

DIGITAL ETNOMETODOLOGI: STUDI MEDIA DAN BUDAYA PADA MASYARAKAT INFORMASI DI ERA DIGITAL

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Abstrak

Artikel ini mengeksplorasi secara terperinci bagaimana studi etnografi digunakan sebagai metode penelitian untuk media dan penelitian komunikasi dalam masyarakat informasi di era digital. Artikel ini menjelaskan tentang sebuah metode riset yaitu digital etnometodologi, sebuah metode yang menganalisis dan menggambarkan data observasi dari hasil penelitian etnografi pada komunitas seni digital. Peneliti etnografi yang berpartisipasi tidak aktif dalam masyarakat informasi sebagai subyek penelitiannya. Pendekatan etnografi bertujuan untuk menghasilkan keragaman dan kompleksitas budaya. Penjelasan deskriptif berupa kegiatan dan interaksi sosial budaya yang terjadi dalam masyarakat informasi ini dapat ditampilkan secara rinci menggunakan metode etnografi. Artikel ini menggunakan pendekatan studi kualitatif deskriptif dengan studi literatur dan studi kasus penelitian aktivitas digital di komunitas seniman digital Indonesia. Hasilnya adalah metode etnografi cenderung mengarah pada studi yang tenang tentang kehidupan sehari-hari anggota masyarakat atau kelompok sosial (komunitas). Metode etnografi digital atau dapat disebut Digital Ethnomethodology menggambarkan pendekatan untuk melakukan studi etnografi di dunia kontemporer. Metode ini mengajak para peneliti untuk mempertimbangkan bagaimana hidup dan meneliti dalam lingkungan digital, materi, dan sensorik. Digital Ethnomethodology juga mengeksplorasi konsekuensi dari keberadaan media digital dalam membentuk teknik dan proses di mana para peneliti melakukan studi etnografi. Metode ini mempelajari dan mengeksplorasi masyarakat informasi di dimensi dunianya kemudian secara metodologis diceritakan kembali melalui laporan penelitian atau penelitian akademis teoretis.

Kata Kunci: *Media, Etnometodologi, Sosial, Budaya, Digital*

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DIGITAL ETHNOMETHODOLOGY: MEDIA CULTURE STUDIES OF THE INFORMATION SOCIETY IN THE DIGITAL AGE

Abstract

This article explores in detail how ethnographic studies use as research methods of the Information Society in the digital age. Explains the method of analyzing and describing observation data generated and the researcher becomes inactive participation in the information society. Research methods that use an ethnographic approach have the aim to produce diversity and complexity of culture. The description of activities and social interactions that occur in this information society can be shown in detail using ethnographic methods. This article method is a descriptive qualitative study approach with literature study and case studies of digital activity in the Indonesian digital artist community. The results are the ethnographic method tends to lead to the quiet study of the daily lives of community members or social groups (communities). Digital Ethnomethodology describes approaches to conducting ethnographic studies in the contemporary world. This method invites researchers to consider how to live and research in a digital, material and sensory environment also explores the consequences of the presence of digital media in shaping the techniques and processes in which researchers conduct ethnographic studies. This Method by studying

and exploring the information society in its world is dimensionally then academically methodologically retold through theoretical academic research.

Keywords: *Media, Ethnomethodology, Social, Culture, Digital*

Introduction

Ethnography is a study or research with an empirical and theoretical approach. This is a derivative of anthropology (culture) with the main aim of producing detailed and holistic descriptions and cultural analysis based on intensive fieldwork. To be able to understand the study using ethnographic methods, we must know about the basic concepts of ethnography itself first. Ethnocentrism is a process in which the values and ways in which one sees the world based on one particular culture are used to understand and assess other cultures. The basic concept of ethnocentric itself is to see how subjects form «the other» as aliens and impose certain worldviews on them.

Research that uses an ethnographic approach has the aim to produce diversity and complexity of culture. Including unspeakable assumptions or realities that are taken for granted, or can be called Thick Description (Geertz, 2008). The cultural context of ethnographic media orientation studies is the keyword for a qualitative method with participatory observation, in-depth interviews and Focus Group Discussion (FGD). The epistemology of this study is a realist. With problems that are usually raised about the issue of translation or justification of truth that is objective or not universal (Barker, 2014).

