Research Article

Section: Cultural Heritage

Check for updates

Political artifacts from the Jakarta International Stadium as local leadership impression management

Faiz Albar Nasution[1]*, Muhammad Imanuddin Kandias Saraan[1], Arif Ramadhan[2]
[1]Faculty of Social and Political Science, Universitas Sumatera Utara, Indonesia
[2]National Research and Innovation Agency, Indonesia
*Correspondence: faiz@usu.ac.id
https://orcid.org/0000-0002-0608-9734

Abstract
The Jakarta International Stadium building artifacts are used as political buildings by several political actors involved in development planning to gain public support. The study aims to demonstrate how the Jakarta International Stadium's political artifacts shape Anies Baswedan's impression management. This study employs a qualitative approach based on Discourse Network Analysis. Four Twitter posts on the development of the Jakarta International Stadium were used as the data source. The study shows that managing formed impressions creates negative and positive sentiments by bringing up nine dominant discourses. Religious Discourse, Leadership, Presidential Candidates, and Development Performance all left a favorable impression. At the same time, issues such as health, image, happiness index, leadership, presidential candidates, sports, and others cast a negative light. First, three social effects will boost Anies popularity by introducing modern technology to the younger generation. Second, provide a variety of worship facilities for the majority group. Third, minority groups cater to the needs of people with disabilities by experiencing the splendor of the Jakarta International Stadium. This study also demonstrates that the construction of the Jakarta International Stadium can have political qualities because of the stimulus to regulate the pattern of power and authority so that it has public acceptance flexibility.

Keywords: political, artifacts, international stadium, impression, management

Public Interest Statement

The construction of the Jakarta International Stadium serves not only as a significant infrastructural development but also as a strategic political artifact. This study highlights how political actors, including Anies Baswedan, utilize the stadium to manage public perceptions and garner support. By analyzing Twitter discourse, the research uncovers the various sentiments—both positive and negative—associated with the stadium's development. The findings reveal that while the stadium's modern technology and diverse facilities cater to different groups, it also raises concerns about health, leadership, and other issues. This research underscores the stadium's dual role in shaping political impressions and influencing public opinion, making it a critical case study for understanding the intersection of politics, urban development, and public perception.

Introduction

The exposure of JIS (Jakarta International Stadium) ornaments, beginning with the planning process and continuing to increase its involvement in various political agendas of the Governor of DKI Jakarta, provides a different perspective in understanding the message. The processes related to the JIS agenda and various ceremonial messages incorporating JIS as part of the political agenda, such as policy announcements, holiday commemorations, and activity events, are generally used as background markers. JIS takes pride in being Indonesia's largest FIFA standard stadium, with 82,000 seats, two training fields, and a retractable roof (Hanif, 2022).

Anies campaign period in the 2017 Regional Head Election (Pilkada), he demonstrated his seriousness in delivering campaign promises and prioritizing development, as he appointed PT Jakarta Propertindo (Jakpro) as a Regional Owned Enterprise (BUMD) to begin construction on March 14, 2019 (Republika. co.id, 2022). Meanwhile, the Jakarta International Stadium is one of Anies Baswedan's three megaprojects as Governor of DKI, with a cost of up to IDR 4 trillion, followed by Taman Ismail Marjuki Revitalization IDR 1.8 trillion, and Formula E IDR 1 trillion. However, the financial feasibility analysis shows that the Jakarta International Stadium's construction will have a negative Net Present Value (NPV) impact in the future, with a payback period of more than 14 years. This condition indicates that the construction of the JIS (Jakarta International Stadium) is not financially feasible (Abdullah & Shalihati, 2020).

Several political actors involved in development planning stress the significance of political structures in garnering public support (Joerges, 1999). Furthermore, according to Do Artifacts Have Politics research, Langdon Winner's politics explain why the Low Parkway Bridge was built to discriminate against New York's poor and black residents (Winner, 2017). Meanwhile, Lake (2017) reveals the history of the artifacts at the Don Saltero coffee shop as a controversial actor presenting the history of sovereignty and social revolution. Furthermore, Barros Garcia (2020) believes that the Valle de los Cados's aesthetic value was intended to change the political environment in Spain by commemorating the Francoists. As a result, Cajilig and Salva (2014) looked into design thinking as a political tool for creating disaster-resistant shelters for coastal communities in the Visayas affected by Typhoon Haiyan.

The process of realizing development, which formed the TGUPP (Governor Team for the Acceleration of Development) under Anies' leadership, must be connected to regional political dynamics influenced by the desire to gain political support (Rahmatulloh, 2018). One of the political supports created is the impression of creating forward-thinking leadership. Even though, according to the Jakarta Legal Aid Institute (LBH), during Anies' four years in office, there were ten red report cards, including poor air quality, difficult access to clean water due to water privatization, flood handling has not consolidated, urban village planning Community Action Plan (CAP) has not been participatory, the Provincial Government is not serious about expanding access to legal aid, it is difficult to find a place to live, and there has been a rise in crime. Thus, negative coverage is barely visible in the political agenda discourse, which is covered with exposure to news

about JIS (Jakarta International Stadium) as a megastructure that identifies Anies' leadership development policies (Ni'mah, 2021).

Political actors use data and rhetoric to forecast public reactions to ineffective policies (Bruns & Stieglitz, 2013). The empathetic narrative increases public trust (Prihatiningrum, 2020) by submitting data on the majesty of JIS (Jakarta International Stadium), putting the public's response on a politically charged agenda. Anies' social media image is inextricably linked to her performance, reputation, religion, and personal politics (Latuperissa, 2022). This fact establishes JIS (Jakarta International Stadium) as a model of performance. The wildness of social media, on the other hand, confines political agendas to the private sphere. Called in to help DKI Jakarta overcome the flood crisis, developing personal problems, and is constructed as an incompetent leader (Rahmah & Kurniasari, 2020; Maulana et al., 2021). This means that placing exposure to posts using the JIS identity has become a conditional content of building politics. The notion that JIS was developed is more than just a form of policy development but a response to evolving political dynamics. This study aims to explain how the Jakarta International Stadium's artifacts influence Anies Baswedan's impression management.

Methods

This study employs a qualitative approach and Discourse Network Analysis (DNA). DNA explains debates and discourse battles in various fields, including health, education, politics, and communication. Before using the ideal DNA method, there are pros and cons, contradictions, and agreements related to an issue or public debate. Second, the public openly debates the issue (Eriyanto, 2022). According to Hajer (2002), the discourse method primarily describes ideas, arguments, concepts, and categories produced, reproduced, and changed in specific practices through the meaning given to physical and social reality. The application of the DNA approach in this study focuses on discourse formed by actors rather than actors who generate discourse (Eriyanto, 2022).

