



Online parenting whatsapp group virtual ethnographic study child friendly community

Pupu Fujriani Wasngadiredja¹, Diki Prayugo Wibowo²

Indonesian College of Pharmacy, Indonesia

Article Info

Article history:

Received May 19, 2023

Revised June 20, 2023

Accepted July 01, 2023

Keywords:

Childcare;
Interaction rules;
Online seminars;
Virtual ethnography;
WhatsApp Groups.

ABSTRACT

This research was conducted through the Child-Friendly family WhatsApp group, a community formed for teachers and parents at Zaidan Educare and now has more than 200 members with diverse backgrounds. The purpose of this study was to find out the context of messages conveyed in online seminars in WhatsApp groups for Child-Friendly families, find out the rules of interaction agreed upon by all members, and find out the reality that occurs in online seminar rooms and their relation to offline spaces. The research method used is qualitative with a virtual ethnographic approach. The results of the research show that the main idea in this online seminar is about parenting. There are rules to follow, such as members are not allowed to share writing from other sources and only material compiled directly by caregivers and group permanent resource persons can be published. The link between offline and online spaces forms a reciprocal pattern of knowledge and practical techniques in parenting.

This is an open access article under the CC BY-NC license.



Corresponding Author:

Diki Prayugo Wibowo,
Pharmacy College,
Indonesian College of Pharmacy,
Jl. Soekarno Hatta No. 354, Batununggal, Bandung City, West Java 40266, Indonesia.
Email: dikiprayugo@stfi.ac.id

1. INTRODUCTION

There are various terms in naming the current era, one of which is called the era of the industrial revolution 4.0. In this era there is a technological media revolution where the world community is faced with a trend of technological acceleration which has a very significant impact on every aspect of human life, especially in the fields of communication and information. Social media with the interaction it offers has changed the world around us into a big phenomenon. Individuals are then presented and present a variety of information. Variety of shows more and more, varied and ongoing.

The existence of social media then began to change the pattern of how news is produced and consumed. Social media is used not only to meet individual social needs, but is used as a source of information in developing their knowledge of various things, ranging from political conditions to learning methods packaged online. Pierre Levy in his famous book "Cyberculture" views the world wide web as an open, flexible and dynamic information environment, which allows humans to develop new knowledge orientations and also engage in a democratized world of mutual sharing and empowering that is more interactive and based on public. (Littlejohn and Foss 2014: 413). This means that cyberspace provides a virtual meeting place that expands the social world,

The existence of social media then began to change the pattern of how news is produced and consumed. Social media is used not only to meet individual social needs, but is used as a source of

information in developing their knowledge of various things, ranging from political conditions to learning methods packaged online. Pierre Levy in his famous book "Cyberculture" views the world wide web as an open, flexible and dynamic information environment, which allows humans to develop new knowledge orientations and also engage in a democratized world of mutual sharing and empowering that is more interactive and based on public. (Littlejohn and Foss 2014: 413). This means that cyberspace provides a virtual meeting place that expands the social world,

Alyusi believes that online communities are a group of people in cyberspace who share the same interests. Members of this community freely exchange ideas, views and information. Intensely and continuously this group of people discuss various specific topics ranging from those that are informal (eg hobbies, hobbies, food and so on) to formal ones (eg political, social, religious, educational issues and so on).

Another term given by Reingold for online communities is Virtual Communities. The concept of "Virtual Communities" according to Reingold (1993: 5), in Effendi (2017) states that communities do not need to come from the same place geographically. All people in this world through the support of electronic interaction can become "Virtual" neighbors through the internet. Today's friends, community and professional networks can occur in virtual worlds without having to meet face to face. Like offline communities in general, virtual communities also carry out social interactions that are carried out in the virtual world. This interaction is built because of a pattern of reciprocal and mutually beneficial interrelationships built on trust and supported by norms.

