

# THE IBU-HEBAT HOUSEWIVES COMMUNITY REALITY CONSTRUCTION ON INSTAGRAM

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## ABSTRACT

The development of the internet gave rise to other social media that the community likes. Instagram is one of the most common examples of social media. Various communities use Instagram as a medium for sharing aspirations. This article aims to discuss the involvement of housewives as a community in the construction of social reality that can build interaction and communication in capacity building from various aspects of social life. A qualitative approach with the phenomenological method is carried out to determine the depth of individual experience in the community. Interviews and observations were conducted on 40 participants in several cities in Indonesia. The semi-structured interview at the beginning of data collection aims to identify the dimensions of the analysis including sharing experience and knowledge, cohesiveness on social media, self-development, product consumption, and self-presentation. The results showed that with the construction of housewives' reality in the community, they shared and interacted about knowledge and experience with each other to create values of compassion in the community on the *Ibu-hebat* Instagram account. Each of these things fosters the construction of the reality of housewives in shaping themselves as parents in developing their social life.

**Keywords:** *Construction Of Reality, Indonesian Housewife, Instagram, Online Community, Social Media*

## 1. INTRODUCTION

Developments and changes in communication media accompany the past and present of human life. Humans only knew print media, which developed into electronic media in the past. Now humans also love the results of new technological sophistication, namely social media. New media are often referred to as an alternative to mainstream media. A platform that frees production and distribution from the barriers of time and distance, and all the traditional media modes or ways of communicating have been integrated into a digital platform by reading, watching, listening, and even playing. The transformation has taken place with more straightforward tools with sufficient information that spreads indefinitely.[1]

Advances in technology have allowed humans to create new forms of interacting and socializing. The rapid advancement of technology undeniably pampers humans, for example, in terms of communication. The interaction that occurs with the

help of technology becomes easier and more helpful. The technology in question includes electronic mail (e-mail), WhatsApp, and what is currently being widely used and even becoming a phenomenon is a social networking site or better known as a social networking site. However, keep in mind that the function of social networks is to share with a trusted group of friends and family the things one wants to share, which will be much more personal and intimate; people will open up more about themselves when surrounded by trustworthy people than anyone else.

This paper explicitly discusses the perspective of the construction of social reality by considering the two elements that are most relevant to social construction theory; first, the primary assumption is that people understand experience by constructing models of the social world and how it works. Second, the emphasis is on language as the most critical system through reconstructed reality.[2] The community is in a virtual world and an inseparable reality but has positive sentiments that may be

upheld, achieved, pursued, or even threatened with extinction. Therefore, the goal of most groups and organizations, whether face-to-face or virtual, online is to build a “sense of community” among the participants. Communities are formed between people who create a sense of caring and build relationships within the group.[3]

Humans exist in objective and subjective reality. In objective reality, humans are structurally influenced by the environment in which they live. In other words, the direction of human development is determined socially, from birth to adulthood and old age. A reciprocal relationship between humans and the social context shapes their identity so that habitualization occurs. Meanwhile, humans are seen as organisms with certain tendencies in societies in subjective reality.[2] In this case, humans subjectively play in their social environment. Individuals have taken over the social world that has shaped it according to the creativity possessed by each individual.

One type of social media that is the topic of the author's research is the social media account of *Ibu-hebat*. Researchers are moved to study the involvement of housewives to build interactions on the social media of *Ibu-hebat* Instagram. The target is housewives. Why are housewives used as research subjects? Because housewives are one of the elements of society who play the most dominant role in the family, especially in educating the sons and daughters of the nation. Housewives are a pillar of the family, and a good education is essential, especially in media reading (watching, listening, reading, studying, and filtering media).

*Ibu-hebat* Instagram account is a community account for the *Ibu-hebat* community, a forum for learning and empowering together, which currently has 19.2K followers who receive daily content related to various conversations between housewives to build trust in interactions about self-development education, raising children, and using products on social media. Any community always has the nature of interaction in it. One can join and be influenced by someone in a community because each wants to group with like-minded people.

Based on the context of this research, this study feels the need to find out more about consumer involvement in the social media of *Ibu-hebat* Instagram. This study aims to see how the concept on the *Ibu-hebat* Instagram page can attract attention, causing the construction of social realities

in life, thereby building interactions, sharing knowledge and experiences, and creating values of love for housewives in the Instagram community. Based on the above background, this study focuses on analyzing the construction of social reality in the *Ibu-hebat* community, which reflects the average condition of Indonesian families in several dimensions. First, how is the reality construction of housewives who share experience and knowledge? Second, how does the community of housewives carry out self-development? Third, how do housewives use product consumption for their families? Fourth, how are housewives in self-presentation in constructing reality on social media?

This study presents a phenomenological communication perspective approach, which focuses on individual experiences in the *Ibu-hebat* community group as a group that forms the role of housewives. Offline and online interviews were conducted with the *Ibu-hebat* community, who have been observed in their activities. Based on these findings, this article aims to analyze the construction of social reality in the *Ibu-hebat* community, individual experiences, and daily interactions within and between communities who share knowledge and experiences to create values of compassion with the *Ibu-hebat* community on Instagram.

