

SOCIAL MEDIA VENTING IN CYBER WORLD: THE PHENOMENON OF NEW THREATS FOR INDONESIAN NATIONAL POLICE IN ESTABLISHING AND MAINTAINING SECURITY AND PUBLIC ORDER DURING THE COVID-19 PANDEMIC

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ABSTRACT

Unquestionably, Covid-19 pandemic has changed most of the aspects of life in Indonesian society, including the changes of paradigms of the society. There are many factors that support such changes. One of them is the choice factor where community members are faced with the choice to be exposed to Covid-19 when carrying out their activities outside their homes or staying at home with the consequence of decreasing people's income and purchasing power and, moreover, increasing stress for community members. The article discusses about how community members use social media as a way to reduce stress levels during the Covid-19 pandemic by venting social media that results in hoaxes, hate speech, and hate comments in social media. The problem to be revealed in this article is how social media in cyberspace is misused by community members as a form of escape in reducing stress as a result of the Covid-19 pandemic. The author employs the qualitative descriptive by looking at the symptoms that appear in the community as a new phenomenon in cyberspace that can disrupt security and public order. The data to be used as an analysis is the number of cases that appear on social media that are collected by the Special Crime Directorate of Cyber Police Sub-Division of Jakarta Metropolitan Police Region in 2020. The results of the research reveal that social media venting is one of some ways to escape from stress during the Covid-19 pandemic. It can be done in both positive and negative ways, such hoaxes, hate speech and hate comment that can disrupt security and public order as well as is a new threat phenomenon to the police during the Covid-19 pandemic.

Keywords: covid-19 pandemic, hoax, hate speech, hate comment, security and public order, social media venting

1. INTRODUCTION

1.1 Background

The Covid-19 pandemic outbreak has begun in Wuhan, China (Shi, *et al.*, 2020: 13) and

has been declared as a pandemic by the World Health Organization/WHO (Sohrabi, *et al.*, 2019: 25). In anticipating the transmission of the virus as well as

to prevent the side impacts of the spread of the virus, Indonesian government has issued various policies. One of them is the Large-Scale Social Restriction (PSBB) which requires community members to stay at home, work at home, worship at home and study at home. Community members are not allowed to do their certain activities outdoor. They are not as free as they were in the previous era. Such situation, indeed, causes several problems, ranging from financial problems to social problems. However, it must be understood that the use of online media in work and other activities is inseparable from various problems that hinder its implementation, including a decrease in people's purchasing power which automatically reduces people's income, the occurrence of large-scale layoffs, size, and the increase in the number of unemployed.

According to a joint statement issued by ILO, FAO, IFAD and WHO (<https://www.who.int/news/item/13-10-2020-impact-of-covid-19-on-people%27s-livelihoods-their-health-and-our-food-systems>), the COVID-19 pandemic has led to a dramatic loss of human life worldwide and presents an unprecedented challenge to public health, food systems and the world of work. The economic and social disruption caused by the pandemic is totally devastating: tens of millions of people are at risk of

falling into extreme poverty, while the number of undernourished people, currently estimated at nearly 690 million, could increase by up to 132 million by the end of the year.

In Indonesia, as a result of the implementation of the PSBB, the number of people who feel depressed in their lives is getting higher. There are several factors that have led to an increase in the number of stressed or depressed people in Indonesian society during the Covid-19 pandemic. First, the basic nature of humans who are social creatures who feel confined at home for a year in carrying out their activities at home with the PSBB. The second factor is the sluggish business world or economy, such as transportation companies that lose their rent every day which automatically reduces the income of transportation service companies and has an impact on laying off employees. The third factor is the imbalance of the government policies that are not supported by sufficient facilities that can help the community in carrying out their lives such as the intake of nutritious food in order to increase body resistance in dealing with the spread of the virus and other job options that support the community's economy.

Everyone has his or her own different way of releasing stress. Some people do it by relaxing while listening to songs. Some other people release their stress by

watching movies, reading comics, and still many others. Some certain people express their stress by doing certain voluntary social activities (Lewin, 2011: 30), or even complaining in cyberspace using Internet, also known as venting or discharging. These people use various platforms, such as social media, websites, and others various online discussion forums, to express their stress, complaints and anger (Martin, *et al.*, 2013: 119-122).