In contrast to social communities in the real world which can hold meetings and associations by first making an appointment to determine the time and place, as explained by Rheingold, meetings in the virtual world can be carried out very easily, anytime and anywhere without having to meet face to face. Usually these communities use blogs, websites, forums, and even social networking sites as a place to share information, express opinions, share information, offer products/services or build friendships. According to Rheingold, 1993 and Walthier (1995) in Alyusi (2016), the internet offers opportunities for users to develop personal relationships with other people, even sharing identities. Although online communication is a form of face-to-face communication and only uses text,

Kozinets in his book entitled Netnography: Doing Ethnographic Research Online, published in 2010, states that online communities form and embody values, customs and beliefs that govern and direct the communication behavior (Kozinets, 2010: 12). While Neuman (1994:61), in Nasrullah explains that online communities communicate referring to conversations using written words in the form of text. Text can be anything, whether it is words, pictures, videos, sound recordings, magazines, books and so on to find embedded meaning.

In short, even though the social interaction of community members is carried out online in different spaces, times and cultural backgrounds, online communities are still formed from a culture resulting from communication events that occur in the interaction of a community. Based on this phenomenon, researchers are interested in examining communication events contained in Child-Friendly Families online parenting seminar activities.

Child Friendly Families are a community that utilizes social media in conducting discussions about child development or other parenting activities. The community was originally formed as a soft sell from the Zaidan Educare school, which is an Integrated Islamic Elementary School with a child-friendly learning concept fostered by Ms. Miarti Yoga. The existence of social media has increased the promotion of Zaidan Educare School. In addition, with the spirit of sharing and practicing useful knowledge about childcare, changing ideas about space and time. Mrs. Miarti establishes friendship and communicates as well as coaching to parents of students at the Zaidan Educare School through the virtual world or as we often know the cyber world, namely by using the WhatsApp group chat room.

Through this Child-Friendly Families WhatsApp group, membership in this community began to spread, not only the parents of students at Zaidan Educare School. but those who are interested in the world of children and parenting, both married and unmarried. Currently, the members of the Child-Friendly Families WhatsApp group have grown and spread in several cities in West Java, so that

currently 2 (three) Child-Friendly Families WhatsApp groups have been formed, namely #1 Child-Friendly Families, #2 Child-Friendly Families, with members from each group consists of more than 200 (two hundred) members.

One of the networks that is in great demand today which is also used by the Child-Friendly Families Community in interacting with each other is through the WhatsApp application. WhatsApp then becomes an interesting social media to be discussed in more depth. In Indonesia, in the past few years, WhatsApp has become the most widely used instant messaging application. Bafadhal stated that 58% of smartphone users in Indonesia use WhatsApp as their preferred messaging application (Bafadhal, 2018), while Malka (2015: 334) stated that WhatsApp can effectively facilitate various social activities of a person, whether individual or group, whether family or professional. . The WhatsApp application offers an instant messaging experience that is user-friendly and comfortable to use for a variety of content in various contexts.

Meanwhile, in January 2019 data from We Are Social, a British company that collaborates with Hootsuite, out of a total population of 268.2 million, there were 355.5 million cellular subscribers. There are 150 (one hundred and fifty) million Indonesians who already use the internet. Of these numbers, all of them are active on social media, especially WhatsApp. explained We Are Social, more than half of Indonesia's population who are active on social media use the WhatsApp application. Based on observations, the average person who uses a smartphone has the WhatsApp application, and they are members of more than one WhatsApp group, and survive to remain in a particular WhatsApp group. According to the author, this phenomenon and the WhatsApp group space are interesting to be explored in more depth.

Starting from this phenomenon which shows a higher interest in utilizing internet facilities for various things, the author is then interested in researching one WhatsApp group, namely the WhatsApp Group Child Friendly Family Community. This WhatsApp group, initiated by Ms. Miarti Yoga, Director of the Zaidan Educare School and Author of Parenting Books, provides information about parenting in the form of online seminars. Organizing seminars is also quite simple to do, namely virtually without face to face, and allows each member to be able to discuss with each other without being limited by distance. With the Child-Friendly Family Community WhatsApp Group, various information about childcare and parenting can be easily obtained. For this reason,

