Your Finger, your Tiger: Netiquette Violations of the Microcelebrity Parody Content on Social Media

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Abstract: *Content creator is becoming an in-demand profession for the millennial generation, along with increased social media consumption in Indonesia. Content creators do not just upload content, but are required to create creative content. These content creators can be called citizen journalists because they perform media functions including providing information, mobilizing, entertaining, and spreading values to society. Content creators are also required to be professional. Professional means content creators not only create the creative content, but also need to pay attention to digital ethics. This study will look at the application of digital ethics among TikTok content creators. Digital ethics is essential because this moral guide will help content creators reflect on uploaded content. This study uses qualitative research with case study method. The results show that content creators do not fully understand the principles of digital ethics. Digital ethics was only discovered after the informant received punishment from TikTok for the uploaded content. Furthermore, this study also shows that content creators are more dominant in practicing device literacy than digital ethics.*

Keywords: *content creator, digital ethic, digital literacy, TikTok*

INTRODUCTION

Indonesian netizens are very disrespectful in Asia Pacific, in which this assessment is based on a report issued by the Digital Civility Index (DCI). From the research released by Microsoft, the data stated that the politeness level of Indonesian netizens deteriorated by eight points to 76, where the higher the number, the lower the politeness level (Rosa, 2021). We Are Social survey data states that the penetration of internet users in Indonesia in January 2022 has reached 205 million (Social, 2022). Based on these data, it means that there is 73.7% of the Indonesian population who has used the internet (Alif, 2022). This number shows that Indonesia is one of the countries with the largest internet users. The number of Indonesian internet users increased slightly from the previous year,

which was 1.03%, in January 2021 which amounted to 202.6 million (Annur, 2022). The data shows that internet penetration in Indonesia is increasing very rapidly every year, especially in the era of the Covid-19 pandemic which requires people to comply with health protocols, one of which is maintaining distance which diverts almost all real-world activities to online activities. (Christiany, 2020). Given that the digital technology era has various potentials as well as negative impacts that can be detrimental to humans (Setiawan, 2017), Indonesian citizens are expected to use the internet ethically and wisely to gain maximum positive benefits from the internet.

Unfortunately, based on the results of research conducted by Juditha in 2020, the level of politeness of citizens on the internet, one of which is social media,

during the Covid-19 pandemic was very bad. The COVID-19 pandemic that has hit the world has automatically turned people's attention to online activities. Positive and negative content on social media channels also appeared. On the one hand, unlimited positive creations from content creators emerge. On the other hand, some of them no longer pay attention to education and ethics. The problem arose because some people are now willing to do anything to get many followers, subscribers, and likes on social media. They don't care about the impact, as long as it goes viral and trending among netizens even though the content created is unethical. For them, the important thing is that the content gets many views, even if it is controversial, and gains financial benefits (Christiany, 2020).

Microsoft's research survey data also measures the politeness level of internet users with the Digital Civility Index theme. Indonesia became one of the countries studied and was ranked first with the title of the most impolite netizen in Asia Pacific (Microsoft, 2021). This predicate is a hard slap for the Indonesian people because social interactions in the digital era are colored by bad things (Kusumastuti et al., 2021). Based on the research presented by Microsoft, there are three factors that affect the level of politeness of netizens on social media, the first one is fraud and hoaxes which increased 13 points to 47%, followed by hate speech which increased 5 points to 25%, and finally discrimination with an increase of 13 percent (Ongko Wijoyo & Anne Maryani, 2022). Furthermore, another study conducted by Diestoni et al. revealed that the ethics of Indonesian society are so low on social media that if it is not addressed immediately, it can tarnish Indonesia's image (Diestoni, 2021). The data above shows the lack of netiquette implementation by Indonesian netizens.

