

Online Political Communication: Identity, e-representation and Self-presentation on Women's Legislatif Members

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Abstract--- *The paper in this study has a goal to examine how political interactions are carried out in online media used by Instagram and Facebook platforms. Through the analysis of online content, this study concentrates on how online media can be used by women legislators as political media for delivering messages to netizens (the public) and can change their identity. The results of this study indicate that there are many women legislators in Indonesia, but not all are active users of online media, both for self-interest and institutional interests. Members of the legislature promote themselves by portraying themselves in online media as representatives of the people who are responsible for their mandate, namely as a placeholder for people's aspirations. The legislative members promote themselves by portraying themselves as human beings who have freedom, not as representatives of the people. In contrast to other women's legislative members, they want to be interpreted as people who love their family so much that their posts are family photos, cooking food for the family. The diversity of interpretations in social media for users is related to her, her family, her studies, her hobbies, her community and her work.*

Keywords--- *Online Political, Textual Interaction, Identity, Woman.*

I. INTRODUCTION

Based on the information from the Ministry of Communication and Information (Kemenkominfo), internet users in Indonesia reached 132.7 million people in 2018. From the data, 130 million people access the internet for social media. 120 million out of 132.7 million internet users access it via cellphone/smartphone. The most accessed service is chatting, with 89.35 million people from social media users. (www.wearesocial, digital Indonesia 2018). There are two range of ages of internet users. The most internet access users range from age 18 to 25 with 49%, and then followed by ages 26 to 34 with a percentage of 33.8%. (Puskakom UI and APJII, 2018)

Today's political life is undeniably inseparable from social media and internet. From the data presented above, it shows that almost all active voters access the internet for social media. The findings show that online media use was positively associated with higher political participation and efficacy among Malaysian voters during the 2008 general election. (Baldez, 2004). This certainly provides a new communication space and process for the community. It also provides a new alternative in political communication for political actors.

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This is commonly characterized by increased political participation. It also increases political issues on a large and rapid scale which is aimed for various targets, from parties, participants, voters, or other interested parties. Therefore, there is a cultural shift from traditional to digital media culture. New internet technology will complement social assets (Wellman, Haase, Witte, & Hampton, 2001), influence cultural values and increase civilian participation toward politics (Tomasovic, Armour, North, & Welch, 1987)

The success of social media leads to new opinions and tools of struggle in the digital media era that have become symptomatic throughout the world. This era began in 2004 Barak Obama succeeded in gathering political support through online media for the benefit of his campaign funds which was the most phenomenal achievement in the political repertoire. Social media was extensively used because potential voters could be influenced by the same phenomenon. In Indonesia, it began to bloom in 2014 which was during the presidential election. The Election Committee (KPU) required candidates to have official social media accounts. Social media is able to lead opinion and influence voter's manner. During the 2014 election, various Youtube footages that conveyed messages about their support to Mr. Jokowi Dodo. It was capable to influence voters, as a netizen, who used the internet and social media and to win Mr. Joko Widodo in the election in 2014. Many Indonesian politicians followed that action to gain votes apart from the mainstream voice. Social media is widely used because politicians can influence social media user voters' opinion and political manner. There are many other examples such as even anti-Islamic terrorism movements and the new fascist movement exist in internet media are examples of the shifting power of social media to lead new opinions and propaganda tools. Traditionally, the communication of legislative members is to provide information about the various missions they perform representatives of the people, legislators carry out multiple roles simultaneously. They move in the domestic sphere and also in the public sphere including: representatives of their chosen communities, representatives of a party, and representatives of women. Women's ability to do multitasking, time management, and what is not less important is the habit, and the fact that women legislators have also carried out various roles. With the displayed role and also the political communication, individuals build their identity. Communication focuses on a combination of resource allocation, the way in which it presents itself to others, and an explanation of its activities (Etzioni, 1999). The communication strategy is to show actual and potential representative capacities of women's legislators to encourage upcoming support and to be re-elected shows that the representation of women in the legislature is one form of the struggle of women fighters. (Cain, Ferejohn, & Fiorina, 1984) Therefore, it is expected that they can fight on behalf of women. Women's representation in the legislature is also one of the results of community decisions in the legislative candidate election. To get the benefit from incumbency positions, politicians are increasingly trying to build three public personas that project habits and professionalism (Peer et al., 2007). It is said that the online environment, including Web sites and Weblogs, and now social networking sites (SNS), Twitter, and image or video sharing platforms, can be used to support women's representation relationships (Jackson, 2003). This link can be a virtual and online guide as this is defined as e-representation (Jackson, 2003) and is facilitated by a platform that offers various styles of communication, which can develop stronger relationships between legislators and their constituents (Ward, Gibson, & Lusoli, 2003) Interactive communication between legislators and constituents has the capacity to connect legislators to a wider network and expand its range into the online political communication ecosystem.