2. RESEARCH METHODS

The research conducted in this report uses a qualitative descriptive method, which aims to understand empirical facts or phenomena that occur in speakers. In accordance with the definition of qualitative research by Creswell (2016), this research focuses on human and social problems. The research results described in the report, are based on a detailed view of the data and analysis of data collected from the field. The data sources used in this study used direct observation, interviews, document studies, such as photographs and interview or video recordings. Data validity uses data triangulation which involves four stages, namely listening, selecting data, analyzing data and presenting data. By using this technique, researchers can ensure the validity of information from data sources used in research. In this study the authors used a virtual ethnographic approach. Some academics explain the meaning of the ethnographic method, Machin argues, ethnography is what happens in everyday life. According to M. Harris (1968), as quoted by Creswell (2007: 68), ethnography is a qualitative research design in which a researcher describes and interprets patterns that are exchanged and learned from cultural groups about values, habits, beliefs and language. The data generated in this study opens more opportunities for translation. Through this paradigm, researchers focus on individual experiences, especially the members of the child-friendly family WhatsApp group regarding the implementation of the online seminar as a whole. Satisfaction with getting knowledge about parenting can probably be measured from what underlies members implementing seminar material in everyday life, what is the purpose of implementing seminar material and how discussions about online parenting develop within the group.

3. RESULTS AND DISCUSSION

In this study, researchers found that language has an important role in communication between communicators and communicants in exchanging ideas, opinions and messages. This is because the intent in the spoken language is not always explicit, but can also be implied. WhatsApp as a communication medium is also a learning medium that gives birth to virtual communities, such as Child Friendly Families, where members can carry out activities such as chatting, exchanging ideas, information and discussing various matters on certain topics through text, images, video or audio in the world. virtual without being bound by the limitations of space and time.

The researcher found 4 contexts contained in the text delivered in the online parenting seminar WhatsApp Child Friendly Families group. The four contexts are the context of ideas, products, information and activities. During the period July 2019 to mid-September 2019, 9 text contexts were found which contained ideas/ideas about the paradigm of parenting, practical tips for dealing with children in everyday life, the importance of managing couple and family life as a modality for success in the social world, ideas/ideas about childcare by Miarti as the admin and founder of the Child Friendly Family WhatsApp group. Out of the 9 ideas, 2 are linked to Facebook and 3 are linked to YouTube.

Context analysis is very important in a discourse. Context includes internal aspects of discourse and everything that surrounds an external discourse. Context is also the basis for inference, which is a process for understanding meaning and arriving at conclusions about meaning and utterances. In the context of cyber reality, context is described as being at the level of media objects in macro units, where research data comes from texts in cyber media or the context surrounding the text.

To understand the cyber social context, researchers use data collection techniques as well as communication ethnography practices, namely by making observations, asking questions and emphasizing in the form of notes on interactions or communications between users. Disclosure of the cyber social context can include the meaning of patterns or models of communication that occur, the use of symbols in conversation and arriving at the meaning of what is trying to be explained.

Based on the results of interviews with informants, the context contained in the text conveyed in the Child-Friendly Families WhatsApp Group is an idea or ideas that caregivers convey about childcare or material about family problems. The purpose of posting these materials is to share goodness with as many people as possible, as a means of friendship with fellow parents, and to become a mouthpiece for information on offline seminars that are held in various places.

In addition to the context in the form of ideas/ideas, there is also the context of activities within the Child Friendly Families WhatsApp Group, such as online parenting seminars, Thursday Commerce activities, "Coffee ground" which is held at the invitation of group members, and other activities related to caregivers. parenting theme beyond the Child Friendly Families WhatsApp Groups. The process of selecting activity content is carried out to maintain good relations and loyalty of members to this Child Friendly Community.

In addition, there are also soft selling and promotional activities for Zaidan Educare Schools and parenting books published by the resource person, Miarti, by utilizing the WhatsApp group. Even though the benefits of the promotion of the Child-Friendly Families WhatsApp Group media have not been felt significantly at this time, Miarti can feel the increase in terms of the Personal Branding profile of "Marti Yoga" as a resource person for parenting and for schools.

The interaction rules agreed upon by all members in the Child Friendly Family WhatsApp group indicate that there is only one form of interaction, namely between the caregiver/resource person and the members only. This can minimize the occurrence of conflict within the group and allows caregivers to more easily monitor member activities.

In addition, there are rules that must be obeyed by members, such as only being allowed to post products on Commercial Thursdays, and if you break the rules, a caregiver will give you a warning. This shows that there are rules and regulations that must be obeyed by members in the group. In the interactions between caregivers/resource persons and members, there are symbols that are used as a response from members to the material provided. The pattern of communication in this group consists

of two types, namely one-way and two-way communication. Interaction between members rarely occurs in this group, except when there is a product buying and selling transaction on Commercial Thursday.