Ethnography as part of a researcher's tool understanding to look for the effort of an ongoing understanding to re-describe the world which can enrich culture with innovative ideas. Ethnographic research

does not leave or do not use methodological research necessarily, which is quite rigorous and structured. Poetic evidence and style are pragmatic. Guaranteeing the truth and structure of scientific procedures for physical science or science. The language of observation is one of several agreements that separate ethnographic research from a novel or literary work. The rejection of objective truth generally or universally is based on the impossibility of conformity between one world and another and the impossibility of accurate or adequate representations. Ethnographic studies become an important theoretical foundation in grounded research analysis of modern society (Reeves, Kuper, & Hodges, 2008).

Ethnography is one method of social science research. This study is very dependent on personal experiences and participatory in the subject of research. Not just observation. Ethnographic researchers often work in teams with multiple disciplines. The focal point of this study is how to intensively cover language and cultural meaning, an intensive study from one field or domain, and a combination of historical methods, observations, and interviews. Ethnographic research uses three types of data, namely: interviews, observation, and documents. And later it will produce three types of data, namely: quotations, descriptions and document quotations listed, until finally producing an analysis product, i.e. narrative description (Genzuk, 2003).

Modern society in the digital age is an information society with the support of information and communication technology that continues to network and keep growing (Kristiyono, 2017) (Castells, 2010). To study modern society in this digital age using ethnographic studies are a choice of research methods. The description of activities and social interactions that occur in this

information society can be shown in detail using ethnographic methods. Ethnography, which emerged from anthropological studies and adopted by sociological studies, is a qualitative methodology suitable for studying the beliefs, social interactions, and behavior of community groups. Involves participation and observation over a certain period, and interpretation of data collection (Denzin & Lincoln, 2011). Ethnographic studies require specific methods in communication media research in analyzing in-depth subjects of digital society research (Kaun & Uldam, 2018). The advantage of using this method for communication media research is that the ethnographic method tracks everything cultural institution or organization doing whether it is recognized or not both formal and informal. And by analyzing social relations, the relevance of his experience can be highlighted in detail. Text and discourse in the organization can be a means to maintain control, and researchers can track how it all happened, through neutral documentation such as planning and calculation documents.

Some research or media research that studies audiences or audiences to uncover the culture of media use in the practice of social life also uses many studies of ethnographic approaches. As an example Morley (1986) and Luil (1990) use the ethnographic method of the audience to examine patterns of watching in the family. John Fiske (1987), uses ethnographic to study the audience by looking at the shift of audience attention from the textual and ideological constructs of the subject to the subject position socially and historically. Fiske's research is more directed to Pop Cultures or popular culture research (Saville-Troike, 2008).

Ethnographic methods is widely use on feminist research, starting with Radway (Radway, 1984) who use model as a

research subject. Ethnographic research with analyzed relationships (Grillo, Donahue, Mathisen, Wain, & Wright, 1995). Researching gender with media consumption (I Ang & Hermes, 1996). And there are many more developments in research on feminists who use the study of ethnographic methods. Research with ethnographic methods is inseparable from criticism from researchers, especially researchers from the science of anthropology as the basis of ethnographic study. Studying about the audience of television viewers with cultural theory and ethnographic methods to explain and describe it; producing a comprehensive picture of social life is a very difficult task. Researchers will find sub-cultures that are numerous and complex. Each sub-culture is determined by group interactions as research subjects. The explanation of the picture must be written in the researcher's own language (Garfinkel, 2017). This scientific article tries to explore in detail how ethnographic studies use as research methods for media and communication research in the digital age in the information society, includes how to analyze and describe the data generated during observation and how researchers become inactive participation in the information community.

Research question in this article is how ethnographic studies can be use as research methods of communication media research in the digital age? Including how to use ethnomethodology research in depth through participatory observation is not active in the information society in the digital age with a case study of digital activities (digital activism) community or digital community groups.

