

## **Pembicaraan tentang Mobil di Gran Turismo Indonesia Discuss Club: Sebuah Virtual Gemeinschaft dalam Netnografi**

### ***Chat about Cars in Gran Turismo Indonesia Discussion Club: a Virtual Gemeinschaft in Netnography***

**M. Ardi Pritadi**

Department of Anthropology, Faculty of Social and Political Sciences, University of Indonesia, FISIP UI B Building 3rd Floor, Margonda Street, Depok City, 16424, Indonesia

*ardisos92@gmail.com*

Naskah diterima: 15-02-2018; direvisi: 18-04-2018; disetujui: 16-05-2018

#### **Abstrak**

*Artikel ini mendiskusikan bagaimana Gran Turismo Indonesia Discuss Club (GTIDC) eksis sebagai suatu virtual gemeinschaft. Artikel menjabarkan bagaimana kelompok virtual ini memiliki norma untuk konteks luar jaringan bernama fun culture serta memiliki norma untuk konteks dalam jaringan bernama generalized reciprocity melalui paradigma netnografi. Kedua norma itu ditunjukkan dengan diskusi rutin anggota dalam berkendara di Gran Turismo (GT). Hasilnya, virtual gemeinschaft ini dianalisis melalui analogi fisikal atomik: atom menjadi struktur sosial, arus rotasi menjadi aktivitas diskusi, kutub positif merupakan pendiskusi alias thread starter, dan kutub negatif merupakan komentator. Maka, artikel menyimpulkan bahwa keseimbangan sosial tersebut menyebabkan dampak bagi GTIDC untuk memelihara inklusi sosial bagi para anggotanya. Studi menetapkan bahwa penggunaan media sosial seperti Facebook dapat mendiktekan fenomena sosial budaya seperti yang demikian.*

**Kata Kunci:** *inklusi sosial, netnografi, strukturalisme, urban culture, virtual community.*

#### **Abstract**

*The paper discusses the existence of Gran Turismo Indonesia Discussion Club (GTIDC) as a virtual gemeinschaft whose members like to play Gran Turismo (GT). Based on netnographical methodology, the research explains that offline activities of this group have developed certain norm, called fun culture, while the norms of the online ones are described as generalized reciprocity. Both norms are applied by routine activities of discussing the experience of driving cars in GT. Henceforth, this virtual gemeinschaft could be explained by physical-atomically analogy: the atom would be its social structure or virtual gemeinschaft, the flow rotation would be its discussion activities, the positive pole would be speaker or thread starter, and the negative pole would be commentators. Finally, the paper concludes that the social equilibrium could lead GTIDC to maintain social*

*inclusion among its members. Nowadays, the use of social media like Facebook could establish such sociocultural phenomenon.*

**Keywords:** *social inclusion, netnography, structuralism, urban culture, virtual community.*

## INTRODUCTION

Theory and concept of culture are vital in anthropological study. Koentjaraningrat (2009) said that there are over 140 definitions of culture. One of them is cultural universals that have existed in both past and present (Brophy and Alleman, 2006). Cultural universals include minds, acts, life experiences, and artifacts, which belong to human and are applied both whenever and wherever. Kluckhohn (in Koentjaraningrat, 2009) argues that there are seven elements of cultural universals, i.e. religion system, language system, social organization and kinship system, economic system, art, knowledge system, and technological system.

Technological system is produced by human because it helps their activities as far as possible. This tool was basically created to anticipate every human's possible weaknesses. This phenomenon is defined as *homo faber* (Nugroho and Muchji, 1996). It means that technology is normatively used by human to further their virtue to one another (Csikszentmihalyi and Rochberg-Halton, 1981). Technology could bring them together to get common benefits. One of the common benefits is the use of internet nowadays. This world is respectively linked by units of communication complexity from one computer to another that is called *Computer Mediated Communication* (CMC). The consequence is that those technologies could draw us closer even more. Human could 'freely' use it to extend their social interaction even more. *Virtual gemeinschaft* could be the result of their 'free' maneuvers in internet. *Virtual gemeinschaft* is shortly defined as social collective, which is mediated by the Internet. This social collective is the entity who actively conducts their meeting activities, both online or offline, for furthering their existence. *Virtual gemeinschaft*, then is the 'gemeinschaft' over the Internet. *Virtual gemeinschaft* is the update and upgrade form of 'gemeinschaft' nowadays. So, *virtual gemeinschaft* is a 'certain gemeinschaft and/or gessellschaft', which is born from the internet life (Murchison, 2010).

