

The Role of Twitter to The Babarsari Riot on Yogyakarta People's Stereotype of Eastern Indonesian

Gusti Panji Alif Pratama

Department of Communication Studies, Universitas Muhammadiyah Yogyakarta, 55183, Indonesia

*Corresponding author's email: gusti.panji.isip20@mail.umy.ac.id

ABSTRACT

Keywords

Eastern Indonesian
Stereotype
Racism

The outbreak of riots between Maluku and East Nusa Tenggara communities in Babarsari, Sleman on 2 July 2022 became a topic of conversation on social media Twitter. It also made the news media spread information about the incident. This research uses a qualitative approach to determine the relationship between the people of Yogyakarta and Eastern Indonesians, the effect of the Babarsari riots on the stereotype of the people of Yogyakarta on the people of Eastern Indonesia and the impact, both on the people of eastern Indonesia itself and the Yogyakarta people. The data collection techniques used in this research are literature review and interview.

1. Introduction

Yogyakarta has long been known as a pluralistic area. The element of pluralism in Yogyakarta can be seen in the naming of areas in Yogyakarta, such as Kranggan and Pecinan areas where ethnic Chinese live, Sayidan where Arabs live, Menduran where ethnic Madurese live, Bugisan area which is where people who have Sulawesi blood live, and other areas (Sugiyanto, 2022).

In addition to the ethnicities above, people from the East, such as Papuans, Moluccans, and Nusa Tenggara, also colour the diversity of Yogyakarta society. Based on the 2010 Population Census conducted by the Central Bureau of Statistics of Yogyakarta Special Region Province, there were 3,567 Papuans (0.10%), 3,122 Moluccans (0.09%), and 4,283 East Nusa Tenggara (0.12%). Based on these data, it can be said that people from Papua, Maluku, and East Nusa Tenggara have a large population in Yogyakarta, so there is a possibility that the social interaction of Easterners with the people of Yogyakarta has been established quite closely.

However, the pluralism of Yogyakarta society is often tested by the riots that often occur in Yogyakarta, both riots between residents and between tribes living in Yogyakarta, such as the riots that occurred in Babarsari. Riot broke out in Babarsari District, Kapanewon Depok, Sleman Regency, Yogyakarta Special Region on July 2, 2022. This riot was caused by a misunderstanding between a young man with the initials L of East Nusa Tenggara and the owner of an entertainment venue in the Babarsari District. As he was about to leave, the young man was questioned by the cashier about the payment and ended up causing an uproar and destruction of entertainment facilities by L and his friends, who also arrived from East Nusa Tenggara. After that, the management of the karaoke bar called the man from group A with the initials K from Maluku to become the entertainment venue guard. The riot left 3 people in the NTT youth group injured.

Not obtaining that their friend was being persecuted, this group of young NTTs called their other friends. They destroyed entertainment venues and arrested groups of Maluku youths. Later, this group of young people from Maluku reported this act of terror to the Yogyakarta Special Region Police. Nevertheless, as of July 4, 2022, there has been no police manipulation. Because of this, groups of youths from Maluku rioted around youth L's residence and ignited down two shop buildings.

This youth riot became a trending topic on Twitter and drew varied reactions from Twitter users. Some Twitter users said riots like this are common in Yogyakarta and are always attended by groups of young people from eastern Indonesia. The Twitter users, like @RizalYuhazwara, @merapi_uncover, and @AkiraRukia, participated in spreading news related to the Babarsari Riots through tweet threads. The thread was then responded to by other Twitter users by quoting tweets or commenting in the reply section. Many of these comments contained racism towards the parties involved in the riots. Besides the @merapi_uncover account, official news portal accounts such as detikcom (@detikcom), jpnn.com (@jpnncom), Republika.co.id (@republikaonline), Solopos (@soloposdotcom), and Harian Jogja (@Harian_Jogja) also reported on the Babarsari Riots.

Currently, many accounts on the social network Twitter work to disseminate or share specific and useful information, such as lifestyle, technology, business, motivation, health and social activities. Messages or Tweets that inform about social activities such as blood donation activities, natural disaster donations and environmental care are messages that are high in intensity and are often re-shared or retweeted by Twitter users. This shows that the social network Twitter can function in mobilising its users to carry out social activities that benefit other users. (Puspita and Gumelar, 2014)

Based on the DataIndonesia.id website, the number of Twitter users in Indonesia in 2022 reached 18.45 million people, equivalent to 4.23% of the total 436 million Twitter users worldwide. With this number of users, it is very possible that Twitter can influence a person's behaviour and attitude, as well as information on Twitter can spread quickly in the community, including information that is stereotypical or contains elements of racism.

