CYBERCULTURE ON SOCIAL MEDIA: IDENTITY AS TRASH OF INFORMATION

BUDAYA SIBER DI MEDIA SOSIAL: IDENTITAS SEBAGAI SAMPAH INFORMASI

Zafirah Quroatun 'Uyun[1,a)], Lukman Hakim[2,b)]

[1]Communication and Islamic Broadcasting Dept. of IAIN Batusangkar
[2]Communication and Islamic Broadcasting Dept. of IAIN Kediri
[a)]e-mail: zafirah@iainbatusangkar.ac.id
[b)]e-mail: lukmanhakim@iainkediri.ac.id

ABSTRACT

This article departed from the anxiety of social media users about the disturbing cyberculture, namely the phenomenon of information trash. Some social media users feel necessary to reveal true identity, while others consider identity as something that does not need to be known to public. Whereas in communication, there are no messages in the media that contain no meanings at all and no messages distributed without any intentions or purposes. Even though the purposes of communication may be different to anyone, there are still intentions of delivering the messages even if they are only in text. In the case of social media, these messages are often distorted. With the method of observation and discourse analysis as the scalpel, the research found out that cyberculture in social media was more on identity as a form of information trash due to the overlapping of information, particularly when the user's identity was blurred. This research tried to see interesting phenomena that occured especially with regard to virtual/online and real-world/offline communication patterns. Social media at a certain point become places to build identity or just to stockpile inconclusive information. By combining cybercultural concept and communication circuits of cyber community in social media, this research also found out that there was identity ambivalence in social media which ended up in trash of information.

Keywords: Cyberculture, Identity, Trash of Information

ABSTRAK

Artikel ini berangkat dari kecemasan pengguna media sosial terhadap budaya di dunia maya yang meresahkan yaitu fenomena informasi sampah. Sebagian pengguna media sosial menganggap pengungkapan identitas asli perlu dilakukan, sementara yang lain menggangap identitas sebagai hal yang tidak perlu diketahui publik. Padahal dalam komunikasi tidak ada pesan di media yang tidak mengandung makna dan tidak ada pesan yang didistribusikan tanpa maksud / tujuan. Meski tujuan berkomunikasi berbeda, tetapi tetap ada maksud informasi yang disampaikan sekalipun hanya sekedar teks. Dalam kasus media sosial, pesan-pesan ini terdistorsi lebih dari sekadar makna. Dengan metode observasi dan pisau analisis wacana, riset ini menemukan bahwa budaya maya di media sosial lebih banyak berupa identitas sebagai sampah informasi karena tumpang tindih informasi terutama tidak jelasnya identitas pengguna. Penelitian ini mencoba melihat fenomena menarik yang terjadi terutama mengenai pola komunikasi yang terjalin di dunia maya dan dunia nyata. Media sosial pada kondisi tertentu menjadi tempat untuk mencari identitas atau hanya sekadar menimbun sampah informasi yang tidak jelas sumbernya. Dengan menggabungkan konsep budaya maya dan sirkuit komunikasi komunitas maya di media sosial, penelitian ini juga menemukan adanya ambivalensi identitas di media sosial yang berujung pada sampah informasi.

Kata Kunci: Budaya Siber, Identitas dan Sampah Informasi

1. Introduction

The development of communication and information technology in the 5.0 era brought the consequences of meeting virtual and real environmental realities. Changes in interaction socially, politically, and culturally encourage the creation of communication that is more than just an exchange of information. It has been transformed into an information negotiation and message construction. There is an invisible agreement that must be accepted so that the feedback maneuvers no longer go around but in an unexpected direction that does not even meet the ends and agreement. This makes too much information because both producers and consumers of information are not detected. Where information starts and where information ends.

Cyberculture on one hand provides emotional satisfaction to users of social media, on the other hand creates a new culture that is completely different from the reality of the formal environment. The form of a cybercultural society enables a local world to become global, a world that is very transparent to the development of information, transportation, and technology that is developing so fast. This global society creates a life that enables the human community to produce shared cultures, produce shared industrial products, create a shared market, a joint military defense, a common currency and even create a joint war. Cyberculture offers post-space awareness, all cultural activities are carried out in an unlimited virtual world (Jenkins 2006).