One of the *virtual gemeinschafts* is Gran Turismo Indonesia Discuss Club (GTIDC). GTIDC is one of closed groups in *Facebook* and actively discusses the game, namely Gran Turismo (GT). Its discussion topics have involved in gaming experience of their members.

This paper challenges the theory of *gemeinschaft* and *gessellschaft*, especially when applied for the virtual communities on the Internet nowadays. Internet is a tool, which could undermine the rigid distinction between *gemeinschaft* and *gessellschaft*. This research indicates how daily activities of GTIDC could serve as *gemeinschaft*. Whereas, GTIDC normatively is the social collective that belongs to society or *gessellschaft* categories. Then, GTIDC is the collective that has hardly synchronized its values and norms system. So, its members could not automatically behave like its system. These assumptions, in fact and based on this research, are not true. So, this paper would prove that GTIDC represents one of *virtual gemeinschaft phenomena*.

Social collective is a certain group that consists of two or more people. It could be divided into two categories, based on their norms in sociological study and/or cultural traits in anthropological study. Those norms and/or cultural traits will be the main rules that should be practiced by its members. Those rules will be the specific compulsory guidance for each social collective.

The first category is *gemeinschaft* or community. Community is built by intensive interaction and has certain bonding norms. It means that since they build intimate relationships, they would know each other personally. They know each other because of their daily interaction and they trust each other (mostly) so that they have no secrets among them. Community is divided into two domains, based on ideal type classification, i.e. kinship-based community and place-based community (Tonnies, 2001). Kinship-based community is developed based on kinship relationship, which is built by unconditional love and/or primal instinct. Place-based community is the extension of certain kinship-based community, who lives close to each other. Basically, it would have the sense of belonging that is similar to kinship-based community, except of course the sense of primal action and reaction. Therefore, place-based community has its primary sense of belonging based on common sphere. Place-based community commonly lives on remote place. So, this community should live independently. One of the most notable examples is the Tenggerese People of Mt. Semeru and Mt. Bromo.

*Gesellschaft* is the synonym of association or society. Members of society do not interact intimately or intensively. They build their social relationship loosely based on utilitarian norms. They should focus on their own businesses without primal instinct and emphasize rationalities. Society specifies its division of labor. The reason is that society has specific goals. To achieve those goals, society consists of certain specializations. The result is: each specialization has certain goals and activities, apart from other specializations, such as in corporation. If a person takes on his status and roles, he could enter any society or association – *vice versa*. In fact, if the vision and missions of any society or association had been successfully achieved, the social collective would have been disbanded. If members of any *gemeinschafts* wish for personal bonding despite the fact of being currently far apart each other, then members of any *gesellschaft* wish to think objectively even though they are now being close each other (Tonnies, 2001).

If the theory explains GTIDC, there will be at least two reasons why it happens. First, GTIDC was established on the Internet. The establishment of its social collective does not occur in either communities or associations. Secondly, GTIDC exists to bring features that will engage its members to discuss their gaming experience in a fun way. However, GTIDC develops those features in order to bring its members into personal relationships. Thus, GTIDC does not have any vested interests. If those features do not exist, GTIDC will not build its own solidarity. Thus, the paper brings those theoretical discussions to conduct certain revision for either *gemeinschaft* or *gesellschaft*, that is *virtual gemeinschaft* (Stevenson, 2003). Those confusion brings this paper into a single research problem, that is “*What are the main functions of GTIDC based on their basic norms as a virtual gemeinschaft?*”. This research problem will be divided into the following two questions: (1) What are the basic norms of GTIDC for offline context? (2) What are the basic norms of GTIDC for online context?

There are several studies that explain the norms of *virtual gemeinschaft*. The first one is the study of cyberspace to explain people’s need in online context to provide social and cultural

life in a virtual world (Greinacher in Elin, 1997). The second one is the study of two basic functions of virtual life's norms, i.e. (1) To help its accounts interact each other by exchanging information anytime and anywhere, and (2) To enable them to respond to any breaking news, to support each other, and to represent themselves to any important chores (Schau and Gilly, 2003). The third is a study on the consequences for virtual community's norms (Rheingold, 2005). The last, there are at least three consequences, i.e. the obligation to obey the rule by the Admins, intention to promote the discussion, and share the passion for the sake of its virtue (Wellman and Giulia, 1997). However, those studies do not explain anything about the details of basic norms in *virtual gemeinschaft*. They are not enough to give comprehensive explanations about the essence of *virtual gemeinschaft*; meaning that they are too abstract to explain about *virtual gemeinschaft*.