The behaviour of venting or discharging stress, complaints, and anger of community members on social media often leads to new forms of violence, namely making rude comments and often hate comments, hate speech and even posting false or untrue news (hoax) both regarding the current situation and the PSBB-related policies issued by the government. The behaviour of discharging or venting stress, complaints and anger of someone on social media is known as social media venting.

1.2 Problem Formulation

Based on the explanation above, the author would like to make several limitations of the problems to be discussed as follows:

- a. What is the process of fake news, hate speech, and hate comments as a form of social media venting committed by community members during the Covid-19 pandemic?

- b. How does Indonesian National Police deal with the new phenomenon of social media venting that gives rise to hoaxes, hate speech and hate comments in cyberspace in maintaining security and public order during the Covid-19 pandemic?

1.3 Research Objectives

The purpose of the research on social media venting and hoaxes in cyber world is to see how far the social media venting done by community members in the world plays a role in the emergence of false news (hoaxes), hate speech, and hate comments in social media during the Covid-19 pandemic, which is a new threatening phenomenon to Indonesian National Police and can disrupt security and public order.

2. LITERATURE REVIEW

2.1 Social Media Venting

2.1.1 Social media

Social media, according to wikipedia.org., are interactive technologies that allow the creation or sharing or exchanging information, ideas, career interests, and other forms of expression via virtual communities and networks (Kietzmann and Herkmens, 2001; Obar and Wildman, 2015). While challenges to the definition of social media arise (Tuten *et al.*, 2018) due to the broad

variety of stand-alone and built-in social-media services currently available, there are some common features (Obar and Wildman, 2015):

- a. Social media are interactive Web 2.0 Internet-based applications.
- b. User-generated content—such as text posts or comments, digital photos or videos, and data generated through all online interactions—is the lifeblood of social media.
- c. Users create service-specific profiles for the website or app that are designed and maintained by the social-media organization.
- d. Social media helps the development of online social networks by connecting a user's profile with those of other individuals or groups.

Users usually access social media services via web-based apps on desktops and laptops, or download services that offer social media functionality to their mobile devices (e.g., smartphones and tablets).

As users engage with these electronic services, they create highly interactive platforms through which individuals, communities, and organizations can share, co-create, discuss, participate, and modify user-generated content or self-curated content posted online (Kietzmann and Herkemns, 2011). Additionally, social media are used to document memories; learn about and explore things; advertise oneself; and form friendships along with the growth of ideas from the creation of blogs, podcasts, videos, and gaming sites (O'Keeffe *et al.*, 2011). This changing relationship between human and technology is the focus of the emerging field of technoself studies.

Some of the most popular social media websites, with over 100 million registered users, include Facebook (and its associated Facebook Messenger), TikTok, WeChat, Instagram, QZone, Weibo, Twitter, Tumblr, Baidu Tieba, and LinkedIn. Depending on interpretation, other popular platforms that are sometimes referred to as social media services include: YouTube, QQ,

Quora, Telegram, WhatsApp, LINE, Snapchat, Pinterest, Viber, Reddit, Discord, VK, Microsoft Teams, and more. Wikis are examples of collaborative content creation (https://en.wikipedia.org/wiki/Social_media).

Based on information in <https://www.investopedia.com/terms/s/social-media.asp>, Facebook is the largest social media platform in the world, with a clear advantage over other social media, though it has similar audiences to others like Twitter and Instagram. The figures for the most popular social media websites as of January 2021 are as follows:

Facebook (2.74 billion users), YouTube (2.29 billion users), WhatsApp (2 billion users), Facebook Messenger (1.3 billion users), Instagram (1.22 billion users), Whatsapp (1.21 billion users), and TikTok (689 million users).

Social media outlets really differ from traditional media (e.g., print magazines and newspapers, and TV and radio broadcasting) in a variety of ways, including quality, reach, frequency, usability, immediacy, and

permanence (Xiaohui *et al.*, 2016). Additionally, social media outlets operate in a dialogic transmission system, i.e., many sources to many receivers, while traditional media outlets operate under a monologic transmission model (i.e., one source to many receivers). For instance, a newspaper is delivered to many subscribers and a radio station broadcasts the same programs to an entire city (Pavlik *et al.*, 2015).