The purpose of this research-based scientific article is to find out and understand ethnographic studies used in communication media research methods of the information society in digital age. The benefits to be

gained from this research are theoretically developing communication media research methods in understanding and describing the information society in the current digital era. The research method that will be developed is the ethnographic method of the study of communication media or can be called digital ethnomethodology media research and communication. This method stages of the research process, the first is a field investigation by tracking everything done by an institution or cultural organization whether it is recognized or not formal or informal, in this case, the Indonesian Biennale digital art community and the Lenteng Forum. Second, conduct observations and in-depth interviews. The researcher acts in active participation in the community, then analyzes social relations, the relevance of the experience of activities in the community can be highlighted in detail. Text and discourse in the organization can be a means to maintain control, and researchers can track how it all happened, through neutral documentation such as planning and calculation documents (DeVault, 2006).

This process involves collecting data through records, journals, audio-visual material, and cultural artifacts. Data collected from two (2) research sites, namely digital artifacts, the Biennale website and the Lenteng Forum as a place for the Online Movement of digital movements and the collection of data through physical activities Offline Movement. The third stage, conducting data analysis using code (coding analysis) and references. This is reinforced by triangulation and analysis, using techniques such as interviews - both individual and group, and informal dialogue (Naidoo, 2012).

The epistemological framework of digital ethnography includes meaning and behavior in any situation, and how this

relates; awareness of changes in behavior that occur when understanding behavior and beliefs in a cultural or organizational context and the need to study groups or cultures 'as is' (Mackenzie, 1994).

Literature Review

Ethnomethodology: Ethnographic Studies as a Research Method

Ethnography is a practice and expression with a broad history of the past which of course includes philosophical, political, spiritual, and aesthetic elements. These elements sometimes define culture, mention people's names, and tell who they are and what happens. In short, ethnography grew from the main discourse or discourse of colonization. Today, academics question the legitimacy of the discourse. The development of ethnographic studies in the modern era is currently very rapid, researchers in the postmodern or postmodernist era also set their own agenda.

First, postmodern ethnographers position language, flow, text, or symbol systems in privileged positions outside of previous ethnographic schools. Discourse is not only a means to understand culture but also culture itself. Second, they argue that the ethnography of the past was written in colonial construction so as to present a westernized view of the Other. Third, they suggest that more than one truth can be collected from ethnography and that one interpretation taken to be Truth only contributes to the order of hegemony. Thus, the nature of ethnographic politics, according to post-modernists, reappears with new vengeance and new perspectives. Ethnographers or researchers of ethnographic studies are researchers with interpretative expansions, who are more interested in the problem of cultural meaning than in social action. Ethnographic researchers

have not generally represented the ways in which the observed world of culture is closely embedded in a larger and more impersonal system (Coleman & Von Hellermann, 2012).

An in-depth understanding of ethnomethodology can be seen or learned from the efforts of the founder or initiator of ethnographic methods or commonly called ethnomethodology, namely Harold Garfinkel. Following Durkheim's understanding of "social facts" Garfinkel considers that social facts are the most fundamental or fundamental sociological phenomena, but there are significant differences compared to the understanding of social facts according to Durkheim. Durkheim argues that social facts are outside and compel individuals, seeing individuals as actors forced or determined by social structure and order. Actors have little power or ability to determine structures and do not even have the freedom to make judgments in those structures. Ethnomethodology researchers even tend to refer to these actors as **"the fool who gives consideration"**.

Ethnomethodology talks about the objectivity of social facts as members' achievements or those produced and produced by members of social groups. This achievement is a product of member methodological activities. Garfinkel describes ethnomethodology's attention as follows:

Respecification: Evidence for locally produced, naturally accountable phenomena of order, logic, reason, meaning, method, etc., in and as of the essential haecceity of immortal ordinary society.- (Heritage, 2013)

Ethnomethodology focuses on the organization of everyday life or Garfinkel describes **"eternal ordinary society"**. Ethnomethodology is not macro sociology (in Durkheim's perspective) but also does not see it as micro sociology. Ethnomethodology researchers refuse to treat actors as "fools who

give consideration", but are also not sure that actors have self-awareness and calculation

