



NETNOGRAPHY STUDY: RACISM AGAINST TIKTOK ACCOUNT @MINGOKWAMKILAMA16

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A B S T R A C T

The purpose of this study is to find out what types of racism are experienced by TikTok users who have an account named @mingokwamkilama16. This research is to find out what racist words are expressed by TikTok users. Besides that, it also wants to find out what types of racism are happening. This study uses a descriptive qualitative approach to analyze social media data, namely with NVivo 12Plus to analyze TikTok social media content and data. The data is taken from the TikTok account @mingokwamkilama16, consists of 5 contents, and gets data of 50 discriminatory comments. The results show that the Papuan tribe often experiences acts of racism when using social media, such as creating content on the Tiktok application, and creating an @mingokwamkilama16 account, which is often discriminated against by other Tiktok users. Of the three indicators studied, the most dominant is discrimination on race, which reaches 70% of the data. This shows that racial discrimination is prevalent, this attitude can make account users feel hurt, and many are physically disturbed. Papuan people are also part of Indonesia, but Indonesian people are also racist toward them. There are still many Tiktok users who lack education about Indonesian races.

A. INTRODUCTION

Changes in the form of social interaction in society. These ongoing changes occur very quickly. As a result, the forms of social interaction that we used to know are very different from the forms of social interactions that occur in the present (Niegi, 2018). In the midst of technological developments that have resulted in cultural and social changes in society, Robert V. Kozinets offers a new approach called netnography.

The netnographic study is a qualitative research method that refers to ethnographic research techniques in studying the diversity of cultures and communities that occur in adimensional communication medium *computer-(computer-mediated communications)* (Niegi, 2018). Netnographic studies focus on studying culture and communities in social media (Bakry, 2017). In implementing netnographic research, a researcher must be familiar with *computer-mediated communication* (CMC) and be part of the community in the social media that will be studied (Addeo et al., 2019). Over time, netnography can also be used to study *cybernetics space* (*cyberspace*), where a cultural and social form of society is described textually.

According to (Addeo et al., 2019) the netnographic research method focuses on the language that is not spoken orally, which is the uniqueness of a computer-based community (the internet).

One of the social phenomena that occur in the midst of social media-based communities is racism (Widodo, 2020). Racism that occurs in the media is an issue that happened in the past and still continues (Williams, 2020). The racism that occurs between a group, ethnicity, and religion has been going on for a long time. One of the massive acts of racism was when an American commercial plane was hijacked, which eventually crashed into the WTC and the Pentagon on September 11, 2001 (Yudono Yanuar, 2021). After that incident, inter-religious groups accused each other and mocked each other. Another incident that is an example of racism carried out by the media is the appearance of 12 cartoons that insult the Prophet, Muhammad (Jyllands, 2021). The Danish newspaper, *Jyllands-Posten*, published 12 cartoons aimed at insulting the Prophet Muhammad in September 2005. This certainly sparked controversy between religions because in Islamic teachings, it is

strictly forbidden to draw a prophet or make fun of him (Saw et al., 2017).

Acts of racism have also occurred in the country. On August 16, 2019, the Papuan student dormitory was attacked by various community groups as well as the police (Katharina, 2019). This was triggered by allegations that one of the Papuan students broke the flagpole in front of the dormitory. The incident was published by the online media Suara Papua. In the news, SuaraPapua wrote that police and army units came to the dormitory on August 16, 2019, by throwing a tantrum, shouting, and even kicking Papuan students who were inside the dormitory (Sugiharto, 2019). Speeches in the form of threats and racism were also thrown at Papuan students, "*watch out for you, if you don't come out until 12 o'clock at night, I will kill you*", "*monkeys, pigs, dogs, monkeys*" (Astuti et al., 2015).

