramadi, and

Mr. Rusydan Fathi

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

**Virtual Police as The Practice of Digital Policing and
Freedom of Expression in Indonesia**

Mr. Ary Wahyono, Dr. Lilis Mulyani, Mr. Masyhuri
Imron, and

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

Mr. Bayu Suseno

*Center for Research and Development of The Indonesian National
Police Body (Puslitbang POLRI)*

DAY 3 – Friday, 13 August 2021

3.00 pm – 5.00 pm

PANEL V:

The Online Expression of Art & Culture

Moderator:

Ms. Ranny Rastati

*Research Center for Society and Culture, Indonesian Institute of
Sciences (PMB-LIPI)*

Discourse of Religious (in)Tolerance in Indonesia

Animation Series Nussa-Rara

Ms. Sentiela Ocktaviana and Mr. Andrian Wikayanto

*Research Center for Society and Culture, Indonesian Institute of
Sciences*

Digital Technology in Dangdut Koplo's Development

Mr. Michael HB Raditya

Founder of Dangdut Studies Center, Yogyakarta

**Conversion to Digitality: Problems and Answering
Method of Disseminating World Music Teachings and
Performances in Indonesia**

Mr. Irwansyah Harahap and Ms. Rithaony Hutajulu

Ethnomusicology Department, University of Sumatera Utara

5.00 pm – 5.30 pm

Closing Remarks

Prof. Dr. Ahmad Najib Burhani
*Head, Research Center for Society and Culture,
Indonesian Institute of Sciences (LIPI)*

Dr. Hui Yew-Foong
*Visiting Senior Fellow & Coordinator, Indonesia Studies
Programme, ISEAS – Yusof Ishak Institute*

CONFERENCE PAPER ABSTRACTS

PANEL I:

SOCIAL IMPACTS AND DISRUPTION OF DIGITAL ECONOMY

Moderator: Dr. Siwage Dharma Negara, *Indonesia Studies Programme, ISEAS – Yusof
Ishak Institute*

Paper 1

“Algorithm Bias” and decent worker’s right: Gojek’s driver in Yogyakarta

Dr. Amalinda Savirani and Mr. Warih Aji Pamungkas

Department of Politics and Government, Universitas Gadjah Mada

This paper explores a combination of human and non-human factors operates in digital technology in Indonesia, using the case of Gojek’s drivers in Yogyakarta. It particularly focuses on the way digital technology affects the welfare of the workers. Gojek Indonesia, the largest platform company in Indonesia, operates based on algorithm feeding to machine learning, based on pattern of consumer behaviour and drivers’ performance indicators.

Algorithm is claimed to operate ‘neutral’, with its ‘invisible hand’, just like the way market operates, in a neoliberal framework. The main question to be answered in this paper is that what are the impacts of algorithm of platform company on welfare of the workers? And to what extent claim of “technology neutrality” can be found? Drawing from a small-scale survey conducted among Gojek drivers in Yogyakarta in 2020, and a previous publication this article argues at least two main things. First, there is no such thing of technology neutrality. There is a so-called ‘algorithm bias’, roots at nature of training dataset being fed to the algorithm/machine learning (Johnson 2020) and can cause a ‘feedback loops’ creating misjudgment on decision making (Ensign et al., 2018). In the context of Gojek’s driver, it has caused a deteriorated worker’s decent rights. Second, despite this deterioration, human agency prevails in fighting by cheating the algorithm game (Salvaggio, 2020), albeit its limitation of scale and impacts.

Author’s Biography



Amalinda Savirani is an associate professor at the Department of Politics and Government, Faculty of Social and Political Sciences, Universitas Gadjah Mada, Indonesia. She currently serves as PhD coordinator at the same department. Her research interests cover issues of social and political movement of marginal groups in Indonesia including the labour sector. Her last publications titled “Floating Liberals: Female Politicians, Progressive Politics, and “PSI in the 2019 Indonesian Election” were published in *Journal of Current Southeast Asia Affairs*, 2021.



Mr. Warih Aji Pamungkas earns his Bachelor of Engineering Degree from the Department of Nuclear Engineering and Engineering Physics, Faculty of Engineering, Universitas Gadjah Mada. Aji has a particular interest in Social Data Science, Technology Policy, and Digital Activism. He has worked at Integrated Smart and Green Building research group at Universitas Gadjah Mada. Currently, he serves as a data scientist at the Department of Politics and Government, Faculty of Social and Political Sciences, Universitas Gadjah Mada.

Paper 2

Pandemic Benefitting Indonesia's Fintechs

Mr. Manggi Habir

Regional Economic Studies Programme, ISEAS – Yusof Ishak Institute

This paper will focus on reviewing the disrupting impact of Fintech in the financial sector, which is challenging existing financial players, comprising of banks, insurance, finance and fund management companies. It will start with a description of the current landscape of the financial industry and how it is beginning to change with the entry of the new fintech start-ups. It will then assess the growth trend, size and key players within the different fintech sub-segments, comprising of payments, lending, wealth management and insurance fintech. It will then review how the authorities are trying to regulate the entry of Fintech in attempting to balance between promoting financial innovation by Fintech and, at the same time, trying to maintain market stability and, not to forget, to ensure the public is protected. Ultimately, market disruptions have a social impact, which needs further assessment. Although the fintechs' are still at an early phase, this chapter tries to assess how far financial inclusion has been achieved and what more needs to be done.

Two fintech sub-segments, the payments and lending fintech, will be analysed in more depth. Their rapid growth, their impact on customers and on existing financial institutions will be assessed. Indonesia's market-specific challenges will be reviewed and how these two fintech sub-segments have tried to address and overcome them. We will try to identify areas where they have succeeded and where it remains a work in progress. Funding and sponsorship is always a challenge, which primarily comes from overseas, although a few local groups are pretty active as well. We will assess these relationships and how they have evolved over time. Finally, an assessment of Fintech's future will be discussed and how their rapid growth will start to encroach on existing financial institutions and their response, thus altering the financial industry's landscape. The benefits and shortcomings of these changes are usually felt by customers. This chapter will try to assess the extent of this argument and the magnitude and nature of these benefits (better access, more product choice and quicker service) and shortcomings (digital divide, biased towards those with better access to internet services, data privacy, cybersecurity and insufficient consumer awareness of risks).

Author's Biography



Mr. Manggi Taruna Habir currently serves as an Independent Commissioner for three companies, PT ABM-Investama Tbk, PT Berdayakan Usaha Indonesia, and PT Adira Dinamika Multi Finance Tbk. Prior to this, he held senior positions at Standard & Poor's, Singapore, PT Pefindo, Indonesia's Credit Rating Agency, PT Bahana Securities, Citibank Jakarta and was the business and economic correspondent for the Far Eastern Economic Review. He holds a Bachelor of Arts from McGill University, a Master's in Business Administration from the University of Michigan, and a master's in public administration from Harvard University.

Paper 3

The Impacts of Disruptive Digital Economy to Market Access and Competition in Indonesia

Dr. Zamroni Salim

Economics Research Center, Indonesian Institute of Sciences (P2E-LIPI)

Disruptive technology has become an integrative socio-economic life in Indonesia to support social offline and online activities for individuals as well as economic activities for both business entities and consumers. Disruptive technology can be found in relation with the emergence of technology-based startups: e.g. marketplaces as well as on the uses of internet of thing (IoT) by producers/sellers and consumers. As socio-economic impacts of digital economy are very broad, this chapter will explain the effects of disruptions in the digital economy on market access and the competitiveness of business entities (producers/sellers) in Indonesian market. Market access and competitiveness will be discussed especially in relation with the increasingly open market access and at the same time the challenges for business entities to be able to increase their competitiveness in the markets.