In the context of cyber reality that occurs in the Child Friendly Families WhatsApp group, there is a link between online and offline realities within the Child Friendly Community. This can be seen from the existence of practical technical information on parenting that is conveyed in the online reality which then influences parents' practices in offline reality. And vice versa, when parents encounter problems in parenting, this can be discussed and discussed in online reality.

Thus, it can be concluded that the interaction rules agreed upon in the Child-Friendly Families WhatsApp group are quite regular and there are rules that must be obeyed by members. The link between online and offline realities in Child Friendly Communities also shows that the WhatsApp group can be a means to share information and experiences in parenting.

4. CONCLUSION

Based on this analysis, it can be concluded that language has an important role in communication and WhatsApp as a communication medium is also a learning medium that creates virtual communities. This study found four contexts in the texts presented in online parenting seminars on the Child-Friendly Families WhatsApp group, namely the context of ideas, products, information and activities. Context is very important in a discourse because it includes internal aspects of discourse and everything that surrounds an external discourse. In addition, context is also the basis for inference, namely the process of understanding meaning and arriving at conclusions about meaning and utterances. Researchers use data collection techniques as well as communication ethnography practices to understand the cyber social context. Besides that,

REFERENCES

- Alyussi, Shiefti Dyah. Social Media (Interaction, Identity & Social Mode), Prenada Media Group, 2016.
- Allan, Stuart. (2008). NewsCulture. New York: Open University Press.
- Bafadal, OM (2018). Communication Rituals Using the WhatsApp Application: A Study of News Consumption via WhatsApp Groups. Indonesian Journal of Communication, 6 (1), 49-56. <https://doi.org/10.7454/jki.v6i1.8628>
- Bells, David. (2007) Cyberculture Theorist, Manuel Castell and Donna Haraway. London and New York: Routledge.
- Creswell, JW (2014). Research Design: Qualitative, Quantitative, and Mixed Approaches (4th ed.). (A. Fawaid, & RK Pancasari, Trans.) Yogyakarta: SAGE Publication, Inc.
- Derry, Sharon J. (2005). Interdisciplinary Collaboration: an Emerging Cognitive Science. New Jersey
- Effendi, Rina Soraya Fakhriati, (2017) Local Wisdom in Cyber Fandom Culture (Netnographic Study of Local Wisdom in Bobotoh Cyber Fandom Culture Through Twitter Account @officialvpc), Thesis, Bandung Islamic University.
- Gane, Nicholas and Beer, David. (2008). New Media: The Key Concepts. Oxford & New York: Berg.
- Harahap, HS, Kurniawati, DI, & Communication, S. (2018). Whatsapp as Ustadzah Communication Strategy Media in Conveying Da'wah (Descriptive Study Qualitative Community "Learning Islam is Fun". Proceeding, DiMCC Conference, 1, 131-150.
- Hine, Christine. (2000). Virtual Ethnography. Thousand Oaks, CA: SAGE Publication.
- Hine, Christine. (2005). Virtual Methods: Issues in Social Research on the Internet. New York: Berg.
- Holmes, David. (2005). Communication Theory: Media, Technology and Society. London, Thousand Oaks. New Delhi: SAGW Publications
- Kuswarno, Engkus. (2008). Ethnography and Research Examples. Widya Padjadjaran.
- Nasrallah, Rully. (2012). Intercultural Communication in the Era of Jakarta's Cyber Culture: Kencana Prenada Media Group.
- Nasrallah, Rully. (2015). Social Media Perspective of Communication, Culture and Sociotechnology. Bandung: Symbiotic Rekatama Media.
- Nasrallah, Rully. (2016). Theory and Research - Media Cyber (Cybermedia). Jakarta. golden Prenada Media Group.
- Nasrallah, Rully. (2017). Virtual Ethnography: Communication, Culture and Sociotechnology Research on the

Internet. Symbiotic Rekatama Media.

Tikno. (2017). Analysis of Acceptance of WhatsApp Groups as a Means of Communication and Learning from a Student Perspective. *Journal of Indonesian Information Systems*, 2(1), 1-13.

Zakiah, K. (2008). Communication Ethnography Research: Types and Methods. *Communication Journal Mediator*, 9 No. 1, 181-188.