Since the dramatic expansion of the Internet, digital media or digital rhetoric can be used to represent or identify a culture. Studying how the rhetoric that exists in the digital environment has become a crucial new process for many scholars. Observers have noted a wide range of positive and negative impacts of social media use. Social media can help to improve an individual's sense of connectedness with real or online communities and can be an effective communication (or marketing) tool for corporations, entrepreneurs, non-profit organizations, advocacy groups, political parties, and governments. Observers have also seen that there has been a rise in

social movements using social media as a tool for communicating and organizing in times of political unrest.

In 2019, Merriam-Webster defined social media as "forms of electronic communication (such as websites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other content (such as videos)" (<http://merriam-webster.com/dictionary/social%20media>).

While the variety of evolving stand-alone and built-in social media services makes it challenging to define them, marketing and social media experts broadly agree that social media include the following 13 types of social media (Aichner and Jacob, 2015), namely: blogs, collaborative project management, enterprise social networking, business networks, forums, microblogs, photo sharing, products/services review, social bookmarking, social gaming, social networks, video sharing, and virtual worlds.

While social media is ubiquitous in America and

Europe, Asian countries like Indonesia lead the list of social media usage. Indonesia itself, (<https://datareportal.com/reports/digital-2021-indonesia>) inhabited by 274.9 million people, has 202.6 million internet users in January 2021. There are about 170 million of them are social media users. The number of social media users in the country was equivalent to 61.8% of the total population at the same time. Moreover, there are about 345.3 million mobile connections in the present. Such figures are, indeed, incredible for the developing country. Indonesian people are gradually using the social media platforms to interact with friends and family. The power of social media is the ability to connect and share information with anyone on the Earth, or with many people simultaneously. It is totally undeniable that social media has changed the way that we all interact with each other online. It has given us the ability to discover what's happening in the world in real-time, to connect with each other and stay in touch with long-distance friends, and in order to have access to endless amounts of

information at your fingertips. In many senses, social media has helped many individuals find common ground with others online, making the world seem more approachable. According to a survey by Pew Research Center, the use of social media is correlated with having more friends and more diverse personal networks, especially within emerging economies. For many teenagers, friendships can start virtually, with 57% of teens having met a friend online (<https://www.investopedia.com/terms/s/social-media.asp>).

2.1.2 Venting

According to <https://www.merriam-webster.com/dictionary/vent>, venting is derived from the words 'vent' meaning to provide with a vent, to serve as a vent for chimneys, to discharge or expel, and to give often vigorous or emotional expressions. Another source, <http://dictionary.cambridge.org/dictionary/english/vent>, mentions that vent means to express a negative emotion in a forceful and often unfair way. Meanwhile, the <http://urbandictionary.com/define.php?term=Venting>

defines the word as talking is coping with mechanism that allows a person to rationalize and validate their own fears, concerns, worries, dreams and hopes. It moreover says that if people are not allowed to vent, they will end up bottling up their emotions which is detrimental to human psyche and can end up suffering from its side effects, such as ulcers, depression, high blood pressure, anxiety migraine, fatigue and many others.

Therefore, based on the explanation on the two concepts above, it can be said that social media venting is a form of complaints that are carried out on social media. The form of emotion released can be both positive and negative (Robertson, *et al.*, 201: 12). Another research, conducted by Bae and Lee (2012), reveal that the behaviour of social media users can affect the mood of their followers. Therefore, many other social media users follow such behaviour because they feel the emotions they have. Such emotions they have and feel may also be experienced by other people. In other words, they seek validation and supports from others (Jalonen, 2014).

Social media venting is often seen as a negative emotion because in general social media venting occurs in the form of complaints. These negative emotions can also be a positive energy because releasing negative emotions on social media can help others individuals to feel more relieved, relaxed and calm. If they have problems, complaining or expressing about them on social media can also be possible to stimulate open discussion rooms that can help solve the problems (Jalonen, 2014:35). The study focuses on the emergence of hoaxes, hate speech and hate comments as a result of social media venting done by community members in order to reduce their stress levels during the Covid-19 pandemic in several social media.