In this chapter, the socio-economic effects of disruptive digital economy on market access and competitiveness will be investigated primarily from the perspectives of producers/sellers and consumers in domestic marketplaces. Specifically, we will analyze:

1. Market access for producers/sellers irrespective of their business sizes in utilizing digital technology and marketplaces,
2. The influence of disruptive digital economy on other industries/supporting industries such as as logistic sector/distribution industries.
3. Changes in the behaviour of producers/sellers in relation with their economic contribution in terms of increasing added values or total output in the economy: the values of market capitalization, the value of goods and services supplied and served in the markets, as well as in terms of e-commerce employment.
4. Changes in consumers' behaviour: how the consumers respond to the disruption of digital economy in consumption and the way they order products and service online.
5. Types of products/services: the various types of products/services offered online through a number of existing digital marketplaces/startups. The variety of goods and services is of course in line with the uses of disruptive digital technology in the economy as well as the increasing demands from the consumers due to the Covid-19 pandemic, that forced the producers/sellers to look for online methods of serving consumers digitally other than just offline traditional channels.
6. Supply chains: the changes in supply chains through e-commerce both domestic and across borders are also interesting to to be discussed in relation with market access and competition. These changes will be analyzed through changes in patterns, actors and competing marketplaces in giving access to producers/sellers to sell their goods and services on the marketplaces.

7. Negative influences: in addition to a number of positive influences, digital disruptions also created negative impact on competitiveness, especially for small-scale companies in competing with foreign producers and products originating from abroad. The negative impact of digital disruption will be discussed in relation with the ability of the domestic business entities in responding the changes in supply chains and the level of competition between local and foreign products in the domestic marketplaces.

Finally, this chapter ends with conclusions and policy recommendations related to the socio-economic impacts of the digital economy on market access and the competitiveness of business entities in Indonesia.

Author's Biography



Dr. Zamroni Salim has been working as senior economic researcher at the Economic Research Centre, Indonesian Institute of Sciences since 1998. He is currently a lecturer in IR Department, President University and a senior researcher at the Habibie Centre. Dr. Zamroni Salim received his PhD degree from the Graduate School of International Development (GSID), Nagoya University, Japan in 2009 with the dissertation of “East Asian Free Trade Agreement: An Analysis on Economic Welfare and Policy Implications”. He also obtained a master’s degree from Massey University, New Zealand in 2003. Dr. Zamroni Salim is also take place in multiple economic research, either as a project coordinator or team member, in both Indonesia as well as in other countries. His area of research primarily focuses on regionalism, international trade and development.

Paper 4

Reorganization of VET in Indonesia: From 'public-conventional' to 'private-digital' during the Covid-19 pandemic

Mr. Gutomo Bayu Aji, Mr. Anggi Afriansyah, and Dr. Andy Ahmad Zaelany

Research Center for Population, Indonesian Institute of Sciences (P2K-LIPI)

The VET (Vocational Education and Training) landscape in Indonesia, especially non-formal skills training, underwent major changes during the Covid-19 pandemic. The sudden pandemic following the disruption of Industry 4.0 is like a “double hit” rocking the labor market. However, this major shock was used by the government as a momentum for “shock doctrine” to accelerate the privatization of VET resources. VET resources, which include, among other things, the state budget, providers and young workforce that has swelled as a result of the wave of layoffs, was reorganized from 'public-conventional' to 'private-digital'. This study looks at the reorganization of VET resources in terms of a political economy and its implications for the labor market. Data regarding VET and the digital workforce has been previously observed, while data related to the reorganization is being enriched through a review of the current literature.

The current landscape shows an impressive change. The 'public-conventional' model played by the Vocational Training Center (BLK), the Ministry of Manpower, was soon covered by a progressive model that was 'private-digital' under private providers which operated online. About fifty private providers engaged in online non-formal skills training, including the Ruangguru Skill Academy which caught the public's attention recently, have taken part in this reorganization. In a short time, practically during the shocks caused by this pandemic, they succeeded in building a complex digital ecosystem network together with private payment partners including Gopay, Dana, Link Aja!, Ovo; as well as digital platforms such as Pijar, Tokopedia, How to Learn, Pintaria, SEKOLAHMU, job portals and Bukalapak.

This digital ecosystem appears to provide a new network of private institutions in the delivery of VET, especially non-formal skills training in Indonesia. By taking advantage of the previous Kartu Pra Kerja program where the government had allocated a budget of IDR 20 trillion, this new network of private institutions, including the Ruangguru Skill Academy which was reported to have received a budget allocation of IDR 5.6 trillion, has reached 43.8 million registrants, amounting to 5.5 million of them are estimated to be workers who were previously laid off. The fantastic reach in this short span of time has almost never occurred in the previous 'public-conventional' model of VET, where the ecosystem was practically attached to the administrative system and government bureaucracy.

However, the fundamental question that accompanies the privatization of VET resources is whether this new network of private institutions will be responsible for VET planning, especially in relation to the management of the labor market? This question often arises in VET planning in various countries, especially who should be responsible for this problem. The latest OECD (2020) report shows that there is no single institution that is responsible for VET management in Indonesia. Several ministries that have sectoral authority, each have different formal VET policies. But the non-formal VETs mentioned

in the report are not well regulated, as they are being handed over to a new network of private institutions at this time. In other words, privatization cannot be separated from the increasing role of the new network of private institutions, amid the absence of a single institution that is responsible for VET planning in the management of the labour market.

Author's Biography



Mr. Anggi Afriansyah is a researcher at the Center for Population Research, Indonesian Institute of Sciences. He majored in Civic Education at the State University of Jakarta and have pursued a master's degree in Sociology under the University of Indonesia. He also processes multiple experiences in scientific and creative research and writing, with key research topics such as Sociology in education and human resource development.



Dr. Andy Ahmad Zaelany is the senior researcher at the Center for Population Research, Indonesian Institute of Sciences. His scientific disciplines are Anthropology at Gadjah Mada University, Yogyakarta and Georg August University, Gottingen in the field of Fisheries Planning and Development, focusing on human resources in the fisheries sector. He also possesses more than 30 years of research experience with many topics of study, such as community development, human resources, and employment.

PANEL II:

THE INTERNET MEDIATION OF RELIGIOUS NORMS AND PRACTICES

Moderator: Dr. Norshahril Saat, *Regional Social and Cultural Studies, ISEAS – Yusof Ishak Institute*

Paper 1

From Tele-Dai to Social Media Seleb: New Trends in Popular Preaching in Indonesia

Dr. James Hoesterey

Department of Religion, Emory University

In 2006, Indonesia’s most popular Muslim television preacher, Abdullah Gymnastiar (known as “Aa Gym”) suffered a dramatic fall from public grace when his female devotees learned he had married a second wife. Seemingly overnight, he lost his TV contracts, and nearly went bankrupt. Interestingly, it was only after his downfall that social media began to change the landscape of public piety in Indonesia. Over the last decade, Gymnastiar has made a remarkable comeback through an adept use of Twitter, Facebook, and his Aa Gym App. In this paper, I examine the digital strategies and rhetorical styles -- what I refer to as an online “homiletics of redemption” -- that enabled Gymnastiar’s return to the public stage. Rather than presenting himself as the embodiment of the ideal family man (a strategy that led to his original fame), Gymnastiar now emphasizes his humanity and the moral shortcomings that led him to become “intoxicated by celebrity.” His public sermons and online admonitions have become personalized narratives of the perils of *riya* (showing off one’s piety). On national talk shows and through daily tweets, Gymnastiar admonishes Indonesians from caring too much about what others think, imploring them instead to concern themselves with what God thinks. This personal redemption on the public pulpit is now complemented by a more overt political activism on the national stage, aligning himself with Muslim hardliners, Islamist parties, and factions within the military. The story of Gymnastiar’s rise, fall, and comeback campaign thus sheds light on how social media offers new opportunities for the making (and unmaking) political Islam.

Author’s Biography



Dr. James Hoesterey is a cultural anthropologist and Winship Distinguished Research Professor of Religion at Emory University. His research focuses broadly on Islam, media, and politics. Hoesterey's first book *Rebranding Islam: Piety, Prosperity, and a Self-Help Guru* (Stanford Press, 2016) chronicles the rise and fall of popular Indonesian televangelist Abdullah Gymnastiar and was awarded Runner-up for the Clifford Geertz Book Prize in the Anthropology of Religion. Currently, Hoesterey leads a research project, generously funded by the Henry Luce Foundation, that examines the concept of Islamic moderation in Indonesia, Egypt, and Morocco. Hoesterey has served as Chair of the Indonesia-Timor Leste Studies Committee at the Association for Asian Studies, as Secretary for the American Institute For Indonesian Studies (AIFIS), and as board member for the Commission for Visual Anthropology.