The Ministry of Communication and Information (*Kemenkominfo*) revealed that internet users in Indonesia currently reached 63 million people. Of that number, 95 percent

use the internet to access social networks. Director of International Information Services of the Directorate General of Information and Public Communication (*IKP*), Selamatta Sembiring said that the most accessed social networking sites were Facebook and Twitter. Indonesia is ranked as the 4th biggest Facebook user after the USA, Brazil, and India. According to Sembiring, in the era of globalization, the development of telecommunications and information technology (IT) has been so rapid. Technology makes distance no longer a problem in communication. The internet, of course, is one of the media. According to data from Webershandwick, a public relations company and communications service provider, for the Indonesian region there are around 65 million active Facebook users, as many as 33 million active users per day, 55 million active users who use mobile devices in accessing it per month and around 28 million active users who use mobile devices per day. Twitter users, based on data from PT Bakrie Telecom, have 19.5 million users in Indonesia from a total of 500 million global users. Twitter became one of the largest social networks in the world so that it could reap profits reaching USD 145 million. Producers on social networks are people who have produced something, be it writing on a Blog, photos on Instagram, or uploading videos on Youtube. Most Twitter users in Indonesia are consumers, who do not have a Blog or have never uploaded videos on Youtube but often update their status on Twitter and Facebook. Besides Twitter, the other social networks known in Indonesia are

Path with a number of 700,000 users in Indonesia, Line with 10 million users, Google+ with 3.4 million users, and Linkedlin with 1 million users (accessed from https://kominfo.go.id/ on 13th January 2020).

Cyberculture, like culture in general, aims to build identity and credibility in a society. In a real formal environment such as an academic environment, identity and credibility are certainly very different from the social role that is carried out. Professionalism is often forgotten. Messages and information exchange between virtual (online) communication and real (offline) communication. Self identity becomes increasingly blurred, like a crisis that has not yet found a solution. Students act as lecturers, lecturers act as students, students act as ordinary people, and ordinary people act as students. Verbal and non-verbal communication that occur bring messages and information that are almost identical even exactly the same until the social status and role played change. Limitation becomes unclear. This causes the dilemma of searching for identity. The communication is created among various audiences because culture in cyberspace is culture of images and meanings that are exchanged in symbolic interactions all the time. While culture in the real world is demanded to be more logical and synchronous between verbal and non verbal communications, even more revolving on the verbal dimension.

Social media come to bring new values amid its use. It is not only the momentum of self-disclosure but it has also

increased to become the medium of aspirations of Netizen, become the most popular topic that is discussed among users of social media, bring up online petitions and, can even move the masses to take mass action offline. In his famous essay on encoding and decoding, Stuart Hall analyzes media research related to cultural circuits. In its findings, cultural circuits always involve how cultural values and meanings are communicated, created, and maintained through varied moments and varied forms. Furthermore, with Barker, he developed four stages of heuristics which involved production, circulation, usability, and reproduction (Taylor 2002).

In the cyber world, culture is uniquely concentrated on the 'life' of texts which is the accumulation of the process of dialogue of commodification and interpretation. Because there is no communication in the cyber world that takes place in a comprehensive, direct, and clear manner, the relation of dominance explains cultural artifacts with the potential for mutual contradiction. As a result, the meaning of text is more difficult to negotiate and it becomes difference between interfaces.

2. Research Method

This research used observation and literature study methods in collecting the data. The data were collected from conversation in social media groups such as WhatsApp, Facebook, Instagram, and Twitter.Then, we chose an academic environment from their identity or their conversation. Using critical discourse analysis as the research scalpel, we

tried to describe how social media had their own circuits and influenced the information.

3. Findings and Discussion

3.1 Social Media and Double Realities

One of the leading American psychologists, Nancy Etcoff, in Survival of the Prettiest: The Science of Beauty (1999) mentions Lookism. Lookism is a theory that assumes that the better your appearance is, the more successful you will be in life. In the age of images, images dominate our perceptions, thoughts, and also our assessment of the appearance of a person's face, skin, or appearance (Chaney 2004).