2.2 Hoax

Etymologically, the word *hoax* (Robert Nares, 1753–1829) was coined in the late 18th century as a contraction of the verb *hocus*, which means "to cheat," "to impose upon." Hocus is a shortening of the magic incantation *hocus pocus*, whose origin is disputed. The word *hoax*, based on <https://www.merriam-webster.com/dictionary/hoax> is a transitive verb, meaning to trick into believing or accepting as

genuine something false and often preposterous were hoaxed by the website. As a noun, according to the same source, *hoax* is an act intended to trick or dupe and something accepted or established by fraud or fabrication. MacDougall (1958: 6) states that *hoax* is a falsehood deliberately fabricated to masquerade as the truth. It is distinguishable from errors in observation or judgment, rumours, urban legends, pseudosciences, and April Fools' Day events that are passed along in good faith by believers or as jokes (Brunvand, 2001).

Zhang Yingyu's *The Book of Swindles* (1617), published during the late Ming dynasty, is said to be China's first collection of stories about fraud, swindles, hoaxes, and other forms of deception (Rea *et al.*, 2017). Although practical jokes have likely existed for thousands of years, one of the earliest recorded hoaxes in Western history was the drummer of Tedworth in 1661 (Fitch, 2013). The communication of hoaxes can be accomplished in almost any manner that a fictional story can be communicated: in person, via word of mouth, via words printed on paper, and so on. As communications technology has advanced, the speed at which hoaxes spread has also advanced: a rumour about a ghostly drummer, spread by word of mouth, will impact a relatively small area at first, then grow gradually. However, hoaxes could also be

spread via chain letters, which became easier as the cost of mailing a letter dropped. The invention of the printing press in the 15th century brought down the cost of a mass-produced books and pamphlets, and the rotary printing press of the 19th century reduced the price even further (see yellow journalism). During the 20th century, the hoax found a mass market in the form of supermarket tabloids, and by the 21st century there were fake news websites which spread hoaxes via social networking websites (in addition to the use of email for a modern type of chain letter).

Hoax news also known as fake news (Bartolotta, 2016; Wemple, 2016) is a news containing facts that are either inaccurate or false but which are presented as genuine. Hoax news conveys a half-truth used deliberately to mislead the public (Fallis *et al.*, 2014). Hoax may serve the goal of propaganda or disinformation—using social media to drive web traffic and amplify their effect (Weisburd and Watss, 2016; LaCapria, 2016; Sanders IV, 2016). Unlike news satire, fake news websites seek to mislead, rather than entertain, readers for financial or political gain (Chen, 2015; LaCapria, 2016). Hoax news is usually released with the intention of misleading to injure an organization, individual, or person, and/or benefit financially or politically, sometimes utilizing

sensationalist, deceptive, or simply invented headlines to maximize readership. Likewise, clickbait reports and articles from this operation gain advertisement revenue. In this paper, the author would like to emphasize on spreading hoaxes aiming at creating chaotic situation committed deliberately by certain people.

2.3 Phenomena

Phenomena, according to <http://collinsdictionary.com>, are anything that can be perceived as an occurrence of fact by the senses or any remarkable occurrence of person. In the perspective of philosophy, phenomenon is an object of perception, experience, etc. The <http://merriam-webster.com/dictionary.phenomenon> states that the word phenomenon (singular) or phenomena (plural) is an observable fact or event; a rare or significant fact or event; and an exceptional, unusual, or abnormal person, thing or occurrence.

Meanwhile, phenomenology is the study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object by virtue of its content or meaning (which represents the object) together with

appropriate enabling condition (<https://plato.stanford.edu/entries/phenomenology>). We all do experience various types of experience including perception, imagination, thought, emotion, desire, volition, and action. Thus, the domain of phenomenology is the range of experiences including these types (among others). Experience includes not only relatively passive experience as in vision or hearing, but also active experience as in walking or hammering a nail or kicking a ball.