Paper 2

Re-conceptualizing ‘the Political Islam’ as Expressed in Everyday Life and Social

Media

Dr. Dundin Zaenuddin, Mr. Muhammad Nur Prabowo Setyabudi, and Prof. Dr. Cahyo Pamungkas

Research Center for Society and Culture, Indonesian Institute of Sciences (PMB-LIPI)

The disputes of some Islamic civil groups that campaign for the formal Sharia-based Indonesian state with the secular-nationalist group that fight for a single interpretation of Pancasila through the Pancasila Ideology Direction Bill (HIP) shows the problem of ideological differences. This bill is an anti-thesis of the idea of a sharia Indonesia that developed in Islamic civil groups. Lately, many parties, including the government regime and civilian groups that support it, have stigmatized these Islamic civil groups by accusing them of being conservative, intolerant, radical, or anti-Pancasila. Therefore, it is essential to examine in more depth what these Islamic civilian groups stand for. For example, how these groups conceptualize and interpret the political idea of Indonesianness, democracy, and Pancasila. It is also essential to observe the extent to which these civilian groups' social and political practices are a threat to the nation-state. As we know, Hefner said that the struggle of Islamic civil groups, which many scholars refer to as 'political Islam' groups, is more oriented towards improving and implementing Islamic ethics as a whole, including in political life. Consequently, in their view, ethical reform is conducted by combining Islamic values and the practice of daily life in the public sphere or religious practice with the practice of state politics, including democracy. These differences are often not understood and not widely discussed by Islamic reviewers or politicians who often stigmatize them as anti-Pancasila groups.

Therefore, we intend to see how Islamic civil groups define, interpret and practice their political conceptions both in daily life and social media. The virtual world is a medium, especially for the younger generation, to express the conception and definition of 'Islamic politics.' In addition to contesting political orientation, we also want to write about how Islamic civilian groups use social media to convey their thought constructs—associated with imagination about the order of political and social life. Based on the explanation above, the questions are (1) *How do Islamic civil groups conceptualize and interpret Indonesianness, democracy, and Pancasila in everyday life and social media;* and (2) *To what extent do Islamic civilian groups' social and political practices both in everyday life and social media strengthen or weaken the democratic political order?*

Author's Biography



Mr. Muhammad Nur Prabowo Setyabudi is a researcher of religion and philosophy at the Research Centre of Society and Culture, the Indonesian Institute of Sciences (LIPI). His research focuses on tolerance and democracy and issues related to democratization and strengthening Islamic civil society in Indonesia.

Paper 3

New Wine Put into Old Wineskins?

How COVID-19 Shapes Indonesian Christians' Public Theology on the New Media

Dr. Hans A. Harmakaputra

Hartford Seminary

The introduction of the internet has ushered in a brand new era of the digital world that brought changes to all aspects of life, including religious norms and practices. However, the pandemic of COVID-19 has shifted the status of the digital world from important to indispensable as religious communities no longer able to operate in person. Christian communities in Indonesia are not exempt from that reality. Many have started to utilize the internet before the pandemic. However, only after the pandemic began that the current level of engagement with the digital world, especially the new media, rose to an unprecedented level. Using C. Helland's categories of "religion online" and "online religion" to differentiate different ways in which religious communities engaged the internet (Helland 2000), the paper will focus on the development of "online religion" among Christian communities in Indonesia during the pandemic. "Online religion" refers to the ways in which the engagement with the internet triggers the emergence of new forms of religiosity and lived religious practices (Campbell 2013, 3). The phrase "new wine put into old wineskins" in the title is taken from Jesus's sayings in Matthew 9:17 that illustrates how the old system will not keep up with new things and circumstances. I argue that for Indonesian Christian communities to adapt and move forward, they should not merely rehearse and repeat the old ways but build up new paradigm, methods, and contents. For that purpose, the development of public theology is consistent with the fluid and inclusive nature of the internet that allows Christian theology accessible to all, including non-Christians, unlike the traditional Christian theological discourse. This paper aims to discern and analyze the development of public theology from among the Indonesian Christians' engagement in the digital world. Therefore, the paper will use the six essential marks of public theology as the criteria: incarnational, identification of "public" being addressed, interdisciplinary, dialogical, global perspective, and performative actions (Day and Kim 2017, 10-17).

Author's Biography



Dr. Hans A. Harmakaputra, Ph.D., is Visiting Assistant Professor in Comparative Theology and Muslim-Christian Relations and Louisville Postdoctoral Fellow at Hartford Seminary. Prior to his appointment at Hartford Seminary, he was a resident scholar at the Collegeville Institute, Minnesota, for the academic year of 2019/2020. He has taught as an adjunct faculty and teaching fellow at Jakarta Theological Seminary, Indonesia, Emmanuel College, Boston, and Boston College.

Paper 4

United Through Online Collaborative Rituals: The Confucian Community's Response to Covid-19 in Indonesia

Dr. Evi Lina Sutrisno

Department of Politics and Government, Universitas Gadjah Mada

The Covid-19 pandemic has changed the religious life and the pattern of rituals among many religious communities. The Confucian community in Indonesia also faced restrictions to conduct their rituals since temples and praying halls were closed. However, under the coordination of the Highest Council of Confucianism in Indonesia (MATAKIN), the Confucian communities across the archipelago are able to conduct a collaborative online ritual every week. This paper investigates the ways of the Confucian communities across the archipelago adjusting their religious life and taking benefits from digital platforms. The netnography method enables online observations and interviews, through which I offer an analysis on the adjustment of the religious life among the Confucian communities and the factors that enable their transformation to the online rituals.

During the pandemic, the MATAKIN has organized the Confucian communities from various areas to connect and support its weekly national level ritual in a collaborative way. In a sermon, for example, the praying was held by the Confucian community of Ternate, the sermon was brought by a Confucian priest of Bogor, while the songs were led by those of Purwokerto. The YouTube and Facebook platforms accommodated the live streaming so that Confucian adherents could join regardless of their location. Other than the virtual weekly service, there are also webinars, TV shows, Sunday schools for Confucian kids and Confucian youth singing and poem competitions.

I argue that digital facilitation has potentially increased optimism, connectivity, and collaboration among the Confucian believers. After a 32-years hard repression under the New Order regime (1966-1998), Confucianism received a status as the sixth officially recognized religion in Indonesia. While the Confucian communities enjoy religious liberty in the Reformation era, the number of Confucian adherents remains small. Even several communities are still struggling to conduct rituals regularly. The collaborative strategy applied by the MATAKIN during the Covid-19 pandemic has optimized the function of virtual rituals to unify the Confucian community in Indonesia, as Durkheim suggests, even though there are some adjustments and challenges to reach out the older Confucian adherents and those with limited internet access in the remote areas.

Author's Biography



Dr. Evi Sutrisno teaches in the Department of Politics and Government, Social and Political Sciences Faculty, University of Gadjah Mada, Yogyakarta. She graduated from the Department of Anthropology, University of Washington, Seattle. She has also done research in Confucianism, Chinese-Indonesian issues as well as identity politics and multiculturalism.

PANEL III:

CONTENTIOUS RELATIONSHIP BETWEEN STATE AND SOCIETY IN DIGITAL ECOSYSTEM

Moderator: Ms. Lee Sue-Ann, *Indonesia Studies Programme, ISEAS – Yusof Ishak Institute*

Paper 1

Digital Disruption: Politicization of Identity and Normalization of Exclusion

Dr. Nina Widyawati, Ms. Ranny Rastati, Mr. Ubaidillah

Research Center for Society and Culture, Indonesian Institute of Sciences (PMB-LIPI)

and Mr. Purnama Alamsyah

*Research Center for Science, Technology & Innovation Policy and Management, Indonesian
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The use and abuse of politics of identity in Indonesia can be traced back to the 1955 general election. At that time, Masyumi party used the term infidelity or kafir to attack political opponents. Instead of religion, in the 2009 presidential election, Jusuf Kalla - Wiranto used ethnicity issue to persuade voters. Then, subsequently in the 2014 presidential election, the 2017 Jakarta gubernatorial election, and the 2019 presidential election, the use of identity politics as a campaign issue has increased significantly. In 2019 presidential election, for instance, tweet war occurred extensively between supporters of each candidate. Jokowi-Amin and Prabowo-Sandi supporters mocked each other by giving denigrate nicknames to one another such as cebong vs kampret and kafir vs khilafah. The social media war caused polarization or, at least, “artificial polarization” between supporters.