Based on the explanation of Neulip (2003: 156), stereotypes occur because humans tend to do categorical constructions, where with this the human mind processes information more efficiently. Once formed, such categories will be the basis of the initial assessment, such as stereotypes. With the category established, the stereotype will be carried out on the members of the group that received the attribution as on the members of other groups in the same group. This attribution, as mentioned earlier, can be assessed as a positive or negative evaluation of the group. Stereotypes refer to membership in certain categories, such as ethnicity, race, sex, and occupation. (Sukmono and Junaedi, 2014)

Meanwhile, Daldjoeni (1991) defines racism as a notion or theory that maintains that the superiority of a particular race over other races arises because of the relationship between physical characteristics and other characteristics, such as personality, intellectual level, culture, or a combination of all of them. (Baware, Lesmana, and Yoanita, 2021)

The terms stereotyping and racism are sometimes interconnected. The emergence of a person's racist attitude is influenced by the stereotypes that are growing where that person is. The existence of social media nowadays also plays a role in the widespread dissemination of information that contains stereotypes and racism.

This research is intended to understand the relationship between the people of Yogyakarta and Eastern Indonesians depending on the population of Eastern Indonesians in the Special Region of Yogyakarta and the influence of the trending topic of Babarsari Riots on Twitter on the stereotypes of the people of Yogyakarta towards Eastern Indonesians and the impact, both for the Eastern Indonesians themselves and for the people of Yogyakarta, after the Babarsari riots on 2 July 2022. This research is considered new research because the case raised by this researcher is also new. Therefore, with this research, it is expected that the existence of racial issues and discrimination in Yogyakarta can be known to the public as also the factors that influence the emergence of racial issues and discrimination.

2. Research Methods

This research applies a qualitative descriptive approach because this research explains the issue that is the focus of the research based on data that has been collected previously. This research uses books and journals that are relevant to the issue being researched in collecting supporting data. Following this, the researcher also collected data through news from social media Twitter and online news portals related to the Babarsari riots, as well as interviewed 35 people who are residents of Yogyakarta city, Sleman regency, and Bantul regency.

3. Result and Discussion

The Babarsari riots are one of many inter-group riots that have occurred in Yogyakarta, mostly involving East Indonesians. However, there has been no decisive action from the police or local government regarding this matter.

On 4 July 2022, several Twitter accounts, such as @RizalYuhazwara, @merapi_uncover, and @AkiraRukia, spread information about road closures around Seturan, Babarsari, and surrounding areas due to riots that occurred between Maluku and East Nusa Tenggara youth groups. After that, these accounts also informed Twitter users in Jogja about the latest situation at the riot site until, at 3.50 p.m. local time, the area around Seturan and Babarsari had been declared safe.

Along with the rise of Babarsari as a trending topic on Twitter, Twitter users who are also Yogyakarta residents also responded to the riots that often occur. These responses were delivered through tweets, quote tweets, or comments on the reply column of tweets discussing the issue of the Babarsari riots. The way they conveyed their responses also varied, some conveyed with good language, such as @pipipnih's tweet, @pipipnih, *"Sumpah dah kalo bukan daerahnya tu paling ngga sopan, atau balik aja kek ke daerahnya sana. Dari dulu bikin ribut mulu ga ada abis nya"*; using harsh language, such as @fckr4v's tweet, *"tembak mati aja ini sampah masyarakat"*; and with racism and stereotypes words, for example the tweet *"Tembak mati aja hitam kulup pemakan babi ini (@mengejararwah)"*, *"Bersihkan Jogja dari Anjing2 dari pulau 'ono' (@abdullahfajar9)"*, *"Manusia primitif cocoknya dihutan (@donkinØ9)"*, *"kelompok ras ini dan itu kok gabisa ya jaga ketenangan dimana dia merantau? Bukan Cuma disana doang, applicable buat semua daerah dan semua kelompok ras. (@melancholiau)"*, and *"Ngertikan sekarang kenapa banyak univ di jogja yang ngga nerima orang Timur. ((Beberapa univ di jogja literally underlight it. This's sad yes)). But this is a fact inside here. Please be kind guys (@lutfitaba)"*.

In addition, Twitter users also expressed complaints and regretted the riots, especially the very trivial causes of the riots. For example, such tweets *"yg jelas kasian mahasiswa papua nya gak ikutan tp malah kena, akhirnya ya orang papuanya merasa di usik. Padahal yg mula 2 kubu tsb bukan dari papua (@halloow_J)"*, *"Hampir tiap malam rebut di sini. (@LabaBiru)"*, and *"anak kost pada bingung pulangny gimana ni gegara tawuran ini huft (@inicilgud)"*.

A day after it was discussed on Twitter, news media such as detikcom (@detikcom), jpnn.com (@jpnncom), Republika.co.id (@republikaonline), Solopos (@soloposdotcom), and Harian Jogja (@Harian_Jogja) were busy reporting on the Babarsari riot and the development of the case. For example, the online news portal detikcom. Detikcom reported the Babarsari riots starting from the chronology of the riots, the detention of Babarsari riot suspects by the Indonesian National Police Yogyakarta Special Region, to the peace agreement between the 3 youth groups involved.