The data was taken from four Twitter posts on Anies Baswedan's Twitter account as governor of DKI Jakarta in January 2021. The consideration for the election was based on posts involving JIS identity and the high level of interaction between Twitter users in responding to these posts. All interactions are read to determine whether the tweet meets predefined criteria for the discourse that appears. Data analysis was carried out by entering the dominant discourse category and looking at the message's tendency to support or contradict the actor. The process of data analysis and network analysis is done manually by looking at the text to get a comprehensive explanation.

Results

The interactions in managing Anies Baswedan's Twitter impression form several dominant discourses that result in support and opposition (see Figure 1). Assumptions about political structures can be seen in several responses, leading to forming a larger discourse than the context of the building. Actors exert some control over political impressions, which are positively reacted to by demonstrating the fulfillment of political promises and future leaders. At the same time, the negative response is created by introducing political structures that are continuously repeated. Given these circumstances, a dominant issue emerged, both supporting and opposing. Religion, leadership, prospective leaders, policy, and development leave a positive impression, whereas image, happiness index, leadership, presidential candidates, sports, and other factors leave a negative impression. As a result, the actors are seen employing various strategies to make an impression, such as arranging agendas that include photos and developments of JIS. The existence of this strategy, however, did not make the actor's discourse acceptable, giving rise to negative sentiments by linking performance in other fields, and JIS was viewed as a political stage.
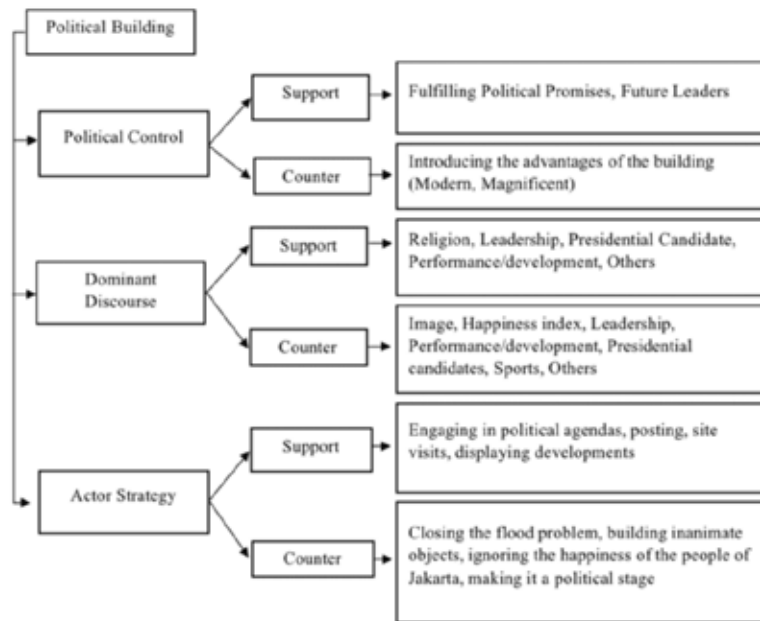
Figure 1. The Flow of Political Building Interaction.

Source: data processed by the author, 2024

Structure of Netizen Response in Forming Influence

Social media is an excellent tool for politicians to establish profiles and demonstrate expertise in specific fields, so it is ideal for emphasizing issues (Enli & Skogerbø, 2013; Klein & Robison, 2019). Although it is a common communicative assumption that public space will avoid online political discourse (Kruse et al., 2018), this is not the case on social media. Anes Baswedan's Twitter account contains three posts with high public attention that address the issue by displaying the construction of a football stadium, with 1039 conversations linking various issues behind the JIS construction process (Jakarta International Stadium). There were both positive and negative responses to each post. Figure 2 depicts a 39% positive response, a 48% negative response, and a 13% neutral response.
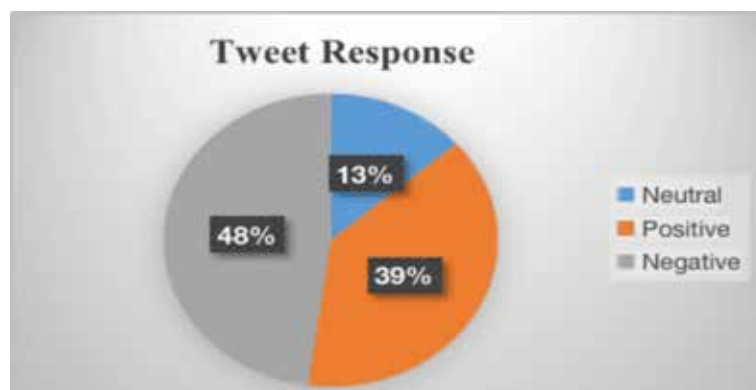

Figure 2. Netizens' responses in forming influence.
Source: data processed by the author, 2024

Support for Anies, who introduced the stadium with various political momentum, received a positive response, with 357 tweets posted. This support came in the form of words of admiration for the building, Anies' leadership, which was thought to have made significant changes around the location, and expressions

of joy with religious and performance symbols. These three sentiments predominate among those who support the message strategy of using buildings as political objects. This strengthens modernity (buildings, government systems) as an actor's strategy for attracting sympathy in the production process through the structure of messages. Maintaining power necessitates visual acknowledgment to strengthen the opinions that develop. JIS buildings fulfill these elements to be used as a means of maintaining power.

This step did not receive a unanimously positive response. There are 507 tweets indicating disapproval of the post. The most common response was that Anies deliberately used JIS as a political discourse to demonstrate ideal performance and leadership. This resulted in a variety of negative sentiments circulating, ranging from the performance only limited to building, other areas in Jakarta escaping attention, the problem of flooding, and dislike of leadership styles that take advantage of the community environment to demonstrate closeness. Any action that reflects a post for the opposing group will be viewed as a form of justification in political discourse, leading to a practical need to maintain image and power.

Furthermore, neutral sentiment reflects the tweet's attitude, leading to the post's context. One hundred seventy-five tweets are not biased in any way. For example, the joy of the people around the location demonstrates the closeness between the object and the user, the sport, which depicts one of the soccer clubs expected to compete in JIS, and the hope that the pandemic will end soon. However, some posts, such as those selling tweets and advertisements, are completely out of context. The response becomes an alternative viewpoint representing the citizen's participation in the conversation. Neutral strengthens the community's characteristics based on the practical needs demonstrated by the posts rather than on political content.