What we see in every media coverage actually has two realities. In the case of social media, the first fact is the fact in the physical / real environment that states the truth of an event. The second reality is the way the new media perceives the first reality. This is consistent with what Luhmann and Cross (1996) says in his book The Reality of the Mass Media that Reality is actually the first reality, and the reality of the media is the second reality. Luhmann calls it dual or double reality. Luhmann himself acknowledged that the reality conveyed by the media was not always true. The media reports right or even wrong; or half are correct and some are wrong because they have been 'manipulated'. The media has the potential to manipulate. Luhmann views society as a system that has its own logical movements, and is independent of the active human capacity within it. Luhmann's perspective is directly proportional to the conception of virality that views society

as a network. This condition forms a society that always needs media to reflect. Good and bad benchmarks, ranking system, good and bad all refer to what is viral on social media. Luhmann examines the phenomenon in society that knows all forms of reality from the mass media, even though the source is not necessarily reliable, even there are suspected forms of reality manipulation or what is often referred to as the conception of media construction of reality. High trust in the media should be a motivation for every informant/ decoder/message producer to provide complete, fair, and truthful information so that the condition of society as a system runs orderly and becomes an information literate society.

The emergence of the internet and the convergence of media have made communication one of the most important keys to social change. From the Arab Spring, the global financial crisis to the issue of copyright ownership, however, paradoxical problems re-emerge. On one hand this is good news because communication studies are a source of vitality and creativity. The other side shows that this field of study is not strong enough to integrate and be useful in terms of diversity. The substance of theories and approaches to social construction of Berger and reality. Luckman is a simultaneous process that occurs naturally through language in everyday life in a primary and semi-secondary community. The social basis of this theory and approach is the transition-modern society in America around the 1960s, where the mass media had not yet become an interesting phenomenon to talk about. Thus, theory social construction of reality Peter L. Berger and Thomas Luckman do not include mass media as variables or influential phenomena in social construction of reality.The viability of the mass media obviously depends on how to maintain a balance between these various interests. For example, if the priority is only the interests of "dominant class", then the mass media it will then be on the market, in the sense of many audiences. On the other hand, if only concerned with interests and needs audience, while the need for "dominant class" is ignored, it could be the media the mass will be subject to legal action. Meanwhile, the human factors began to be recognized with the birth of feedback or communication that pays attention to audiences, which is then more popular with the term of communication (two way communications)

The characteristics of social media as mass media have an important role in shaping two realities in information dissemination. Information is disseminated by the mass media through the first level observers, namely observers of reality directly. Then according to Luhmann, the operational closure system that is autopoietic, autonomy, and construction ignores outside influences. The information produced by the mass media experiences the processing of the mass media as the first level observer, but the results of the processing of information are then manipulative. This explains how the mass media is an observer who sees a reality from within himself and then gets additional value according to the

interests in the mass media. The aim is nothing but creating or constructing multiple realities to the audience. Reference in self, social media as a first-level observer of a reality will try to instill true knowledge of the observed virtual reality, because the observer will actually see according to the knowledge he has in himself. What is considered true knowledge in this case the information will experience a compromise to produce discourse as a construction message to the audience. In terms of self and other reference to the audience, it is clear when the audience feels sure of the truth of the reality that he knows outside of the mass media and then gets an external reference that the discourse built by the mass media is deemed to have been changed towards information or discourse that no longer has a correlation to the reality that existed before (Berger 2014).

In short, if a piece of information that is considered not information by the observer (audience) then it is still a piece of information, because it is informative, which is there is a message to be conveyed by the mass media regardless how explicit or implicit the message is. Then how does the media work to indicate which is considered a piece of information or not information? Programming in media is the way how the media creates coding of information.

According to Luhmann, information is processed if there is awareness or communication in it. This means that the communicator is well aware of what will be conveyed is information that really has value to the communicant. The automatic mechanism is seen when talking about time. Coding in the media looks at the characteristics of a matter of time. If information is considered as a sign then when news that has information value appears two different times will make the news not seen as information anymore. Specifically, Luhmann studies perceptions and language, because these two things are stored in short-term and long-term memories. This means that information is also determined by how the audience perceives the message that appears in a language that is useful to explain something more specific. Here, it is clear that which is referred to as information depends on audience perceptions and beliefs in cyberculture in cyberspace itself.