Then, interviews were conducted with 35 people who are residents of Yogyakarta City, Sleman Regency, and Bantul Regency, which in this case is close to the location of the Babarsari riots. From the interviews, it was found that 74.3% of the interviewees knew about the Babarsari riots in July 2022, 94.3% of the interviewees had experience of meeting Eastern Indonesians, 88.6% of the interviewees did not change their views on Eastern Indonesians after the Babarsari Riots, and all of the interviewees disapproved of discriminatory treatment of Eastern Indonesians.

Based on the findings above, it can be said that the conversations in the comments section of @RizalYuhazwara, @merapi_uncover, and @AkiraRukia's tweets tend to be neutral, although there are still racist and stereotypical comments and the use of harsh words. People involved in Twitter conversations also tend to regret the riots and blame the disputing parties, such as East Nusa Tenggara and Maluku youth groups, rather than Eastern Indonesians as a whole.

Then, based on the results of the interviews conducted by the researcher, it can be concluded that the discussion and the rise of the Babarsari riots to a trending topic on Twitter did not affect the views of the people of Yogyakarta towards Eastern Indonesians. This is because each interviewee has experience in dealing with East Indonesians and uses Twitter only as a source of information, not a benchmark in changing behaviour or attitudes.

However, further research is needed regarding the role of Twitter in stereotyping society, considering that Twitter is one of the social media with the largest number of active users in Indonesia.

4. Conclusion

From the data and analysis results above, Twitter is not fully capable of changing a person's behaviour or attitude in everyday life, even though the number of users, especially in Indonesia, is quite large. People respond to the issues discussed on Twitter only as information and stop only on social media, not affecting their real lives.

5. Acknowledgement

Firstly, the researcher is very grateful to God who has made the research process possible. Then, the researcher is grateful to Mrs Diah Fitria Widhiningsih and Mrs Muria Endah Sokowati who have recommended and guided the researcher in composing and completing this research. The researcher is also grateful to the researcher's parents, Bambang Rianto and Juana Mar'atin, S.P. who have provided support and encouragement to the researcher to complete this research. And finally, the researcher is grateful to the researcher's friends who have provided support for researchers in completing this research.

6. References

- Adrian, D. M., Wantu, F. M., & Tome, A. H. (2021). Diskriminasi Rasial Dan Etnis Dalam Perspektif Hukum Internasional. *Jurnal Legalitas*, 14(01), 1–17. <https://doi.org/10.33756/jelta.v14i01.10189>
- Akib, M. (2021). Analisis Hukum Atas Ujaran Rasis di Asrama Papua Surabaya. *Jurnal Ilmu Manajemen Sosial Humaniora (JIMSH)*, 4(1), 12–20.
- Alam, S. (2020). Jurnalisme Damai dalam Pembimbingan Berita Rasisme Mahasiswa Papua di Tribunnews.com dan Detik.com. *Jurnal Pewarta Indonesia*, 2(2), 121–136.
- Armiwulan, H. (2015). Diskriminasi Rasial Dan Etnis Sebagai Persoalan Hukum Dan Hak Asasi Manusia. *Masalah-Masalah Hukum*, 44(4), 493. <https://doi.org/10.14710/mmh.44.4.2015.493-502>
- Baharuddin, T., Sairin, S., Qodir, Z., & Jubba, H. (2021). Kampanye Antikorupsi Kaum Muda melalui Media Sosial Twitter. *Jurnal Ilmu Komunikasi*, 19(1), 58–77.
- Barr, A., Lane, T., & Nosenzo, D. (2018). On the Social Inappropriateness of Discrimination. *Journal of Public Economics*, 164, 153–164. <https://doi.org/10.1016/j.jpubeco.2018.06.004>
- Baware, J. T. C., Lesmana, F., & Yoanita, D. (2021). # PapuanLivesMatter : Analisis Framing Isu Rasisme di The Jakarta Post. *Jurnal E-Komunikasi*, 9(2), 1–9.
- Calmon, F. P., Wei, D., Vinzamuri, B., Ramamurthy, K. N., & Varshney, K. R. (2017). Optimized Pre-Processing for Discrimination Prevention. 31st Conference on Neural Information Processing Systems (NIPS 2017), 1–10.
- Criado, N., & Such, J. M. (2019). Digital Discrimination. *Algorithmic Regulation*, 82–97.
- <https://yogyakarta.kompas.com/read/2022/07/04/193522278/kronologi-kerusuhan-di-babarsari-bermula-dari-ribut-di-tempat-karaoke?page=all>
- <https://www.suara.com/news/2022/07/06/113002/kronologi-kerusuhan-tiga-kelompok-di-babarsari-yogyakarta-berawal-dari-bon-karaoke>
- <https://www.detik.com/jateng/jogja/d-6162164/rentetan-keributan-berujung-kerusuhan-di-babarsari-sleman>
- <https://nasional.tempo.co/read/1609825/tiga-kelompok-warga-minta-maaf-soal-kerusuhan-babarsarihttps://www.liputan6.com/regional/read/5004943/kerusuhan-kembali-pecah-di-babarsari-sleman-jadi-trending-topic-di-twitter>
- <https://www.liputan6.com/regional/read/5004943/kerusuhan-kembali-pecah-di-babarsari-sleman-jadi-trending-topic-di-twitter>
- <https://www.detik.com/tag/kerusuhan-babarsari>
- <https://dataindonesia.id/digital/detail/pengguna-twitter-di-indonesia-capai-1845-juta-pada-2022>
-

