

The Plenty Paradox of the Failure of the Mass Media Paradigm in Indonesia

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ABSTRACT

Keywords

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The purpose of this study is to provide a general description of the massive failure of the mass media paradigm in Indonesia and awaken mass media owners to return to the right path because the shift in the primary meaning of mass media in Indonesia has gone too far, apart from the shield of the Press Law number 40 of 1999 and the Broadcasting Law of 2002. This research uses qualitative methods with an intrinsic analytic case study approach and a critical paradigm so that several forms of critical arguments can be raised about how the absurdity of mass media forms. The results showed that supervision at the national level was not functioning properly, this was measured by the declining quality of information and the increasing number of ethical violations committed by mass media in Indonesia. The mass media in Indonesia has a widespread lack of knowledge, political escalation is the reason why the health of the mass media has unclear consequences. This situational exposure explains the existence of hidden and subclinical stages of information ethics. Judging from its development to date, mass media in Indonesia has experienced severe deficiencies, and a lack of methods so that the graph of moral defects of information shot so high. Ironically, this condition is not detected by modern means. Conclusion; The mass media in Indonesia experiences moral decadence, changes in the status of axiology make ethical aspects blurred, laws are not adapted and symptoms are not easily detected.

1. Introduction

Much of the conflict revolves around the question of whether mass media is still needed anymore. Information supplements should be given to media workers, today hundreds of thousands of information are in the limelight not because of quality, but because of the stupidity and decline in the quality of mass media. What is *booming* is considered quality, then *post-truth* is present as a gift amid media wars that tend to be A-symmetrical, currently, information channels do not have the facility to reorganize mass media chaos in Indonesia (Yunus, 2020). This raises concerns that; without adequate information, society will fall for the experiment known as the victim of tradition. *Plenty of paradoxes* are arguments that contradict reality (Myers, 2000), The mass media paradigm refers to two major laws, namely number 40 of 1999 concerning the Press, especially article 6 which states that the national press has an important role in fulfilling the public's right to know and develop public opinion, by conveying appropriate, accurate and correct information. This will encourage the establishment of justice and truth, as well as the realization of the rule of law to lead to an orderly society and Law number 32 of 2002, especially in Chapter II concerning the Principles, Objectives, Functions, and Directions of Article 2; Broadcasting is carried out based on Pancasila and the 1945 Constitution of the Republic of Indonesia based on benefits, fairness and equity, legal certainty, security, diversity, partnership, ethics, independence, freedom, and responsibility. Until this moment, the development of mass media is declining! This is evidenced by the many news and program programs that contradict

the two articles above. The idea that mass media should be fair in upholding the rule of law and the fairness of the message is still very far from expectations (Levenstein, 2013).

The ability of mass media is gradually lost even like a mummy, there is almost no *cover of both sides*. Much research on media is only assumptions, stops at clauses and basic paradigm levels, and has not touched on solutive ideas. Some studies such as Ahmet Yigitalp Tulga (2020), Farhan Saputra (2022), and Kristoffer Holt, Tine Ustad Figenschou & Lena Frischlich (2019) are still on the surface in their research., they only touch on the descriptive stage, explaining situations that are considered the latest solutions. To increase productivity and reduce information inequality, critical analysis needs to be carried out to find solutions to how mass media in Indonesia should behave. Some studies still report symptoms that have no apparent place to live. For this reason, increasing awareness of mass media must be increased so that information consumption can be explained properly (Walgrave, 2018). Much of the conflict revolves around the question of whether the mass media is at stake on its trust. Or is this just agenda setting, giving way and facilities to media owners to continue to commit violations? Let's analyze it further.

2. Method

Responding to the above background, it is necessary to have the right way to dissect this research problem. One of them is to use methods. In many ways, the method is used as an analysis knife, but in this study *double* analysis needs to be done, as an analysis knife and also a predictor of phenomena by combining it with several grand theories, middle range theories, and applied theories. Mass media theory is a grand theory, chaos theory is a middle-range theory, and information ethics theory is an applied theory. The method used is qualitative with an intrinsic analytic case study approach, which is a study conducted to examine or analyze the truth of a case that is currently being discussed or a big case in the community (Dr. J. R. Raco, ME., 2010).

In this method, the forms of mass media violations in Indonesia will be described in detail ranging from situational to violations of law and ethics in managing various information, the results will be compared. It should be noted that these analytic intrinsic case studies do not compare case by case, but the results of case analysis are compared to see what gaps can still be entered (Creswell, 2021). It will be discussed as nothing more than symbolic violations of media and moral interests that integrate individuals into the social groups of society. The results will be analyzed fundamentally using three major theories (grand, middle, and applied) to combine between variables. A social phenomenon will be very different from a social phenomenon that has been wrapped in media interests, there is a framing that justifies the role of society internally (Gavin Oxburgh, Trond Myklebust, 2018). The method in this study does not have to be built complicated, simply comparing the results, applying using a large theory, and then drawing conclusions as a solution.