Currently, in Indonesia there are many microcelebrities on the rise, including Tri Suaka and Zinidin Zidan who were in the public eye after their video content, in which they were singing in a cafe in Yogyakarta, went viral on social media. The two of them were in the spotlight, even becoming a trending topic on Twitter, after many praised their appearance and distinctive voice. Recently, the two Yogya singers have gone viral again. However, it is not because of their achievements and talents, but because of a video parody of a song that is considered to be harassing other musicians who are more senior in the Indonesian music scene. The video shows the two of them parodying the singing style of vocalists Andika Kangen Band and Rizal Armada Band in a style that is considered too exaggerated and considered insulting the Indonesian band which was formed in 2005 and was an Indonesian hit band at that time. (Handayani, 2022).

"Your mouth, your tiger" is a proverb that reminds us to be careful in choosing words when commenting, creating statuses or creating content on social media. According to psychologist Tika Bisono in Febrida (2013), "Be careful in choosing words when speaking or in cyberspace because the words spoken and written can have a strong impact." The humiliation by the microcelebrity had a big impact. The number of subscribers to Zinidin Zidan's Youtube account has dropped dramatically. From the original 5 million subscribers, the number has continued to decline until only 1 million subscribers left most recently (Ibrahim, 2022). They were then called by Andika Kangen Band. Many gig schedules were canceled by EO, and they were also reprimanded by other senior musicians, such as Iwan Fals, Armand Maulana, Ivan Seventeen, etc. The above phenomenon shows that the issue of netiquette is very

crucial to discuss because it involves integrity (Awaliyah et al., 2021) and the credibility of the Indonesian nation which has the motto Bhineka Tunggal Ika. Indonesia has cultural values of politeness and courtesy that have been passed down from generation to generation and have become an important part of people's social life.

The case of harassment through parody shows that microcelebrities tend to ignore ethics and dare to harass macrocelebrities who are more famous and have a large mass base, both online and in the real world. Today, they are more concerned with producing content, even controversial ones, for their social media to make financial gains. Therefore, this research is needed as a material for discussion about the importance of implementing netiquette because the lack of ethical skills in digital media can have a long-term impact. Based on the background above, the formulation of the research problem is "how is netiquette in the case of Tri Suaka and Ziddan's parody of micro-celebrities on social media?" Furthermore, this study aims to analyze and get an overview of the problems of netiquette violations committed by micro-celebrities against macrocelebrities on social media.

Netiquette (Network Etiquette) is a collection of manners or behavior recommended on the internet. Obeying & practicing appropriate online behavior is not only mandatory, it is the responsibility of all of us. Netiquette is also inseparable from the study of ethics. According to Zamroni, the material object of ethics is human behavior, actions that are carried out consciously and freely. The formal object of ethics is the good and bad of one's morals or behavior (Zamroni, 2009). The basic principle of netiquette is that we must always be aware that we are interacting with real people on the network (Kusumastuti et al., 2021).

Astuti (2022) states that there are several rules of netiquette, namely: 1) Be polite and say greetings when starting or ending a conversation; 2) Respect the privacy of others; 3) Respect the copyrights of others; 4) Comply with the rules on social media; 5) Avoiding topics related to ethnicity, religion, race, and inter-group relations because they are very sensitive to cause dispute; 5) Avoid obscene and vulgar words; 6) Express yourself wisely on social media; 7) Forming a positive self-image; 8) Do not spread negative content such as hoaxes, hate speech, cyberbullying and pornography; 9) Do not defame other people (Kusumastuti et al., 2021). Netiquette is nothing complicated. As long as you use logic and common sense, there will be no difficulty in implementing it because netiquette comes from things that we normally do in social life. (Ess, 2014). Netiquette is also closely related to digital literacy soft skills which are part of self-development that must be mastered (Astuti, 2021). Digital literacy is a concept that leads to mediation between technology and users in practicing productive digital technology (Kurnia & Astuti, 2017).