## 2. THEORETICAL FRAMEWORK

### 2.1 Community and Social Construction of Reality

People who have similar thoughts, views, and activities will find it easy to unite in a community. They can be in an organization or a small group with a common interest. If associations have a positive and beneficial side, people feel obligated to maintain and establish sustainable relationships. In this case, the communication perspective assumes that there are two notions of the concept of community. First, people inhabit a particular place geographically, so ecological associations between families and their environment are limited in areas smaller than cities, towns, and school districts. Second, more than just a physical relationship, the community fosters an identity that is characterized by culture. Online community means people who have interests or activities such as Facebook community, YouTube participants, Instagram followers, blogs, and other social media communities.[3] The community was established to benefit members and non-members, such as the *Ibu-hebat* community. Mothers dominate members of the *Ibu-hebat* community. The

professions occupied by mothers who are members of the *Ibu-hebat* community are different, ranging from housewives, company employees to mothers who have independent businesses. In unifying the similarities in the *Ibu-hebat* community, they communicate using an application on their smartphone, namely WhatsApp group.

Furthermore, social construction is used as a perspective, combining sociological and philosophical assumptions related to the fields of communication technology, education, and psychology. Likewise, we have considered the two most relevant elements in social construction theory, such as the primary assumption that people make sense of experience by constructing models of the social world. It also takes into account the emphasis on language as the most critical system in the process of constructing reality. Conversations both offline and especially in online communities thus serve as important communication channels for establishing and sustaining reality.[2] Sound knowledge or common sense is the knowledge shared with the community in daily life routines. It is a fact that experience can be formulated into knowledge and the habit of sharing has become a habit or routine in people's lives.[2]

Charles Berger and Thomas Luckman discovered the theory of the construction of social reality, a theory of knowledge from the perspective of sociology and communication. The construction of social reality highlights the understanding of the world that forms the basis of shared assumptions about reality. The theory's point of departure is that "meaning" is developed more in coordination with others rather than separately within each individual.[4]

## 2.2 New Media and Instagram Platform

Starting from satellite technology, significant changes in communication and media gradually took place, which had broad implications for all sides of human life. New media is not like conventional media but rather the unification of all platforms and modes of communication. With new media, there is no more need to buy newspapers or listen to the radio at certain times, and, unlike most mainstream media, watching shows can be instant without waiting. Access allows for freedom to fill in and receive content. The telecommunication devices are more accessible with enough information to spread indefinitely.[3] Furthermore, it has implications for the emergence of social media as a leading platform to connect one-third of the world's human population.[5] This fact shows that social media has

become a social place for people worldwide, anytime, anywhere.[6] Social media has become an electronic space for social movements, emotional expression, news updates channels, and the development of networks of friendship relationships.[7] There has also been the growth of automated social environments that allow people to communicate with a group of users, especially people with similar interests.[8]

Thus, the interactivity of social media causes consumer behavior to turn into active participation. Consumers speak up more and build community with conversation forums ideal for many brands. Likewise, companies can actively promote their products and brands; information becomes reciprocal, there is a lot of feedback and collaboration.[9] All that interactivity ultimately leads to purchases.[10]

One of the social media favored by internet users is Instagram (IG), in the form of an online photo-sharing application accompanied by comments or taglines that reinforce its visual meaning. Through IG, it is reflected that pictures can speak louder than words, and IG account users by the end of 2021 have recorded more than 300 million monthly active users. The IG social media channel has simplicity and creativity for its users, allowing them to share and find out about other people's lives, history, and the existence of their network of users. Likewise, IG can bring out new celebrities from ordinary people and promote commercial brands while building consumer engagement [11]. Everyone, including homemakers, now shares or posts daily activities on IG, which has become a trend and channel to share experiences and opinions [12].

IG's social media platform can facilitate consumers' active participation in communication and decision-making processes. Using social media on a mobile basis also allows the formation of a visually-oriented culture, creating user behavior and motivation. However, compared to other types of content on social media, informational content has a lower engagement rate than entertaining content.[13]

## 2.3 Sharing Experience and Knowledge

Sharing experience and knowledge becomes easier and occurs more through social media than through conventional one-way media. This interactivity gave birth to a forum and gradually became a virtual community that is increasingly

popular because everyone can provide emotional support and entertainment to other members, including facilitating business activities [14]. Netizens, social media users, can use the community to search and share knowledge [14]—thus forming the community as a hub for social networking and information [15]. There are bonds of social interaction, trust, reciprocal norms, identification, shared vision, shared language, community-related outcome expectations, and personal outcome expectations. IG, then, is an essential motivation for knowledge contribution.[16] Thus, social media such as IG is an accessible communication channel for everyone who often participates in community activities. Each member can help others because it brings satisfaction.[17] [18]