3. Result and Discussion

a. The Failure of the Mass Media Paradigm

1. The Failure of the Mass Media Paradigm

This is the reality of mass media ethics in Indonesia, a miracle moment on how to maintain ethics from a postmodern perspective. Everything that happens in the mass media cannot take off from the editorial desk and information ethics. This research proclaims postmodernity as a metanarrative reality given by society as a form of the paraphernalia of the times. We are, in this phase of modernity as social essays, society, and media reflect the practices involved in much of the teaching of life (Ware, 2018), As one understands something better, the learning is followed by further complexity and ambiguity, and, again, I have to use the same basic laws to keep this research in context.

Moving away from the lack of clarity about the function of mass media, we are overconfident that mass media is the safest and most spectacular container today, precisely behind it all media experience de-ethics, lack of ethical intake, and low understanding of information transfer (Savitskaya, 2013). Lena Frischlich (2019) describes chaos in the media starting from ethics, according to Lena's view, ethics in mass media is considered capable of providing a touch of space and time, and those who read mass media become affected because ethics introduce equality (Kristoffer Holt, 2019). The space of

ambiguity is considered a single reference as if the mass media were the place where all forms of truth end (Jack M. Mcleod & Moy, 2010). Lack of understanding over a long period again carves out a high attitude of ambiguity. This view of ambiguity comes from Joseph Man Chan (2009), who said ambiguity is the worst concept of circulating information in the mass media (Chan, 2009). Mass media is better defined as the eighth wonder of the world. In scientific terms, such a situation is called Plenty's Paradox. Indeed, we cannot take such a start without a clear statement, but fundamentally the mass media forms its attitudes and behaviors, and facts are used as a basis for argumentation to see the extent to which mass media in Indonesia falls into the black valley. Indonesia as one of the countries that carry the democratic system goes awry, what is desired is inversely proportional to what is written in legal clauses and laws (Siahaan, 2021). Matthew Loveless (2008) argues on the theory of media dependence, that in anticipation of turmoil in the political period, citizens are more likely to turn to the media as a source of certainty and information.

The dependence on society is a two-step theory: in the transition period, individuals use more media to search for information; Because of this, they become more subject to the media's contentious effect on audiences (Loveless, 2018). It is no longer a question of quantity, mass media is no longer a subject, but has become an object and objective orientation. The study and practice of communication Ethics in our time is a form of reality of metanarrative beliefs that remain a large part of the human structure in postmodern times. The existence of the epoch called postmodernity does not presuppose that the argument of modernity is an anachronistic (Cuthbert, 2017). Postmodernity is best understood as a history of intersections, not as a moment in itself (Tomaselli, 2021). Information ethics is a dwelling composed of many rooms, each of which is considered a house that determines the direction of the nation's goals. This study examines in detail the idea of metanarrative, and how information ethics are violated by mass media. Supposedly, the code of conduct is played out, not abstracted or even frozen.

There is a point found in this analysis, First, the stage of confusion and ignorance. Second; the unknown stage of self-deception. The first stage works with a level of confidence that pushes us into an attitude of telling, expecting about the path of justice for a society supported by the mass media. Information ethics generally works by finding errors in the way they use laws and interpreting them as framing. Finally, there is the unregrettable regret of those who use the media as a tool of negative propaganda. Second; How the mass media deceives and gives us ambiguity as a society, the information provided succumbs to the fact that the mass media is indeed an information-killing machine. This undesirable confession, but we must admit The tendency of the Indonesian mass media is indeed created to be a rebel against its nation. In reality, we know more at this last stage, but the relative comparison between what we know and what we don't understand is much greater (Ware, 2018). Such is the mystery of the magic of mass media in Indonesia. The state of mass media in Indonesia lives in a space of obscurity and ambiguity, information ethics is considered a metaphor and is wrongly understood as the residence of society (Sugiono, 2020).

2. Mass media as rituals of flexibility or banalization?

In classical times, when one met something unexpected, Socrates conveyed in an orderly manner the principle of action, one was stopped for the common good. But in modern times like today, what is unexpected is managed well, and even made a kind of written rule as a sacred area (Ruiz-Rico, 2019).

Mass media is considered potentially lost as sacred territory, and productivity and honesty begin to decline. The question is whether mass media is as information flexibility or as banalization. It is difficult to distinguish and counter this assumption when people's views are more inclined to post-truth. Banalization in the modern era can occur when the media has changed its status to become true capitalists and information destroyers, then in terms of flexibility. Of course, the mass media also has this dimension, it's just that the hidden nature is the basis of the argument to explain how weak the media is in front of the authorities.

Unexpectedly the challenge of social justice, in the Middle Ages, the mass media protected sacred places for certain circles (Hermida, 2019), What is conveyed by the mass media I do not think is very useful, even if it is useful only as a standard requirement. I found another unexpected version of looking at the mass media, the ongoing information does not add to the science, the so-called just claims of hatred and opposition. One of the most famous cases is the Sambo case, the corruption of

the Ministry of Communication and Information and the candidacy of candidates. His insistence on honesty is invisible, the mass media leans towards banalization, and the context of flexibility is only a few percent possessed. Unexpected facts with actions such as colonialism, imperialism, and totalitarianism occur one after another. The unexpected is met with power and attempts at control and dominance (Vicker, 2022). When the mass media contemplates the development of the modern world to post-truth as protection, then the press is taken hostage, trust is destroyed, and the media is suffocated by its articles.