3.2 Cyberculture and Network Society

The rise of new digital technologies of information and communication, of which the Internet is the most visible, has introduced an accelerated rate of change in the global economy and socio-cultural practices. A body of work that seeks to deal with, account for, and explain the ways in which every-day practices and realities are changing due to the fact that emerging (or emerged) forms of computer and digital networks is clubbed together as cyberculture. Manovich (2003), in his essay "New Media from Borges to HTML", identifies a series of social phenomena associated with the Internet and network communications. Manovich writes according to Kendall 2007 in Pramod cyberculture: "Culture formed in or associated with online social space." Cyberculture is

formed in relation to social space on line. Cyberculture is any culture that has or is emerging from the use of computer networks for communication, entertainment, and business. Jenkins (2006) in Pramod emphasizes that cyberculture is a union of cultures where Personal Computer, telephone, internet, and multimedia provide communication integration.

The examples of cyberculture studies are online communities, online multi-player gaming, the issue of online identity, the sociology and the ethnography or email usage, cell phone usage in various communities; the issues of gender and ethnicity in Internet usage; and so on. Pramod (2003) tries to make a clear distinction that cyberculture is focused on the social and networking. New media is focused on the culture and computing. From the discussion above, we can see that cyberculture refers to subcultures (gone and emergent), contemporary sociocultural practices, potential forms of future society andgroups, theoretical visions of human-technology relationships, and cultural artifacts of everyday life. The examples given (subcultural, literary, and theoretical) are only representatives in nature and there has been a rich discourse on what constitutes cyberculture and how to study it in different disciplines and geo-political conditions.

Internet technologies are levelling the geography and differences, producing exactly similar practices and subjects around the globe. This particular argument is fuelled, in part by the digital aesthetic of making seamless copies, and in part by the market

driven idea of a shrinking world that is only a click away. As a result, we have a majority of research that concentrates on developed worlds with a much larger internet penetration and presumes that the rest of the world also experiences the emergence and rise of technologies in the same way technology mediated subjectivities thus, are imagined as the same everywhere. In the case of social media in Indonesia, where the use of internet is very high and addictive, there has been a unique society that has different action in online form as well as in offline form. They make more than two identities that make pseudo reality and the information is just information. As a result, identities and information are just trash not a message. This is a phenomenon that occurs as a new form of cyberculture.

Urbanisation and reshaping of new cities to support the global flow of economy have been two of the most obvious effects of technologised globalisation. The metaphor of space was so firmly entrenched within early Cyberculture, primarily because the cyberspaces seemed to be de-linked from the physical, tangible material practices of everyday life. With the new Asian urbanisation and the emergence of IT capitals of the world – Shanghai, Taipei, Tokyo, Bangalore although there has been an increased interest in looking at the spatial dimensions and implications of ICTs (Abbas, 1997; Huat, 2000; Novak, 1997; Krane, 2009). The attempt is not only to locate digital media, within the digital matrices or economic circuits of labour and capital, but also to see

how they create new forms of spatial interactions and negotiations.

The fusing of these spheres produces the physical and the virtual, the digital and the sensory, which is best understood in the processes of creating a cyborg. The concept of production of the self within Technosocial spaces is perhaps the most visible within Donna Haraway"s notion of the cyborg. She assumes that cybernetic organism is a creature of social reality as well as a creature of fiction. "The cyborg is a matter of fiction and lived experiences" (Haraway 1991).The earliest definitions of the cyborg have vaguely hinted at an organic-mechanical coupling drawing from visions of androids or bionic humans, to look at the boundaries between the real and the non-real, the biological and the mechanical. Haraway"s cyborg, however, rests in theoptical illusion between social reality and science fiction, thus defining a 'technological polis' that rests on the blurring of three boundaries of biological determinism, organism-machine, and the physical-non-physical. Haraway also hintsat how we are all in a process of becoming cyborgs – she calls it "cyborgification"as our lives become increasingly intimate with machines and technologies in the age of cyberspace.

The idea of this information society was actually first offered by Daniel Bell in the early 1970s through his prediction when it was about the arrival of post-industrial society. Discussion about this information society was then further developed by Manuel Castells through the concept of network society. Castell develops further the concept of Daniel Bell, and expresses his views on the emergence of a new society, culture, and economy from the point of view of the information technology revolution, such as television, computers, and forth (Rizter& Goodman 2008). The emergence of informational capitalism and this information society based on "Informanislism", where the main source of productivity lies on optimizing the combination of the use of production-based factors knowledge and information.

