

Legal Culture for Prevention of Money Politics Through Social Media: Strategies for Facing Simultaneous Elections in 2024 Gorontalo Province

Jupri^{1*}, Arhjayati Rahim², Rusmulyadi¹, Vicky Ibrahim³, Umar P¹

^{1,3,5} Faculty of Law, Universitas Ichsan Gorontalo

² Faculty of Sharia, IAIN Sultan Amai Gorontalo

³ Faculty of Law, Universitas Ichsan Gorontalo Utara

*Correspondence: jupri04hukum@gmail.com

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ABSTRACT

This research aims to examine and explore the construction of a legal culture model for monitoring social movements to prevent money politics through social media and describe forms of legal protection for this movement. From the experience of previous simultaneous elections and local elections, various problems remain, one of which is money politics. Money politics is considered a differentiation mechanism for contestants to provide more value than other contestants in order to pursue personal votes. The factors vary, from weak religious culture, strong kinship culture, and paternalistic culture. This research provides a prevention model by utilizing social media such as Facebook, Twitter, WhatsApp and Instagram as a tool for social movements to prevent the practice of money politics. The type of research used is empirical research, namely research with field data as the main data source. The results of this research show that there are two models of cultural construction of legal supervision of social movements to prevent money politics through social media, namely the formation of anti-money politics citizen forums based on social media and creating anti-money politics fosters on social media. Meanwhile, the form of protection for this movement is to strengthen regulations and legal protection for whistleblowers and pay attention to Law Number 31 of 2014 concerning the protection of witnesses and victims. In the future, social media can be used as a means for more massive social movements to voice ideas, opinions and views in monitoring deviant behavior from political contestants and there needs to be special arrangements for the protection of these social movements.

Keywords: Legal Culture; Social media; Money politic

1. Introduction

As one form of the realization of people's sovereignty in accordance with the principles of democracy is by the existence of an election system (Haedar 2021). The journey of the electoral system in Indonesia experienced various kinds of shifts which were motivated by efforts to find the ideal form of democratic elections in the transition era (Fuadi 2021). Constitutional Court Decision Number 14/PUU-XI/2013 is the initial milestone in implementing simultaneous general elections in Indonesia. The birth of this decision was followed by changes to the law in the field of elections, namely Law Number 7 of 2017 concerning General Elections which regulates the implementation of simultaneous general elections in 2019.

The portrait of holding the 2019 simultaneous elections apparently still leaves a multitude of problems, one of which is money politics. A survey conducted by the Indonesian Institute of Sciences (LIPI) stated that 40% of Indonesians received money from participants in the 2019 election and 37% of Indonesians admitted to receiving money and considering continuing to vote for them (Purnamasari 2019). Meanwhile, Burhanuddin Muhtadi's research stated that the proportion of voters involved in money politics in the 2019 election was in the range of 19.4% to 33.1%. The range of money politics is very high according to international standards, placing Indonesia as the country with the third largest money politics ranking in the world (Muhtadi 2019).

In general, money politics is defined as efforts made by someone with the aim of influencing other people by using certain rewards (Ananingsih 2016). Traditionally, money politics is a form of election fraud that involves money in elections in a way that violates the law (Diamantina, Amalia & ALW 2022). Money politics is driven by high levels of poverty. The high level of poverty is a consequence of poor policy governance (Davies 2021)

Learning from experience of the complexity and complexity of the problems in the 2019 election is of course an important lesson for facing the 2024 election. There have been many studies that have studied, discussed and evaluated the implementation of the 2019 simultaneous elections. For example, in Wegik

Prasetyo's research (2019) highlighting specifically that preventing money politics can only be done by optimizing the disclosure of campaign funds, as long as it is not optimal then preventing money politics will not be effective. Research by Robi Chayadi Kurniawan and Dedy Hermawan (2019) According to him, money politics in general elections and local elections is a phenomenon that often occurs in procedural democracy in Indonesia. Voters are very familiar with the term money politics and do not hesitate to accept gifts in the form of money and/or goods. To prevent the recurrence of money politics, this research offers an approach from a sociological and voter psychology perspective. More specifically, the research results of Jupri et al (2023) stated that the practice of money politics in Gorontalo in the form of buying and selling votes was influenced by factors of poverty, culture and level of education. These three factors contribute a lot to the practice of money politics in Gorontalo