Polarization occurs when people in one group (in-group) tend to emphasize the positive aspects of their group, as well as to show negative aspects of people outside the group (out-group). This happens when a candidate's supporters gather in the same room to search for information according to their views (echo chamber). The narratives of political identity used by netters leads to hate speech. The article aims to: first, describe the narrative of the politicization of political identity; and second, map the actors involved in the narrative.

Using social media analysis, data crawling and visualization will be run by NodeXL. The data was collected on seven days, three days before the election (17 April 2019) and three days after the election by entering seven keywords: Islam, kafir, human rights, China, communism, foreign capital, and foreign workers. This study employs topic modeling and social network analysis (SNA) as data analysis technique.

Findings of this study show that the politicization of identity politics can be seen from the tweets and the use of hashtags. It found that the top 30 words related to political identity. Word of "Islam" has the highest frequency among all. Other words are

"Chinese", "kafir" (infidel), and "Khilafah". Through the topic modelling, it found 51 topic models, and more than 50 percent contain political identity. The words "Islam", "kafir" and "Khilafah" are appeared in the most of narration in topic models, while "Chinese" is most talked about in SNA. The study also found that the use of religious identity in the 2019 Presidential election not only as a campaign topic, but also ideological. The issue of the Khilafah was widely discussed during the campaign in line with political populist movements at the global level.

This study also indicates that in the 2019 presidential election, the public used political identity in public discourse to win the candidates (topic model analysis), and political figures who join the candidacy agree, accommodate and sustain the public discourse. To conclude, digital disruption in Indonesian politics is using political identity in winning election was a normal behaviour and people take part in voluntarily exploiting this sentiment for political purposes. Digital disruption in Indonesia indeed was normalized and accepted by the public itself. The public even uses identity in winning political contestation and even plays an active role in using voluntary sentiments for political purposes.

Author's Biography



Dr. Nina Widyawati is a senior researcher at the Research Centre for Society and Culture in the Indonesian Institute of Sciences. She completed her doctoral and master's degrees in communication studies from the University of Indonesia. Her research interests are media and minority; information technology and social changes; and comparative studies of Indonesia and Malaysia. Her current work is on disinformation issues. She also teaches research methodology in the Communication Studies Program at Bakrie University in Jakarta

Paper 2

The Prospect of Developing ‘Digital Democracy’ in Indonesia

Prof. Dr. Alie Humaedi, Ms. Imelda, Dr. Thung Ju Lan, and Ms. Anggy Denok

Sukmawati

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Despite there are questions on the ideal of digital democracy, the digital publics do grow albeit in different ways as presented by the cases proposed on this abstract. The paper will explore a long-term possibility to strengthen a democratic process of negotiating identities and pragmatic, political and moral interests by various groups within a digital public space. The main question is whether digital critical participation is significant in supporting equal deliberative political action in the context of transition towards and implementing the practices of deliberative and substantive democracy.

Matthew Hindman (2009, Princeton University Press) suggests that there is a ‘myth of digital democracy. This argument contradicts the earlier research that posits the digital technologies as the tools that strengthen democracy. However, as other writers have argued about better access and greater participation of the public on various issues that influence their lives, such as the environment, education and health, we also believe that to some extent, such a digital public space exists, and it grows larger and stronger every day.

Our recent research in six places of Indonesia (i.e. Southeast Sulawesi, Maluku, Bali, Brebes, Yogyakarta and Cirebon) found different levels of digitalization of public space. We observe how people digitally connect with each other to support certain public issues that have been uplifted through various online and offline platforms. For example, in Southeast Sulawesi, several NGOs raise an environmental issue against a Konawe-based mining company as their digital platform to politically connect with other environmental groups, while the local people themselves are more concerned with finding an alternative to earn a living. As part of a number of steam-generated electrical projects along Java’s North Seashore area, the steam generated electrical project (PLTU) in Cirebon is associated to the globally changed market of Indonesian elite-owned coal industry, thanks to the health and environmental issues. In Bali, a inland local community is struggling to uniquely place themselves in the tourism industry against newcomers living on the seashore. In Brebes, two different language communities, the Sundanese and the Javanese, are facing each other in the political competition for linguistic rights on education in the area. In Maluku and Yogyakarta, the moral issue of different religions between Islam and non-Islam continues to affect local politics. As mentioned above, we are going to analyze the democratic process of digitally negotiating identities by various groups in those six areas within the framework of pragmatic, political and moral interests.

Based on our temporary findings, we argue that although it could hardly be called ‘a digital democracy’, but a growing digital network and an expanding digital public space are a good indicator of how digitalization has transformed public voice into something resonant and sustainable because of the duplicating nature of social media. Even though the active participation of the lower-class member of the society is questionable, nevertheless, their voice --albeit relatively different-- has been reverberated by the middle-class NGOs and/or

academicians. Also, more and more communities of different identities are considering to employ social media as a tool to voice their local concerns.

Author's Biography



Dr. Ju Lan Thung is a senior researcher at the Research Center for Society and Culture - The Indonesian Institute of Sciences. She graduated from Ph.D Program in Sociology at La Trobe University, Melbourne, Australia in 1998. She has written several articles on Chinese Indonesian, ethnicity, and various social issues, such as “Chinese Indonesians and China-Indonesia Relations: A Juxtaposition of Identity and Politics” in *Jurnal Masyarakat Indonesia*, Vol.43, No. 2, Des 2017, pp. 197-206, and “Politics of Difference: Ethnicity and Social Class Within the Indonesian Middle Class in Digital Era”, *Jurnal Antropologi Indonesia*, Vol 41 No.1, 2020, pp. 41-51, published

online.

Paper 3

From dark horse to incumbent: how Jokowi transformed his digital power and its implications on state-society contentions in Indonesia

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Post-reformation in Indonesia, various forms of political factions and parties began to emerge. However, these movements did not necessarily provide a diverse spectrum of politics and ideologies. A study from Aspinall et al (2018), for example, shows that the ideology of political parties in Indonesia is not so important compared to the real party's goal that is seizing political power. Political parties in Indonesia only play a variety of ideological positions related to the concept of Pancasila-Nationalism, or Religious-Islam. Therefore, there are coalitions and alliances of political parties that are not aligned on ideology but solely for the sake of power sharing (Aspinall, Fossati, Muhtadi, & Warburton, 2018).

When the differences in ideology of political parties are not very clear, political movements are often centered on the "figures" or "candidates". Hence, in various political contestations, the movements are more personality-driven (Tomsa & Setijadi, 2018). Political campaigns that are more personality-driven also emerge in a context where the wider society tends to get political information through what they consume in the mass media, instead of through various programs from political parties. In the context of this heavily mediated political campaign, in 2014 Joko Widodo (Jokowi) competed in the Indonesian presidential election as a 'dark horse' which perceived as someone outside the vortex of oligarchic politics. Various media coverage and political pundit analysis inside and outside Indonesia linked Jokowi's political career starting from being the governor of DKI in 2012 to winning the 2014 election, with his ability to manage digital political campaign, especially on social media.

Jokowi's achievements were synonymous with the hopes of digital public sphere for more participatory democracy. However, we argue that at present that hope has not materialized. We interviewed political campaigners from two presidential camps who are contesting in the 2019 presidential election in Indonesia to explore their views and perceptions on the developments of digital political communication strategies that are taking place in Indonesia. There are striking differences between Jokowi's bottom-up digital campaign in 2012 and 2014 and his top-down and structured campaign in 2019. It has been said that after the "dark horse" won in 2014, political polarization and the swift slander that continued to attack Jokowi made him carried out various consolidations of digital political power, by expanding the role of partisan social media influencers, strengthening his digital presence, taking advantaged of various state institutions, and by disregarding the civil society organizations request to comprehensively revised the draconian ITE Law. On one hand, a variety of new, more creative, and organized efforts by the civil society movement are needed to seize the digital public sphere from state's threats and surveillances. On the other hand, the movement also cannot depend too much on the digital ecosystem, but also focused on the development of a real socio-political ecosystem, and on the presence of the younger generation as the successor to the democratization movement in Indonesia.