Dominant Issues Forming Political Discourse

Each sentiment has various issues in Anes Baswedan's Twitter conversation from 1039 discussions on the development of JIS (Jakarta International Stadium). 9 views form the dominant issue in the political discourse. First, Health Issues appeared in 14 tweets. Second, Leadership Issues appeared in 29 tweets. Third, Imaging Issues appeared on 85 Tweets. Fourth, happiness index issues appeared in 17 tweets. Fifth, Religious Issues appeared in 59 tweets. Sixth, performance issues appeared in 85 tweets. Seventh, the Issue of Presidential Candidates appeared in 17 tweets. Eighth, sports issues appear in 30 tweets. Ninth, other issues emerged in 73 tweets.

First, Health. This issue leads to crowds, vaccines, and the use of masks. This crowd response was inseparable from the situation, which prohibited crowd activities from being carried out to prevent the spread of the virus. The vaccine response arose due to the emergence of a discourse on child vaccines, which gave actors negative sentiments.

Table 1. Examples of Tweet Discourse About Health

Discourse	@account	Tweets	Interpretive
Health	@sasaranbina	*"Stop vaksin anak!!! Efek nya serius pak... Mereka masa depan bangsa ini pak.... Stopp!!! Jgn ada paksaan dan ancaman... Stoopppppp!!!"*	Request to stop pediatric vaccine program
	@efriadi_mm	*"Maskernya bisa kompak.."*,	Cohesiveness of wearing a mask
	@bangjoya	*"Abis bagi-bagi masker ya pak.. Baru semua maskernya"*.	Questions about the distribution of uniform masks

Source: data processed by the author, 2024

Second, Leadership. The response became the positive sentiment of the most dominating actors. This issue arises because of the performance appraisal, and the individual character that the actor shows. But it also shows negative sentiments aimed at the actor as a sweet-mouthed leader.

Table 2. Examples of Tweet Discourses About Leadership

Discourse	@account	Tweets	Interpretive
Leadership	@Boedi_Ajahe	"Kalian akan bangga bisa bersama pemimpin hebat dalam satu bingkai potret sang pemimpin. Jadilah kalian orang yang terbaik diantara yang terbaik.",	Praise about the pride of having the best leader
	@Irman87074456	"Senang melihat pemimpin yg bersahaja kaya pak anies, sehat sll pak,,"	Anies' unpretentious leadership style and prayers for health
	Anonim	"Jaga jarak lahh pak.. biar tuh anak anak,gede nya gak terkontaminasi mulut manies bapak"	Appeal to keep children away from political actors

Source: data processed by the author, 2024

Third, Imaging. This issue makes the condition difficult for actors to control. Negative assumptions become sentiments that make actors lose their influence. This issue tends to respond to the context of messages that are considered odd. This condition gave rise to accusations against the actor of manipulating his post.

Table 3. Example of Disscourse Tweet About Imaging

Discourse	@account	Tweets	Interpretive
Imaging	@Great22630501	*"Cerita lain dari sisi lain... Miris... Gubernur @DKIJakarta yg penuh intrik setelah membohongi Dahlan Iskan dan sekarang main drama dg bocah2 bayaran.",*	Anies accusations of playing drama by lying to people (Dahlan Iskan and children)
	@tulalitwidos	*"Selalu saja kamu itu punya niat pamer... Hatimu g bersih. setiap apapun selalu pamrih dan pamer", "Brp duit utk acting mrk nis. .? Gaya lu,".*	Accusations of actors showing off, unclean hearts and drama.
	@AyikMz	*"kok kelihatan pesanan anak anak nya ..sdh di bawakan masker*	Accusations of drama behind the children who took the photo with the same mask
	Anonymous	*"Pejabat negara ini sdh terlalu banyak entertainment nya dr pada bekerja, pada hal banyak yg hrs di urus. Begitupun banyak yg bangga melihat hal2 yg dilakukan mrk2 itu".*	State officials do a lot of entertainment than work

Source: data processed by the author, 2024

Fourth, Happiness Index. This issue arose in response to a tweet by actor @aniesbaswedan, which led to a BPS report on the happiness index in DKI Jakarta, which had decreased so that many responses

led to criticism, which resulted in a negative response. This demonstrates how interactive strategies like this allow actors to elicit responses that are unexpected. Persuasive messages that are submitted get the opposite result. Diverse public spaces can move issues beyond posting and into and influence discourse.

Table 4. Example of Tweet Discourse About the Happiness Index

Discourse	@account	Tweets	Interpretive
Happiness Index	@ayaheh_shezha	*"Fakta. Begitu keluar data BPS, langsung share foto pencitraan. Bener kata Giring @psi_id jgn sampai jatuh ke tangan orang pecatan dan pembohong"*,	An appeal not to vote for leaders who were formerly fired and liars
	@GustiWibowo9	*"Lho masih bisa ngomong kebahagiaan tho bapak ini. Indeks nya turun lho, peringkat 27 dr 34 provinsi, padahal klo mau dikate dgn apbd yg sangat besar tentu warganya dibahagiakan dgn harga yg murah, banyaknya lapangan pekerjaan dll."*.	Contradictory sayings about happiness with different happiness index data

Source: data processed by the author, 2024

Fifth, Religion. Religious utterances, religious identity, and religious symbols are the three main issues that arise. Religious expressions appear to be dominated by gratitude and hope. This issue arose inextricably linked to the previous local elections, which were extremely sensitive to religious identity.

Table 5. Examples of Tweet Discourse About Religion

Discourse	@account	Tweets	Interpretive
Religion	@psychicmew2	*"MasyaAllah pak"*,	Speech of awe, and amazed in the religion of Islam
	@AbuAqila16	*"Masyaa Allah... Barakallah pa Anies."*.	Speech of awe, and amazed in the religion of Islam
	@SydSalesman	*"Warga yang mana? Warga pribumi muslim yang dulu ditindas?"*	Questioning the clarity of residents who are suspected of being oppressed
	@javier_aktam18	*"Asal td di pengaruhi paham HTI n Khilafah paham dr Imigran buangan dr Yaman Inshallah anak hidup bahagia"*	Live happily by avoiding the forbidden understanding
	@Ek95595185	*"Gabener ayat dan mayat"*, *"Bani Bipang kelojotan kayak setan denger ayat kursi"*	A governor with a religious identity and a line of opponents
	@teodorikgultom	*"Semoga kita tdk menemukan lg anak2 yg pawai arak2an sambil teriak2 menghujat dan menghina Ahok disaat kampanye yg videonya bertebaran.Sebegitunya kelakuan cagub dan timses mempolitisasi anak2 demi kemenangan.Jahat."*.	The hope is that children will not be involved in politics and identity politics will not be used in regional head elections

Source: data processed by the author, 2024

Sixth, Performance. This problem arises because of negative sentiments directed at actors. This issue is divided into two parts. First, the performance that is more negatively segmented with the main issue regarding Anies performance is considered to have failed to overcome various problems such as floods. Sentiments lead to negative comments, which lead to the actor's imaging process. Second, development leads to an image process that uses JIS as an indicator of performance success. The actor is thought to have sought refuge from this development and resolved the various issues that have arisen. This means that the emerging sentiments effectively removed the good actors from the job and replaced them with the previous leadership. However, there is a positive response that leads to pride in performance. This reaction stems from admiration for the progress that has been made.