Castell believes that information plays an important role in the organization of economic activity in the exporting community. The application of knowledge and information produces an accumulative process, technical innovation, and significant effect on social organization (Castell 2000).

Then, Castell mentions the development of society at the end of the 19th century which was influenced by the development of information and information technology as a network society. In the era of post-industrial society, the existence of the network allows the flow of communication goes where and whereat any structural level without needing to be mediated or represented. Castell states that what really develops is not just information society, but informational society. In an informational society, Castell states that there are two important elements which are adequate, namely:

1. There is a global expansion of business operations through relationship building complex transnational

2. Fusion of economic networks with information networks (Castell 2007).

The virtual world (cyber) creates a culture (cyberculture) in modern society. The progress of a technology is used to help interaction between humans and other humans. According to Levy 2001, in the book cyberculture, Electronic Mediations, cyberculture is "that set of technologies (material and intellectual), practices, attitudes, modes of thought, and values that develop along with the growth of cyberspace. "Cyberculture is interpreted as a culture that was born in the practice of human interaction with the internet in developing virtual technology, such as forums, newsgroups, and chats.

3.3 Information Circuits in Cyberculture

According to Castells, the term "flowing space" and circuit of information is important in the era of informational society, because:

1. The electronic circuit does not operate in a vacuum. The circuit links the complexities of production, management, and information territorially, despite the fact that the meaning and function of this complexity depends on the connection in the network flow.

2. This technological connection is material, which is dependent on special telecommunications/ transportation facilities, and on their where abouts quality information

systems, even for very different geographic areas.

3. The meaning of "space" appears as a meaning like "time". Furthermore, this concept has also been able to lead to a development.

Futurological thoughts, such as "abolitionspace ", and "the end of the city", so efforts are neededre-conceptualizing new forms of regulationspatial under the paradigm of new or even technological developmentthe most recent (Castels 2000).

With the spread of the electronic environment in our society, contemporary cyberculture contains the attempts to express new experiences of bodies. For example, according to an interview with Sterc by Joanna Zylinska and Gary Hall, his cyborg performances reveal that the body "has now been invaded by technology" and it is "what we've always been and what we have already become" (Zylinska 2002). Based on this comment, we can conclude that cyberculture has developed to show how we grasp bodies through living in a society with electronic technologies.

The studies of such cyberculture are referredto as new media studies, which are distinguished from the earlier version of media studies that analyzes culture with other types of media prior to creations of our electronic society. In such new media studies, we understand our relation to the media with terms such as "interactive users.

From new media studies, we develop a study that focus on social media. The form of cyberculture is referred to as new media

studies, which are distinguished from the earlier version of media studies that analyzes culture with other types of media prior to creations of our electronic society. referring to the behavior of academics in the cyber world. The cultural and information circuits in it include all interconnections involving production, consumption, identity, representation, and regulation. Intensive interactions that occur where cultural forms and practices converge in cyber space cause communication technology to be the last form of resistance between workers and owners of power (Witherford 1999).

Domination and openness in the public sphere become greater. Meanwhile, the level of formation of self-identity is also turning into cyberspace needs. Switching roles between one user and another is normal. In the real world or the physical environment, he may be an ordinary worker. In the cyberculture environment he can change into whatever the cyber community attaches a social title to, even become what he envisions in the cyber space. Changes occur in the landscape of communication between people. The intermediation of technological devices becomes dominant. Speed is the determining factor. In the past, frames thought in communication that information was the most important source as a king, now the speed of information is a determinant power. Indirectly, the digital age democratizes the communication stage (Haraway 2007).

Social barriers in the real world disappearsas if without authority. The vertical communication pattern then shifts to interactive horizontal. A lot of disruption happens, making it easier for us in many aspects of life. Besides these things, there is also a derivative impact that also comes from the adoption of technology in the realm of communication, without us realizing it happens as a new form of culture. The virtual world presents virtual space, making the communication stage more flat and equal, without exception. Along with that, a new imbalance has occurred, there is a missing ethic in cyberculture. It takes time to arrive at a general consensus regarding ethics, because indeed we are in the phase of adapting to the digital world, along with the development of technology through the diffusion process. (Piliang 2003).