Author's Biography



Mr. Detta Rahmawan is a lecturer at the Faculty of Communication Science Universitas Padjadjaran. His works focus on ethnographic research and critical inquiries on digital media industry and dis/misinformation ecosystem. In 2018-2019, Detta received a research grant from the WhatsApp/Facebook to investigate misinformation in the 2019 Indonesia's election.

Paper 4

Limiting Freedom of Speech: Emerging Discourse from Online News Media Reporting of Hate Speech Prosecution

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Hate speech has always been present in our society. Most often it circulates in close social circles without the presence of the target of the hate speech. But some other times it is expressed openly, which, if it not calmed down, can lead to a violence toward the target. A long history of social conflicts shows that many conflicts were rooted in prejudices developed through the socialization of hatred toward outgroup. The ingroup and outgroup distinctions can be religious, racial, political or others, and prejudices exaggerate these inter-group distinctions and tensions, worsening the emerging conflicts.

As more interactions move to digital platforms, hate speech circulates more freely and widely. The disembodied interactions and confrontations among strangers, or among avatars, on social media, allow users not to restrain themselves from saying anything upsetting over other people. The Internet has provided its users access to any information and interactions that can be utilized to overcome misunderstanding. However, with unbearable amount of information to digest, users often rely on prejudices and sentiments as information filtering mechanism. This condition has been exploited by political interest which lead society to be more polarized. Hence, many hate speeches circulate among Indonesian social media users are largely politically motivated.

Indonesia has an act that allows the state to prosecute those spreading hate speeches on social media. While many people have been prosecuted, hate speech on social media seems not to diminish. On the other hand, some people are worried that the same act can be used to silence critics against government, repressing freedom of speech which is needed for democracy.

This chapter will discuss online news media reporting and framing of the prosecution of hate speech that circulates on social media. It seeks the answer for the following question. *How the prosecution of hate speech is being framed in the reporting by online news media, and how this framing represents their attitude toward civility and freedom of speech, as well as their ideological leaning?*

This chapter will investigate online news media framing the prosecution of hate speech either in terms of their linguistic and discursive approaches. No online news media quote verbatim hate speeches that use obscene words, for example. But, some of them do not hesitate to quote vulgar slander that will not be spoken on public television, such as “Mr X is like a dog.” Discursively, in addition to reporting the cases in court or police office, some media also interview politicians, experts or political commentators about the cases, which indirectly represent their attitude about the cases. While the linguistic and discursive approach may indicate their attitude and ideological leaning, their struggle to get attention from the public in increasingly crowded media ecology will also be investigated. Today, commercial online media do not monopolize information, however

they struggle and compete not only against each other but also against social media which have become important source of information for many people. This chapter will analyze about 400 samples of news on hate speech published from the beginning of 2019 to the end of 2020. The sample are from four popular Indonesian online news media, namely, *kompas.com* and *tempo.co*, which have been long history in the printed media; and *kumparan.id* and *tirto.id*, which have been digital from the start.

Author's Biography



Dr. Ikbal Maulana is a researcher at the Research Center of Society and Culture, Indonesian Institute of Sciences (LIPI). He has master's degree in computer engineering and a PhD degree in philosophy. He has worked as programmer and system analyst, which familiarizes him with the philosophical and social issues of technology. His current research interests concern the impact of information technology on society and democracy, philosophy of technology, social epistemology, and digital methodology for humanities and social science research.

Paper 5

Civic Engagements and Digital Citizenship: Understanding Youth Activism as Civic Cultures

Dr. Lugina Setyawati and Ms. Daisy Indira Yasmine

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Digital technology marks social and cultural practices among the youth. In this context, digital platforms provide space and become a new arena for digital citizenship to work. Facilitated by digital media, the youth reproduces and represents their citizenship identity. This study aims at discussing how social media is used to express and producing autonomous identity and culture of the youth. This is exercised through their social engagement or activism in the digital sphere, which could be regarded as civic cultures. This study argues that in contrast to activism that takes place offline, which is characterized by a fixed organizational structure and a definite membership, an open and fluid nature of digital infrastructure provides a more flexible and wide-ranging access for the youth citizens to participate in digital activism. In addition, digital literacy contributes digital citizenship as indicated by the forms of their participation in the activism. Employing e-survey and in-depth interviews as the data collection methods, the research involved the youth engaged in a variety forms of digital activism. The findings of this study show a flexible, simple and non-hierarchical principles mark the value orientation, association, and interaction of the youth digital activism. This is a process of meaning-making of youth civic culture. Among the youth, 'non-political' engagement or activism is regarded as a response to the state and the political elites, therefore the activism mainly works in the social sphere.

Author's Biography



Ms. Daisy Indira Yasmine is currently working as a lecturer in Department Sociology, Universitas Indonesia and teaches Informational Society, Ethnic Relation, Cultural Sociology and Community and Social Inclusion. She received her master's in social sciences degree from Department of Sociology in National University of Singapore. She has been involved in several research, covering topics such as Urban Social Development, Asian Social Well-Being, and Digital Activism. Recently, together with Prof. Paulus Wirutomo and Dr. Lugina Setyawati, she received an International Collaboration Research Fund from Universitas Indonesia for conducting research on Urban Youth Digital Citizenship.

PANEL IV:**THE IMPLEMENTATION OF DIGITAL GOVERNANCE**

Moderator: Mr. Ibnu Nadzir, *Research Center for Society and Culture, Indonesian Institute of Sciences (PMB-LIPI)*

Paper 1**In searching for multi-stakeholders' collaboration: Digital Literacy Movement in Countering Disinfodemic in Indonesia**

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Monggilo

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The World Health Organization (WHO) declared COVID-19 pandemic as the first one in the history that employs social media on a massive scale. Not only by the authorities to disseminate crisis messages, but also from the users' end to seek for updated information. On the one hand, social media offers advantages due to its ability in providing complex information in a timely manner, easily accessible updates, and rooms for collaboration with other actors to promote pandemic-related messages. On the other hand, social media also facilitates the proliferation and spread of excessive pandemic-related disinformation referred to disinfodemic. As one of the countries with the most social media users, Indonesia is inevitably prone to disinfodemic. Research finds that social media serves as the main source of information for Indonesian during pandemic, yet also become the provenance of disinfodemic. During the period of 23 January 2020 to 13 April 2021, the Ministry of Communication and Informatics announced there are about 2.632 misinformation circulated related to COVID-19 through social media. This chapter argues that in countering disinfodemic, there have been several initiatives taken by multiple actors, namely the government and related authorities, civil society organization, academicians and experts, communities, industries, and the media. Each stakeholder is working towards their respective field and establishing collaboration from upstream to downstream through policy-making, community education through various digital literacy programs, fact-checking and debunking, and law enforcement. Nevertheless, this chapter views there are some issues that need to be further discussed on this digital literacy movement in countering disinfodemic. First, the amount of disinformation out-speed and outnumbered the counter narration and official statement by the authorities. Second, multi-stakeholders' participation tends to be complex hence may lead to the domination of certain actors, activities, and raise questions on sustainability. The discussion of multi-stakeholder collaboration also has the tendency to neglect marginalized actors outside Java – the most populous island in Indonesia. Third, there has been very limited study on the effectiveness of the various activities taken. Fourth, authors argue that there are different trends in the beginning of pandemic and recent time in regards to the type of disinfodemics, the type of collaborations, stakeholders involved, activities, and targeted publics. Drawing from the above-

mentioned issues, this chapter intends to examine the existing multi-stakeholders' movement to counter disinfodemic in Indonesia. Employing desk research and interviews, this chapter will start with discussion on the urgency of multi-stakeholders' collaboration in combating disinfodemic in Indonesia. Next, the chapter will conduct and present analysis on current actors involved, activities, and type of disinfodemic during the period of March 2020 until March 2021 that is considered as a period of one year the outbreak of pandemic in Indonesia. Subsequently, this chapter will offer recommendations in enhancing collaboration to counter disinfodemic in the country.