## METHOD

The next concept is netnography for being both methodology and paradigm (Bowler, 2010), that is thick description of how human live their social and cultural life on the internet. The paper describes how ethnography remains exist even in the modern life; 'with being modernized'. Because, nowadays people live their life in the virtual or internet world.

While netnography is the newest form of traditional ethnography, nowadays its paradigm attempts to explain online communities—particularly virtual *gemeinschaft*. However, many netnographies do not describe the basic norms or the very essence of it (Rheingold in Kozinets, 2010). Therefore, this study seeks to explain it.

If a kinship-based *gemeinschaft* has the basic norm of primal instinct; then how about the *virtual gemeinschaft*? (Boellstorff, 2008). This netnography seeks to find out how one of closed virtual communities in *Facebook* establishes their basic norms. However, there are no further details about the process. Thus, this paper describes how the basic norms of *virtual gemeinschaft* are formed by two things: fun culture and generalized reciprocity. This paper proposes the basic theory on examining *virtual gemeinschaft* with netnographical paradigm.

The paper draws on netnographical fieldwork with participant observation. Particularly, the participant observation uses sequential interviewing (Crang and Cook, 2008). Sequential interviewing enables the netnographer to place himself as his subjects.

## RESULTS AND DISCUSSION

GT is a modern game, which was developed by Polyphony Digital (PD) in 1997. PD is a creative technological company whose purpose is to create a simulation game, particularly car simulation or automotive products. First, GT series developed its first series on 22<sup>th</sup> December 1997. This very first GT was dominated by Japanese Domestic Market (JDM) cars. However, there were non-JDM cars like *Chevrolet*, *Dodge*, *TVR*, and *Aston Martin*. GT is considered as the first PS gaming that brings out the best quality and the largest quantity (140) of cars, the best circuit contents (12 circuits), and the best simulation (many critics consider that this one could simulate the detail of the cars realistically, similar to real life). As a consequence from that big success, PD launches the second series, i.e. *Gran Turismo 2*, on 23 December 1999. GT2 represents better

improvement than its predecessor because it has many European and American manufacturers, better simulation and car handling, and has new feature, i.e. *off-road* or *rally*. No wonder if GT2 gets better criticisms than its predecessor. So, GT2 has over five hundreds cars and sixty circuits, including *Laguna Seca*, America. These two games could be played in PS1 console and could be played by two players.

Then, the succession begins to continue when PD produced the next generation of consoles, i.e. PS2 and Play Station Portable (PSP). GT3 as the third series was produced on 10 June 2001. Just like the former series, GT3 keep updating its improvements. The fourth series was launched on 27 December 2004, which is an improvement of GT3. It has a total of over seven hundred cars and one hundred circuits. Not only that, it has a unique feature such as photo mode that enables gamers to get a picture of their cars in motion. The pictures could be saved in USBs. GT4 is the most popular product of car simulation for PS2 console and is still a matter of discussion nowadays, thanks for its legendary attitudes. Finally, GT PSP, which was launched on 1 October 2009, is the final PSP console produced by PD. This product has one more feature, which brings Ferrari Formula F2007 to the line ups and could be played online in GT4, up until sixteen players.

Lastly, the final generation represents the best current effort, i.e. PS3. PD created GT5 on 24 November 2010 and brought out better improvements, such as having over 1.200 cars and enabled users to look around the interior of over 250 cars, over four hundred circuits, the details of modification. The latest version offers some features that never exist before, such as online gaming, update pitches of micro transactions, and an avatar driver for gamer's identification. Thus, GT6 is the final improvement for PS3 console since 5 December 2016. These descriptions are found in PD's website<sup>1</sup>.

In reality, there are no major improvements over its predecessor. However, this final series bring the social capital of automotive life like *Nissan Gran Turismo Academy* (better known as *Nissan GT Academy*) as racing education to its gamers and the establishment of *Ayrton Senna Foundation*. The first one is segmented for gamers who seeks to pursue their dreams as professional racers. The second one is the continuation of Ayrton Senna's dream. Senna was deceased in Imola Circuit, Italia, in 1994. Just before his dramatic death, he once said that he wanted to build a foundation that give scholarships to less fortunate students. Thus, PD with this GT6 established Senna Foundation to give scholar tuition to them, just like what Senna wanted (Abe, 2013:1-13).

Later, GTIDC<sup>2</sup> is an exclusive Indonesian virtual community in *Facebook*. This social collective is exclusive for anyone who has three criteria, i.e. Indonesian, currently playing GT, and want to discuss about GT gaming. Rizky Putra Okky and Muhammad Agit Kurniawan are the two Admins who establish this virtual community since 4 April 2014. Those young men create this virtual community because that they want all of Indonesian GT gamers using *Facebook* could join the discussion actively. Since then, GTIDC has over 250 accounts for its members. The author entered this group since 14 April 2015.