The democratic space of internet networks, according to Habermas referred to as the public sphere, is the realization of the presence of a place that allows a culture of equal and comparable communication to take place dialogically. At the practical level, there is an injustice of access for users / users when accessing the virtual network, it is not impossible that the information obtained is not complete. Communication culture that is intertwined also becomes unfair when the symbols exchanged in cyberspace exceed the limits of public space so that the portion between privacy and public space becomes very lame. The logical consequence is that identity is forced into and unwanted access continues to arrive.
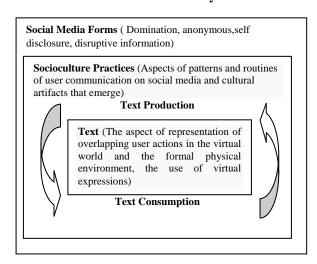
In the case of academics as users involved in cyber cultural information circuits, self discourse, domination between users, the

desire to forget for a moment the identity in the real world, and disruptive information cause the forms of social media used to become more varied. The social media platform and the distinctive features of each social media will be a separate choice for academics who enter the information circuit. Routines between users with various educational backgrounds and fields of experience, bring new agreements in the flow of information on cyberculture. At this stage, socio-cultural practices appear in patterns and routines of communication between users on social media. How they communicate, what identity they use are the shared rules agreed to cultural artifacts that appear in the use of social media features and platforms. Virtual expressions (memes) and emoticons are some examples of cultural artifacts that have emerged from the combination of virtual and real world information.

Furthermore, aspects of the text will inevitably appear in the patterns of text production and consumption. In social media, who produces the text and who consumes the text are no longer detected. This text will continue to rotate until the recipient considers it completed independently. Unconsciously, there are overlaps between user actions in the virtual world and the real world that appear in social media. Because of the interests that must go hand in hand, sometimes the user is not able to choose between the two worlds and the two realities, to continue to determine the aspects of his actions through the production and consumption of messages. At this point,

the text becomes unclear and new texts emerge as a result of the mixing of texts in cyberspace.

Information Circuit in Cyberculture

Social Media Forms (Domination, anonymous,self disclosure, disruptive information)

Socioculture Practices (Aspects of patterns and routines of user communication on social media and cultural artifacts that emerge)

Text Production

Text (The aspect of representation of overlapping user actions in the virtual world and the formal physical environment, the use of virtual expressions)

Text Consumption

Compiled by researchers from various sources

3.4 Unknown Identity versus Multi-Identity

On a review of aspects of digital communication that are moderated through computers or smartphones, individuals are increasingly absorbed into the area of the crowd. Too many communication schemes cause individuals seemed to sink into the crowd. Loss of identity and identity in cyberspace occur because of the nature of the communication as well as the presence of privacy options. The option to be anonymous is possible in virtual space. Not only that, we can also arrange pseudo characters, using avatars that we choose according to the will and choice of images that we want to display to the public, although there are still some who appear as self-identities that are similar to what exist in the real world. Identity construction will also appear along with the update and upload of an individual in cyberspace. Although it is very possible to

turn around with the real reality, the virtual world presents the potential to be anything, like what we imagine. Virtual space becomes a place to experiment and act as if it were, not without substance. We then appear in hyperreality.

Multiple online identities. It effectively chooses what is relevant to a particular context and applies it. An example of this is using LinkedIn for professional updates, not personal, allowing users to compartment, and promote themselves online. Separating your professional and personal life is often touted as the best way to represent yourself online (BBC News 2013). In conclusion, having multiple virtual identities offers a higher level of flexibility, but with the consequent scope for introducing problems, risks become anonymous identities. An online identity can be as permanent as an offline one: pseudonymous users often identify themselves in different social networks using the same account name. But because their handles are not based on real names, they can deliberately delineate their identity accordingly, and reassert anonymity if they wish. Psychologists argue that this is valuable for the development of a sense of who one is, who one can be, and how one fits into different contexts. This kind of activity is allowed even in countries where social network account holders are required to register for a service using a national ID, as in South Korea and China; their online public identities are still fabrications. Even with this explicit link with the state, when users are aware that their activities online are traceable, identity play continues (Krotoski 2012).