Author's Biography



Dr. Novi Kurnia is an associate professor at the Department of Communication Science and an editorial board of JSP (Jurnal of Ilmu Sosial dan Ilmu Politik) at Faculty of Social and Political Sciences, Universitas Gadjah Mada. She completed her PhD at Flinders University, Australia, in 2014. Her main interest is digital literacy, media and journalism, and gender and media studies. Kurnia is co-founder and coordinator of Japelidi (Indonesian Digital Literacy Activists Network), a board advisor of Siberkreasi, a curriculum expert of Tular Nalar, and co-authors of digital literacy handbooks on Digital Skills, Digital Culture, Digital Ethics and Digital Safety (Kominfo, Japelidi, & Siberkreasi, 2021). She won WhatsApp Misinformation and Social Science Research Award on WhatsApp Group and Digital Literacy Among Indonesian Women published in a book with similar title in 2020. Her other publications on digital literacy, social media, gender and media, and Indonesian cinema are published nationally and internationally.



Ms. Dewa Ayu Diah Angendari Dewa is a lecturer at the Department of Communication Science and executive secretary at the Center for Digital Society (CfDS) at Faculty of Social and Political Sciences Universitas Gadjah Mada. She obtained her master's degree of Global Media and Communication from University of Warwick. She publishes research on The Use of ICT for Women in Rural Area (UGM Press, 2020), Policy Recommendation on Political Ads on Social Media (CfDS, 2020), A Comparison Study on Privacy and Data (KAS, 2021). Her research focuses on the topic of strategic communication and the use of ICT in communication, including digital literacy, and data privacy.

Paper 2

Making Indonesia 4.0 Come True? Review of Government Digitalisation Strategy under Jokowi

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This chapter looks closely at some aspects of digitalisation of government services in Indonesia over the past seven years under President Jokowi's administration, focusing on the policy and implementation. The aim of the strategy of digitalisation is to ensure all government services available and accessible online, hence increasing effectiveness and overall competitiveness of the country. The digitalisation aims to introduce a full range of government electronic services, from e-planning and e-budgeting through to e-catalogue, e-procurement and even e-complaint handling mechanism. With this, the government hopes that the roll-out of digital service would speed up the delivery and improve the quality of public services, help reduce corruption, and improve transparency and accountability of the bureaucracy, in addition to widening the participation of citizens in policymaking. Consequently, it is also to bolster the credibility of the government.

This chapter provides a critical review on the digitalisation strategy in Indonesia under President Jokowi. We aspire to draw out some of the lessons learned in both the planning and implementation: what has worked and what has not; which factors have enabled or constrained implementation; and the strengths and weaknesses in the overarching framework and strategy. This critical review is crucial as there are always consequences—both intended and unintended—that need to be taken into consideration when implementing ambitious government program such as this.

In examining how digitalisation strategy is being implemented in Indonesia, we focus on four cases. First, we review how the government has built infrastructures for digitalisation and how they help address the challenge of digital divide across the country. Second, as the government launched the initiative of SPBE (Sistem Pemerintahan Berbasis Elektronik, e-government) we look closely how it becomes enabling conditions for state agencies to build their digital capabilities and innovations in delivering government services. Third, we assess how One Data Policy (Satu Data Indonesia, SDI), one of key digital services, has been used as evidence-based approach in various policymaking and a number of key development programmes, including in responding to the current COVID-19 pandemic. Lastly, we analyse LAPOR!, a multi-channels platform for public complaint handling established since 2013, as a proxy how citizens address their concerns, report problems, file their grievances and government respond to them.

We will use rich data to explore current progress of digital governance in Indonesia. We analyse the Indonesian socio-economic survey (Susenas) 2009-2019 to examine progress of digital development across 514 districts. In-depth interviews with key policymakers from Ministries of Communication and Information Technology, State Apparatus and

Bureaucratic Reform, and National Development Planning will be conducted to get insights of digital governance implementation from key implementers. Moreover, administrative data from each system will be used to evaluate the initiatives. A multiple case study will be conducted to compare key characteristics of three main digital governance initiatives and the extent to which they boost the quality of service delivery.

We argue that the use of digital technology could indeed advance the quality of service delivery, lead to reform of the bureaucracy and lift the levels of engagement with citizens. However, for that to happen, arguably, three integrated frameworks are required: (i) a regulatory framework to provide directives so that the bureaucracy could implement and mobilise its resources; (ii) an institutional setting to govern arrangements across state institutions; and (iii) an accountability mechanism to ensure that progress is monitored, reported and measured in an open and transparent manner. These all are crucial to ensure that the government is able to provide citizen-centric services, convince the business market and the economy, and consolidate its political support.

Author's Biography



Dr Yanuar Nugroho is Senior Visiting Fellow with the ISEAS – Yusof Ishak Institute and was previously the former Deputy Chief of Staff to the President of Indonesia from 2015-2019. He is an Honorary Fellow at the University of Manchester, UK as well as the senior advisor for Centre for Innovation Policy and Governance (CIPG) in Indonesia. He is also a member of Indonesian Young Academy of Sciences (ALMI) and also sits on the reviewer committees for the UK's Newton Fund as well as Indonesia's Endowment Fund for Education.



Dr. Sujarwoto is the Director of Portsmouth Brawijaya Centre for Global Health, Population and Policy, a joint research center between University of Portsmouth UK and Brawijaya University. He is also associate professor at Department of Public Administration in Brawijaya University. He is the author of "*Spatial inequality and the Internet divide in Indonesia 2010–2012*" published at Telecommunication Policy Volume 40, Issue 7, July 2016. He is also the author of papers titled "*A Tool to Help or Harm? Online Social Media Use and Adult Mental Health in Indonesia*" and "*Social Media Addiction and Mental Health Among University Students During the COVID-19 Pandemic in Indonesia*", both published at International Journal of Mental Health and Addiction.

Paper 3

The use of ICTs for Disaster Mitigation on Forest Fires in Indonesia: Challenges and Opportunities

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Forest fires is annual environmental disaster in Indonesia. Sumatra and Kalimantan are hotspots for land and forest fires. Burning practices in opening peatland for agriculture and palm oil plantation by companies and communities in dry season is the main cause of these repeated land and forest fires. Technological advancements and innovation create new possibilities for disaster resilient and mitigation action at local community level. The development of disruptive technologies such as mobile phone, drone, big data, internet of things (IoT), Artificial Intelligence, social media, crowdsourcing and crowdfunding transforming the disaster mitigation action at the local community level. The use of Information and Communications Technologies (ICTs) and disruptive technologies could help mitigate and prevent the disaster. Smartphone can capture geographical location of the user to help locate the areas affected by forest fires. In addition, social media such as whatsapp could help rapidly exchange information during the crisis. Cloud computing could help enable storage of data of mapping of hotspot generated by different sources and sharing among different groups to help minimize and prevent the forest fires (users, governments, NGOs). Drone can help in detection, containment, extinguishing, monitoring of fires and post forest fires. Many palm oil growers are now integrating drones into their fire-fighting capabilities. IoT devices and sensors measure environmental changes – such as atmospheric temperature, relative humidity, and carbon dioxide levels – allowing for early-stage detection and warning.

This paper examines the challenges and opportunities of the use of ICTs and disruptive technology for disaster mitigation on forest fires in Indonesia. The study use literature review and case studies. Case studies are particularly highlighted the effort of Local Disaster Management Agency (Badan Penanggulangan Bencana Daerah/BPBD) to introduce of ICT and disruptive technologies to the communities and case studies in Sumatra and Kalimantan on the use and challenges of ICT and disruptive technologies at local community level (Masyarakat Peduli Api/MPA). This paper argue that advances in ICTs and disruptive technologies show promises in mitigate land and forest fires. However, there is several challenges to maximize the use of ICTs and disruptive technologies in disaster mitigation and prevention include: lack of ICTs infrastructure at local community level, lack of budgeting, and low level of IT literacy at local community level. The opportunities come from social media which playing a greater role during disasters by generating funding for victims affected by forest fires, awareness raising or social movement for example campaign for banned product linked by forest fires or public is using digital technologies such as crowdsourcing map details to support disaster management. While, many uses of Big Data, robots and AI remain largely experimental. Therefore, to eliminate forest fires need both good environmental governance and technology and the involvement of all stakeholders. Good environmental governance is

essential to achieve sustainable development and protect environment such as the government adopted law and policy to implement zero burning policy, integrated fire and water management within landscape approach, effective spatial planning, the obligation of concession companies to provide early detection and forest fires mitigation and community empowerment.