Netiquette violations are also committed by social media accounts with thousands, millions, even billions of followers, otherwise known as microcelebrities. One of the celebrity concepts present in the context of new media (Sadasri, 2017) which is understood as a new style of online performance that involves increasing popularity through web technologies, such as videos, blogs, and social networking sites (Sentf, 2008). Microcelebrities, who are positioned as new media users, become a form of demotic turn that increases the visibility of 'common people' who turn themselves into media content through celebrity culture, especially through online media (Turner, 2010). These people are known to the public and their identification is

based on elements, such as admiration, association, aspiration or recognition (Nouri, 2018). There are several types of microcelebrities, namely: 1) Ascribed microcelebrities: not only famous people, but also someone who has a relationship with their fans. 2) Achieved microcelebrity, on the other hand, is a self-presentation strategy that includes creating a persona, sharing personal information about oneself, establishing intimate relationships to create the illusion of friendship or closeness, acknowledging the audience and identifying them as fans, and strategically disclosing information to enhance or maintain their followers (Hasna, 2022).

According to Boyd & Marwick in Sadasri (2017), there are a number of elements that build celebrity practice, namely: 1) Maintenance of a fan base; 2) Performed Intimacy; 3) Authenticity and Access; 4) Construction of a Consumable Personal; and 5) Showing Affiliation to Other Celebrity Practitioners. Maintenance of the fan base includes communicating with fans, replying to messages and fan posts, as well as showing gratitude to fans. Performed Intimacy means showing affection and closeness to fans. Authenticity and Access, which refers to the practice of verifying the authenticity and sincerity of celebrity practitioners, is also related to the concept of backstage-access. Furthermore, construction of a consumable persona is an element that works on many levels and in a number of ways covers everything that is posted in the media by celebrity practitioners. The last one is showing affiliation to other celebrity practitioners, namely showing connections to other popular individuals and strengthening their status as real celebrities among other celebrities. A number of these elements can be seen more specifically when examined through content uploaded on communication media (Sadasri, 2017).

Many previous studies related to netiquette have been carried out, such as a research by O'Reilly on "Applying a 'digital ethics of care' philosophy to understand adolescents' sense of responsibility on social media". This study examines the potential dangers of social media to the mental health of adolescents aged 11 to 18 years if they do not pay attention to netiquette or digital ethics in the online world. (O'Reilly, 2021). Teenagers must take responsibility for their behavior and respect the presence of others on social media. Another study was conducted by Juditha related to netiquette analysis of youtube content during the covid-19 pandemic. This study examines the issue of netiquette during the Covid-19 pandemic in YouTube content using qualitative content analysis methods. The results of the study concluded that Ferdian Paleka's prank video distribution of groceries containing garbage and stones and Indira Kalistha's video was very minimal in ethics and did not educate the public. Prank videos are considered as a creativity to fulfill the audience's desire for entertainment. Moreover, the level of competition between creators is getting higher so that sometimes ethics is put aside in favor of increasing the number of subscribers (Christiany, 2020).

Then, there is a research conducted by Abdurahman et al. regarding Microcelebrity's Phenomenon on Social Media (Virtual Ethnography Study of a Viral Video Account @Helenjunet March 22, 2019 on Instagram Users). This research reveals the behavioral tendencies and cyber culture of Instagram users when faced with the trend of microcelebrity viral videos belonging to the Instagram account @helenjunet with the Virtual Ethnography study method which discusses Cyberculture and uses Cyber Media Analysis Level (AMS). The results of this study show how activities in

cyberspace occur continuously and shape user culture. In addition, there are several motives that encourage Instagram users to watch and follow viral video trends. First, the motive of entertainment and second, the motive of curiosity (Abdurahman & Aulia, 2020). Further research was carried out by Sitepu regarding the perceptions of Fisip students at the University of North Sumatra regarding netiquette in cyberspace. This study measures the knowledge and application of Netiquette (etiquette in cyberspace) on USU FISIP students. Of the 302 respondents, only 47 respondents had heard of netiquette, and only 37 respondents could correctly answer what netiquette was. The majority of respondents agree to apply netiquette in the digital world (Sitepu, 2014).

The studies above examine digital ethics in educational, cultural, social and psychological circles. Meanwhile, this research has more specific sco[e since it examines netiquette violations committed among micro celebrities to macro celebrities. This study is very interesting because the viral case has been in the public spotlight and has never been studied before. It is the novelty that makes this research important.