-
- Khairunnisa, S., & Faraby, S. Al. (2021). Pengaruh Text Preprocessing terhadap Analisis Sentimen Komentar Masyarakat pada Media Sosial Twitter (Studi Kasus Pandemi. *JURNAL MEDIA INFORMATIKA BUDIDARMA*, 5(2), 406–414. <https://doi.org/10.30865/mib.v5i2.2835>
- Murdianto. (2018). Stereotipe, Prasangka dan Resistensinya (Studi Kasus pada Etnis Madura dan Tionghoa di Indonesia). *Qalamuna*, 10(2), 137–160.
- Na'im, A., & Syaputra, H. (2012). Kewarganegaraan Suku Bangsa Agama dan Bahasa Sehari-hari Penduduk Indonesia. Badan Pusat Statistik.
- Puspa, F. F. D., Sari, S. F. P., Lathifah, F. A., Nadimjethro, J., Nugroho, A. W., & Nurcholis, A. (2020). Politics of Race: Diskriminasi Rasial Etnis Tionghoa dalam Kebijakan Pertanahan di Daerah Istimewa Yogyakarta. *Jurnal PolGov*, 2(2), 447–489.
- Reyhan, M. N., Studi, P., Komunikasi, I., Yogyakarta, U. M., Almubasysyir, R., Studi, P., Komunikasi, I., Yogyakarta, U. M., Febriansyah, M., Studi, P., Komunikasi, I., & Yogyakarta, U. M. (2021). Representasi Rasisme Warna Kulit dalam Iklan Lotion Dove. *Jurnal Audiens*, 2(1), 73–79.
- Rizqiyah, N., & Dewi, D. A. (2021). Pengaruh Media Sosial Twitter Terhadap Wawasan Kebangsaan Remaja Indonesia dari Perspektif Psikologi Sosial. *Journal on Education*, 03(03), 230–235.
- Rosetia, A., Christiarini, R., Hidayati, N., Tan, J., Fadhil Karuniansyah, M., Hendra Lim, K., Hayati, N., Lena Mariosta, S., & Yanti, A. (2020). STEREOTIP DAN DAMPAKNYA DITENGAH KEHIDUPAN SOSIAL MASYARAKAT. *Prosiding National Conference for Community Service Project (NaCosPro)*, 2(1), 135–145. <http://journal.uib.ac.id/index.php/nacospro>
- Sugiyanto, B. A. W. (2022). Papua dalam Semiosfer Kota Yogyakarta. *Bricolage : Jurnal Magister Ilmu Komunikasi*, 8(1), 125–137.
- Sukma, R., Puspita, D., & Gumelar, G. (2014). PENGARUH EMPATI TERHADAP PERILAKU PROSOSIAL DALAM SOSIAL DI JEJARING SOSIAL TWITTER. *Jurnal Penelitian Dan Pengukuran Psikologi*, 3(1), 1–7.
- Sukmono, F. G., & Junaedi, F. (2014). Komunikasi Multikultur: Melihat Multikulturalisme dalam Genggaman Media. *Buku Litera*.
- Tirahmawan, J., Melody, B. A. L., & Ahly, M. N. N. (2021). Rasisme Terhadap Kulit Hitam dalam Iklan H&M. *Jurnal Audiens*, 2(1), 18–25. <https://doi.org/10.18196/jas.v2i1.8708>
- Wiratraman, H. P. (2021). Rasisme dan Penerapan Pasal Makar terhadap Kebebasan Ekspresi Politik Papua. *Undang: Jurnal Hukum*, 4(1), 49–80. <https://doi.org/10.22437/ujh.4.1.49-80>
- Yuwono, I. D. (2013). PREDIKTOR PERILAKU USER DALAM MENGADOPSI AKUN TWITTER RADIO DI SURABAYA. *Jurnal E-Komunikasi*, 1(1), 1–11.
-