Towards the 2019 election, almost all parties and candidates for president and legislative candidates used the internet as one of their communication media and branding media. Online political communication is one of the processes of communication carried out by politician in digital media. The potential of political actors in this study are members of the legislature who were carrying out political communication and creating a good image in society, and also among young voters of the digital generation. (Shah, Holbert, & Kwak, 2001) demonstrated that information exchanged through the internet raises civic involvement, trust, and life satisfaction in the younger generation. Meanwhile, social recreation on the internet has a negative correlation with trust and life satisfaction. Regarding to the situation, it is important to understand the thoughts, attitudes, and actions of female legislators related to the use of her social media. As individuals, women legislative members have the freedom and opportunity to convey their voices, create impressions and self-resolutions of the social media they use, including their identity. If members of the women's legislature are bound by many activities, values and rules in society in everyday basis, then how can members of the women's legislature undergo online communicate and develop themselves on social media for the upcoming 2019 elections? Many studies have proposed the question of whether more interactive forms of communication, such as those represented and their representatives, are or should apply

II. LITERATURE REVIEW

2.1 Political Communication in Social Media

This article explores how female legislator uses social media to communicate with their constituents according to their roles, what techniques are used to create their identity, and also about the communication priorities they make. Popular Culture considers politicians from different point of view so far. According to Popular Culture, politicians are portrayed as political celebrities, not only portrayed as conventional figures. So, the use of media is a new collective area for the sake of forming a political brand image itself (Subiakto, 2017). Social media is portrayed as an ideal tools and information base for knowing public opinion about political policies and positions. In addition, it is used to build community support for politicians who are campaigning. The Internet has come to play a greater role in politics, there has been a growing scholarly interest in how digital and social media are changing politics. (Karlsson & Åström, 2017). Social media has been considered as the potential solution for the increasing gap between civic and representative. It is shown by a number of studies that politicians throughout the world have adopted social media to establish relation with the constituent, to have direct dialog to the civilians, and to create politic discussion. Previous studies have shown that from the perspective of political institutions, there is a need that emerges to continue to collect, monitor, analyze, summarize, and visualize politically relevant information from social media. (Stieglitz & Dang-Xuan, 2013) envisions that over time, more and more representatives will utilize the Internet to bypass party conventions and to create a more direct, individual mode of interactive communication. (Zittel & Gschwend, 2008) It is potential for decentralised, interactive mass communication allows MPs to bypass intermediary organisations such as political parties and to establish a direct relationship with their constituents. (Zittel, 2003)

Political communication is an interactive process concerning the transmission of information among politicians, the news media, and the public. The process operates downward from governing institutions toward citizens,

horizontally in linkages among political actors, and also upward from public opinion toward authorities. (Political Communication Pippa Norris, Harvard University, Cambridge, MA, USA). This multi-directional model of political communication is one of the capital for candidates to be able to win votes in elections. Opportunities for social media support to be a vote in elections are greater if there is an active involvement or participation of potential voters. (Tasente, 2015)