METHOD

This research uses constructivism paradigm. Meanwhile, the method used in this research is qualitative content analysis. According to Denzin and Lincoln in Moleong, qualitative research is research that uses a scientific background with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. (Moleong, 2013). Krippendorf explains that content analysis is a research technique whose purpose is to draw conclusions from the meaning of a text (Krippendorf, 2004). Procedure The object of this research is the netiquette of micro celebrities Trisuaka and Zinidin Zidan in the case of parody videos of Andika Kangen Band and Rizal Armada Band. While the subject of this research is a singing parody video uploaded by Trisuaka and Zinidin Zidan on their YouTube channel which imitates the style of Andika Kangen Band and Rizal Armada Band which are indicated to have violated netiquette and caused problems. The data collection technique used is by downloading viral parody videos imitating the singing styles of Andika Kangen Band and Rizal Armada Band then transcribed all the conversations in the video as study material. The data obtained is then collected in coding sheets and then differentiated based on

TABLE 1. Netiquette category on social media

Netiquette Category on Social Media
1. Do not defame others
2. Do not offend other people
3. Respect the copyright of others
4. Obey the rules on social media
5. Avoid topics related to ethnicity, religion, race, and inter-group relations because this is very sensitive to disputes
6. Do not use obscene and vulgar words
7. Wise in expression on social media
8. Establish a positive self-image
9. Do not spread negative content, such as hoaxes, hate speech and cyberbullying

predetermined netiquette categories. The categorizations that serve as guidelines for this research study are listed in table 1 (Kusumastuti et al., 2021).

Meanwhile, the data analysis technique applied in this research is a descriptive technique in accordance with the findings per category in general. The results of this study are also compared with previous studies, scientific concepts and other sources whose aim is to strengthen the results of the scientific research.

RESULTS AND DISCUSSIONS
Analysis of Microcelebrity Netiquette and Zinidin Zidan in the Case of Macrocelebrity Parody Video.

The findings of the research data illustrate that the viral parody case of microcelebrities Trisuaka and Zinidin Zidan who harrased macrocelebrities Andika Kangen Band and Rizal Armada Band was glared at by netizens on social media because what they did was considered to be harassing and insulting their seniors.. This case began when Tri Suaka and Zinidin Zidan made and uploaded a parody video of the Andika Kangen Band. They sang Kangen Band's song titled Selingkuh (Cheating)and Penantian Tertunda (Delayed Waiting). Tri Suaka played guitar, sings, while occasionally smiling. Meanwhile, Zinidin Zidan, who was sitting behind him, showed gestures in the form of both hands trying to hold back laughter by covering his mouth when he saw Tri Suaka singing imitating the Andika Kangen Band. Not just singing, but they were seen imitating expressions to Andika's voice when singing. The video then went viral and led to netizen's criticism for being considered abusive, making fun of, not appreciating the work and insulting Andika Kangen Band. Shortly, after the video went viral and received criticism from netizens, Tri

TABLE 2. Elements of Netiquette violated by Trisuaka and Zidan

1. Defamation
Trisuaka and Zidan did a parody imitating the singing of senior artists, starting from Iwan Fals, Andika Kangen Band, Armand Maulana, Rizal Armada and other artists.

2. Do not respect the copyrights of others
Trisuaka and Zidan covered songs by several artists who were considered macrocelebrities without asking their permission first.

3. Disobeying social media rules
Trisuaka and Zidan's attitude of mocking, defaming, and not maintaining ethics is a behavior that is not in accordance with social media rules.

4. Not wise in expressing in digital media
Parodicing the singing of Andika Mahesa and Rizal Armada with their body styles that make fun of them while laughing.

5. Offending other people
Tri Suaka and Zidan cover various songs belonging to Indonesian musicians in an insulting and mocking style that offends the feelings of the musicians and their fans in the real and digital world.

6. Do not form a positive self-image
Tri Suaka and Zidan harass and mock seniors through parodies and covers. Their songs can automatically form a negative self-image.

7. Spreading negative content such as cyberbullying
Tri Suaka and Zidan used Andika and Rizal as jokes and bullies to sing with harassing and mocking gestures.