Most adults have many roles and members of an identity combination group are not always easy to negotiate. Often, the result of holding multiple identities is identity disorder, which occurs when pressing one another against one another so that it interferes with the performance of other identities (Van Sell, Brief, & Schuler 1981). What happens in cyberspace today is people with high anonymous levels fight with multiple identity owners. According to David Silver (2000), the first stage popular cyberculture is marked by its journalistic origins and characterized by its descriptive nature, limited dualism, and use of the Internet-as-frontier metaphor. The second stage cyberculture studies focus largely on virtual communities and online identities and benefits from an influx of academic scholars.

The absence of a leader's identity, for example, is replaced by opinion leaders who have the ability to interpret at will. False interpretations due to the hoax maze are very likely to occur. This pattern becomes ambiguous, like a busy information circuit in cyberspace, noisy and always noisy in cyberspace, but it actually looks calm and peaceful in the real real world. Identity is mocked.

In a group, a person must have an identity to be able to maintain his life. Personal identity is one component of the personal concept, which has the meaning of organizing principles that are responsible for the unity, continuity, consistency, and uniqueness of individuals that are formed from infancy onwards, especially in adolescence. In reality, humans have the desire to continue to

develop themselves in order to achieve the form of personality that is influenced by past and present experiences they want.

Each individual has unlimited ability to create who he is in cyberspace and the results of his creations will represent individuals in playing their roles and interacting on the internet. The choicesare to open his identity honestly or to make a fake identity. The need in social media, for example, is only to connect to the site, choose a name, choose a gender, and write a personal description. When individuals have identified themselves in social media, such as choosing a username and password, then that identity eventually gives birth to a virtual individual along with the attributes attached to it and applies 'eternal'. That is, each new individual can access his virtual identity if he uses the same username and password identification.

At a certain stage, one can determine and limit what others want to know about themselves. In the virtual world, characteristics that are seen in the real world such as gender, racial groups, invisible fashion, and instead internet technology offer the possibility to control aspects of self-identity as a consideration for the public (Wood and Smith 2005).

Connections in the expanding network, penetrating the territorial boundaries of the country's sovereignty, require digital citizens to develop the ability to communicate among themselves. Netizens build a common consensus and formulate a consensus in the language standard. Interconnection of texts has been rearranged, not only written language rules but also involves elements of expression. Emoji understanding and textual communication patterns are new forms of relations that occur between digital natives. Meanwhile the previous generation who become digital migrants will try to adapt the changes. If in the past, young people took lessons from senior groups, then in the digital age the opposite happens; old people learn from youth. Even in a macro framework, it is not impossible to experience an erosion of language diversity, due to monolithic use of single languages in the era of online society. English as an international speech becomes a unifier, while the extension of the languages of each connected country is merely an accessory.

The problem that seems to repeat the position as happened in the real world is about gender submission. Feminist subordination of the dominance of masculinity on the issue of mastery of technology increasingly confirms the position of men. Even from an early age, domestification occurred; computer games and gadgets became the daily reality of boys compared to girls. The struggle for the emancipation of women's groups must then be reconstructed, however the actual exchange of sexual identity in the digital world is not a black and white striped boundary but a gray area that can be used according to the needs of the individual subject itself. However, the representation that digital space has a masculine scent cannot be denied. Here again the virtual identity and the user's real identity are questioned again. Does he really have a lot of identities as imaged in cyberspace or has he

not found his identity or even does he have a high sense of distrust so that the word anonymous often appears?

4. Conclusion

Information circuits in cyberculture at least create new products in the form of things that are not visible namely 1.) virtual identity, 2.) false identity, 3.) garbage of information, 4.) unclear sources of information, 5) pseudo reality, and 6.) new regulations . This wealth of products can be an opportunity or a challenge for social media connoisseurs. What is considered garbage can potentially be a blessing. On the contrary, deviations from the information circuit can be a place of mass suicide in terms of identity and reality. So do the term of social media that use for make an identity, lose an identity and much of information cannot be denied. Identity is considered as a noise in communication through social media form.

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