In this research, the author employs the phenomenological theory which functions to see the symptoms that occur in a society, especially during the Covid-19 pandemic where community members express complaints, anger, and other emotional attitudes that can lead to the emergence of hoaxes, hate speech and hate comments. Phenomenological philosophy views objects as spherical in a natural context, thus demanding a holistic approach, and not partial. The basic concept of phenomenology provides an overview of what and how phenomenology actually is. But in the end, scientific dialectics forces humans to continue to think and contemplate phenomenology.

In order to make it easier to understand the basic concepts of phenomenology, Pouny in Bertens (1987) details some simple understanding of the basic

concepts of phenomenology as follows:

- a. Phenomenology is the study of essences, for example the sense of perception, essence awareness, and so on.
- b. Phenomenology is a philosophy that puts back the essences in existence, that humans and the world cannot be understood unless it is based on their activities.
- c. Phenomenology is a transcendental philosophy that suspends the natural attitude by meaning to understand better.
- d. Phenomenology regards the world as “already existing”, prior to reflection as a thing an indistinguishable presence, seeking to restore direct and natural contact with the world so that the world can be given a philosophical status.
- e. Phenomenology is a direct attempt to describe human experience, without regard to the origins of psychology and causal information that can be presented by scientists,

historians, and
sociologists.

2.4 Security and Public Order

Security and public order are two words that closely relate each other. According to <https://merriam-webster.com/dictionary/security>, the word *security* means the quality or state of being secure, such as freedom from danger; freedom from anxiety; and freedom from the prospect of being laid off. Whereas the <http://dictionary.cambridge.org/dictionary/english/security> says that the word means protection of a person, building, organization, or country against threats such as crime or attacks.

Meanwhile, public order—based on the United States Institute of Peace—is a condition characterized by the absence of widespread criminal and political violence, such as kidnapping, murder, riots, arson, and intimidation against targeted groups or individuals (<https://www.usip.org/guiding-principles-stabilization-and-reconstruction-the-web-version/rule-law/public-order>).

Under this condition, such activity is reduced to an acceptable minimum, perpetrators are pursued, arrested, and detained, and the local population—no matter which party to the conflict they may belong to—is able to move freely about the country without fear of undue violence.

Public disorder can be profoundly destabilizing for societies emerging from conflict. It can produce constant fear in the local population, undercut efforts to strengthen state security institutions, and jeopardize the success of the peace process. Criminal and politically motivated activity is often accompanied by widespread violation of human rights, including torture; rape; cruel, inhuman, or degrading treatment; and arbitrary arrest and detention. The population has few means by which to address these threats—the police are usually in short supply, with a legacy of abuse and corruption. There are few judges, and confidence is low in their ability to adjudicate cases independently. Prisons are overflowing. Without public order, people will never build confidence in the public security system and will seek security from other entities like militias and warlords.

Security and public order has been the main duties of the Indonesian National Police since its establishment in 1 July, 1946. These have been deliberately stated in Law Number 2 of 2002. The law mentions that the National Police is responsible to establish and maintain security and public order in the jurisdiction of the Republic of Indonesia. Regarding the security and public order, Finnish Police through its website, <http://poliisi.fi/en/security-and-public-order>, also emphasizes that the police maintains order and

security in public places by patrolling, responding to urgent calls, providing advice and guidance, and by intervening in illegal activities. The police should work together with local residents, public authorities and various organisations to prevent crime and disturbances of the peace. The rules concerning public order are the same everywhere in the country. The police are also responsible for searching for missing persons on land and on inland waters.

2.5 Covid-19 Pandemic

Based on the https://en.wikipedia.org/wiki/COVID-19_pandemic, it is known that Covid-19 pandemic, also known as the coronavirus pandemic, is an ongoing global pandemic of corona virus disease 2019, also known as Covid-19, which is caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The virus was first identified in December 2019 in Wuhan, China. The World Health Organization declared a Public Health Emergency of International Concern on 30 January 2020, and later declared a pandemic on 11 March 2020. As of 22 June 2021, more than 178 million cases have been confirmed, with more than 3.87 million confirmed deaths attributed to Covid-19, making it one of the deadliest pandemics in history.