Ethnographic Studies in Communication Research Challenges

Research with ethnographic methods is inseparable from criticism from researchers, especially researchers from the science of anthropology as the basis of ethnographic study. Including research in the study of Media and Communications, one of which is research on television audience audiences with cultural theory and ethnographic methods explaining that; producing a comprehensive picture of social life is a very difficult task. Researchers will find sub-cultures that are numerous and complex. Each sub-culture is determined by group interaction as the subject of research in this case the audience of television viewers. The explanation of the picture must be written in the researcher's own language (Webster, 2001).

Other research on media audiences using ethnographic methods, namely how in communication media research using ethnographic research methods the researchers must act as storytellers and academic theorists. The researcher must write academically (academic writing style) with theoretical studies to describe it as a storyteller. Researchers with ethnographic methods worry about the validity in ethnography as a tool to provide a true picture of the reality of daily life (Ien Ang, 2006).

Ethnographic studies can use tools of analysis such as: Uses & Gratification, Encoding / Decoding, Readings, Effects, Negotiation, Interpretation, Symbolic Resistance. But it must be careful using the tools analysis if using an ethnographic study approach, with a large number of discursive scalpel tools so as not to cause chaos in empirical reality. Another example of barriers to ethnography

studies is that research on audience reception in media studies is a fairly complex research process, attitudes and patterns of audiences or audiences towards the media cannot be simplified by the term “resistance” or persistence or the term “passivity”. Such as research on audience understanding or television audience (Rachma Ida, 2014).

These theoretical understandings that must underlie ethnographic researchers in providing a true picture of the reality of life under study. Not only as a retelling or story telling of a reality but must be explained with empirical theoretical. Other challenges in ethnographic studies are studies using scalpel encoding / decoding, research that encourages diverse interpretations of media texts during the production and reception processes (Hall, 2001). Stuart Hall explains the existence of 3 (three) different interpretations, namely: First, the position of domination-hegemony. Second, negotiations about the souvenirs who mixed their interpretations with their social experiences. Third, opposition, that is, the audience opposes or opposes the representation offered in the media broadcast.

Results And Discussion

Data Result

Case Study: Ethnographic Research on the Indonesian Digital Art Community Social Movement

Case studies that can be linked to this article is research on the activities of digital artists in Indonesia, especially the Indonesian Biennale arts community and the Forum Lenteng community. research conducted by researchers ethnographically on the social movements of the Indonesian Biennale arts community and the Lenteng Forum for 2 years (2017-2019). This study conducted in-depth observations and interviews to

describe in detail and analyze the production process of artworks until the installation exhibition conducted by the art community. These modern artists produce works of art in digital format and try to communicate their art as a form of silent resistance, protest and criticism of the hegemony that occurs in society such as ideology, norms to myths and social movements in the form of digital activities to conduct “silent protest “Against the hegemony created by the development of digital communication technology itself or can be called the Digital Counter Hegemony.

This form of criticism by digital artists is silent resistance to ideology, norms, rules and myths that exist in society, especially modern Indonesian society, which are always connected in the Internet. This hegemony over the ideology or belief of social society is a critical social theory of Marxism in Gramsci’s mind and perspective (Carroll & Ratner, 2010).

Digital media is not only determined by technology and networking, but is also shaped by individuals or social groups. Groups and individuals in the digital realm invite others to join their communities by offering their own charm, in fields as diverse as social activism, religion and militant fundamentalism (Fuchs, 2015). In the information age and with the communication technology support, the development of pop cultures also increases and dominates the cultural changes in Indonesian society. The world and the life of modern society are shaped by the trends of globalization and conflicting identities. The information technology revolution, and the restructuring of capitalism, have created a new form of society, network society (Castells, 2011b). This is marked by the globalization of economic activities that determine strategically, with the form of organizational networks. A culture of true virtuality built by a broad, interrelated,

and diverse media system.