Table 6. Examples Tweet Discourse About Performance

Discourse	@account	Tweets	Interpretive
Performance	@abiemdayan72	*"Pak rumah rumah di belakang foto bapak kapan ya mau di benahi biar kelihatan tidak jomplang tulung ngih Mas....suwun".*	Shows a photo of a slum house

Source: data processed by the author, 2024

Seventh, Presidential candidate The response to this issue emerged by tying the actions of the actors under consideration solely to strategies for gaining sympathy for political actions. This issue is about positive and negative emotions. Positive emotions inspire actors to play the most ideal and spontaneous characters. Negative sentiment expressed in the form of an evaluation of the performances of actors who are ineligible to compete in the upcoming presidential election contest.

Table 7. Examples Tweet Discourse About Presidential Candidate

Discourse	@account	Tweets	Interpretive
Presidential Candidate	@adilunatic	"Mantap presidenku @ aniesbaswedan	Praise for Presidential Candidates
	@DhikaAlen	"Sehat terus pak .. lanjut 2024", "Alhamdulillah sehat selalu Pak Anis, semoga 2024 Bapak yg jadi Presiden".	Prayers for Health and Hope for Presidential Candidates in 2024
	@psychicmew2	"udah kampanye aja pak", "Semoga anak2 ini tidak dibohongi oleh orang2 yg hasrat tinggi jadi presiden....".	The campaigns carried out and the hopes of the children are not involved in politics
	@Buzzer_NKRIsaja	"Jabatan gubernur, perasaan merasa presiden, kualitas kerja dan otaknya cuma selevel Pak RT".	The actor performance is no better

Source: data processed by the author, 2024

Eighth, Sport. This issue is about saying thank you for the stadium's existence and the desire to see the team's pride play in this stadium. As the stadium does not support the actor, neutral sentiment points in that direction. Meanwhile, negative sentiment prompted actor Anies to promise to organize a football game that had already taken place.

Table 8. Example of Tweet Discourse About Sport

Discourse	@account	Tweets	Interpretive
Sport	@arif_gemuri	*"Semoga anak-anak ini suatu saat bisa merumput di lapangan JIS utk membela Persija dan Timnas Indonesia"*.	The hope is that the children can play ball at JIS
	Anonymous	*"Terimakasih telah memberi yang terbaik untuk dunia olahraga akan menjadi kenangan bagi penerus"*.	Thanks for building the stadium
	@hideo_samuel	*"Katanya Desember Barcelona, Real madrid mau main di JIS? Sekarang sudah Januari Desember nya tahun kapan jon??"*,	Questioning the match plans of European teams at JIS
	Anonymous	*"Biar apa pak foto dgn background stadion? Biar juve sama Madrid dtg? Terus dijmput pakai onta?"*.	Questioning the urgency of JIS background in events

Source: data processed by the author, 2024

Ninth, Others. The issue shows no bias in any comment. This issue is dominated by selling accounts, tweets in the form of photos, and expressions.

Table 9. Example of Tweet Discourse About Others

Discourse	@account	Tweets	Interpretive
Others	@sonyulianto	*"camera...action !!!! wkwkwkwk"*	Code capture and laugh
	Anonymous	*"Perasaan itu mendung tebel dah. Di hape gw doang kali yak"*, *"liat aer kaya gitu jadi pengen mancing"*.	People's interest in visiting the location for fishing around the photo location

Source: data processed by the author, 2024

Discourse Network Engagement

Attempts to form impression management give rise to several attachments between discourses that generate positive and negative sentiments. This appears in one discourse and creates several attachments to other issues, forming a network (see Figure 3). Attachment implies that each discourse has a strong relationship with one another and influences one another in tweets so that the discourse does not stand alone. The happiness index has four fewer attachments than other discourses, while health, presidential candidates, sports, and others have five. Religion, leadership, image, and performance/development discourses, on the other hand, have the highest attachment of 8. (See table 10).
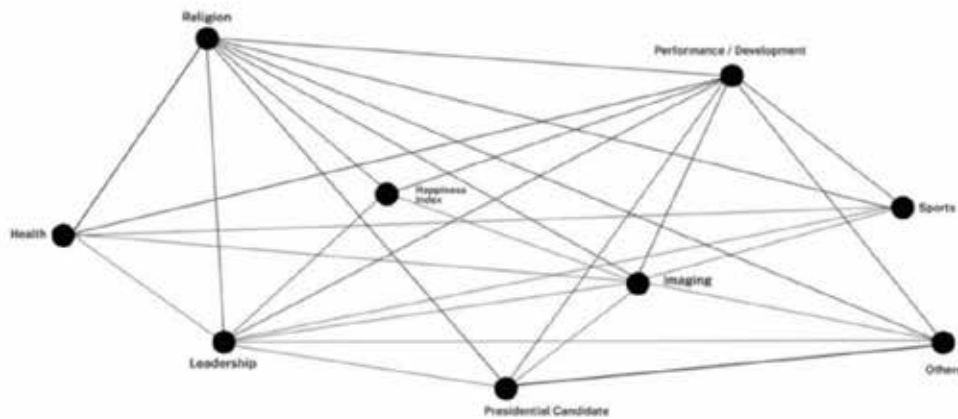
Figure 3. Discourse Network Visualization
Source: data processed by the author, 2024

The nine emerging discourses, imagery, and policy/development have dominant developments in support of discourse. Starting from displaying images, recordings, stickers, and other supporting data.