This group has six main rules that must be obeyed by its members. First, a new member introduces him/herself in a polite manner. The other member should respond to the newer

---

<sup>1</sup> See *Gran Turismo Products*: 'Product List' (accessed on 26 March 2017 from <http://www.gran-turismo.com/us/products>).

<sup>2</sup> See *Gran Turismo Indonesia Discuss Club*: 'Grup Tertutup' (26<sup>th</sup> April 2017 accessed from <https://www.facebook.com/groups/279990458831591/?ref=bookmarks>)

account. Secondly, accounts may post contents that do not pertain to GT gaming, but it should have direct or indirect relation to GT gaming.

Third, GTIDC prohibits any contents other than its daily discussion, such as pornographies, racisms, and even insults and bullies. Fourth, members may send messages and constructive criticisms about this group. Fifth, this group doesn't allow any class discriminations. Although some members may have great skills and the others may not, none may demean others. Therefore, anyone in this group should respect these different experiences. Lastly, members who violate those main rules will be suspended permanently.

The fact shows that GTIDC may function as social surveillance (Boersma, 2014). It means that nowadays, people could promote their sociability in Facebook groups. Sociability is not only concerning about how humanity promotes their long lasting social interaction by gathering themselves up, but also about maintaining well-behaved. So, one can not say that privacy and certain norms do not matter at all in the virtual world such as *Facebook*. GTIDC is filled with members and/or people who want to build their sociability in their own way.

This paper has two data and their analysis in the context of offline gathering. These three events actively discuss about experiencing their own cars in GT. The first discussion concerns about getting *BMW M5* as the dream car in *Play Station Portable* (PSP). Members participating in this event were Rizky from Palembang and Nas from Bandung.

*“Anyway.. Look here. I have some great cars. Above them all, my bestie is... BMW M5, yeah!”, said Rizky while giving his further comment. He opened the discussion by sharing his garage on GT PSP. Then, Nas commented, “Hey! This one (BMW M5) has an expensive... one million of credits, doesn't it!?”. He stared for it deeply. He then spoke up again, “Wow... Let me have a look, please.. (while giving his right hand to Rizky)”. Rizky then gave it and replied, “No, mate. The price of M5 is about half of it ...”. Nas then commented innocently, “Oh yeah? Wow. But still.. It is really another tough homework for me...”. The author then gave him a solution, “Oh. Let me speak, mates. We can play this game one at a time per two hour every day. But make sure that we must collect the money about one hundred credits per hours. If we do that in five days, then we surely can make it: we can afford and drive the lovely M5!” (18 March 2017 in Coffee Bean Food Court Pondok Indah Mall II at 13.12 PM).*

This game practice is about to help its gamers get their dream cars. It has the same philosophy as the *Principle of Saving*.

There are two models of *Principle of Saving*, i.e risks taking and risks avoidance (Griskevicius et.al, 2011). The first one applies when individuals take his money to further their consumerism behavior. The subject may dare to take high risks in order to gain high returns for his future or he simply does not understand how to save his money properly. The paper analyzes that Rizky belongs to the first category. He deliberately buys his expensive dream car because he knows that 'his besties' would give him a better performances for the future competition. It is really difficult when a gamer, particularly in the GTIDC, loses his way when he drive his dream car. His dream car would eventually guide him to the better chance to win the race effectively and efficiently.

The second model of *the Principle of saving* suggests how the subject avoids further risks. The subject knows that if he risks his investment further, then he will face certain failure on the

future. This second model applies to Nas. As shown in the above statements, he reluctantly bought the expensive car because he could not afford it. However, the problem lies in how he avoided the risk. So, Rizky and the author suggested him to utilize his current investment wisely.

Although it seems to be practical, the paper analyzes that members of GTIDC has the sense of literature creativity (Ehrlich, 2013). Literature creativity means that someone has their own rational choice to put up their personal references. So, everyone in the GTIDC has their own references and preferences to begin with. Their own references and preferences could increase the productivity of discussion activities because they can share it freely. So, the discussions of GTIDC is filled with details of literature creativity from its members.

The second activity is another discussion between author and another member named Bagus from Tangerang City. He is a huge fan of British underrated sport car, i.e. *TVR Cerbera 4.0*. Bagus shares his experience and knowledge about the beautiful British car.