Suaka and Zinidin Zidan apologized via videos uploaded to their respective social media. Even so, they still have to accept the consequences for what they have done on their social media. Furthermore, we can analyze the forms of netiquette violations committed based on the netiquette category in table 2.

Based on the findings, the research data illustrates that the viral parody case of microcelebrities, Trisuaka and Zinidin Zidan, fulfills the element of netiquette violation for harassing macrocelebrities Andika Kangen Band and Rizal Armada Band (Figure 1 and 2).

Research data also show some of the effects of Trisuaka and Zidan's

microcelebrity netiquette violations due to "Your finger, your tiger". Some of them are the drastic reduction in subscribers to Tri Suaka and Zinidin Zidan's YouTube accounts as of Monday, April 25, 2022. Tri Suaka had celebrated 8 million YouTube subscribers and now he only has 7.95 million subscribers. Meanwhile, Zinidin Zidan's YouTube has decreased to more than 10 thousand subscribers from 1.4 million initially to 1.39 million subscribers (Figure 3 and 4).

In addition, they were summoned by Andika Kangen Band and received stern warnings from other senior musicians, such as Iwan Fals, Angie, Armand Maulana, Ivan Seventeen, etc. Many of

FIGURE 1. Tri Suaka and Zidan parody harass Andika Kangen Band

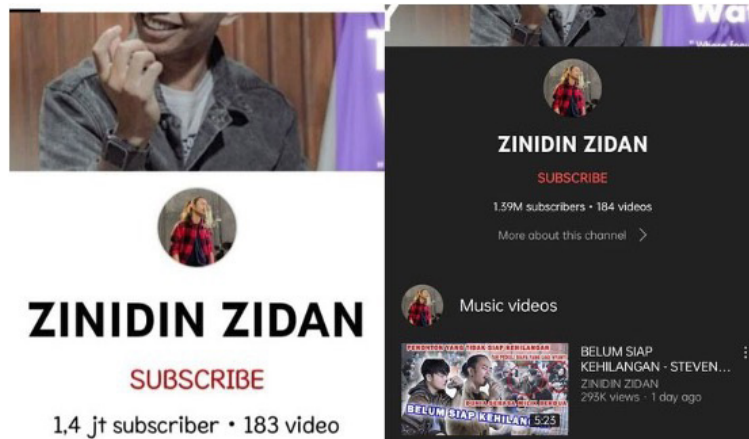FIGURE 2. Parody of Tri Suaka and Zidan harassing Rizal Armada Band

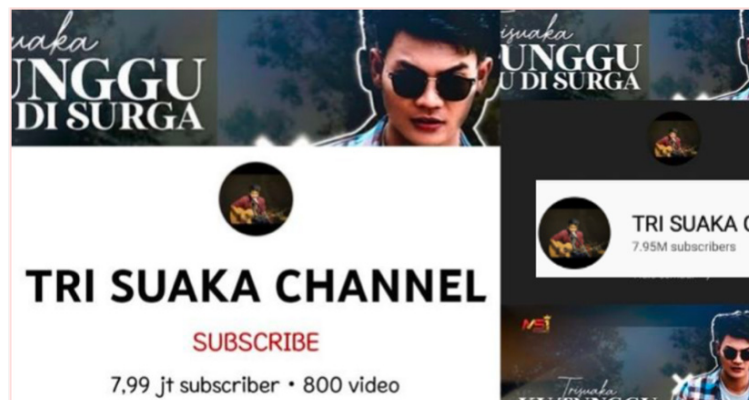FIGURE 3. The decrease in the number of Zidan's subscribers

FIGURE 4. The number of Trisuaka subscribers is decreasing

their gig schedules have been canceled by the EO. Tri Suaka and Zidan had their gig canceled at one of the ngabuburit events held in Bogor City (Figure 5). They were also asked to prepare 10 billion to pay royalties and material and immaterial compensation for 10 songs.