This triggers various attitudes on social media. One of them is defending Papuan students on Twitter social media (Oktaviarawati & Abdurrahman, 2020). Twitter users are giving their support to Papuan students and the Papuan community as a whole using the hashtag #Papua NotMonyet (Sayang Mandabayan, 2020). Through the hashtag #Papua NotMonyet, Twitter users convey an anti-racism message aimed at all Indonesian people not to discriminate against Papuan people who, because of differences in skin color, must become victims of racism in Indonesia, let alone be treated like what Papuan students experienced in Indonesia. Surabaya. The discussion had become the most discussed topic on Twitter social media (Oktaviarawati & Abdurrahman, 2020).

Apart from being carried out directly with violence and repressive actions, racism is also experienced by Papuans through social media. Through TikTok social media, a TikTok account named @mingokwamkilama16 experienced various acts of racism in the form of text, where people commented sharply on the culture, religion, and even the physical form of the Papuan people (Petra et al., 2019).

Research on the TikTok application has been done several times before. One of them is (Bulele & Wibowo, 2020), with a research entitled "Utilization of the TikTok Application as Personal Branding on Instagram (Qualitative Descriptive Study on the @bowo_allpennliebe Account)." The research discusses the strategy of one TikTok user in building *personal branding* on Instagram social media. Based on the research above, the formation of *personal branding* must be based on positive values in the midst of the realities of life because an image based solely on images is not sufficient in the process of forming *personal branding* (Susilowati, 2018).

Another study that also discussed the use of the TikTok application was also conducted by Putri (2019), entitled "Symbolic Interaction in the Nonverbal Communication Process on the TikTok Application (Eka Putri, 2016)." This study discusses the

interactions that occur symbolically in the process of communicating indirectly through the TikTok application. Based on the research findings above, the symbolic interaction that occurs in the process of communicating nonverbally through the TikTok application is through *Lipsync* as a means to communicate in the TikTok application (Cahyani, 2020).

Based on the problems described above, through the research entitled "The Study of Netnography: Racism Against the TikTok Account @mingokwamkilama16", the researcher wants to find out what types of racism are experienced by TikTok users who have an account named @mingokwamkilama16. This study aims to find out what racist words are expressed by TikTok users. Besides that, it also wants to find out what types of racism occur.

This research is expected to provide theoretical benefits, namely by being an additional reference for further research based on netnographic studies, namely research on social media. Not only that, but this research is also expected to provide practical benefits, namely by providing an understanding to the public that racist behavior either directly or through social media is unacceptable.

B. METHOD

This study uses a qualitative approach with a netnographic study as an analytical tool. The method was chosen because this research uses *computer-mediated communication* (CMC)/internet as a medium for data collection. Netnographic studies are research techniques that are specifically designed to study various types of cultures and-based online communities. He added that the role of ethnographic studies designed to study culture and communities traditionally could be replaced with netnographic studies, thus enabling the study of culture and community to take place *online*.

The data in this study were taken through a *platform* social media, namely the TikTok application. The researcher chose the TikTok account @mingokwamkilama16 because many racist remarks were made to the owner of the account. Data taken in 10 videos of Tiktok social media content found 50 discriminatory comments. The data collection technique that the researcher uses is through the Tiktok social media account @mingokwamkilama16 which is then captured through the Ncapture feature in Nvivo 12 Plus, categorizing or manually coding comments on all posts and then collecting all racist comments for analysis. After finding the related data, the researcher analyzed and classified the data found in accordance with the racism theory that became the reference in this study. The underlying indicators are Race, Ethnicity, and Religion.

C. RESULTS AND DISCUSSION

As social beings, sometimes, in viewing their relationships with other humans, humans seem to be limited by physical barriers (Aucla, 2019). This is natural because humans are born with their respective innate genes. However, if these differences lead to prejudice, it can cause our social function to be disturbed. Whatever the name and form of this prejudice, it all boils down to what is called racism (Dewi, 2020).