Table 10. Linkages Between Discourses

Discourse	Linkages Between Discourses	Discourse Linkages
Health	5	Religion, Leadership, Performance/Development, Sports, Imaging
Religion	8	Healti, Leadership, Performance/Development, Sports, Imaging, Happiness Index, Presidential Candidate, Others
Leadership	8	Realigion, Healti, Performance/Development, Sports, Imaging, Happiness Index, Presidential Candidate, Others
Happiness Index	4	Realigion, Leadership, Healti, Performance/Development, Imaging
Presidential Candidate	5	Realigion, Leadership, Performance/Development, Imaging, Others
Imaging	8	Realigion, Healti, Performance/Development, Sports, Leadership, Happiness Index, Presidential Candidate, Others
Performance/Development	8	Realigion, Healti, Imaging, Sports, Leadership, Happiness Index, Presidential Candidate, Others
Sports	5	Healti, Leadership, Performance/Development, Religion, Imaging
Others	5	Leadership, Performance/Development, Religion, Presidential Candidate, Imaging

Source: data processed by the author, 2024

Discussion

Jakarta International Stadium Political Artifacts for Impression Management

The idea is that technical issues have a political component. That is, the machines, structures, and systems of modern material culture can be accurately assessed for their efficiency and productivity contributions and their positive and negative environmental side effects (Winner, 2017). The context of JIS development alters the cultural system, which is part of a modern process that contributes to efficiency. Beyond that, this assumption stands out as a form of power and authority. This is inextricably linked to exposure to the intensity of attention that influences the public, such as observing various communication processes that incorporate the JIS identity. Backgrounds, videos, photos, or activity events create the form. "Aesthetic politics" reproduces the social and political boundaries that are frequently challenged (Jackson, 2016).

Governor Aneis can increase his power with this structure. This attempts to limit opinion battles and cover up political blemishes, such as various issues, beginning with flood management, imagery, inanimate buildings, and broken programs. Public figures wield considerable power in framing discourse (Pond & Lewis, 2019). This means that the actor's authority will grow in directing public opinion using JIS-building technology to strengthen power. This assumption supports Langdon Winner's (2022) claim that artifacts use political language to strengthen power. It does not exist in isolation but uses language to organize, control, influence, and power.

Technology is one of the benchmarks, beginning with the costs incurred, facilities, splendor, and features. It became the foundation of this artifact, the controller of power. Mention the benefits of JIS, which are frequently used as a tool of power, such as roofs that open and close, large capacity, environmentally friendly, disability friendly, places of prayer, and integrated public transportation (Kompas.com, 2021a). The six advantages are elevated to the level of excellence to elicit sympathy. The six issues are extremely sensitive in Indonesia. The assumption (Coeckelbergh, 2009) is an example of bringing artifacts into politics, causing everything to act politically. First, politics, particularly the public sphere, necessitates something. Second, politics not only depends on but also becomes part of politics. This incorporates artifact technology into grand speech and action.

Actors use JIS to create image relations to control the masses beyond their control. The five governors involved in making political decisions about the megastructure (Fauzi Bowo 2007-2012, Joko Widodo 2012-2014, Basuki Tjahaja Purnama 2014-2015, Djarot Saiful Hidayat 2017-2017, and Anies Baswedan 2017-2022) have made significant remarks and actions (Kompas.com, 2021b). As a result, the megastructure could be built during the Anies era. This fair is used as a frequently repeated claim to attract public debate. Compared to personal exposure and individual initiative, Twitter is becoming an ongoing dialogue (Enli & Skogerbø, 2013).

Many possibilities emerge in this dialogue, including the actor's negative side. Compared to the JIS building's function as a sports facility, the public prioritizes image, policy, and development issues. The political order is then viewed as a series of transient situations and practices within the order of political dominance (Guillaume & Huysmans, 2018). This sparked the negative sentiment of 85 tweets calling for imaging, which led to the presidential candidate issue with 17 tweets. Early in the campaign, suspicions surfaced. Online campaigns are intended to mobilize supporters and campaign organizations and for symbolic/representative purposes (Lilleker et al., 2011; Nielsen & Vaccari, 2013; Hoffmann & Suphan, 2017; Stromer-Galley, 2000).

Social Effects in Political Artifact Messages at the Jakarta International Stadium

Perdana (2018) Football displays political solidarity and high fanaticism in support. According to Repucom (Nielsen Sports), Indonesia ranks second in the world, with 77% of Indonesians being football enthusiasts, trailing only Nigeria, which has 83% (Databoks.katadata.co.id, 2016). As a result, JIS has emerged as a major potential prospector. JIS is used to entice pleasure, sympathy, and performance that may overshadow other aspects of performance. If, in the 1920s-1970s, Robert Moses did social work in New York by building

a low specific flyover, there are suspicions that it was designed to prevent buses from parking in their lanes and control travel. Buses are used for the lower classes during holidays in the city center, so restrictions are necessary for order and convenience.

JIS is designed to present an exclusive side and attract the audience's attention with its grandeur features to achieve this social effect. Aesthetics and politics are crucial in managing the meaning of artifacts created to change the political environment, especially when they can become relics (legacy) (Barros García, 2020). In managing social effects, IDR 4.5 trillion is a large sum (Kompas.com, 2021b). This is commonplace because politics is about principles and priorities, whereas policy is a pragmatic endeavor (Sætnan et al., 2018). This means that the funds have a social control effect through political policies.

Confession is one of the effects that actors want to get. The strategy is to include all JIS elements in various activities. Social media networks that many young people interact with online activities can promote political activities (Kahne & Bowyer, 2018). The social effects that are present can increase popularity. There are at least three social effects that exist. First, attracting young people through modern technology leads to futuristic leaders. Youth political participation, which continues to increase (Suryo & Aji, 2020; Maksudi, 2018), requires an alluring impression in the form of JIS splendor (environmentally friendly, retractable roof, large capacity, integrated public transport, and no running track). Politics, synonymous with political promises, is often neglected, even though many young people are passive. Twitter as a tool is inseparable from 18.45 million as of January (Databoks.katadata.co.id, 2022). Social media use influences conversations about political issues online and offline (Hampton et al., 2017).

Second, accommodate the majority and minority groups. The image of political identity practices attached to actors in general election contestation (Triantoro, 2019; Kiftiyah, 2019; Sari, 2016; Ardipandanto, 2020; Sahalatua et al., 2018) is also connected to Anies. It is only natural that JIS is used as a tool for control through various religious facilities that accommodate interests. This control provides consistency of the interests of certain groups in the identity of actors. Name 54 tweets that use religious symbols, starting with thanksgiving and prayers. Essential agendas can drive specific plans (Gilardi et al., 2022). It gives a positive sentiment to the actor.

Third, minority groups accommodate the interests of disabilities. This is considered to provide new hope for minority groups to get the opportunity to feel the splendor. The selection of disability groups with an emphasis on gender, race, ethnicity, and religion is considered to place actors in an important situation that avoids the emergence of exclusive groups. Disability accessibility in public facilities is still not optimal (Propiona, 2021; Darmadi et al., 2021; Pramashela & Rachim, 2021); providing an opportunity to feel grandeur is considered important. For these actors, it becomes important to form impressions and social effects in controlling minority groups. Social media is a strong argument as a supporting element in facilitating communicative actions and revitalizing public spaces (Shirky, 2011; Sørensen, 2016; Vromen et al., 2015; Bennett, 2012; Bennett & Segerberg, 2012; Fuchs, 2012; Baoill, 2007; Salvatore, 2013; Kruse et al., 2018).