The Importance of Applying Netiquette in Interacting on Social Media

Attitude or behavior has an important role in the celebrity world. We have often seen the momentary popularity of some people who are then simply forgotten due to their low behavior.. A case study of the video netiquette violation of Tri Suaka and Zidan in parodying Andika's song and performance as a senior macrocelebrity which was

FIGURE 5. Cancellation of the concert and threat of a fine of 10 billion

initially considered a joke but instead boomeranged on the microcelebrities, Tri Suaka and Zidan. They forget that Kangen Band is a popular band and has a large fanbase both in the real and digital world. Harassing Kangen Band is tantamount to harassing its fans, so it is no wonder that Tri Suaka and Zidan were attacked by Indonesian netizens who are known to be the most unfriendly on social media, such as figure 6 shows examples of citizen uploads.

If we look at some of the quotes from the netizens above, Tri Suaka and Zidan are one of hundreds of cases of netiquette violations on social media. Most of them create creative content by ignoring ethics and manners. For them, the most important thing is to have content on their social media and get a wide audience. They do not care even though the content is unethical. As a result, their video reaps anger and protests from other netizens because it is considered to hurt many parties. Interaction on social media is also limited by ethics, values, norms, and other humanitarian rules (Fahrimal, 2006).

Kangen Band is a band from Lampung, Sumatra, Indonesia who try their luck in the capital city. Baulch (2013) found that Kangen Band suggests that Indonesian consumerism entails new ways of heralding the masses that rely on and play with old generic terms, kampungan (hick-ish) and 'Melayu' (Malay). Because of the songs and their distinctive Malay music genre, their works are loved by the public and many of their songs have become soundtracks for television series, films, ringback tones, pirate recordings and corporatized fandom (Baulch, 2013). This means that Kangen Band is in the category of Senior Band or Macrocelebrity in the Indonesian music scene, while Tri Suaka and Zidan's popularity has only been around for a while. In addition, there are several categories of netiquette violations that have been carried out by Trisuaka and Zidan. Further research data state that throughout this case, Tri Suaka and Zidan have apologized to Andika Kangen Band and have been forgiven by Andika on the condition that this case becomes a lesson for them in particular and also for others.

The unbalanced speed of the brain and fingers often leads to cases like what happened to Tri Suaka and Zidan on social media. The extent of freedom on the internet makes netizens unaware that interactions in the digital world still require ethics and morals as in the real world. After all, internet users are also
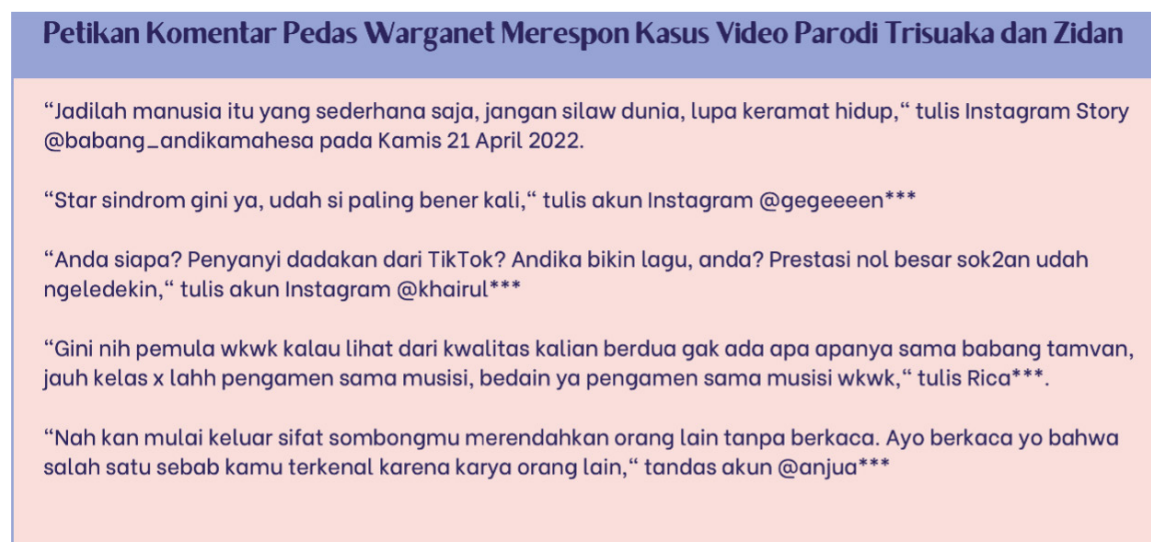