*The author asked him, "Dear Bagus... What is your favorite car?". He then replied, "Hmm.. There are many cool cars in GT, to be honest.. (thinking hardly). Oh. Speaking of British cars.. I choose TVR Cerbera 4.0 because she looks sexy, cold, and fearless – for being both beauty and the beast. Cerbera, which has 4000 cc points of displacement, could dominate other Japanese Domestic Market cars. Even though we limit her performance points based on homologation... But still, this British Lady could spread her unbelievable spirit of competitive attitudes!" (8 April 2017 in Coffee Bean Food Court, Pondok Indah Mall II at 12.44 PM).*

The data shows us about the discussion for a particular car. It shows that the members could give the author a detailed explanation about how to tune up that car effectively and efficiently. The author is reminded repeatedly that if someone wishes a dream car on GT, we should dream about the services too. If we do them properly, then we will get the dream car and ride on it.

The paper analyzes that Bagus and the author coproduce social presence as a social phenomenon (Kear et.al, 2014). Social presence occurs when the members of a *virtual gemeinschaft* show their sociality on its group. They show it to indicate social interaction. In this context, members of GTIDC show their social presence through a particular discussion of their gaming experience. There are many gaming experience among GTIDC members. However, the specific topic of gaming experience is the experience of driving their dream cars. So, GTIDC is a *virtual gemeinschaft* that is uniquely constructed by a particular social interaction, based on their driving experience of dream cars. The paper argues that other *virtual gemeinschafts* will not have the same particular trait; even if the topic of discussions are the same. Social presence is the sub component for norms and/or cultural traits of *virtual gemeinschaft*.

Thus, the discussions on luncheon gatherings, which represent the cores of discussions, could reveal trivial things. The members could speak actively about facts and experiences concerning certain cars that have been the line ups for GT series. The members readily give their time to investigate certain facts about certain cars. The paper concludes them as a phenomenon, that is called fun culture (Nimrod, 2010). The fun culture is the basic norms of offline context.

Fun culture becomes a common value because the discussions represent one of positive social and cultural life activities. The members enjoy their leisure time, then they may manage any burdens, may give them much knowledge containing positive information, and may create a

sense of belonging to each members. They use their *Principle of Saving* to practice their own leisure time. They can play by themselves and/or with other members to discuss and practice it immediately to have some fun. They can share their gaming experience with such creativity in order to anticipate any members who do not share the same information. Then, they use their social presence based on their own experiences to create a sense of belonging. Shortly, the three of them are the basic norms on how GTIDC members develop their basic norms of fun culture. GTIDC is a virtual *gemeinschaft* that creates fun culture, based on *Principle of Saving*, literature creativity, and social presence to practice their basic norm of *virtual gemeinschaft* on the offline context.

Later, the paper discusses about two data of online activities. Online activities are basically the same as offline gatherings, in terms of similar topic. Both activities discuss about driving experiences for its members deliberately. However, since *Facebook* has a certain feature, i.e. *User-digitalized interactive*, then its accounts could develop communications with certain attachments, such as statuses, documents, photos, and even videos. The accounts will develop their own experiences with that helpful feature. The paper defines this discussion as thread post. The accounts that give them a thread post are Thread Starters (TS). Lastly, the accounts giving their comments are commentators.

The first data involves the account named Wawang from Yogyakarta, who started the thread of online activity. He discussed about three *Le Mans* race cars from retro age. This discussion invited many commentators, resulting in great amounts of comments and 'like buttons' alike.

This thread posts about two legendary heavy-modified race cars under the rule of FIA GT (Federation International Automobile Grand Tourers) in 1997. The first car is Mazda, which has four rotary engine under her bonnet, i.e. 787B. The second is F1 GTR from McLaren, which has V12 BMW's engine. Wawang then asks us,

"Which one? 😊"

Then, it triggers these dialogues,

Merton: Both 🐧

Wawang: Please just choose one, mate. Because I cannot afford both 😊

Merton: I've got the second one first at fourth installation 🐧

Merton: BTW, I think the first one is greater than the second 🐧

Wawang: Yes, I agree, mate 😊

Yadi: Rotary for live, rotary for life!!

Rizky: BMW McLaren F1 GTR Fina 🐧 who cares about the speed when she's already so sexy 😊.

This discussion gains several 'like buttons' from many members, i.e. Arif, Fey, Davenius, Rizalf, and Andak (26 July 2017 in online discussion at 23.04 AM).

There are seven accounts that give their comments. There are six accounts that give 'like button'-s to show some sympathy. This activity attaches three pictures to brighten the discussion even more.