Inherent Policy Politics in Jakarta International Stadium Artifacts

The perception of new technology in buildings is always politically charged, leading to certain societal roles in selecting structures. Starting with how to work, behave, communicate, and travel (Winner, 2017). The Jakarta International Stadium (JIS) building, which is included in the Regional Spatial Plan (RTRW) as a social and cultural strategic area as well as in the Regional Development Plan (RPD DKI 2023-2026 (Wijaya, 2022), will significantly change the surrounding community in interactions that change the social structure of society (Lubis et al., 2024). This policy encourages various political contents to exert influence in this strategic area. It is natural that with various superior features that continue to be voiced to the public, actors play roles and concerns that can show attitudes to work, communicate, and form impressions within the JIS structure.

Political policies in the JIS building stand together; many actors at the central, regional, and regional

levels are involved in shaping the technical and regulatory procedures for implementing the development plan. Actors use political power and authority to establish various JIS identities as fundamental concepts for political behavior. Many of these conditions spark debate about the importance of this development for society or political elites; with the concept of "modern" being a controlling tool, the view of JIS as an actor's step in forming a political community is becoming commonplace. Many people refer to JIS as the political stadium of actor Anies Baswedan in his ambition to run for president in 2024 (Naufal, 2022; CNN Indonesia, 2022), with much activity in the stadium that has nothing to do with football and the intensity of actor interaction within the JIS identity.

According to discourse data found in online discussions, actor Anies Baswedan preferred to create imagery rather than build for the community. JIS is used to demonstrate performance by addressing some outstanding issues. Acceptance leads to imagery rather than being attached to an actor's work during development. This demonstrates that buildings can have political qualities because there is an incentive to regulate power and authority patterns to be socially accepted flexibly.

Conclusion

The interaction of political artifacts formed while maintaining Anies Baswedan's Twitter impression resulted in several dominant discourses, which resulted in various forms of support and opposition. Religion, leadership, presidential candidates, and development performance all make a favorable first impression. Meanwhile, the health, image, happiness index, leadership, presidential candidates, sports, and other indicators are negative. The advancement of JIS aided in the efficiency and transformation of cultural systems in forming power and authority. Anies stifled debate and hid the political fallout from the failed program. This has implications for public perception of JIS building technology's modernity as a means of consolidating power. Compared to the previous Regional Head's leadership, great remarks and actions were shown to be involved in making political decisions for JIS Development.

JIS is intended to show Anies exclusive side and attract the audience's attention to increase her popularity. There are three social consequences. First, society can cultivate future leaders by exposing the next generation to modern technology. Second, the majority group is accommodated by controlling various JIS places of worship. Third, minority groups cater to people with disabilities by allowing them to experience the splendor of JIS and beginning with a failure to address issues that arise outside of the context of the posting. As a result, democracy raises public awareness of unfulfilled political promises, ranging from contradictory utterances to implementation and policies. Political control exercised by actors via JIS expands information not limited to megastructures but rather a series of policies that lead to other political agendas.

Political policies within the JIS building exist in collaboration, and many actors are involved in the development plan. Actors use political power and authority to construct various JIS identities as the foundation for political behavior. This circumstance sparked debate about the significance of this development for Anies political interests. During development, acceptance leads to the image rather than being associated with actor performance. Thus, it demonstrates that buildings can have political qualities because there is a stimulus to regulate patterns of power and authority so that they can be accepted in society flexibly. Several limitations to this study must be addressed. This research does not investigate the historical, cultural, and educational aspects of society, which are one of the factors that underpin political artifacts. Future research should replicate this study in a different setting and look at regulatory, educational, historical, and cultural aspects as political artifacts.

Conflicts of Interest: The authors declare no conflict of interest.

Author Bionote

Faiz Albar Nasution is a lecturer at the Faculty of Political and Social Sciences, Universitas Sumatera Utara, Indonesia. He has contributed to research in the fields of Political Science, Political Systems, and Public Policy.

Muhammad Imanuddin Kandias Saraan is a lecturer at the Faculty of Political and Social Sciences, Universitas Sumatera Utara, Indonesia. His research interests include Public Policy and Public Administration.

Arif Ramadhan is a Researcher at the National Research and Innovation Agency, in Indonesia. His research interests include Public Policy, Public Administration, and Development Studies.

Authorship and Contribution Level

Faiz Albar Nasution played an important role in this research by helping to develop the research framework and interpret the findings regarding how political artifacts shape impression management. His contribution is reflected in the analysis of the Twitter discourse surrounding the Jakarta International Stadium.

Muhammad Imanuddin Kandias Saraan made a significant contribution to this research by reviewing existing literature and structuring the research methodology.

Arif Ramadhan was instrumental in ensuring a solid foundation for analyzing the research data. Contributed to a comprehensive examination of how the Jakarta International Stadium functions as a political artifact and shapes public perception.

References

Abdullah, A., & Shalihati, F. (2020). *Integrated Feasibility Studies: A Tool for Sustainable Development for Jakarta International Stadium BT - Proceedings of the First ASEAN Business, Environment, and Technology Symposium (ABEATS 2019)*. 133–137. https://doi.org/https://doi.org/10.2991/aebmr.k.200514.031

Ardipandanto, A. (2020). Dampak Politik Identitas Pada Pilpres 2019: Perspektif Populisme [The Impact of Identity Politics On President Election 2019: Populism Perspective]. *Jurnal Politica Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional*, 11(1), 43–63.