This active participation does not have to take place in the candidate's social media account. It could be that the candidate's supporters disseminate campaign material from the candidate's account. Personalized messages to friends in cyberspace, indeed, provoke political conversation. In other words, activeness is more important than the number of people who become "followers" on social media accounts. Coleman (2005) has developed the concept of "direct representation," which focuses on communicative elements of representation. In direct representation, communication between representatives and citizens should be (i) an on-going and (ii) two-way process where (iii) politicians proactively hold themselves accountable by regularly justifying their decisions to the public. Social Media in the 2010 Niagara Municipal Elections said that social media can contribute to political success. This is because social media enables candidates in an election interact with potential voters that are unattainable in scale and intensity through traditional campaign patterns such as door-to-door campaigns, brochures, and even media coverage. (Hagar, 2014)

2.2 Political Communication and Identity

The development of digital culture, the field of identity and online communication have attracted a lot of attention. Whether work has aimed to theorize an aspect of new communications and literacy, or whether it has attempted to shed light on new practices through empirical study, the fact remains that there is something about changing patterns and practices of interaction through new media that raises important questions about social identity. The study of adult e-communication repeatedly shows that much online interaction is interwoven with identity performance (Turkle, 1995). Online communication includes online identity, mediated relationship, virtual community, electronic commerce, digital divide, resistance space, and other topics related to computer media communication. Online identity encourages the growth of the idea that social media can promote new ways of identifying. Identity is a key element of subjective reality, said Berger and Luckman (1990; 248). These identities are markers of difference, but this difference is not all-embracing. The differences are not separate and do not compartmentalize the person (Sökefeld, 1999). I went from being one person with single name to existing as a number of identities created by me but not always recognizable as me, even by myself. (Thomas, 2004, p. 9) Identity, Social Networks and Online Communication (Merchant, 2005). The type of identity carried out in online communication tends to vary considerably to the environment (e-mail, discussion boards, blogs or online games) and the relationship's manner (familiarity or affinity) with others or other people. Although choices are available, they are limited by the abilities of certain media and social conventions that appear around certain forms of communication (Merchant, 2006).

In general, identity has principles. As Stryker underlined the structure in symbolic interaction perspective, *1) That behaviour is dependent upon a named or classified world and that these name carry meaning in the form of shared*

responses and behavioral expectantions that grow out of social interaction 2) that among the named classes *are symbols that are use to designate positions in the social structure* 3) *That persons who act in the context of social structure name one another in the sense of recognizing one another as occupants of position and come to have expectations for those others.* 4) *That persons acting in the context of social structure also name themselves and create internalized meaning nad expectations with regard to their own behaviour.* 5) *That these expectations and meanings form the guiding basis for social behaviour and along with the probing interchanges among actors shape and reshape the content of interaction as well as the categories names and meaning that are used.*(Stryker & Burke, 2000)

As a subjective reality, identity is always dialectically connected to the community. In the virtual world people are referred to a netizen. Identity is shaped by social processes such as how communication occurs in the online media space between female legislative members and netizen. As soon as it gets the form of identity, it is maintained, modified, or even re-formed by social relations that occur on social media. The scientist above suggests that identity in a person is not only related to his desires or subjective awareness, but also relates to the external legitimacy of his environment. Identity legitimacy carried out by the community refers to a person's performance which involves physical appearance / body and attributes that are inherent in someone which is posted through social media. The physical condition of a person according to is a social identity that will influence social responses to oneself. A person's identity cannot be found in behavior, or - important despite this - in the reaction of others, but in the capacity to maintain a certain narrative. Individual biography, if he wants to keep interacting regularly with other people in the world every day, it cannot be completely fictitious. It must continuously integrate the events that occur in the outside world, and rank them into the 'stories' that are going on about themselves. (Giddens, 1991

III.METHODOLOGY/MATERIALS

Research method used in this study is qualitative approach, using textual analysis method. A qualitative approach means that this study is based on social phenomena, namely how political communication built on social media is a manifestation of its identity formation, the representation of itself as a member of the legislature. Textual analysis is used as a method in exploring and interpreting the significance behind a text conveyed through social media. Textual analysis used in this study to describe while providing a narrative analysis of online conversation writing, language style, published pictures, video shows, and their activities in using online media symbols. Informants of this study were members of the women's legislature in the Surabaya City for the period of 2014 to 2019 as many as 10 people from a total of 17 members of the women's legislature.