Author's Biography



Dr. Laely Nurhidayah is a researcher at the Indonesian Institute of Sciences (LIPI) Jakarta. She graduated from the School of Law Macquarie University in 2015 and was awarded her PhD in Law. She earned a bachelor and master's degree in law from Jenderal Soedirman University and The University of Queensland respectively in 2000 and 2003. Her research interests are in the areas of environmental law, climate change adaptation and marine governance.



Prof. Dr. Herman Hidayat currently work as research professor in the Center for Society and Culture, Indonesian Institute of Sciences (LIPI). His research interest mainly covers study of forest policy, political ecology, ecotourism, land conflict and sustainable forest management, etc. He graduated with Ph.D degree from the Department Forest Science at the Graduate School of Agricultural and Life Sciences, University of Tokyo in 2004. Prior to his appointment in LIPI, he was a post-doctoral fellow in CSEAS, Kyoto University from 2008 to 2010.

Paper 4

Digital Technology, Smart City and Citizens: Learning from Semarang and Banyuwangi

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Prof. Dr. Henny Warsilah, Mr. Yoka Pramadi, and Mr. Rusydan Fathi

Research Center for Society and Culture, Indonesian Institute of Sciences (PMB-LIPI)

Digital technologies are increasingly affecting various aspects of everyday life at different geographical levels, including cities. The “smart city” has in particular, risen to prominence as the most popular label that represents the incorporation of digital technologies into urban systems in this regard. Emerging at first in the global North and being touted as a technological-fix solution to a multitude of urban ills, the concept of smart city has increasingly gained traction among urban technocrats in the developing world. It is expected that the deployment of state-of-the-art technologies embedded in the smart city agenda will improve the functioning of cities.

In Indonesia, smart city initiative was officially kick-started in 2017 by the Ministry of Communication and Informatics under the tagline “the 100 Smart Cities Movement”. Given the country’s unique spatial landscape, this initiative has also included localities that are traditionally not categorized as cities or urbanized areas (kabupaten). This paper engages with the current academic discussion on the positioning of people or citizens in the smart city discourse. This discussion is part of a broader debate in the smart city literature where a large number of scholars have criticized the techno-centric, and oftentimes neo-liberal, readings of smart cities, which have been mainly advocated by (big) corporate actors. This critique contends that technology alone cannot make cities automatically better or smarter. Hence, equal attention should also be devoted to different facets constituting cities, including people.

The importance of this particular theme has been conceptually (and hypothetically) discussed, covering a number of issues, including—but not limited to—people as innovators, participation in development and planning process, and social inclusion in smart city building. However, little is known about how people or citizens have been actually coalesced into smart city building. Insights from empirical case studies are therefore needed. Against this backdrop, this study aims to improve our understanding of this theme through smart city initiatives in Semarang and Banyuwangi. The materials used in this paper are drawn from a number of research projects conducted by the authors. In these projects, the primary data were collected through, inter alia, in-depth interviews and focus group discussions.

In this paper the two case studies are used to comparatively highlight the different ways in which citizens have been involved in smart city building. In the case of Semarang, we zoom in on the bottom-up movement in smart city building. Here, we discuss how Indonesia’s decentralizing system has provided greater rooms for communities to actively participate in urban development and how this bottom-up initiative has, in turn, yielded

alternative reading of smart city building that to a certain extent do not fully align with the initiative deployed by the city government. Meanwhile, in the case of Banyuwangi, we discuss the people-centered smart city policy embraced by the local government. The smart city agenda in Banyuwangi is viewed more as a (digitally-driven) tool deployed by the local government to deliver social and economic benefits to Banyuwangi's citizens. In general, as can be gleaned from our discussion, these case studies reflect the multiple relationships between smart city building and citizens. In this context, the contribution of digital technologies to social change is captured by understanding different positionalities of citizens in the development process: citizens as subjects (active participation) and objects (beneficiaries). In other words, while digital technology embedded in the smart city agenda is a tool that can encourage changes in society to become smart citizens, the extent to which and in what ways such an agenda has facilitated these changes depend on the initiatives taken by the local government, the citizens, and the interplay between these two actors.

Author's Biography



Dr. Galuh Syahbana Indraprahasta is a researcher at the Indonesian Institute of Sciences (LIPI) Jakarta and the coordinator of the Social Development Division in the Indonesian Association of Urban and Regional Planners (IAP). He also teaches and supervises postgraduate students at IPB University Bogor. He is a social and economic geographer by training and his research area covers various topics related to urban and regional development. His works have been published in varying reputable academic journals, including *Habitat International* and *Growth and Change*.

Paper 5

Virtual Police as The Practice of Digital Policing and Freedom of Expression in Indonesia

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Digital disruption has changed the way people interact, within and across state borders. The internet also become a new space for new social and legal relations. Online interaction assumes that people also share personal information and communication. Since people can freely express opinions and thoughts in the digital space, it is assumed that they have an adequate understanding of the consequences or ability to differentiate the public and private space. The scholarly discussion has seen how the internet has created blurry lines of public and private spaces (Viseu, et.al 2007). Social interaction in the digital platform has witnessed a concern of arising hate speech and cyber-bullying involving discriminatory contents. In this particular issue, governing the digital space to create a positive and healthy environment finds its significance amid the rise of people interacting in the digital space.

To prevent and tackle illegal activities or other activities deemed as breaching Indonesian Law and create order among Indonesian internet users, the government established a special cyber-police unit in the Republic of Indonesia National Police Body (POLRI). This unit handles terrorism, fake news, or hate speech content that discriminates or attacks specific race, ethnic, and religions ('suku, ras dan agama', or known as SARA) or any other content that will pose a threat to public order. Following the development of the Virtual Police establishment in 2021, there is also concern that this unit may, in its practice, limit citizen's freedom to express an opinion.

In digital governance discourse, e-policing has gained much attention as the government began to take a much active role in controlling the internet. The question remains as to whether digital policing, as one practice of digital governance, limits citizen's freedom of expression in the virtual public and private space. Further questions can be posed, such as, under what conditions the cyber-police may access personal communication data, and how it is used or analysed? Also, how offence against the public order is defined?

This writing uses a descriptive-analytic approach, focusing on how digital policing has gained significance in digital governance. The paper also covers several issues, such as: first, the blurring line of digital public and private space, how digital policing may have the potential to limit the rights to express opinions freely; and second, how digital policing limits freedom of expression by introducing new offence in the digital space, which include offence on public order.

This writing will be organised as follow: first, it will discuss the concept behind digital policing in the digital governance scholarship; second, describe the background, legal foundation, function and structure of Indonesian Virtual Police as the implementation of digital policing; and third, the practice of virtual police in Indonesia to answer whether it

has given a new pressure to freedom of expression in the virtual private space or how offence against public order is defined. An analysis and a conclusion will follow the explanation.

Author's Biography



Dr. Lilis Mulyani is Researcher at the Indonesian Institute of Sciences (LIPI). She got her Philosophical Doctor from the Melbourne Law School in 2021. Her research focuses mainly on land law and agrarian studies, human rights, group rights, and legal methodology. Her Ph.D thesis was written on the legal personality of groups and land rights. Her research derives from the current Indonesia's land law that has created inequality between groups of people, with powerful legal persons such as the State and the corporations dominating the land use and land control and discriminating against other groups such as the traditional customary communities. She has particular interest in customary and peasant communities, which in Indonesian land law are largely marginalized.