There are three domains of thread posting based on their intensity of the discussion (Carey, 2014). The first one is declarative message. Declarative message applies when no one comments on the thread post. This remains true even when the thread has many 'like button'-s.



The second one is reactive message. Reactive message applies when only one or two members comment the thread post. Lastly, the third one is active reactive message. This last message applies when the discussion has more than two 'like button'-s and two comments. The more intense the discussion, the more likely a *virtual gemeinschaft* establishes their norms and/or cultural traits. The paper analyzes that the third data is the context when the GTIDC has active reactive message. This data is one of many data collected for this research needs.

Additionally, the study discovers that there are many emoticons in the third data (and also, the fourth data). The emoticons have two functions. The first is to develop a unique interaction to the accounts. The first one could present their unique characteristic for being more distinguished. The second function is to express the emotion of their accounts. Given the fact that accounts do not interact traditionally through face to face, they develop social interaction on the internet using the feature of emoticon to help them express their feelings. These two functions are called cultural computing (Marguerite, 2014).

Lastly, the second Thread Starter to discuss is Yadi from Palembang.

*After playing with his Honda FD2, Yadi gives us the thread about her. Yadi gives us eleven pictures of her. Then, he gives his opinion about her,*

*"Vtec kicked in yo!!!! 😏😏 she's got a really severe understeer case 😏"*

*Yadi tells that this sporty sedan – despite its beautiful design – is hard to do the quick turning and cornering. The first commentator was Bagus, who said, "Oh. Actually she's good. But we couldn't push her too much in cornering.". The second comment came from Yadi, who quickly suggested, "We must brake her first 😏". The third comment was from Alif Rizky Setiawan, who said two minutes later, "Do an oversteer setting, so we could play a hardcore game with her!". Yadi replied it innocently two minutes later, "I don't understand how to do the setting and tuning. I only can do horsepower, cosmetics, and weight reduction tuning." Two minutes later, Alif Rizky Setiawan replied, "Pardon!? '-')" (16 July 2017 in online discussion at 17.12 PM).*

This last activity shows us that there are three accounts giving comments. Some technical terms are found, such as *Vtec* and *setting*. *Vtec* is the home made engine technology developed by Honda, offering better efficiency in defensive driving mode and providing greater power in aggressive driving mode. It is actually a sarcastic comment, saying how *Vtec* only works better when the driver put the throttle pressure to the maximum. *Setting* is tuning a certain car to give better handling to the driver. Because the car have the most basic drivetrain, then the driver should modify intensely and hardy enough to win the racing competition.

The excerpt shows the concept of language game (Kozinets, 2002). Language game means that a netnographer investigating a *virtual gemeinschaft* should know the detail about its textual recontextualization. Textual recontextualization occurs when a netnographer knows how to establish the communication in a certain context. One context exists due to understanding of several meanings and their associations. It means that one must understand the communication context on a daily basis. For instance, if someone attempts to know the language game of GTIDC, he should learn about several meanings and its associations regarding automotive. If a Thread Starter posts about certain car, then the netnographer should know the detail about it too. The paper analyzes that netnographer would understand a *virtual gemeinschaft* better if he understands how to give meanings obtained from the discussion and associate them.

Online activities have brought the analysis of generalized reciprocity (Rheingold, 2010), which is the *virtual gemeinschaft's* common agreement. There are four distinguished elements of generalized reciprocity in GTIDC. First, the online activity contains social and cultural interaction among accounts. Those threads contain two-way comments and discussions about car trivias. Second, GTIDC shows common interest among its members, in the form of discussion. Third, GTIDC has limitless time during its interactivity. So, if they wish to continue their interaction, they can do it anytime they want. Fourth, GTIDC designs a sociability that enables its members to develop their common identity. These four basic elements of GTIDC form the generalized reciprocity of GTIDC. These four elements are practically noticed by both cultural computing and language game. In short, the four of them with the details of both cultural computing and language game are the basic norms on how GTIDC members establish their basic norm of generalized reciprocity on the online context.

The paper discovers that these four discussion activities would be a 'merely small picture' of *virtual gemeinschaft* for overall activities of GTIDC's everyday life. The paper contemplates that the basic norms of both fun culture and generalized reciprocity gives physical atomical analogy illicitly from British Classical Structuralism Analysis (Radcliffe-Brown, 1952). This further discussion will be elaborated because we can not take up any definition of a social collective, merely based on its basic norms of culture. How about its human condition? How about its human themselves? We must explain how that basic norms give certain order for humanity, especially to give their details about the internal equilibrium of its social structure.