The considerate women's legislative social media is the one which is active and dynamically managing their social media especially IG and FB continuously while serving as a legislative member and at the time after registering as a legislative candidate in August 2018 for the 2019 legislative elections. This research was conducted in Surabaya because Surabaya is the only city in Indonesia that has achieved 30% representation of women. The informants came from various factions, including representatives from the Democratic Party, PDIP, Golkar, PKB, Gerinda, PKS, and Hanura. Informants are categorized based on age, length of term of office, and background of bearer party. This relates to experience, events and role models owned by legislative members, political nuances in

constituents in each period that are formed and created by the presence of women's representation. This research was conducted when they had registered as candidates for the legislative period of 2019. This study is also conducted to observe the using of media convergence in political campaigns in the country, and how politicians use media convergence to promote themselves, create their identities, and explain their political goals to their constituents.

IV. RESULTS AND FINDINGS

4.1 The significant of social media in political communication

The legislators have their own way of representing themselves so that they can attract the attention of the voters, both through offline and online media. Sharing online facilities such as image sharing sites and sharing news are also widely used by the legislature. The broadcasting communication paradigm is challenged by social tendencies in using an online environment for two-way communication, and content co-creation and sharing (Koch et al., 2011). In understanding how political representatives use social media, we can get a better understanding of whether and to what extent their promises on social media can be fulfilled. Does social media encourage more interactive types of communication between citizens and politicians and more individual roles for politicians in their communication? Communication innovation in technology or society used in politics has greatly dominated the research agenda. Research has recognized that political communication is strategic. (Manheim, 2011) Does online media encourage more interactive types of communication between citizens and politicians and more individual roles for politicians in their communication? Turning to interactive communication questions, we find that nearly two-thirds (58.8 percent) of legislators (often or very often) use their Facebook and Instagram to encourage connectivity and with the purpose of fostering the trust and the feeling of their representativeness among citizens.

a. The use of social media

Social media has not been used properly by politicians in indonesia, specifically women legislative in Surabaya. Some of the most commonly used social media are whatsapp, FB and IG. From 17 people, only 9 people or two third (58.8 %) of legislative members (often or very often) use Facebook, 6 people use Instagram, and only 8 people do not use social media. This can encourage connectivity and with the purpose of fostering the trust and the feeling of the legislator representativeness among citizens. From 58 % data of legislator who actively use FB and IG media, the most proactive in spreading the news among 17 people is via whatsapp group. 10 people spread via Facebook. Instagram users only have 8 people. However, only one in 17 people (5.8%) legislative members consistently use online media for political purposes. The challenge for legislators is whether they provide space to create content, whether they respond to questions, whether they comment on a posting in online media such as IG or FB, or their comment into political discussions, and how they are consistent with political content (Ferber et al., 2007). But unfortunately, 47.05 percent of the result in this study found that legislative members did not use online media and also did not realize their identity as people's representatives was also very important to be built in online media. One reason is the lack of knowledge of politicians about current topics and discourses on various social media platforms. (Stieglitz & Dang-Xuan, 2013). In this digital interactive era, some legislators consider that social media is not important thing to communicate with the community. They assume that it is better to go directly to the area of their choice and listen to their aspirations directly. Face-to-face communication is valued more effective than online

communication which is still not on target. Means that not all relations on social media are the community of their choice. Online communication for some legislators is considered to be time consuming because they must maintain the social media content that is always up to date and must serve the public in providing information. They consider that it is not easy to be interactive on social media. Consistency is the main keyword for online media users. The problem is that members of the women's legislative body in Surabaya still do not realize that communicating on social media requires its own abilities. Ability here is certainly not only technical ability, but mentality. The presence of social media requires political actors to adapt. But these political actors often face difficulties in this adaptation phase.