Referring to some of the research results above, this research is important to complement previous research by examining other aspects, namely that the issue of money politics is not something that is easy to eliminate from the practice of elections or Pilkada. This research presents a model for preventing money politics from the aspect of legal culture by utilizing internet-based culture on various social media, such as Facebook, Twitter, WhatsApp, Instagram and blogs, as a social movement tool to prevent the practice of money politics. Social movements through social media are intended as a form of civil society's strength in participating in controlling political power so that it is clean and accountable. Moreover, from a cultural perspective, behavior that is patterned and carried out repeatedly by a society will later give rise to symbols, norms and values that are shared together. Meanwhile, the subjects forming legal culture are divided into external legal culture which involves the wider community in general, and internal legal culture which is developed by law enforcement officials. These two types of legal culture influence each other. If the external legal culture is good, then the internal legal culture itself will also be good.

At this point, systematic efforts are needed from legal culture to build a movement model to prevent money politics through social media. Using social media as a monitoring tool (watchdog) provides accurate information regarding various potential vote buying. The use of social media as a new culture has different characteristics and typology from the previous era. Therefore, creative ways are needed to grow the anti-money politics movement through legal culture through social media.

The problems raised in this research are how to construct a legal culture model for supervisory social movements to prevent money politics through social media as well as forms of legal protection for anti-money politics movements on social media.

2. Method Research

The type of research used is empirical research, namely research using field data as the main data source, such as the results of interviews and observations. Empirical research is used to analyze law which is seen as patterned social behavior in people's lives. The approach in this research uses a qualitative approach, namely a method of analyzing research results that produces analytical descriptive data, namely data expressed in writing or verbally as well as real behavior, which is researched and studied as a whole. (Qamar et al. 2017) The location for this research is that at the macro level research is Indonesia and at the micro level is Gorontalo. The stages that the author carried out to analyze the accuracy of the data after it was obtained were: 1) Editing, the first stage was carried out by re-examining the data that had been obtained, especially in terms of its completeness, clarity of meaning, suitability and relevance with other data groups so as to maximize research and quality. data. 2) Classifying, reducing existing data by compiling and classifying the data obtained into certain patterns to make reading and discussion easier according to research needs. 3. Verifying, is proving the correctness of the data to ensure the validity of the data that has been collected. This verification is carried out by meeting the data sources (informants, sources and respondents) and providing the results of interviews with them to respond to whether the data is appropriate or not. 4. Analyzing, the process of presenting data that has been classified, then interpreting it by linking existing data sources and then analyzing it according to the items studied in this research

3. Results and Discussion

Meaningful democratic elections in a flexible democracy, between direct democracy and representative democracy. Thus, if it is understood how to fill government positions through the appointment of government officials who have been elected through direct elections, then the appointment is the embodiment of representative democracy (Nur 2021). General elections in Indonesia experienced various kinds of shifts which were motivated by efforts to find its ideal form. Most recently, the 2019 simultaneous elections and the 2020

regional elections should be used as an evaluation to face the 2024 simultaneous elections and regional elections. The elections and regional elections basically have 2 (two) main objectives :

1. Produce a government that represents every element in society;
2. Produce a government that is able to govern well.

Bawaslu as an institution that participates in organizing elections for both legislative and/or presidential elections as well as regional head elections, which are permanent. As regional election supervisor, Bawaslu in handling election violations is currently guided by Bawaslu regulation Number 8 of 2020 concerning handling election violations for Governors and Deputy Governors, Regent and Deputy Regent, and Mayor and Deputy Mayor. (Perbawaslu No.08Tahun 2020).

Gorontalo Province, based on the 2019 Bawaslu report for Gorontalo Province, there are reports/findings of money politics practices spread across districts/cities. The data shows that there were approximately 45 cases or 51.72% with 8 cases of inkraht decisions. If we look back at the strategy of election supervisors in dealing with holding elections and regional elections, the main problem faced by election supervisors in elections is money politics or vote buying. Of course, the crimes committed by political contestants are solely to steal a start, damage the spirit of democracy and use this method as a differentiation mechanism for a contestant in order to give more value in the eyes of voters compared to other contestants in order to pursue personal votes.