New social organizations were formed in the modern era, in their broad globality and spread throughout the world. This global social organization became industrial capitalism in the 21st century, moving it to shake institutions to change culture. The organization creates wealth and drives poverty, spurs greed, innovation and hope, while creating difficulties and instilling despair in the world community. It's easy to agree on the fact that all identities are built from a sociological perspective. The real problem is how, from what, by whom, and for what. Identity development uses basic material from history, geography, biology, institutions of production and reproduction, from collective memory and personal fantasies, from the apparatus of power and religion (Castells, 2011a). Changes and developments in communication and information technology that is fast until the emergence of a transitional social life upheaval. Art works and art performances experience new disturbances and threats, especially from communal groups such as religion, ethnicity and certain groups, including forms of cultural domination and determination of middle currents that occur in Indonesia (Rachmah Ida, 2015). The development of fine arts and performing arts in Indonesia has experienced significant developments, especially with the support of communication and information technology. Art shows and digital form art exhibitions continue to grow. Young artists of performing arts and fine arts in areas such as Surabaya began to build visual arts communities. These visual artists build and form communities because they have a common interest, namely video art, performing arts and electronic-based music. Surabaya's new media arts center was formed in 2007.

The counter hegemony conducted by the digital art community in Indonesia is a digital movement (digital activism) to fight the ideas of the mainstream culture. Digital art works exhibited by this community are expressions and aspirations as a form of resistance to domination and determination that occurs in modern and contemporary society today. Modernity that occurs at this time in the information society, especially artists, can be characterized as an attitude of backing cultural traditions, collectivity and continuously prioritizing technology and individualism. Modern art that occurs in Indonesia shows the development in two opposite directions. First, modern art which is totally and deliberately not based on tradition or culture. This modern art through an exogenous process. Second, modern art which makes cultural traditions as a reference for the creation of modern art works. This modern art through an endogenous process (Djatiprambudi, 2005).

This research studies in depth (grounded research) the process of digital movement (digital activism) of the Indonesian digital art community. The Digital Ethnography Method is used as a research method, the researcher observes participation actively in the process of producing digital communication on digital art works of Indonesian digital artists, namely the digital art community of East Java Biennale, Yogyakarta Biennale and the Forum Lenteng Arts Community. Researchers analyze and describe the digital counter hegemony that occurs in the digital art community. The purpose and benefits of this research are to obtain a preposition of Gramsci's hegemony theory to the information society in Indonesia, especially the Indonesian digital art community that uses digital communication media in conducting social interactions.

Interpretation And Discussion

Digital Ethnomethodology: Ethnographic Studies of the Information Society in the Digital Age

The current social society has transformed into an information society that is interrelated and connected with the existence of information technology support. Indonesian society has entered a new era, namely the information age with the process of global social change. This change is caused by the transition from an old industrial society to a growing global network society. Digital activities in contemporary society or information society in Indonesia as digital identities with the existence of digital activities have emerged with a common goal. Information and communication technology that continues to grow rapidly in the 1990s, especially the development of networking technology (networking) can connect all information from all corners of the world without any limitations on space and time (Castells, 2011b). Research on the media that studies audiences with the aim of uncovering the culture of media use in the social life of the community with the study of ethnographic approaches was widely carried out in the 80-90s when television technology developed in the community. One example is the study of television watching patterns in family ethnographic methods for examining family watching patterns. In addition, analysis of popular cultural approaches using ethnographic methods also developed in the early 1990s, for example research that studies television audience audiences by looking at shifting audience attention from textual and ideological constructs of the subject. This research refers to the position of the subject socially and historically

Ethnographic researchers have long

cared about how individuals and groups live their lives in social spaces. With the increasing use of the internet in social life, ethnographic researchers in the digital era need to consider how to integrate data from online spaces into “traditional” ethnographic research. While traditional ethnographic methods (i.e. observation of people and informal interviews) continue to be useful, researchers need to conceptualize “space” or what can be called cyber space and what are considered valuable interactions, and how existing (and new) tools can be used to collect data. Studying a group of people in their **“natural habitat” now includes online habitat.** It can be concluded that ethnographic researchers in the cyber era must consider how digital space informs the study of physical communities and social interactions (Hallett & Barber, 2014).