The internal equilibrium of GTIDC's social structure is analogous to atomic ordering. Any social collective – especially *virtual gemeinschaft* – which lives its equilibrium life is equal to the equilibrium life of atomic elements, such as cells, molecules, and particles. It has its elements such as human (individuals), which have their own statuses<sup>3</sup>, roles<sup>4</sup>, sentiments<sup>5</sup>, and solidarities<sup>6</sup>. To summarize, the elements of atom must have its statuses and roles to bring their life together: just like any other social collectives live their everyday life (Radcliffe-Brown, 1922:230).

Overall, GTIDC is a *virtual gemeinschaft* having distinguished social structure. First, the flow of rotation, a sentiment that has been practiced by collective's sentiment, which develops the threads while complying the main rules of GTIDC set forth by Admins. The practice of sentiment involves fun culture and generalized reciprocity. The sentiment is practiced not to extend the admins' authority, but to enable their members to create fun culture and generalized reciprocity. Second, the Thread Starter is the proton pole. Proton pole could not exist without the help of electron pole, i.e. the commentators. Lastly, the ultimate cores of atom in this *virtual gemeinschaft* are both Admins. In short, the paper concludes that these elements are the very foundation of GTIDC. They must work together to sustain their *virtual gemeinschaft's* life.

---

<sup>3</sup> Is a literal name of the job of each person in a certain society such as member or account of GTIDC: just like a certain element of atom called proton or positive pole, for example in the context of atomic life.

<sup>4</sup> Is the function of each person's status. For example, if the status is a member or account of GTIDC, then his role will be to have his discussion routinely under the care of Admins's main rule. Analogically, It then literally works just for a proton or positive pole which has their role to keep the rotation order altogether with its counterpart namely a neutron or negative pole.

<sup>5</sup> Is a system of social and cultural values that being agreed and practiced upon its members of a certain social collective. It is being guarded by the collective altogether because its members placed it to the most important matter in their social life. In short, social and cultural values have their function to sustain the social life of their own collective. It then works just as the work of atomic system which has its core to keep the rotation of other elements. If the work stops immediately, then it will die in no time. It can't sustain its life.

<sup>6</sup> This could be existed if the sentiments keep up altogether and sustain its collective's social life.

## CLOSING

This paper has described that *Facebook* would give their accounts a chance to establish any form of social life, such as online communities. They can choose and create any group, whether it is a closed group or open group. These online communities who build clear distinction of basic norms are *virtual gemeinschafts*. With the clear distinction of statuses and roles, Admins promotes its members to practice generalized reciprocity and to avoid hateful speech or negative comment, in order to maintain social cohesion, to prevent any conflicts and violations. To sum up, those online communities are *virtual gemeinschafts*.

However, it should be bear in mind that there are no social collective without its main function. They must build a distinctive purpose to benefit their members. Its main function is developed from its basic norm.

Henceforth, GTIDC as a *virtual gemeinschaft* has developed its main function, i.e. social inclusion. It is defined as the way society and other social collectives avoid inequalities, conflicts, and disintegrations for its members by doing several mechanism (Byrne, 2005). The paper analyzes that GTIDC practices its mechanism by developing their fun culture and generalized reciprocity. It should be noted that GTIDC basically consists of Indonesians, who has diverse socio-cultural backgrounds such as tribes, professions, ages, and also regions. Therefore, although GTIDC members come from many regions-- Tangerang, South Tangerang, South Jakarta, Bogor, Kediri, Palembang, Yogyakarta, and so on--; it does not matter. As GTIDC eliminates any discriminations and social exclusions, that *virtual gemeinschaft* exists to gather Indonesians based on a common-interest: to share their experience of driving GT cars and have some chats about car trivia.

Nowadays, this research gives a lesson learned that individuals could develop their online personalities through *Facebook*, especially on *virtual gemeinschafts*. Consequently, they have to practise its basic norms. However, they need to take into account that *virtual gemeinschafts* are similar with other social collectives. Each social collectives have their own basic norms and main function. An ideal *virtual gemeinschafts* would benefit from both basic norms and main function. Based on this research, there might be many *virtual gemeinschafts* on *Facebook* with those criteria. We do not know whether any other *virtual gemeinschafts* have the same main function but with a very different basic norms as GTIDC

To explain this, the author lastly suggests that any netnographers nowadays need to apply the paradigm from this research to investigate the way the basic norms and main function of certain *virtual gemeinschafts* work. It would give fruitful explanations about the processes, benefits, and disadvantages on how modern people live in any *virtual gemeinschafts*, such as *Facebook*.