Although the use of social media has become an integral part of many people's daily lives and provides various benefits, there are also a number of societal cultural problems that arise along with its use. Some of these problems include: 1) Information Pollution and Hoaxes: Social media allows the rapid dissemination of information, but also increases the risk of information contamination and hoaxes. A lot of false or unverified information can easily spread, influencing public perception and forming wrong opinions. 2) Cyberbullying and Online Intimidation: The existence of social media opens up opportunities for online bullying or cyberbullying behavior. The anonymity provided by platforms can encourage abusive and insulting behavior, which can be detrimental to the mental health of victimized individuals. 3) Filter Bubbles and Ekokammers: Social media algorithms tend to display content that matches users' preferences and views, forming what is referred to as a "filter bubble" or "ekokammer." This can lead to intellectual isolation, where individuals are only exposed to the same viewpoints and lack a variety of information. 4) Addiction and Mental Disorders: Excessive use of social media can cause addiction, as well as contribute to mental health problems such as anxiety, depression, and low self-confidence. Social comparison and pressure to create a perfect image can be detrimental to psychological well-being. 5) Loss of Privacy: Social media users often have to sacrifice a significant amount of personal privacy to engage on such platforms. Personal data collected by companies can be used for advertising purposes or even misused if it falls into the wrong hands. 6) Spread of Violence and Inappropriate Content: Some content on social media may include violence, pornography, or material that is not suitable for public consumption. This can be detrimental, especially when children or teenagers are exposed to inappropriate content. 7) Polarization and Inequality of Opinion: Social media can reinforce polarization and inequality of opinion by facilitating the formation of groups with similar views and limiting healthy dialogue between different groups of society.

Understanding and addressing these issues requires collaboration between users, social media companies and governments to create an online environment that is safer, more inclusive and beneficial to society.

The data obtained shows that efforts to prevent money politics through social media have been carried out by Bawaslu at the district level during the 2020 simultaneous regional elections in Gorontalo Province. The author describes the following in the table below:

Table 1 : Forms of Prevention by Bawaslu at Regency/City level in 2020

No	Regency/City	Forms of Prevention Activities	Cooperation Partners involved
1	Kabupaten Gorontalo	Coordination meeting for the implementation of supervision of campaign stages and campaign funds in the 2020 election of Regent and Deputy Regent of Gorontalo Regency.	Kepolisian, TNI. Pemerintah Daerah, KPU, Media, Tim penghubung (LO), Unsur Mahasiswa, Tokoh Masyarakat, Tokoh Agama dan Tokoh Pemuda.

		Socialization of participatory regional election supervision for mass organizations, traditional leaders, religious leaders, youth leaders and women leaders in the 2020 Gorontalo Regency Regent and Deputy Regent elections.	Ormas, tokoh perempuan, tokoh agama, tokoh masyarakat, tokoh adat, tokoh masyarakat
		ASN declaration and reject money politics	
2	Kabupaten Bone Bolango	National Webinar with the theme "Between Neutrality and Loyalty of ASN Simultaneous Regional Elections 2020"	Regional government, sub-district heads, candidate pairs, campaign teams, Panwascam and Community Principals/social media account users
		Establishment of an anti-money politics citizen forum	Rema Muda Bandungan Village, Baburrahmah taklim assembly, At Tayyibah taklim assembly Kaidundu Village, Raihanna taklim assembly South Talulobutu Village & Bumdes staff Inomata Village
		Participatory supervision and anti-money politics	Islamic Love Youth Community (Peci) Botupingge District, Al Qodariah Taklim Council, Bongoime Village
		Community participatory supervision in the election of Regent and Deputy Regent of Bone Bolango	Head of village in Bone Bolango Regency
3	Kabupaten Pohuwato	Socialization of monitoring money politics in the 2020 regent and deputy regent elections	Community leaders and village heads
		Prevention in the form of posters via social media Facebook in the form of #Ayo bersama Tolak Money Politic #Pemilih Cerdas Anti Politik Uang #SalamAwas	Facebook social media users
		Prevention in the form of posters via social media Facebook about #ASNNetralYES #ASNNetralKeren #AwasiLaporkan Pelanggaran NetralitasASN #SalamAwas	Facebook social media users
		Prevention in the form of advertising via Facebook social media Bawaslu Pohuwato Regency regarding campaigns that are prohibited during the Covid-19 pandemic, forms of campaigns that are permitted during the Covid-19 Pandemic and sanctions	Facebook social media users
		Village declaration against money politics online	Village heads, BPD chairs, community leaders, candidate pairs, sub-district heads, regents, service heads