Indonesia was born with a variety of diversity. As is the case, differences in ethnicity, religion, language, culture, and customs that develop in society (Lestari, 2015). This plurality provides more or less opportunities for conflict in Indonesia. One of the conflicts that has been in the spotlight and has never stopped in this country is the issue of ethnic conflict (Alifia Meita Putri, Mizani Adlina Safei, Ridwan Safaat, n.d.). Various events often occur in several areas involving two or more certain ethnic groups in the community. Based on the findings of the world bank on New Patterns of Violence in Indonesia: Preliminary Findings from Six Provinces with Experiences of High-Scale Conflict, it is explained that during the 2006-2008 period in six provinces namely Aceh, Central Sulawesi, Maluku, North Maluku, Papua, and West Papua, identity issues such as ethnicity, religion and ethnicity still cause casualties (Aji, 2021).

A total of 131 violent incidents occurred and caused 69 deaths. Half of violent conflicts over identity occur in the form of clashes between groups or riots. Ethnic conflicts occur and are widespread, of course, cannot be separated from how the media portrays them (Muliono, 2020). Conflict often refers to the majority and minority positions regarding an event. Issues or topics raised or broadcast by the media are processed in such a way with different styles. There are two things that influence the reporting of conflicts in the mass media. First, the media plays a role in expanding the escalation of conflict (Djelantik et al., 2016). The media actually helps to reduce conflict. This opinion is expected to be able to lead to a settlement agreement. This can be seen from the role of journalists in the mass media in constructing the reality of the events (Santosa, 2017). In addition, the information about conflicts displayed by the mass media is disproportionate, only on the surface, mostly emphasizing aspects of violence and open conflict, not on aspects of the situation, or the root causes that can support the improvement of the situation and peace regarding the conflict (HMZ, 2021).

1. Race

According to Horton, the race is a human group that is somewhat different from other groups, in addition to in terms of innate physical characteristics. In many ways, it is also determined by the understanding used by society. Humans are white, tan, and black. It seems what is behind the color of human skin (Dr. Murdiyanto, 2020). That's the

question. In the past, the feelings of white people, where all forms of exploitation of blacks by skins had triggered racial conflicts. In the past, many countries positioned black citizens as second-class citizens, which politically and juridically, the rights of blacks were often ignored. Many countries ignore the role of black groups. However, various forms of struggle against black racial discrimination were carried out in various countries in various ways, both through art media to controversial ways, so racial discrimination has been successfully eroded little by little (Wati, 2019).

One of the functions of mass media is to promote social cohesion. Cohesion is meant here is unification (Kusmiati, 2018). That is, the mass media encourage people to unite. If the media is able to cover the information with a cover both sides technique (covering two different sides in a balanced way), then the mass media indirectly plays a role in realizing social cohesion (Fitriyah, 2016). But in reality the mass media often take sides in conveying messages to the communicant in public matters. This of course can have a negative impact on community groups who do have negative prejudices against each other. For example, the placement of races that have black color in the domestic area in television advertisements, this then raises criticism (Nuswantoro, 2017). The myth about the superiority of the white race is not only spread by word of mouth, but through the mass media as well. The position of the white race is also constructed as the most superior race, which is a product of the mass media can also be considered racist. And in contrast to the white race, which he considered better and higher in position than black people (Reyhan et al., 2021).

It can occur when there is an imbalance of dominance between majority and minority opinion (Afriza et al., 2021). So that many opinions then develop into public opinion, and on the other hand, many individuals choose not to voice their opinions. This certainly becomes interesting when groups that are considered not daring to speak out actually begin to express their opinions or views on the case (Rahayu Ramadani & Mifda Hilmayah, 2019). And this spiral of silence also seems to occur in the case of racism in Papuans. Racism is seen as the root of the frustration of the indigenous Papuans to become Indonesia (Alifia Meita Putri, Mizani Adlina Safei, Ridwan Safaat, n.d.). On the other hand, the issue of agrarian conflicts and land grabbing for plantations, forest exploitation, and mining that are increasingly acute are not always discussed together as an expression of racism from Indonesia's development in Papua (Rachman, 2013).