Baoill, A. Ó. (2007). Jenkins, H. (2006). Convergence Culture: Where Old and New Media Collide. New York: New York University Press. 336 pp. $29.95 (hardbound). *Social Science Computer Review*, 26(2), 252–254. https://doi.org/10.1177/0894439307306088

Barros García, J. M. (2020). Political artefacts, aesthetics and heritage: the Valley of the Fallen. *International Journal of Heritage Studies*, 26(3), 253–266. https://doi.org/10.1080/13527258.2019.1620834

Bennett, L. (2012). The Personalization of Politics Political Identity, Social Media, and Changing Patterns of Participation. *The ANNALS of the American Academy of Political and Social Science*, 644, 20–39. https://doi.org/10.1177/0002716212451428

Bennett, W. L., & Segerberg, A. (2012). The logic of connective action: Digital media and the personalization of contentious politics. In *The Logic of Connective Action: Digital Media and the Personalization of Contentious Politics* (Issue September). https://doi.org/10.1017/CBO9781139198752

Bruns, A., & Stieglitz, S. (2013). Towards more systematic Twitter analysis: Metrics for tweeting activities. *International Journal of Social Research Methodology*, 16(2), 91–108. https://doi.org/10.1080/13645579.2012.756095

Cajilig, P. G., & Salva, O. (2014). *Creating Political Artifacts with Design Thinking: Shelter Prototype Development in a Disaster Context*. Conference Paper for the 36th Annual Conference of UGAT (Uganayang Pang-AghamTao / Anthropological Association of the Philippines 23-25 Oct 2014 at St. Louis University, Baguio City

CNN Indonesia. (2022). *Pengamat: Salat Id di JIS Pasti Dimanfaatkan Jadi Panggung Politik*. cnnindonesia.com. https://www.cnnindonesia.com/nasional/20220504055114-32-792786/pengamat-salat-id-di-jis-pasti-dimanfaatkan-jadi-panggung-politik

Coeckelbergh, M. (2009). The public thing: on the idea of a politics of artefacts. *Techné: Research in Philosophy and Technology*, 13(3), 175–181.

Darmadi, D., Rania, G., Fitriana, A. R. D., & Setiawan, A. B. (2021). Human Governance: Aksesibilitas Fasilitas Publik Terhadap Penyandang Disabilitas. *Jurnal Socius: Journal of Sociology Research and Education*, 8(2), 100–112.

Databoks.katadata.co.id. (2016). *Indonesia Penggemar Bola Nomor Dua di Dunia*. databoks.katadata.co.id. https://databoks.katadata.co.id/datapublish/2016/12/08/indonesia-penggemar-bola-nomor-dua-di-dunia

Databoks.katadata.co.id. (2022). *Pengguna Twitter Indonesia Masuk Daftar Terbanyak di Dunia, Urutan Berapa?*. *databoks.katadata.co.id*. https://databoks.katadata.co.id/datapublish/2022/03/23/pengguna-twitter-indonesia-masuk-daftar-terbanyak-di-dunia-urutan-berapa

Enli, G. S., & Skogerbø, E. (2013). Personalized Campaigns In Party-Centred Politics. *Information, Communication & Society*, 16(5), 757–774. https://doi.org/10.1080/1369118X.2013.782330

Eriyanto. (2022). *Analisis Jejaring Wacana*. Remaja Rosdakarya.

Fuchs, C. (2012). The Political Economy of Privacy on Facebook. *Television & New Media*, 13(2), 139–159. https://doi.org/10.1177/1527476411415699

Gilardi, F., Gessler, T., Kubli, M., & Müller, S. (2022). Social Media and Political Agenda Setting. *Political Communication*, 39(1), 39–60. https://doi.org/10.1080/10584609.2021.1910390

Guillaume, X., & Huysmans, J. (2018). The concept of 'the everyday': Ephemeral politics and the abundance

of life. *Cooperation and Conflict*, 54(2), 278–296. https://doi.org/10.1177/0010836718815520

Hajer, M. (2002). Discourse analysis and the study of policy making. *European Political Science*, 2(1), 61–65.

Hampton, K. N., Shin, I., & Lu, W. (2017). Social media and political discussion: when online presence silences offline conversation. *Information, Communication & Society*, 20(7), 1090–1107. https://doi.org/10.1080/1369118X.2016.1218526

Hanif, H. (2022). Towards achieving Platinum standards for Green Building certification: a case study using Jakarta International Stadium (JIS) design. *IOP Conference Series: Earth and Environmental Science*, 997(1), 12006. https://doi.org/10.1088/1755-1315/997/1/012006

Hoffmann, C. P., & Suphan, A. (2017). Stuck with 'electronic brochures'? How boundary management strategies shape politicians' social media use. *Information, Communication & Society*, 20(4), 551–569. https://doi.org/10.1080/1369118X.2016.1200646

Jackson, M. (2016). Aesthetics, Politics, and Attunement: On Some Questions Brought by Alterity and Ontology. *GeoHumanities*, 2(1), 8–23. https://doi.org/10.1080/2373566X.2016.1165076

Joerges, B. (1999). Do politics have artefacts? *Social Studies of Science*, 29(3), 411–431.

Kahne, J., & Bowyer, B. (2018). The Political Significance of Social Media Activity and Social Networks. *Political Communication*, 35(3), 470–493. https://doi.org/10.1080/10584609.2018.1426662

Kiftiyah, A. (2019). Upaya rekonsiliasi politik identitas pasca pelaksanaan pemilu 2019 di Indonesia. *Jurnal Analis Kebijakan*, 3(1), 63-75. http://jurnalpusaka.lan.go.id/index.php/jurnalpusaka/article/view/59/46

Klein, E., & Robison, J. (2019). Like, Post, and Distrust? How Social Media Use Affects Trust in Government. *Political Communication*, 00(00), 1–19. https://doi.org/10.1080/10584609.2019.1661891

Kompas.com. (2021a). *Libatkan 5 Gubernur, Jakarta International Stadium Dibangun Selama 11 Tahun*. kompas.com. https://www.kompas.com/properti/read/2021/04/15/200000021/libatkan-5-gubernur-jakarta-international-stadium-dibangun-selama-11?page=all

Kompas.com. (2021b). *Anies Bangga Proyek JIS Tak Serap Dana Hadiah Perusahaan, Benarkah?*. kompas.com. https://www.kompas.com/properti/read/2021/12/14/200000521/anies-bangga-proyek-jis-tak-serap-dana-hadiah-perusahaan-benarkah?page=all

Kruse, L. M., Norris, D. R., & Flinchum, J. R. (2018). Social Media as a Public Sphere? Politics on Social Media. *The Sociological Quarterly*, 59(1), 62–84. https://doi.org/10.1080/00380253.2017.1383143

Lake, C. B. (2017). Ten thousand gimcracks: artifacts and materialism's political history at Don Saltero's. *Word & Image*, 33(3), 267–278.

Latuperissa, A. A. A. (2022). Pendekatan Public Relations Politik di Media Sosial dalam Pembentukan Citra Politik. *Jurnal Public Relations (J-PR)*, 3(1), 9–17.

Lilleker, D. G., Koc-Michalska, K., Schweitzer, E. J., Jacunski, M., Jackson, N., & Vedel, T. (2011). Informing, engaging, mobilizing or interacting: Searching for a European model of web campaigning. *European Journal of Communication*, 26(3), 195–213. https://doi.org/10.1177/0267323111416182

Maksudi, I. A. R. dan B. I. (2018). Peran Media Sosial Dalam Peningkatan Partisipasi Pemilih Pemula Dikalangan Pelajar Di Kabupaten Bogor. *Sosiohumaniora - Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 20(2), 154–161.