There are a number of things related to "oldmentalties" as mentioned above - and this is generally experienced by organizations that use social media. One of the oldmentalties examples is ignoring the interactive nature of social media. In the contemporary political era, women legislators must think of an interactive audience and their capacity to answer, respond, distribute and modify the messages they receive. Asih's research (2011) revealed that the majority of political parties in Indonesia had not maximized social media and new media. The interactivity factor was ignored. But before the next campaign, the accounts of the legislative candidates began to reappear. Facebook, Ig and status on Fb are used by female legislators only to inform good things. Information transactions that occur are dominated by posts submitted by sympathizers of political parties or politicians. Politicians and political parties simply talk about using social networks to interact. Social media is still used as a media campaign, not interactive and aspirational yet. Even though social media has the potential as a tool to listen to people's voices. It has caused online political communication to be not yet corporate. Not all legislators recognize the benefits of the online media they use. Also, they do not recognize the importance of creating an impression and presenting it so that their identity can be managed or improved properly in online media. The main communication function for legislators is to show an active role in the legislature, offer transparency and accountability, while simultaneously presenting themselves as MPs and hard-working constituent representatives (Jackson, 2003). Prior to that, there is a need of a greater understanding of legislators who wanted to be connected in an online environment. Online political communication can be effective if it can understand and respond the audience, and the legislator also know how to imagine who their readers are. As explained in previous research on online communication on the pages of political websites, it stated that the production of web pages was 'made meaningful primarily through the imagination of the audience and the search for recognition from the audience' (Hine, 2000, p. 136). Everything involved in the online political communication process of "big exchange" politics needs to focus on two things, namely understanding behavior and effect:

1. Online communication behavior must focus on the extent of participation, in this case the contribution of visits to our online media pages or interactions that are carried out, as well as what motivates the behavior.
2. Effect research must include both direct gratification, specifically feelings of self-efficacy, as well as attitudes toward individual legislative members individually and the democratic process. In addition, it must also include the impact on future online and offline political participation and voting behavior. Therefore, political activities may get more transparency and citizens may be more involved in the political decision-making process.

b. Social media content

From the 58 percent of legislators who actively use FB and IG media, the most proactive in spreading the news is via Facebook. Online political communication that is presented by women legislature in social media can be seen from two points: *First*, it can be seen from the content. The content posted includes photos, news, written status, and shares the results of the information obtained.

Second, The content tells about their family, party, and their activities as the people's representative, official trips, and campaigns. Among the seventeen legislative members who consistently posted content related to constituents and campaigns, only one person was from the PKS Party, both in the online media FB, and IG. The posted content can effectively frame online political communication. Of course, this also helps women legislative members in training their competency in impression management and dealing directly with the community.

Third, it can be seen from the language. The language used by female legislators when communicating in online media is using Indonesian and "suroboyoan" language -local language of Surabaya. This suroboyoan language, can create closer distance between netizens and the members of female legislators in communicating.

Being a member of the women's legislature is a big responsibility in the mandate as a people's representative. Therefore, as representatives of the people, women legislative members are the center of public attention. So there are two categories of legislative members in this study:

4.2 The significant of online media for women legislative members

Some members of the legislature are re-imagining themselves on social media, for instance, reconstruct the use of social media. This is related to their duty as a representative of the people, as part of a political party and as part of their constituency. The use of online media is influenced by several things including: the presence of encouragement from political parties, the influence of political culture which is part of political media, and also because of technological developments which are currently entering industry 4.0. The ease of internet access and the demand to always maintain relations and communications towards the community in order to create a good reputation as a people's representative also greatly influences legislators in using social media. Some women legislative members who use social media actively interpret social media as:

First, social media as a friendship media. Women legislative members consider social media to be a friendship media. Social media can connect women legislative members to various layers of the society. Therefore it can be used as a tool of interactions and a tool of exchanging information without being limited by space and time. By using social media, female elite members expect to exchange information that is interactive and up to date with the community. The community can also directly monitor the activities carried out by women legislative members through live broadcast media. The more intense content in social content to communication with the community is gathering a group of participants made on social media. From social media also, legislators can explore the problems that exist in the community so that it is quickly known and quickly solved. Moreover, not only female legislative members reach the community, but also female legislative members can conduct friendships with several colleagues. Relations that have been interrupted can be re-established through social media.

Second, social media as a form of existence and self-actualization. Social media is used by women legislators to introduce themselves and to influence the perception of netizens. Social media has become the political stage of women legislative members. Related to freedom and pleasure in using social media, it can be interpreted as a platform that gives pleasure to its users, letting its users go from cultural rules. Of course it happens because every day the women legislature are always busy with constituent work activities. Therefore, social media can be interpreted as an arena for humiliating or getting responses or appreciations from other users. Some legislators can find out whether they are liked or hated. How much love that is usually indicated by "likes" or emoticons, but it can also show how much they are hated. This can also be used as a new support for the legislative members in their work. Feeling loved, feeling liked, feeling valued, feeling supported are what they need to acquire. In Instagram, the number of people who follow their account will affect the responds to their posts. It also influence online political communication that occurs.

Third, social media is interpreted as a medium of self-image. Legislators feel that social media can help to strengthen their position as people's representatives who deserve the support and trust of the community. Women legislatures assume that social media can provide the widest opportunity for its users to present themselves to the netizens. Even though the biggest challenge is to present the personality which is in accordance with the expectations of the community. The digital media environment does not respect information integrity when that information has been published online.

4.3The identity of women legislature: E-refresentation and self representation

The identity of women legislative members on social media has changed in the past two months. The change of identity in women legislative members on social media for two months has led to positive changes. It is indicated by the desire of women legislative members to re-nominate themselves to become legislative candidates in the following period.

This change in identity has a big influence on them, their family and their political parties. Their attitude and environment change according to their identity. This is because not only the work environment, but also on social media that are used by female members of the legislature that is also changing. The positive change is motivated by the role played by legislators, from party representatives, people's representatives and constituent representatives. Being involved in each of the role activities they have done provides a great deal of experience for legislators. Every activity of women legislative members is visualized through their posts on social media. Of course, this is because the demands of becoming representatives of the people must have the ability to convey the aspirations of the people well in the constituents. The people's prominence are very dependent on the communication skills of legislative members in the DPRD. The meaning of identity that women legislators want to build on social media, including:

1. Legislative members interpret themselves on social media as representatives of the people who are responsible for their mandate as people's representatives. This is illustrated by their posting of several activities on social media related to constituents, parties and the community such as activities visiting selected areas, activities with SMEs, meetings with executive bodies, etc. Social media has become a political stage for women

legislative members to be able to demonstrate every activity they carry out as people's representatives. The purpose is to create a good self-image as a people's representative by establishing closeness with the community. As explained by Goffman (1959; 112) that three areas for actors when performing themselves in front of audiences, namely: Front, back, and outside the stage, contingent upon the relationship of the audience to the performance while the "official stance" of the team is visible in their front stage presentation, in back stage, the impression is knowingly contradicted as a matter of course, indicating more truthful type of performance. Related to the political stage as described by Goffman, Facebook functions as a political media for image creation. Every member of the women's legislature can do her own branding to be liked by netizens (community) and trusted as people's representatives. Apart from posting activities, they can also open sharing session, publish works, and form communities. This selected regional community is very helpful and facilitates legislative members during the recess period. Some politicians interpret social media as a very effective tool in increasing communication competence.