PANEL V:**THE ONLINE EXPRESSION OF ART & CULTURE**

Moderator: Ms. Ranny Rastati, *Research Center for Society and Culture, Indonesian Institute of Sciences (PMB-LIPI)*

Paper 1**Discourse of Religious (in)Tolerance in Indonesia Animation Series Nussa-Rara**

Ms. Sentiela Ocktaviana and Mr. Andrian Wikayanto

Research Center for Society and Culture, Indonesian Institute of Sciences (PMB-LIPI)

Religion binds social cohesion because of the "bonds of faith" formed among its adherents. On the other hand, the expressions of intolerance sometimes appear among its adherents and manifest in hatred, conflict, and acts of violence against "those who are different". Indonesian people understand that religious tolerance as the embodiment of the first principles of Pancasila. Regarding the digital era, building religious tolerance also means fostering community maturity in digesting various information from the internet, so the community becomes accustomed to diversity in every aspect. However, the number of hatred narrations related to religions that spread on online and offline media has increased and led to conflict among religious communities. The animation series, Nussa-Rara, has also become a public debate among netizens recently. Public has prejudice that this animation promotes intolerant and radical values. Netizens argue that Nussa-Rara does not properly embrace the diversity of Indonesian society, such as religion and ethnicity. Thus, this animation is considered to strengthen the "Us versus Them" mentality for its audiences. Therefore, this study explores the discourse of religious (in)tolerance due to various comments from netizens by examining the animation elements (audio, motion, narrative, and visual), the characters in the series, and its social context.

Animation product is also a form of cultural product that contains several values. Analysing the discourse surrounding the product not merely relies on the content but also how the product is affected by the social context. Thus, this study applies discourse analysis model of Teun van Dijk, which has three dimensions, namely text, social cognition, and social context. Based on the findings, the discourse about Nussa-Rara spreading the value of intolerance originated from the public's suspicion of the content in Nussa-Rara, which is mainly based on Islamic teachings. In Nussa-Rara, the values of aqidah, ethics, and sharia are presented in simple messages for its audiences, especially children. Nussa-Rara has not presented much content that presents diversity and promotes the value of tolerance. However, linking Nussa-Rara's content with intolerant and radical values is very immature. Nussa-Rara is indeed projected for Muslims in Indonesia as a market, so that this product focuses on Islamic content. Whereas, Nussa-Rara needs to present diversity that reflects social life in Indonesia so that its audience becomes accustomed to diversity. The discourse that appears surrounding Nussa-Rara proves that Nussa-Rara has the power to influence its audience's perspective. Therefore, Nussa-Rara can also be used as an effective medium for spreading the values of tolerance and diversity.

Author's Biography



Ms. Sentiela Ocktaviana is a researcher at the Research Center for Society and Culture (PMB-LIPI). She completed her Master of Development Practice Program at the University of Queensland, Australia, in 2018. Her research focuses on issues related to gender and development. She has also started to study the social impact of digital media, especially for minority groups. She has published some works regarding the vulnerable groups' issues, such as women in conflict and social protection for informal sector workers.



Mr. Andrian Wikayanto is a researcher in the field of contemporary art at the Research Center for Society and Culture LIPI. He also possesses more than 15 years of experience in creative fields such as design products, film, comics, and animation. This experience is very helpful in researching the creative industry in Indonesia, especially in developing a cross-sectoral sustainable creative ecosystem.

Paper 2

Digital Technology in Dangdut Koplo's Development

Mr. Michael HB Raditya

Founder of Dangdut Studies Center, Yogyakarta

This article deals with the negotiation between the subgenre of dangdut and technology. In this article, I am going to articulate how dangdut koplo uses digital technology and how digital technology affects dangdut koplo—inter alia ecosystem, cultural, and social practices. Dangdut koplo is necessary to discuss because Dangdut Koplo has several practices that are impacted by technology. Their practices elaborated on how society negotiated the use of technology. Dangdut koplo is one of the regional dangdut (dangdut daerah) subgenres that has developed in Indonesia, particularly East Java. Dangdut koplo emerged in the 1990s in Jarak Street, Surabaya, East Java. Furthermore, I will refer to two moments that demonstrated the impact of technology, inter alia: first, the activation of the local recording industry by local people; second, the activation of the internet and digital platforms by local people. I am going to elaborate on these to show the negotiation pattern between technology and their music, dangdut koplo. In the first moment, technological advances make people develop local industries. The existence of local industries changes their economic and cultural patterns. Furthermore, middlemen in the music industry that were previously monopolized by Jakarta have shifted to their surroundings. As a result, they can activate and directly control how their economy and society are. Then, the first moment develops rapidly in the second moment, where the internet changes the social, economic, and cultural patterns of society. The internet allows everyone to distribute their work. They can directly access consumers without the role of the previous middleman. Orkes Melayu, which has a strong fan base, no needs a local music label or distributor. They can distribute their works on the internet and digital platforms. The impact of this, the Malayu Orchestra competes with the local recording industry, and vice versa. This pattern also changes the production, where digital needs make daily impressions, development of Malayu orchestra personas on gadget screens, etc. According to this, I am going to elaborate on the phenomenon above with the question, how are the changes in the ecosystem and its relationships in the dangdut community? How is the dangdut community negotiating with technology? I elaborated on ethnographic data that I did in 2017 and digital data. These two data, I will articulate how technological developments change the ecosystem, economy, social, and culture of society and how society deals with technology.

Author's Biography



Mr. Michael H.B. Raditya is a researcher, critic, and writer interested in popular music, performance studies, and culture. He graduated from Anthropology (Bachelor) and Performing and Visual Arts Studies (Master), Universitas Gadjah Mada. He works as a lecturer assistant and journal editor at the Performing and Visual Arts Studies, UGM. He is also the founder of Dangdut Studies Center (www.dangdutstudies.com), which distributes research about dangdut. He published two books, titled *Merangkai Ingatan Mencipta Peristiwa* (2018) and *OM Wawes: Babat Alas Dangdut Anyar* (2020).

Paper 3

Conversion to Digitality: Problems and Answering Method of Disseminating World Music Teachings and Performances in Indonesia

Mr. Irwansyah Harahap and Ms. Rithaony Hutajulu

Ethnomusicology Department, University of Sumatera Utara

The revolutionary of social media technology today changes many aspects of human life; from organic to virtual interaction in many types. This global phenomenon tremendously effects all nations, societies, people and even individuals everywhere. The phrase “modern world” in modern Indonesian life seems to be substituted by more popular sense of idioms, namely “digital world.” It could be true that the words “digital disruption” --an effect that changes the fundamental expectations and behaviours in a culture, market, industry or process that is caused by, or expressed through, digital capabilities, channels or assets—has shaped our capability adjusting to such digital phenomenon. We prefer to describe such phenomenon as “conversion to digitality”. This paper addresses issue on disseminating traditional-world music teachings and performances in the contexts of social and cultural practices. Our professional backgrounds in almost thirty-five years as lecturers in ethnomusicology and also as music performers will be taken as sources of discussions. Our rigorous involvement with Indonesian government through Ministry of Education and Culture Directorate General of Culture programs in last two years will also discuss especially in the period of representing traditional and contemporary music activities throughout digital media communication and interaction.

Author’s Biography



Mr. Irwansyah Harahap is currently teaching in the Ethnomusicology department at the Faculty of Culture Studies, University of Sumatera Utara Medan Indonesia. Some of his writings have been published in several journals such as, *Jurnal Antropologi Indonesia Universitas of Indonesia*, *Musika Journal University of Philipines*, and in a book titled “*Hata ni Debata: Etnografi Spiritual Musikal Parmalim Batak Toba (Semai, Ind 2016)*”. Irwansyah Harahap is also a director of SUARASAMA world music band whereby one of its albums “*Fajar di Atas Awan*” was produced by Radio France Internationale (Rfi) in 1998 and DragCity Chicago, USA in 2008.



Ms. Rithaony Hutajulu currently teaches at the Ethnomusicology Department in the Faculty of Culture Studies, University of Sumatera Utara (USU). She studied her masters degree in Ethnomusicology at the University of Washington, Seattle from 1990-1994 under the Ford Foundation grant. She now is working on her PhD. dissertation program at Graduate University of Advance Studies (Sokendai) in Osaka, Japan under JSPS Ronpaku program. Some of her key

publications are “*Tourism Impact on Toba Batak Ceremony*” *Bijdragen Tot de Taal-Land-en Volkerkunde*,” and “*Voices of Peace and Reconciliation in Contemporary Islamic Music: The Kyai Kanjeng and Suarasama Music Ensembles.*”