The severity of Covid-19 symptoms is highly variable,

ranging from unnoticeable to life-threatening. Severe illness is more likely in elderly Covid-19 patients, as well as those who have underlying medical conditions. Covid-19 transmits when people breathe in air contaminated by droplets and small airborne particles. The risk of breathing these in is highest when people are in close proximity, but they can be inhaled over longer distances, particularly indoors. Transmission can also occur if splashed or sprayed with contaminated fluids, in the eyes, nose or mouth, and, rarely, via contaminated surfaces. People remain contagious for up to 20 days, and can spread the virus even if they do not develop any symptoms (CDC, 2020; Clinical Questions about Covid-19, 2021).

Recommended preventive measures include social distancing, wearing face masks in public, ventilation and air-filtering, hand washing, covering one's mouth when sneezing or coughing, disinfecting surfaces, and monitoring and self-isolation for people exposed or symptomatic. Several vaccines have been developed and widely distributed in most developed countries since December 2020. Current treatments focus on addressing symptoms, but work is underway to develop medications that inhibit the virus. Authorities worldwide have responded by implementing travel restrictions, lockdowns and quarantines, workplace hazard controls, and business closures.

Numerous jurisdictions have also worked to increase testing capacity and trace contacts of the infected (Coronavirus: General advice, 2021).

The pandemic has resulted in significant global social and economic disruption, including the largest global recession since the Great Depression of the 1930s (IMF Blog, 2020). It has led to widespread supply shortages exacerbated by panic buying, agricultural disruption, and food shortages. However, there have also been decreased emissions of pollutants and greenhouse gases. Numerous educational institutions and public areas have been partially or fully closed, and many events have been cancelled or postponed. Misinformation has circulated through social media and mass media, and political tensions have been exacerbated. The pandemic has raised issues of racial and geographic discrimination, health equity, and the balance between public health imperatives and individual rights.

The Covid-19 pandemic in Indonesia is part of the ongoing worldwide pandemic of coronavirus disease 2019 (Covid-19) caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). It was confirmed to have spread to Indonesia on 2 March 2020, after a dance instructor and her mother tested positive for the virus. Both were infected from a Japanese national (Ratcliffe, 2020; Bangkok

Posts, 2020). By 9 April 2020, the pandemic had spread to all 34 provinces in the country. Jakarta, West Java, and Central Java are the worst-hit provinces, together accounting more than half of the national total cases. The largest increase of new cases in a single day occurred on 21 June 2021, when 14,536 cases were announced. At most 13,038 recoveries and 476 fatalities were ever recorded within a span of 24 hours. On 13 July 2020, the recoveries exceeded active cases for the first time (Jakarta Globe, 2020). As of 22 June 2021, Indonesia has reported 2,018,113 cases, the highest in Southeast Asia, ahead of the Philippines. With 55,291 deaths, Indonesia ranks third in Asia and 17th in the world (Worldmeter, 2021). Review of data, however, indicated that the number of deaths may be much higher than what has been reported as those who died with acute COVID-19 symptoms but had not been confirmed or tested were not counted in the official death figure (Allard and Lamb, 2020).

Instead of implementing a nationwide lockdown, the government applied "large-scale social restrictions" (Indonesian: *Pembatasan Sosial Berskala Besar* or PSBB), which was later modified into "enforcement of limitations on community activities," also known as *Pemberlakuan Pembatasan*

Kegiatan Masyarakat or PPKM (CNN Indonesia, 2021).

The pandemic has caused severe problems to Indonesian people. The Covid-19 has hit employment hard. According to <https://www.povertyactionlab.org/blog/11-10-20/monitoring-social-impact-covid-19-pandemic-indonesia>, as of October 2020, 63 percent of respondents lost their job during the pandemic. The number has been fairly consistent since the survey began and is even higher for those with less education. Moreover, job losses are affecting all sectors, and especially those working in agriculture and health. Food insecurity remains high since the first wave of the survey. As of October, only 24 percent of households reported eating as much as they should in the last week. However, food security for women, particularly those in rural areas of regencies, is improving significantly.

According to https://www.clingendael.org/sites/default/files/2020-06/Policy_Brief_COVID-19_Impact_on_the_Value_Chain_Asia_June_2020.pdf, Indonesia has been severely affected by the Covid-19 pandemic, with more than 23,000 confirmed infections by late May. Considering a vast underreporting of cases, the actual numbers and spread of the virus will likely be much higher than communicated through the official channels. Indonesian President

Joko Widodo declared the coronavirus a national disaster on 13 April after severe criticism and accusations of a relatively slow reaction to the Covid-19 pandemic—especially considering the first case was confirmed in Indonesia on 2 March (McBeth, 2020).