2. The legislative members also interpret themselves as human beings who have freedom, not as representatives of the people. Human being who does not use social media as political stage, but as a media to express the other side of themselves as human beings in general. The information posted is activities such as traveling, social gathering, gathering with family or old friends. In contrast to other women's legislative members, they also want to be interpreted as someone who love their families so much so their posts are family photos, or cooking food for the family. The diversity of interpretation in social media for users is related to her, her family, her studies, her hobbies, her community and her work. Some informants consider that their identity on social media is relatively close to real world identity. Regarding to individual freedom of expression, some women legislators interpret social media not only as political media but as a tool for expression and self-presentation. So that they can break through the bonds of cultural values or norms. Because with social media, legislators can express what their heart wants. There is another side of women legislators who want to be revealed to the public, according to them, this is a form of honesty and openness of a politician. Legislative members claim that they sometimes they feel upset and they want to express their feelings for every problem they face on social media. Feelings or anxiety can be issued without fear of damaging his image as a representative of the people. But instead of being a representative of the people, it is very limiting for women legislators to get along on social media. Even so, the informant felt satisfied when expressing her feelings and thoughts regardless of her reputation as a people's representative. This is due to the saturation of every legislative member to always do dramaturgy because of her duty as a representative of the people. When humans interact with others, they want to manage the impression that they expect to grow on others towards it. For this reason, everyone performs "shows" for others, life is like theater and actors are players. (In Mulyana: 2001: 132) This also contradicts several sources who revealed that the act of using social media could damage her reputation. So, she chose to stop using it. This is because members of the women's legislature do not want to be known any deeper by the public. Limiting herself to be known by the public by considering no need to care about her imaging in public.

V. CONCLUSION

What is found in this study gives a picture that the enormity of online media. The fact that we will enter the industrial era 4.0 is in contrast to the fact that some members of legislature are not active in social media, and even inconsistent using online media for political purposes only? This research also describes and analyzes how politicians use the internet (online media) in conducting political communication as an effort to influence the public to achieve the success of their campaigns. However, some members of the women legislature do not carry out political communication through online media because they feel they are on target. The audiences on social media are so diverse, not only the people from the chosen area. Even though the industrial era 4.0 has a lot of paid online media that can be used for self-presentation and the target can also be arranged, so that it can reach out to the area of choice. Online communication by the women's legislature is one form of representation from constituents where they have the responsibility to promote themselves. The identity of women legislative members in online media has changed in the past two months. Changes are directed towards a more positive direction, this is indicated by the desire of women legislative members to re-nominate themselves to become legislative candidates in the next period. Based on researchers' observations, female politicians often use physical attraction through images and stories that they deliberately create to attract the attention of others to create a good impression in front of the public (netizens). This is part of the characteristic that women politicians want to show. They want to look different from one another.

1. Members of the legislature promote themselves by portraying themselves in online media as representatives of the people who are responsible for their mandate, namely as a placeholder for people's aspirations. Social media has become a political stage for women legislative members to be able to demonstrate every activity they carry out as people's representatives. The purpose is to create a good self-image as a people's representative by establishing closeness with the community.
2. The legislative members promote themselves by portraying themselves as human beings who have freedom, not as representatives of the people. They do not use social media as a political stage, but as a platform to express the other side of themselves as human beings in general.
3. In contrast to other women's legislative members, they want to be interpreted as people who love their family so much that their posts are family photos, cooking food for the family. The diversity of interpretations in social media for users is related to her, her family, her studies, her hobbies, her community and her work.

The success of legislators in understanding themselves is influenced by the views of netizens on social media through comments written in each post of female legislators. Therefore, interaction strategy that is used is participatory communication. Participatory communication is one of the asset of the politicians to get many followers who will later be able to support them as people's representatives. Of course, this is accompanied by proactive communication which can lead to the perception of netizens as desired. Participatory communication helps legislators in practicing interpersonal communication with political content because it can minimize conflicts that occur between netizens and legislators.

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