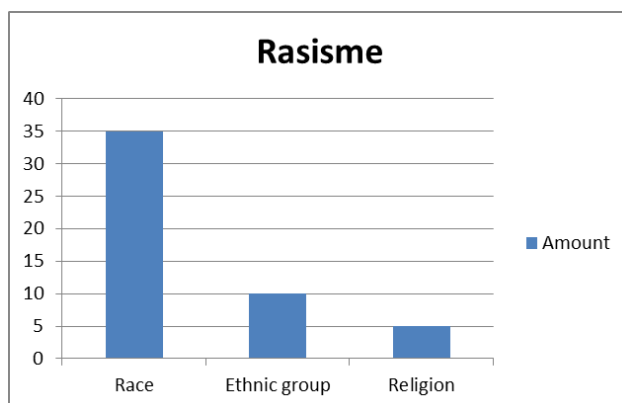
Prejudice is widespread in multiracial countries because differences in cultural backgrounds and events in the past make people have different views from others when they see something that is considered unusual (Maulia, 2014). In America itself, prejudice often arises considering that America is the only country that racial diversity in it. In prejudice, emotions often force a person to think subjectively

and do not see reality and the facts that are happening (Sinaga, 2020). So that once prejudice has gripped a person's mind, then that person will not be able to think objectively and everything he sees will always be judged negatively (Latuconsina, 2019).

Differences are often the reason for divisions, wars between groups by raising differences in ethnicity, religion, and race as a symbol of hostility. The role of citizens is also often overlooked because, in reality, there are still many Indonesian citizens themselves who throw speech hate, even jokes that are excessive or commonly called "jokes racist." Things related to racial and ethnic discrimination are still considered trivial by the community. Such as cases of insults related to skin color and race and ethnicity of Papua, which always become conflicts. Even though this is clearly regulated in the law in order to create a harmonious society and eliminate all forms of racial and ethnic discrimination. Papuans often experience acts of racism when using social media, such as creating content on the Tiktok application, creating an @mingokwamkilama16 account, which is often discriminated against by other Tiktok users. From the data that I processed on the @mingokwamkilama16 account, I found 50 data or comments from TikTok users who discriminated against themselves. There are 70 percentages of data that show that they discriminate against themselves as Papuans.

The rise of news on social media makes all Indonesians aware of this incident because social media is very fast in conveying information. With TikTok social media, the community is very open in conveying their aspirations. This is what the @mingokwamkilama16 account experienced racist comments because in the appearance of himself as a Papuan.

Picture. 1
Tribal Racism



Source: Data from Nvivo, 2021

From the data above, it can be seen that the percentage of race is very high. Netizens' comments through Tiktok are racist towards their race, such as blaspheming the color of their black skin, dreadlocks

hair. This is very unfortunate. Indonesian people still don't understand the race that Papuans have, so they often despise them. Like people's comments, "Have you ever taken a shower?" this attitude can make account users feel hurt, and many are physically disturbed. Netizens also often comment, "Is there no comb at home?" this gives a speech to @mingokwamkilama16 insults, the Papuan people are also part of Indonesia, but the Indonesian people are also racist to them, there are still many Tiktok users who lack education about Indonesian races, so racism against race is still very high.