3. METHOD

This research, which is in accordance with the object of the research, employs the descriptive qualitative method. This qualitative research aims at observing human attitudes and behaviour related to the research problems (Santoso, 2019). The final results of this qualitative research are descriptive data in the form of words or written and oral statements from all the people studied in this study (Bogdan and Taylor, 1975). Due to fact that the Covid-19 pandemic is still rampant and even getting higher in Jakarta, the author decides to collect relevant data to the research by visiting libraries, bookstores, and websites. Data collected then is analysed using the theory applied in order to get the results and conclusions.

4. RESULTS AND DISCUSSIONS

Social media venting, hoaxes, hate speech, and hate comments are a new threat phenomenon to Indonesian National Police during the Covid-19 pandemic in maintaining security and public order. The Covid-19 pandemic that has lasted for more than a year has changed most of all aspects of human life around the world, and Indonesia is no exception. In Indonesia, the Covid-

19 pandemic has changed the foundations of the economy which has indirectly changed the mentality of the Indonesian people, who previously lived economically well-off and had mental stability into an economic life that was deficient and mentally unstable. One of the impacts that can be felt by the Indonesian people is on the human mentality. The decentralized and area-specific measures taken in Indonesia have resulted in various responses to the Covid-19 pandemic. Industries in Jakarta have been closed due to the full lockdown measures, but in many parts of the archipelago industries are operational.

In the western world the use of palm oil has been scrutinized but in Indonesia and Malaysia, over 5 million people are financially dependent on the extraction and export of palm oil. As the Covid-19 pandemic brought the global economy to a halt, Indonesia experienced a drop in its palm oil exports. Globally, palm oil consumption has declined as the demand in the food and hospitality industry in key Asian markets dropped and the logistical interruptions and disruption of transport and port operations limited import demand in times of lockdown (Biofuels International, 2020). The national lockdowns in China and India, Indonesia's largest palm oil import markets, caused especially severe drops in demand. The lockdown in Europe also had an effect as the Netherlands, Spain, Germany and Italy are the top four palm oil importers in Europe (CBS, 2018). The decrease in palm oil exports to India will hit Indonesia even harder, as it reached an agreement to reduce rules for Indian sugar import in exchange for palm oil export access in March. Moreover, Indonesia expected a strong increase in

palm oil exports to India following a diplomatic row between India and Malaysia. Indonesian palm oil producers could not reap the benefits from this situation, however, as the Indian government decided to implement a national lockdown in the light of the Covid-19 pandemic. On 19 May, Malaysia was allowed to export palm oil again and offered it to India with a 15 percent discount below supplies from Indonesia (Radhav and Thukrai, 2020). Interestingly, after a drop at the beginning of the corona crisis, palm oil demand is now rising as it is increasingly used in the production of sanitisers in Europe (Indonesian Palm Oil Association, 2020).

The food sector in Indonesia is also hit hard, since 93 percent of Indonesia's farmers are smallholders (Hirawan and Verselita, 2020). Prices have skyrocketed due to self-imposed protectionist policies, which have resulted in relaxed import licensing requirements for 11 strategic food commodities in Indonesia (Amanta, 2020). In addition to this, Indonesia is a larger regional net importer of rice and with concerns over mounting rice import shortfalls the state's Logistics Agency have plans to acquire additional rice from local farmers to enhance this year's stock. This is possible because Indonesia reduced its domestic rice stocks with the goal of exporting premium rice in 2020 (Savic, 2020). The shrimp-fishing communities are also having a hard time as fish exports, especially to key market China, have declined significantly (Mubarok and Ambari, 2020). Other destination countries that have caused the 70 percent drop of fish exports are France, Italy, the Netherlands, the US, Thailand and Taiwan (Mubarok and Ambari, 2020). Actually, there are still many sad stories on the economic impacts of the

pandemic, but the author would like to emphasize on the psychological impact.