Source: Bawaslu Gorontalo Province

Seeing the reality of the practice of money politics in the 2019 simultaneous elections and 2020 simultaneous regional elections, it is very likely that this will happen again and could even increase in the simultaneous regional elections and regional elections in 2024, considering that the electoral system used is still the same, namely an open proportional system with a majority vote mechanism. Additionally, the number of parties participating in the 2024 simultaneous elections will increase from 16 to 24 political parties participating in the elections. Apart from that, the 2024 simultaneous elections still apply a parliamentary threshold (PT). Ratna Dewi Pettalolo as Member of the Honorary Council for Election Organizers (DKPP), when she was a resource person in the webinar Money Politics: Potential, Prevention and Action, stated that money politics is one of the serious threats to the upcoming 2024 simultaneous elections. Money politics is no longer between participants and voters, but extends to election organizers (Dewi 2023).

Then Nurul Amalia Salabi's statement as a researcher at the Association for Elections and Democracy (PERLUDEM) detected that money politics would again occur in the 2024 general election. He further said that this was based on the findings of the Financial Transaction and Analysis Reporting Center (PPATK) regarding the discovery of trillions of rupiah in illegal money entering Indonesia (Perludem 2022).

In fact, quoted from the CNN Indonesia article page, it is stated that Indonesia Corruption Watch (ICW) suspects that there will be a new mode of money politics, especially ahead of future general elections following technological developments. This is in line with people who are increasingly using digital platforms for digital financial transactions. So, there is the possibility of money politics moving into the digital realm (ICW 2023).

Despite the data and facts regarding the practice of money politics and allegations of money politics in the upcoming 2024 simultaneous elections and local elections, there will be an increase with various modus and operandi, but there is high hope from the public that the 2024 simultaneous elections will run better than previous elections. Therefore, it has become imperative to utilize technology as a medium that can be used to minimize the practice of money politics in order to realize elections and local elections with integrity in the future.

Social media refers to a group of internet-based applications that enable the creation and exchange of information. In essence, with social media, people can carry out various two-way activities in various forms of exchange and collaboration and get to know each other through writing, visuals and audio-visuals.

The trend of globalization and the rapid development of science and technology has made social media a means of communication between citizens at various levels, whether they like it or not. Even the use of social media as a new culture has different characteristics and typology from the previous era. Therefore, creative ways to cultivate the anti-corruption movement through legal culture via social media are a must.

Construction of a Legal Culture Model for Supervisory Social Movements to Prevent Money Politics Through Social Media

Declaration of Law Number 31 of 1999 concerning the Elimination of Corruption Crimes states that national development aims to make the Indonesian people as a whole and that all Indonesian people are just, prosperous, prosperous, and orderly in Pancasila and the Constitution of the Republic of Indonesia. Based on 1945. To achieve a just Indonesian society. Rich and wealthy, it is necessary to continue to increase efforts to prevent and eradicate corruption (Jupri et al. 2022). The integrity of the electoral process in Indonesia has become a concern for the Indonesian government and society. Therefore, to realize general elections (Pemilu) and regional head elections (Pilkada) with integrity, their implementation must be free from various types of violations such as election malpractice. One of the election violations that often appears in every regional head election is the practice of money politics.

Social media is defined as a group of Internet-based applications built on the ideological and technological foundations of the Web. The development of social media tools over the last decade has changed the way government and citizens communicate in everyday discussions, paving the way for greater political participation, thereby creating new social dynamics.

Social media as a monitoring tool is also aimed at social engineering in the digital era. The widespread use of social media as a new culture needs to be directed at its use to prevent money politics and abuse of state power which is detrimental to the people. Social media has become a new forum for the function of controlling the practice of money politics. Many cases came to light after going viral on social media.

John Stuart Mills stated that Least Government is the Best Government. This is what then brings about the role of a minimalist state. When the role of the media is strong in presenting information to the public which functions as a control, then the role and power of the government will certainly be weakened and minimal. This means that the state and its apparatus can no longer abuse their power as they wish (Nurmandi et al. 2018). Likewise, political actors who use all means to pursue personal votes by means of vote buying with various forms or modus operandi will certainly be monitored by internet-based media networks.