It is no longer inconceivable to conduct ethnography without considering online space (cyber space). Technology develops at a very rapid pace, changing the way people access local and global news, connect with others, form communities, even falsify identities or become a different person from the truth. Cyber spaces are no longer on the margins of life, but are very important and fundamentally change the way people around the world do their work and daily life. Emails, text messages, and Facebook posts replace handwritten letters. Blogs and websites are more common sources of information than printed magazines and newspapers. Twitter allows people to post updates instantly (microblog timeline). These spaces also become sources of news (information), political organizations and the global economy.

The reality of life is now more on online interaction, ethnographic researchers (ethnographers) who study contemporary social life must consider online space as a “level” or another place where participants

live and reside. Although the Internet has become a part of everyday life, some traditional ethnographers (including social scientists in general) have created an online social space as an aspect of their research design. Instead, they tend to approach physical space studies using face-to-face interviews and observations. In contrast, cyber ethnographers, design studies often only look at life online by checking blogs, chat rooms, and other online interactions. While these two approaches are not always mutually exclusive, many ethnographers underestimate, avoid, or fail to see the role online spaces play in the daily lives of their participants (Garcia, Standlee, Bechkoff, & Cui, 2009). Finally is not include epistemologically prominent methods of data collection. While traditional ethnographic methods (informal observation and interviews) continue to be useful, researchers need to conceptualize what is considered a site or place of research. Study a group of people in their "natural habitat" now including their "online habitat". However, unlike cyber-ethnographers who only focus on the process of conducting online studies, digital ethnographic research does not only conduct internet-based research; but instead, digital ethnographic studies explore the importance of incorporating online space (in networks) into "traditional" ethnographic research (Hallett & Barber, 2014). Research location can be do in traditionally (physical observation and interview) and cyber space (online study).

The adoption of a digital methodological approach using cyber-ethnography is very slow. Rogers believes that the process of combining innovative ideas and practices begins with innovators and early users before the majority takes notice. Online social space has changed the way people communicate and interact. Network-based information technology (networking) entered almost

every aspect of life in developed countries, computer-mediated communication or Computer-Mediated Communication (CMC) enables the speed of information and communication interaction (Rogers, 2010).

Online space has significant consequences for the way and patterns of life of a person and society, thus social life researchers in the cyber world must study social life in depth and detail in online life or digital lives. Understanding ethnographers integrating these spaces (cyber space) into studies that go beyond cyber-ethnography has the potential to inform the epistemological foundations of ethnographic research in the modern era. The online space influences daily social life, and then discusses multi-site ethnography (offline-online) and the process of adopting innovative ideas, such as incorporating digital data collection, as ethnographic tools.

Conclusion

Ethnomethodology is the study of a collection of knowledge based on common sense and a set of procedures and methods that can be understood by community members and make it a basis for action. This method tends to lead to the quiet study of the daily lives of community members or social groups. While phenomenology researchers tend to focus on what people think, ethnomethodology researchers pay attention to detailed studies of people's conversations. This is contrary to most mainstream sociologists or social researchers who focus on abstractions such as bureaucracy, capitalism, division of labor and systems. Ethnomethodology sociologists focus on the problem of how various structures are created in everyday life, sociologists or ethnomethodology researchers are not interested in phenomena such as the structure itself (Naod & Ritzer, 2001). Digital ethnography outlines the approach

to conducting ethnographic studies in the contemporary world. This method invites researchers to consider how to live and research in a digital, material and sensory environment. This is not a static world or environment. Instead, this is one where researchers need to know how to do research in it (digital world) as it develops and changes. Digital ethnography also explores the consequences of the presence of digital media in shaping the techniques and processes in which researchers conduct ethnographic studies, and explain how the digital, methodological, practical and theoretical dimensions of ethnographic research are increasingly intertwined. So it can be concluded that the study of ethnography in public information research in this digital age can use the Digital Ethnomethodology research method by studying and exploring the information society in its world that is dimensionally then academically methodologically retelling it through research reports or research theoretical academics.

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