Petikan Komentar Pedas Warganet Merespon Kasus Video Parodi Trisuaka dan Zidan

"Jadilah manusia itu yang sederhana saja, jangan silaw dunia, lupa keramat hidup," tulis Instagram Story @babang_andikamahesa pada Kamis 21 April 2022.

"Star sindrom gini ya, udah si paling bener kali," tulis akun Instagram @gegeeeen***

"Anda siapa? Penyanyi dadakan dari TikTok? Andika bikin lagu, anda? Prestasi nol besar sok2an udah ngeledekin," tulis akun Instagram @khairul***

"Gini nih pemula wkwk kalau lihat dari kwalitas kalian berdua gak ada apa apanya sama babang tamvan, jauh kelas x lahh pengamen sama musisi, bedain ya pengamen sama musisi wkwk," tulis Rica***.

"Nah kan mulai keluar sifat sombongmu merendahkan orang lain tanpa berkaca. Ayo berkaca yo bahwa salah satu sebab kamu terkenal karena karya orang lain," tandas akun @anjua***

Figure 6. Netizens' scathing comments regarding the Tri Suaka-Zidan case

humans who have emotions and feelings. The use of social media gives users the right to act, take initiative, create anything without anyone prohibiting and opposing. Flew said that social media is a part of the new media that is impartial. Its contents do not side with anyone and are not controlled by a few people because it is often referred to as a very democratic media. Everyone can be a producer and a consumer at the same time and every user can be active there (Flew, 2008). On the other hand, the development of communication and information technology changes the community's online communication pattern gradually, to elicit the toxic behavior disinhibition online effect in which lack of self-control or even tends to be aggressive when communicating online rather than communicating directly (Pratiwi, 2019). These aggressive behaviors are then demonstrated in cyberbullying action as a medium to attack a person.

Here, an understanding of the rules of online creative content must be applied as a netiquette that underlies the way they interact and collaborate on the internet. Moreover, those who create content come from celebrities who have a large number of followers. There is a responsibility that must be carried out by every netizen's behavior on social media, both for themselves and for others, because the best humans on this earth are those who can provide positive benefits for others. On the other hand, netizens must understand that interactions between them have consequences. If you make a mistake, such as uttering hate speech, spreading hoaxes, bullying, etc., the ITE Law can threaten us. In addition, there is also a digital footprint that can describe who we are on the internet. Therefore, we must leave a positive digital footprint and benefit ourselves and others. The ability to think critically about digital media is also very much needed in order to be able to predict the risks that will occur in the future.

CONCLUSION

The parody case of microcelebrities, Tri Suaka and Zinidin Zidan, teaches us to always prioritize ethics in interacting both in the real and digital world because all of our actions have consequences, both legal and social. The research concludes that from the parody content uploaded, there are seven (7) categories of netiquette violations, such as defamation, do not respect the copyrights of others, do not follow social media rules, unwise in expressing themselves in the digital world, offending others, do not form a positive self-image, and spread negative content, such as cyberbullying.

Microcelebrities are part of public figures/influencers who must comply with the rules of the digital world and maintain netiquette so that the content produced is safe, ethical, cultured and capable. Therefore, digital literacy skills must be possessed, always honed and improved, both by public figures and the general public. This is done as an effort to prevent similar cases from reoccurring so as to produce positive, educative and inspiring content. In addition, we must filter whether our actions or jokes are still within normal limits or not because digital traces are cruel. On the one hand it can be profitable but on the other hand, it can also plunge us. Thus, respect for others and the ability to think critically is very important so that all of our actions are ethical and we are able to consider the risks that may arise in digital media.

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