Utilizing social media as a means of social movements or a kind of civil society movement (independent community efforts together) starting from family networks, non-profit social organizations, religious, professional and others in the form of fostering a sense of solidarity, anti-money politics and social awareness of society is very important. In the future, social media can become a forum for civil society to carry out monitoring (watchdog) to prevent money politics, this needs to be done systematically. Therefore, an appropriate construction model is needed, including:

a) Establishment of a Social Media-Based Anti-Money Politics Citizens' Forum

In research, Moch Edward Trias Pahlevi and Azka Abdi Amrullo show one of the pre-emptive efforts carried out by Sardonoharjo Village and Murtigading Village in providing political education to residents through community forums. This political education is carried out every week through citizen forums and material components are presented such as the dangers of money politics to material on the position of society in a democratic country. (Pahlevi & Amrullo 2020) From the picture above, supervisory social movements can be a very effective tool for preventing money politics through social media. With social media, awareness campaigns about the dangers of money politics and its impact on the democratic process can be carried out more easily and faster, especially since social media users are currently so massive in society.

So far, the use of social media in carrying out supervision and taking action against general election violations carried out by election supervisors in preventing the practice of money politics has only been limited to appealing to the public to reject buying and selling votes. Even though election supervisors from both the central and sub-district levels have official accounts and use social media such as YouTube, Facebook, Twitter and Instagram, so far this has only been limited to publishing information on formal activities.

Therefore, to realize elections and local elections with integrity and efforts to minimize the practice of money politics, it is necessary to create a social movement anti-money politics through social media by making social media a watchdog. The idea is needed to form a social media-based citizen forum to create sensitivity. on social and political conditions resulting from the behavior of political contestants who practice money politics, including public officials and public policies that are not anti-money politics. As is known so far, many citizen forums through social media have been mobilized and become social movements, but only in the realm of fighting hoaxes or fake news, sensationalism and slander that threaten the integration and division of the nation based on ethnicity, religion, race and between groups but have not yet touched on efforts to form anti-money politics social media association.

The use of social media by the public, election organizers and political parties in carrying out supervision and taking action against general election violations is a concept that is considered effective in preventing the practice of money politics which continues to occur and is repeated in every election and regional election event. The formation of a social media-based Anti-Money Politics Citizens' Forum could be a very effective step. The following are the steps that can be taken, namely: 1) Identify Goals and Objectives: Clearly define the purpose of this forum. Whether it is to provide education, monitor activities, or report fraud related to money politics. 2) Forum Platform and Settings: Choose the right social media platform for the forum. Facebook groups, Twitter, or Reddit can be good options. Set clear participation rules and code of conduct for forum members. Make sure these norms are related to rejecting money politics and respecting the integrity of democracy. 3) Forum Management and

Moderation: Determine several managers or moderators who are responsible for the forum. They must ensure the forum remains well-run, promotes healthy discussion, and removes inappropriate content. Consider involving active members as moderators or trusted contributors to help manage the forum. 4) Education and Information: Share information related to money politics, including examples of suspicious or illegal practices. Provide educational resources such as articles, videos, or infographics that explain the consequences of money politics for democracy. 5) Open Discussion and Sharing Experiences: Encourage members to share their experiences regarding money politics. Discuss strategies to prevent it and how to report suspicious activity. Hold live Q&A sessions or discussions to build greater awareness and engagement. 6) Political Activity Monitoring: Use forums as a monitoring tool to report political activity that is suspicious or related to money politics. Invite members to actively monitor and report activities that are detrimental to democracy. 7) Network and Collaboration: Build a network with similar organizations or movements to strengthen this anti-money politics movement. Collaborate with election monitoring institutions, NGOs, or activists who focus on democratic integrity. 8) Continuous Evaluation and Improvement: Regularly evaluate forum performance and identify areas for improvement then encourage feedback from members to improve forum management and content.

It is important to ensure that this forum functions as an environment that is open, trustworthy, and focused on the common goal of fighting money politics in all its forms. With cooperation and active participation from members, such forums can be a significant force in maintaining the integrity of democracy.

b) Making Anti-Money Politics Posters on Social Media

Encouraging an anti-money politics movement on social media involves taking steps that can inspire awareness, participation and collective action from society. With interesting and informative advice about the risks of money politics, its consequences, as well as how to identify and report suspicious activity via social media, it is able to foster hatred of corrupt behavior and encourage anti-money politics public policies. The urgency of creating a movement of hatred against money politics through social media is to first look for an icon or some kind of common platform to form public awareness of the need to create elections with integrity.