2. Tribe

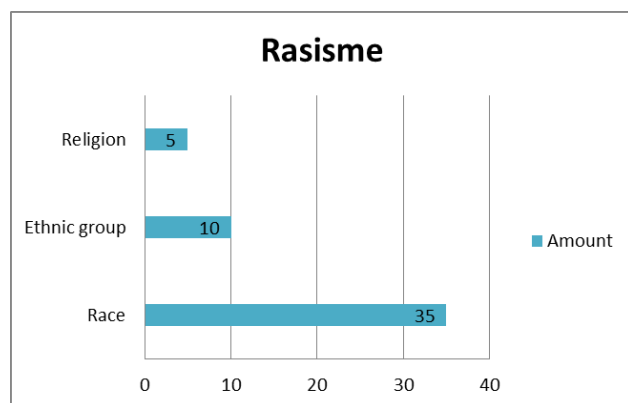
Ethnic groups are a group that has characteristics that can be seen from language, customs, culture, and even the region itself. Every culture that lives in a society that can manifest as a village community, as a city, as a group kinship, or other traditional groups, can display a distinctive style that is especially visible to outsiders who are not members of the community concerned (Rodiyah, 2018).

To avoid themselves from social isolation, humans will constantly review thinking quasi-statistical public opinion on related issues (Afriza et al., 2021). If public opinion has reached a certain threshold that makes the individual's opinion no longer a minority, then the individual will begin to speak and increasingly push the majority opinion to an opinion that is more supportive of it (Ramli, 2546).

Geography of Indonesia, Papua occupies a very large land area of Papua Island. Prior to the division, the province's territory was much wider, covering all of the western parts of the island of Papua. Since 2003, the territory of Indonesia has been divided into two provinces. Papua Province occupies the western region. Papua Province has a long coastline. The northern part is bordered by the Pacific Ocean. The northwest side faces the Arafura Sea. There are land borders on two sides, a very long land borderline is in the east (GHOSYIAH, 2018).

The tribe in Papua is known to the world because of the uniqueness of its people and is an underdeveloped tribe in Indonesia. The main factor that causes ethnic groups in Papua to be left behind is the geographical area that is difficult to reach by the government. The government's attention in terms of improving the quality of education, economy, and infrastructure development cannot run well. There are many shortcomings of the Papuan tribe, but behind these shortcomings, the Papua region has the potential for the artistic culture that is in demand by domestic and foreign tourists.

Figure II
Tribal Racism



The Papuan tribe, a tribe that is located far from the capital, is often ostracized by the community. From the data above, in ethnic discrimination, there is still a racist 20 percentage to account users @mingokwamkilama16. This is very sad. It can be seen from the comments of other TikTok users who offend their ethnicity, such as saying, "You are not suitable for using Indonesian" this information from TikTok social media leads the audience to feel sadness over the racism incident against one of the Papuan people who use TikTok social media, because Papua is a part of the Unitary State of the Republic of Indonesia that must be embraced together, not to be a vigilante. Papua is positioned as the party that is not to blame. an ethnic group that should be independent actually receives unfair treatment, is not respected, is not recognized by other ethnic groups, gets ridiculed treatment, attacks, and even insults its self-esteem will actually carry out collective resistance and harbor anger.

3. Religion The

The land of Papua is geographically located on the outskirts of Islam in the archipelago so that Islam in Papua escapes the study of local and foreign historians (Safitri & Suharno, 2020). Values created by the community concerned, so that it also distinguishes the religious values owned by the community between one area and another (Sambas & Barat, 2020).

The arrival of Islam in Papua is also still a cross of ideas among observers, researchers, and descendants of kings in Raja Ampat- Sorong, Fak-Fak, Kaimana, and Teluk Bintuni-Manokwari, among them, claim that Islam arrived early in their area, which is only proven by oral tradition without being supported by written evidence or archaeological evidence (Yusuf, 2020). Humans in carrying out their lives as social beings and part of society cannot be separated from other community members.

The influence of Islam on the Papuan population in terms of the social and legal life of the culture acquires a new color. Islam fills a part of their culture

because the first target of Islam is only focused on matters of faith and the truth of monotheism, therefore in the past, the development of Islam was very slow apart from being caused by it is not the next generation to continue to exist for Islam on the island of Papua, and they also do not have a container that can accommodate it (Maulana Hamzah, 2017). However, the development of Islam in Papua has started to run lively and dynamically since Irian Jaya was integrated into Indonesia. At this time, Islamic da'wah movements, various institutions or individuals from the Papuan population themselves or from outside Papua, have encouraged members of the rapid spread of Islam in Papua. All cities in Papua (ROSYID D, 2017).