## REFERENCES

- Boellstorff, Tom. *Coming of Age in Second Life: an Anthropologist Explores the Virtually Human*. New Jersey: Princeton, 2010.
- Boersma, Kees. 2014. "Surveillance and Societies", *Surveillance and Society* 12 (2014): 301-303.

- Bowler, Gary M. "Netnography: a Method Specifically Designed to Study Cultures and Communities Online." *The Qualitative Report* 15 (2010): 1270-1275.
- Brophy, Jere and Janet Alleman. *Children's Thinking about Cultural Universals*. Mahwah and New Jersey: Lawrence, 2006.
- Byrne, David. *Social Exclusion [2<sup>nd</sup> Edition]*. New York: Open University, 2005.
- Carey, Michael C. "Facebook Interactivity Rare on Community News Sites." *Newspaper Research Journal* 35 (2014): 120-121.
- Crang, Mike and Ian Cook. *Doing ethnographies*. London, Thousand Oaks, and New Delhi: Sage, 2008.
- Csikszentmihalyi, Mihaly and Eugene Rochberg-Halton. *The Meaning of Things: Domestic Symbols and The Self*. Cambridge: Cambridge University, 2008.
- Eichi, Abe. *The Gran Turismo Magazine: Beyond the Apex*. Tokyo: Polyphony Digital, 2013.
- Ehrlich, Heyward. "Poe in Cyberspace: Poe MOOC Blog." *The Edgar Allan Poe Review* 14 (2013): 238.
- Grenaicher, Udo. "Fear and Dreaming in American City: from Open Space to Cyberspace." In *Architecture of Fear*, edited by Nen Elin. New York: Princeton Architectural, 1997.
- Griskevicius, Vladas et.al. "The influence of mortality and socioeconomic status on risk and delayed rewards: A life history theory approach." *Journal of Personality and Social Psychology* 14 (2011): 1015.
- Kear, Karen et.al. "Social Presence in Online Learning Communities: The Role of Personal Profiles." *Research in Learning Technology* 22 (2014): 3.
- Koentjaraningrat. *Pengantar Ilmu Antropologi [Edisi Revisi]*. Jakarta: Rinneka Cipta, 2009.
- Kozinets, Robert V. *Netnography: Doing Ethnographic Research Online*. London: Sage, 2010.
- Kozinets, Robert V. "The Field Behind the Screen: Using Netnography for Marketing Research in Online Communities" *Journal of Marketing Research* 39 (2002): 64.
- Marguerite, Barry. "Please Do Touch: Discourses on Aesthetic Interactivity in the Exhibition Space." *Journal of Audience & Reception Studies* 11 (2014): 218-219.
- Murchison, Julian M. *Ethnography Essentials: Designing, Conducting, and Presenting Your Research*. San Fransisco: Jossey-Bass, 2010.
- Nimrod, Galit. "The Fun Culture in Seniors' Online Communities." *The Gerontologist* 51 (2010): 228.
- Nugroho, Widyo dan Achmad Muchji. *Ilmu Budaya Dasar*. Depok: Gunadarma, 1996.
- Polyphony Digital. "Gran Turismo: Product List". Accessed on 26 March 2017. <http://www.granturismo.com/us/productts/>.
- Putra, Rizky O. dan Muhammad Agit Kurniawan. "Gran Turismo Indonesia Discuss Club." Accessed on 26 April 2017. <https://www.facebook.com/groups/279990458831591/?ref=bookmarks>.
- Radcliffe-Brown, Alfred R. *The Andaman Islanders: a Study in Social Anthropology*. Cambridge: Cambridge University, 1922.
- Radcliffe-Brown, Alfred R. *Structure and Function in Primitive Society: Essays and Addresses*. Illinois: Free, 1952.

Ratna, Nyoman Kutha. *Metodologi Penelitian: Kajian Budaya dan Ilmu Sosial Humaniora Pada Umumnya*. Yogyakarta: Pustaka Pelajar, 2010.

Rheingold, Howard. *The Virtual Community*. New York: HarperPerrenial Paperbacks, 2005.

Schau, H. Jensen and Mary C. Gilly. "We Are What We Post? Self-Presentation in Personal Web Space." *Journal of Consumer Research* 30 (2003): 391-393.

Stevenson, Deborah. *Cities and Urban Cultures*. Philadelphia: Open University, 2003.

Tonnies, Ferdinand. *Community and Civil Society [edited by Jose Harris in 13<sup>th</sup> Edition]*. Cambridge: Cambridge University, 1922.

Wellman, Barry and Milena Giula. "Net Surfers Don't Ride Alone: Virtual Communities as Communities." *Cavecat and Telepresence Projects*. August 19