Icons that can be created in the anti-money politics solidarity movement through social media are by designing various icon models that attract attention so that they can raise a sense of awareness among the public, political contestants and election organizers. such as: "The right to vote is not bought", "Money politics is the New Colonial", "Reject Money Politics", "The people's vote should not be sold cheaply" and others. By designing an iconic model of money politics, society will gradually become aware and make money politics our common enemy. Through the icon of rejecting money politics on social media which is continuously viral, it can indoctrinate social media users towards the moral practice of money politics. Here are some steps to build this movement: 1) Education and Awareness Campaign: Campaign an anti-money politics message, use special hashtags or easy-to-remember visual campaigns to spread the anti-money politics message. Infographics, videos and educational content. The content created must be interesting and informative about the risks of money politics, its consequences, and how to identify and report suspicious activity. 2) Collaborating with NGOs and Civil Organizations: Collaboration with organizations that care about political transparency and democratic integrity is very necessary in supporting this movement. 3) Take advantage of Social Media Platforms: Take advantage of features such as live streaming, polls, or other features on social media platforms or use advertising on social media to spread anti-money politics messages to a wider audience.

Laswell, as the most popular propaganda expert, stated that propaganda is an attempt to control public opinion through significant symbols, or to speak more concretely through symbols. In a broader sense, propaganda is defined as a technique of influencing human actions by manipulating

representations. The anti-money politics movement on social media requires commitment, engagement and strong leadership to build awareness and drive action. With these various strategies, strong momentum can be created to fight the practice of money politics and strengthen the integrity of democracy.

Forms of Legal Protection Against the Anti-Money Politics Movement on Social Media

Legal protection of anti-money politics movements via social media from criminalization efforts can be a challenge. Sometimes, efforts to expose money politics practices can be considered unlawful by the parties involved in these practices. The participation of the public and NGOs in monitoring and reporting money politics practices is very important. They can play an important role in exposing and suppressing corrupt practices, including money politics. It's just that the challenge that social media users often face when voicing opinions, ideas and anti-corruption thoughts on social media is the threat of criminal action (criminalization) from unwanted parties, especially government officials, including articles of the Criminal Code, namely:

1. Articles that spread hatred (*haatzai alaten*) such as Articles 154-157 KUHP.
2. Insults and Defamation, Articles 134, 136 bis, Article 137, Articles 207-209, Articles 130, 311, 315, and 316 KUHP
3. Spreading false news, Articles 171, 317KUHP
4. Seditious, Art 160-161 KUHP
5. Violation of morality and morality, Articles 282 and 533 KUHP
6. Violation of state secrecy, Articles 112-115 KUHP

The actions of parties who threaten social media users who voice opinions, ideas, news and information anti-money politics are often frightening. A legal model needs to be built to protect social media activists so that they remain critical, brave and not easily criminalized. State officials in this era of internet-based democratization do not need to react easily by using criminal law to report critical activists on social media who voice freedom of opinion and criticize corrupt laws and government. Legal officials should prioritize dialogue and use criticism from social media activists as positive input to improve their performance

The running of a democratic state government and just law enforcement requires community involvement in the form of constructive criticism, input and suggestions. In modern democratic practice, community participation should also be used as a means of public expression to voice their rights in order to obtain adequate services from the government's anti-corruption policies. Therefore, every public criticism, input and suggestions via social media should be responded to positively as a means of evaluating the performance of state apparatus.

The presence of internet-based social media is the culmination of an era that is increasingly open globally to anyone's actions, in this era there are no longer anything sacred and secret, everything can be consumed by society without any national or racial boundaries, and religion. Anything reported by the media in an irrational and non-normative manner will certainly attract the attention of the international public and become common consumption. This era also strengthens the increasingly strong tradition of mass public freedom of expression, as proof that there is no longer an absolute subordinate relationship between the authorities and the people, between celebrities and the masses, between conglomerates and the people. The reason is, this tradition of absolute subordination has presented facts about totalitarianism in politics and economic conglomerates and unstoppable tenants for decades.