According to <https://www.bbc.com>, the Covid-19 pandemic has increased the anxiety of most people. Experts have warned that a few people could experience mental health problems for a long term and could be longer than the pandemic itself. The mentality of Indonesian people slowly but surely turns unstable, full of fear, and experiences a high level of stress as the side impact of the implementation of the PSBB policy that can reduce people's purchasing power and people's income. The tendency to control themselves becomes unstable due to layoffs which automatically increase the number of unemployed. When affected by layoffs, it is common to community members to express their complaints, anger, and other negative emotions in various ways, including using social media platforms. Such acts are well-known as social media venting.

The inability of community members to control their worries, annoyances, and complaints during the pandemic has made some community members think crazy and tend to be emotional. Violence in social media often occurs as a result of resentment, complaints and concerns from the affected community members. In his book, *Emotional Intelligence*, Daniel Goleman (2017: 40) states that emotional intelligence is inversely proportional to cognitive intelligence. Furthermore, Goleman (2017) mentions that someone who has high rationality will usually have a low

emotional tendency. On the contrary, someone who has a low level of cognitive intelligence will tend to have a high emotional level.

Data obtained from <https://okezone.com>, dated November 14, 2020 states that the results of the big data study linked to qualitative research conducted on residents about their mental condition during the pandemic, reveal that the residents have experienced stress. They have felt an extraordinary burden. The informants said that they had experienced pressure from two worlds, namely offline and online at the same time. "It is like a burger," they said. Data from the same source also states that the impact of Covid-19 pandemic is extraordinary, reaching the mental decline. "We realize that the most tremendous impact is our mental decline. Our brain doesn't think in a healthy way."

In a message delivered at the National Social Media Day event on June 10, 2020, the former Indonesian National Police Chief General Idham Azis in cyberthreat.id asked the public to be aware of the anger and hatred that spread on social media. These two things can damage people's minds which have the potential to become conflicts and disputes in the real world and in cyberspace. Data obtained from the Sub-Directorate IV of Cybercrime of Special Crime Directorate of Jakarta Metropolitan Police Region reveals that there are hundreds of cases spread on social media related to false news, hate speech, and hate comments in 2020 as shown below:

Table 1: Data on Crimes in Cyberspace in 2020

No.	Types of Crime	(LP)	CC				
			P21	SP3	SP2Lidik	LIMPAH	FORENSIC

17.	Spreading false news (hoax)	12	3	1	8		
18.	Spreading hate speech	27	4	2	5		

Source: Sub-Directorate IV of Cybercrime of Special Crime Directorate of Jakarta Metropolitan Police Region

Based on the table above, the data obtained, it can be seen that there are 39 cases related to cyberspace, ranging from crimes against decency, extortion/ threats through electronic media and other crime cases. This proves that the misuse of social media in cyberspace, such as the Internet is increasingly widespread so that the police, in this case the Cybercrime Directorate must be able to anticipate the future crimes in order to establish and maintain conducive security and public order.

5. CONCLUSIONS AND IMPLICATIONS

5.1 Conclusions

Based on results of the research and analysis of this study that have been elaborated in the previous chapters, including the theories and concepts used along with the results of the field observations and literature study on the symptoms that occur in the community, it can be concluded that:

- a. Social media venting is one of some ways to escape from stress during the Covid-19 pandemic. It can be done in both positive and negative ways.
- b. Social media venting in social media platforms can done in the form of fake news (hoax), hate speech and hate comments.

- c. Hoax, hate speech and hate comments can disrupt security and public order.
- d. Social media venting in the forms of hoax, hate speech, and hate comments is a new threat phenomenon to the police during the Covid-19 pandemic.

5.2 Implications

- a. Indonesian National Police should be more attentive to monitor the spread of hoax, hate speech and hate comment through social media venting.
- b. Indonesian National Police should cooperate with other main stakeholders in educating people on the danger of social media venting.
- c. Indonesian National Police should cooperate with the legislative boards in order to crate, revise and renew the prevailing rules and regulations on social media platforms.
- d. Indonesian National Police should empower and improve the capabilities and capacities of its human resources in information technology in facing social media venting as the new phenomena as well as new threats to security and public order.

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