To deal with the unexpected, we must prepare unexpected responses and reactions as well. The mass media project became banality and agreed to the protection as a form of support from one of the candidates, ministers or closest colleagues. A person who understands one of the functions of communication ethics is considered a form of protection in response to the unexpected (Mariyah & Syukri, 2021). In work, *Ethics of Communication Literacy: Dialogue and Friendship*, provides the following definitions; The mass media guides research on good or bad. The idea of good and bad must be traced back to its classic roots, reminding us that good or bad is the central question. It is from that investigation that we come to the question of better mass media.

Not every mass media has the same value, but at least the media performs a basic function as a tool of community control instead of fighting and killing the public with unbalanced information. Today's mass media is less virtuous, with its concept of the trinity; Their courage, honor, and justice continue to run over ignorance (Widyantoro, 2021). The media is suspended animation, life does not work, and death is reluctant. Mass media is the center and feature of the life of a pluralistic society. The act of justice of messages and information is considered the most vulgar virtue. Strange descriptions of justice that unite vulgarity and virtue still occur in some types of mass media, illustrating the fact that injustice is a part of a Culture that cannot be denied, but understood with extreme hearts (Rianto, 2019).

3. Glimmer of hope in a suffocating mass media landscape

The idea of the future of Indonesian mass media shapes the study of communication ethics, the elevation of the degree of communication ethics as a virtue in conveying messages is urgently needed, to stop ignorance right now, Indonesian mass media must rise from subconscious consciousness. There is so much to learn, the ethics of communication are indebted to society that has historically given this research traction; Therefore, the study begins by questioning important positions and ideas for the study of information ethics and mass media. The research begins by providing thoughtful historical facts about how to examine the interaction between ethics and mass media. The mass media effect is a subversive attempt to give different space to some elements of society, belief, and prosperity for all human beings. Sometimes, quite controversial ways of thinking and conceptualization are considered remnants of slavery of unknown origin (Alimi, 2019).

Mass media allow reality to occur in many forms of choice; With its existence, people have an abundant variety of choices. There is still hope to follow this historical sense of academic diversity. Mass media is pragmatically safe, but too dangerous to enter ethical territory. To assert that contrasting theoretical realities take time to choose, it needs a continuous reassessment of what the primary function of mass media is. In general, by looking at the current conditions, mass media only serves as storytellers who tell us about the ongoing history and some of the social shifts seen on television screens. The mass media failed to get into more substantive territory. The mass media should provide ideas in metanarrative form, offering us access to how this nation is the solution. The current portrayal of mass media as a form of paradigm failure. Experts such as Yuan Lin (2021) explain that the role of mass media in public life is becoming increasingly real because it carries potential dangers. Work and people's lives are inseparable from requests for information. Constantly updated mass media meets people's needs and becomes an indispensable tool for them to understand information. Political construction, economic prosperity, and cultural integration depend on the help of mass media (Yuan Lin, Irina S. Karabulatova, Aleksei O. Bakhus, 2021).

The research offers access to the region and a mutually supportive position between the media and society. Alternative means must be pursued to overthrow the status quo of opportunists. They deconstruct people's attitudes and brains for the sake of capitalism and oligarchy. After all, this study is a representation of the failure of the media in general, paradigms destroyed and unilaterally stopped by rules and systems that are controlled. Today, conventional perceptions can produce a variety of

ways to get out of the shackled system. This dispute movement encouraged me to research so that a solution that was beneficial to the media and the wider community could be obtained. What we build actually exceeds our assumptions, has no characteristics, and only suggests to keep trying. Remember! The Republic of Indonesia was not built only by effort but by the clever strategy of its predecessors. This research seeks to stabilize the world using discussions about the importance of roles and the necessity of working within the confines of those roles, the importance of a priori, and the obligation of some people to engender universal truths into public spaces (Powell, 2019). Through this research, I offer a clear resistance to mass media relativism that only focuses on development and not on progress.

4. Conclusion

The mass media in Indonesia views the times excessively so that the filter of existing cultural codes is ignored as a form of political representational scheme. From the discussion above, it can be concluded; First; The media in Indonesia experienced ethical decadence, not paying attention to the regulations in two major laws (Law No. 40 of 1999 and Law No. 32 of 2002). Second; The mass media in Indonesia is more inclined towards banality than flexibility. However, several things can be improved including; Going back to the law, fixing the news and broadcasting system, and doing the trinity; courage, honor, and justice. Likewise, users or the public are expected to have a broad understanding of the function of mass media, especially the primary function. The Indonesian mass media models the instant delivery of information, this also imposes its logic on the demographic areas of Indonesia's diverse society. There are already cultural forms such as covering both sides, journalistic ethics, and fairness of messages in broadcasting, but again the media and its owners must fall into the arms of capital owners, easily seduced and eventually become slaves in their land. The mass media should carry its power over how conventions organize information. Existing forms further interact using conversion between societies to create what I call the dynamics of media culture.

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