The urgency of protecting critical social media user activists is so that they are not stigmatized as provocateurs, non-nationalist foreign stooges, and sometimes even accused of being involved as activists of banned political parties. Therefore, it is not uncommon for critical social media users to receive treatment that is inappropriate as a free human being, such as receiving threats and violence in the form of murder, death threats, kidnapping, arbitrary arrest, beatings, torture during detention, harassment, defamation, disruption of meetings, attacks on homes or offices, even terror against their families. Of course, this cannot happen in a democratic country because it will only encourage the birth of an authoritarian and anti-criticism country which will slowly but surely lead to a democratic country becoming an anarchic country.

If we examine it more deeply, there are actually various legal regulations that encourage democratic countries to protect critical activists, including social media users, who voice people's aspirations for anti-corruption for the sake of virtue in order to be free from various forms of state violence, both physical and violent.

psychological. As well as a number of international legal instruments, including: UN Resolution Number 53/144 dated 9 December 1998 concerning Declaration of the Rights and Responsibilities of Individuals, Groups and Community Bodies to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms.

Therefore, in this era, it is no longer the time to resolve legal issues regarding mass media and social media and their derivative products by using criminal law instruments and prioritizing criminalization. There are several reasons why the criminal law approach is not appropriate, namely: First, judging from the history of law enforcement, in the authoritarian and post-authoritarian eras, these criminal articles were not intended to support guarantees of press freedom, but instead suppressed the press. Second, based on jurisprudence, Supreme Court Decision Number 1608/K/PID/2005, the Supreme Court states that legal cases relating to media use must be in accordance with media law, not the Criminal Code and media regulations must take precedence over criminalization using criminal law. Third, the reality is that currently more than 50 countries have turned the issue of criminalizing the use of social media into a civil legal issue. Now criminal defamation must be changed to civil defamation.

To provide legal protection for the anti-money politics movement from criminalization efforts, the following steps should be taken: 1) Clear Legal Position: It is important to have clear laws that support the anti-money politics movement. This allows activists or individuals involved in this movement to understand the existing legal limitations. 2) Protection of Freedom of Speech: Securing freedom of speech is crucial. This includes protecting individuals' rights to convey truthful and responsible information about money politics practices without fear of legal repression. As the results of the author's interview. 3) Independent Monitoring: The existence of an independent monitoring institution or mechanism that can examine claims or reports related to money politics on social media without any pressure or intervention from interested parties. 4) Protection against Whistleblowers : Strong legal protection for whistleblowers or parties who provide information related to money politics practices is very important. This includes protecting their identity and preventing retaliation against those who provide important information. Law Number 31 of 2014 concerning Amendments to Law Number 13 of 2006 concerning Protection of Witnesses and Victims is the legal basis for protection of whistleblowers, especially legal protection. Referring to this law, a whistleblower or reporter cannot be prosecuted legally, either criminally or civilly, for the testimony and/or report he or she will, is giving, or has given, unless the testimony or report is not given in good faith. If there is a legal claim against a whistleblower for testimony and/or reports that will be, is being, or has been given, the legal claim must be postponed until the case in which he is reporting or giving testimony has been decided by the court and has permanent legal force. This law is confirmed by the Supreme Court Circular Letter (SEMA) Number 4 of 2011. The SEMA is a guideline for protecting legal status and implementing the provisions for whistleblower legal protection contained in Law Number 13 of 2006. Based on SEMA Number 4 of 2011, there are a number of criteria for someone to be called a whistleblower, namely that the person concerned is the party who knows about and reports certain criminal acts and is not part of the perpetrators of the crime being reported. 5) Public Awareness: Increase public awareness about the importance of fighting money politics and supporting anti-corruption efforts on social media. The greater public support, the more difficult it is to criminalize or suppress this anti-money politics movement.

However, it is also important to remember that disclosure of information related to money politics must be accurate, based on strong facts, and disclosed with correct ethics. This is important so that the movement is not misused for political purposes or certain purposes that may violate the law.

4. Conclusion

Social media needs to be used as a social movement tool for the community to voice ideas, opinions and views in monitoring deviant behavior from political contestants who lack integrity, including corrupt election organizers. Because in essence the mass media functions for much more optimal supervision because it can involve all elements. The construction of a legal culture model for social surveillance (watchdog) movements through social media requires several models, namely the formation of anti-money politics citizen forums based on social media and creating anti-money politics fosters on social media.

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