Maulana, A., Kusumasari, B., & Giyarsih, S. R. (2021). Komunikasi Bencana di Twitter: Studi Kasus Bencana Banjir Perkotaan di Daerah Khusus Ibukota (DKI) Jakarta. *Jurnal Kawistara*, 11(2), 129–142.

Marwan, A., Harahap, R. H., Humaizi, H., & Ridho, H. (2024). Local literacy initiatives program as a means of improving communities' literacy in Indonesia. *Research Journal in Advanced Humanities, 5*(2). https://doi.org/10.58256/yxjcvd33

Naufal, M. (2022). *JIS, Stadion Politiknya Pak Anies Menyongsong Pilpres 2024*. Kompas.com. https://megapolitan.kompas.com/read/2022/07/13/10545771/jis-stadion-politiknya-pak-anies-menyongsong-pilpres-2024?page=all

Nielsen, R. K., & Vaccari, C. (2013). Do people "like" politicians on Facebook? Not really. Large-scale

direct candidate-to-voter online communication as an outlier phenomenon. *International Journal of Communication*, 7, 24.

Perdana, K. E. (2018). Sepakbola Sebagai Media Solidaritas Politik Bagi Supporter Indonesia. *Jurnal Ilmu Politik Dan Komunikasi*, 8(2), 1-9.

Pond, P., & Lewis, J. (2019). Riots and Twitter: connective politics, social media and framing discourses in the digital public sphere. *Information, Communication & Society*, 22(2), 213–231. https://doi.org/10.1080/1369118X.2017.1366539

Pramashela, F. S., & Rachim, H. A. (2021). Aksesibilitas Pelayanan Publik Bagi Penyandang Disabilitas Di Indonesia. *Focus: Jurnal Pekerjaan Sosial*, 4(2), 225–232.

Prihatiningrum, S. (2020). *Efektivitas Akun Instagram@ aniesbaswedan Dalam Meningkatkan Kepercayaan Publik (Analisis EPIC Model Pada Akun Instagram@ aniesbaswedan)*. Bachelor's thesis, Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif Hidayatullah Jakarta.

Propiona, J. K. (2021). Implementasi Aksesibilitas Fasilitas Publik bagi Penyandang Disabilitas. *Jurnal Analisa Sosiologi*, 10.

Rahmah, D. Y., & Kurniasari, N. (2020). Konstruksi Sosok Anies Baswedan dalam Pemberitaan Pembongkaran Bambu Getah Getih di Media Online Tempo. Co. *KALBISIANA Jurnal Sains, Bisnis Dan Teknologi*, 8(1), 645–653.

Rahmatulloh, R. (2018). Pembentukan Tim Gubernur Untuk Percepatan Pembangunan (TGUPP) Dalam Konteks Politik Pemerintahan Di Propinsi Daerah Khusus Ibukota Jakarta. *Jurnal Ilmiah Mimbar Demokrasi*, 17(2), 111–133.

Republika.co.id. (2022). *Benarkah JIS Dibangun Era Jokowi, Anies Hanya Gunting Pita?*. Republika. co.id. https://www.republika.co.id/berita/rbilo3484/benarkah-jis-dibangun-era-jokowi-anies-hanya-gunting-pita-begini-faktanya

Sætnan, A. R., Schneider, I., & Green, N. (2018). The politics of Big Data: Principles, policies, practices. In *The Politics of Big Data* (pp. 1–18). Routledge.

Sahalatua, A. P., Hamid, A., & Hikmawan, M. D. (2018). *Politik Identitas dalam Pemilihan Kepala Daerah (Studi Kasus pada Pemilihan Gubernur DKI Jakarta Periode 2017-2022)*. Universitas Sultan Ageng Tirtayasa.

Salvatore, A. (2013). New media, the "Arab Spring," and the metamorphosis of the public sphere: Beyond Western assumptions on collective agency and democratic politics. *Constellations*, 20(2), 217–228.

Sari, E. (2016). Kebangkitan Politik Identitas Islam Pada Arena Pemilihan Gubernur Jakarta. *KRITIS: Jurnal Ilmu Sosial Dan Ilmu Politik Universitas Hasanuddin*, 145–156.

Shirky, C. (2011). The political power of social media: Technology, the public sphere, and political change. *Foreign Affairs*, 90, 28–41.

Sørensen, M. P. (2016). Political conversations on Facebook – the participation of politicians and citizens. *Media, Culture & Society*, 38(5), 664–685. https://doi.org/10.1177/0163443715620924

Stromer-Galley, J. (2000). On-Line Interaction and Why Candidates Avoid It. *Journal of Communication*, 50(4), 111–132. https://doi.org/10.1111/j.1460-2466.2000.tb02865.x

Suryo, H., & Aji, H. K. (2020). Media Sosial dan Pesan Politik (Persepsi Pemilih Pemula Dalam Menerima Pesan Politik Pada Pemilihan Umum 2019 Melalui Media Sosial). *Research Fair Unisri*, 4(1).

Lubis, F. H., Nasution, F. A., & Harahap, R. H. (2024). The Commodification of Religious Rituals: Representations of Political Actors in Indonesian Elections. Pharos Journal of Theology, 105(2), 1–11. https://doi.org/10.46222/pharosjot.105.214

Triantoro, D. A. (2019). Praktik Politik Identitas dalam Akun Media Sosial Anies-Sandi. *Jurnal Ilmu Komunikasi*, 16(1), 19–40.

Vromen, A., Xenos, M. A., & Loader, B. (2015). Young people, social media and connective action: from organisational maintenance to everyday political talk. *Journal of Youth Studies*, 18(1), 80–100. https://doi.org/10.1080/13676261.2014.933198

Widayati, D., Lubis, R., Harahap, N., & Maha, R. F. (2024). Ecosophy in Pakpak Dairi community folklore. *Research Journal in Advanced Humanities, 5*(1). https://doi.org/10.58256/ds5b0e15

Wijaya, L. D. (2022). *Anies Baswedan Masukkan JIS Jadi Kawasan Strategis Sosial dan Budaya, Ada di RPD DKI 2023-2026 - Metro Tempo.co.* https://metro.tempo.co/read/1637208/anies-baswedan-masukkan-jis-jadi-kawasan-strategis-sosial-dan-budaya-ada-di-rpd-dki-2023-2026

Winner, L. (2017). Do artifacts have politics? In *Computer Ethics* (pp. 177–192). Routledge.

Winner, L. (2022). Excerpt from Do Artifacts Have Politics?. In *Ethics of Data and Analytics* (pp. 13-19). Auerbach Publications.