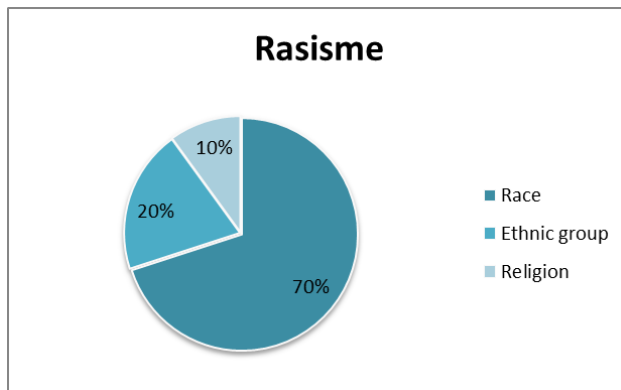
Data above shows ten percentages of religious discrimination, but there are still people who discriminate against fellow Indonesians. In this study, one of the Papuan people got racism from social media Tiktok account @mingokwamkilama16, as another human being he uses social media as entertainment, but there are still netizens who blaspheme him in terms of religion, such as being said: "eats pigs, so they look dirty!!" This, of course, is not in line with respect for human rights. they, as Papuans must feel uncomfortable with such actions.

The form of discrimination shown is the segregation carried out by white people against black people by highlighting physical and biological differences openly, which then creates the view that the social status of black people is lower, inferior, minority and backward.

Mass media plays an important role in transmitting information. In the era of the industrial revolution 4.0, the growth of information and technology occurs very quickly. Not infrequently on other social media, it is often very sad and very sad. This action is in the form of words that are less pleasing to Papuan students. The danger of racism is a racist act that perpetuates an unequal distribution of power based on religious characteristics—talking about religion and belief. Indonesia, as a country where the majority of its citizens are Muslim, has recently been very sensitive to matters relating to non-Islam.

The majority of Papuans are non-Muslims. Pluralism is needed in this case. The most well-known pluralism figure in Indonesia, Gusdur, stated that pluralism should not be a source of conflict but should be a means for humans to understand God's grace in order to create tolerance and harmony in the midst of life. Racism against belief is a concept that translates into discriminatory actions. In the struggle of the Papuan people as a civilized nation, they have experienced discrimination in almost all lines of life, and the most severe is the protection of law and security.

Figure II
Religious Racism



Source: Data from Nvivo, 2021

This can be interpreted that everyone becomes aware and begins to learn more about racism and also tries to review opinions and events related to racism in their lives. Racism before are minority and suppressed for and gaining momentum to start a journey for Indonesian people who are aware of racism as a local problem, not only global and as if it did not happen in Indonesia.

D. CONCLUSIONS

Indonesia with its plurality is able to become a unit that is built from several differences in terms of culture, ethnicity, race, and religion. Indonesia with

such diversity is also able to become one based on Pancasila and Bhineka Tunggal Ika. But in reality, conflicts in diversity that arise as a result of social interaction cannot be avoided.

In this study, it can be concluded that Papuans often experience acts of racism when using social media, such as creating content on the TikTok application, creating an @mingokwamkilama16 account, which is often discriminated against by other TikTok users. Of the three indicators studied, the most dominant is racial discrimination, which reaches 70% of the data. This shows that racial discrimination is very common. The TikTok user community discriminates a lot physically, this attitude can make account users feel hurt, and many are physically disturbed. Papuan people are also part of Indonesia, but Indonesian people are also racist to them. There are still many TikTok users who lack education about Indonesian races, so racism against race is still very high. It is hoped that with this research and being read by the people of Indonesia, they can understand the diversity of tribes, races, and religions that exist in Indonesia. This case can minimize acts of racism, especially to the people of eastern Indonesia.

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