#### 2.4 Family Product Consumption and Consumerism

Culture in a nation can support the creation of high interactivity on social media, such as in Indonesia, where mothers always like to meet physically, virtually, and chat. This particularity is very suitable when brand insertion occurs in conversations in the community because it usually involves the emotional side or community commitment involved in brand growth. In particular, the newer concept of “consumer brand engagement” (CBE) reflects the interactive nature of consumer relationships. Participants think creatively, work, and create things to enrich their experience of a brand. These positive consumer moments are cognitive, emotional, and behavioral activities related to the brand.[19] Previous studies have attempted to explore the nature and extent of consumer involvement in online brand communities. The interaction of daily life online can be understood as an integral part of real life through virtual social media channels. Social media forums and engaging the emotional side of consumer experience in the medium to long term found a positive effect on increasing consumer loyalty, satisfaction, empowerment, connection, bonding, emotionality, trust, and commitment.[20]

#### 2.5 Self-Presentation in Social Media Instagram

Self-presentation on IG is interesting because of the visual dominance that can inspire every viewer to pay attention and explore further information. The images displayed strive to attract the viewer's interest. Photos and videos are arranged with specific characteristics to maintain a positive impression in front of others.[21] Thus, self-presentation on IG is essentially done with a dramaturgical approach, that people who present

their image are similar to acting on stage. More specifically, self-presentation is the appearance of a personal image that an individual wants others to perceive. Self-presentation is also known as impression management which indicates that individuals will act intentionally to adjust their impressions according to different situations to form a suitable image to gain approval from others. [22] [23] [24]

Every IG account owner is usually willing to share images and or accompanying information. Because everyone feels they have a network within their family, peer groups, school friends, alumni, people with the same interests, and working groups. Willingness to share visuals and taglines and comments or pass on information will create feelings of relative equality with others or vice versa, where self-presentation can be fostered and strengthened as a community. Some people are difficult to share, but they still like other people's visuals. However, interacting with others on social media can allow for easier self-presentation, even if it lacks originality for participants or followers..[25]

### 3. METHOD

Phenomenology was chosen as the research design to discuss the process of constructing reality in this community and the interactions between homemakers and *Ibu-hebat* on Instagram. Fifteen *Ibu-hebat* IG communities were selected as participants in the category of the community with the most active followers. In each community, participants who actively interacted online were tracked, where all the documentation recorded all interactions that occurred during six months (May to November 2021). The subjects of this study are active followers on the IG social media network as members of the *Ibu-hebat* community, with an age range of 23-40 years spread across major cities in Indonesia. Another criterion is followers as active IG users by sharing knowledge, conversations, and comments on content shared by other participants. All conversation content and sharing experiences on IG are secondary data, while all interviews with active users are the primary data.

In-depth interviews with various SHLI sources and participants were conducted through the Zoom teleconference platform and the WhatsApp application. In addition, online and offline observations were made at various offline meetings of the Instagram community. Based on the research

objectives of the selected communities, 40 participants were interviewed about their experiences in groups and their daily lives to develop patterns and relationships of meaning. Key informants interviewed are individuals who have significant and primary information, are accessible, and can provide clues about other information. IG community followers are mothers aged 23-40 years who are active because they like educative learning about empowering women, raising children, being trustworthy in using self-care products on social media, and enjoying interacting online and offline with fellow members and outside the environment.

Analysis was also carried out on text, visuals, and audiovisuals documents. All documents in the IG community are secondary data published by the online community. Data collection and processing is carried out from IG social media and various other sources such as news documents in online news, articles in various previous studies, and the personal blogs of several members of the *Ibu-hebat* community.

In in-depth interviews, various open-ended questions were asked to participants. Several dimensions analyzed are used as benchmarks for open-ended questions such as sharing experience and knowledge, cohesiveness on social media, self-development, product consumption, and self-presentation. With a phenomenological approach, these questions seek to explore individual experiences reflected online and offline with others on the issue of the prowess of homemakers in playing a role at home and work as professionals. The interviews also discussed the meaning and experience of the *Ibu-hebat* community, their sense of belonging, and whether they felt part of the community or apart.

Data verification is carried out at the next stage to reduce data that is not needed and is not related to the research object. Coding is done as the next step by organizing the material into chunks or segments of text to build a general understanding of each section. Code development was determined based on the information gathered from the participants. The next step is to adapt the data using a specific code based on the predetermined analysis dimensions.[26]

#### 4. RESULTS AND DISCUSSIONS

The profiles of the participants in this study were 8 Indonesians of various ages ranging from 23 to 40 years. Most of the participants (70 percent) are

housewives, (30 percent) are working mothers. This study involved (100 percent) women, and the members generally live in Indonesia. Research observing *Ibu-hebat* community was conducted online. Interviews were conducted face-to-face and in writing with each respondent using semi-structured questions that considered the dimensions related to the reality construction process. The experiences and everyday habits of the *Ibu-hebat* community are explained and interpreted in the results and discussions. This study analyzes sharing experience and knowledge, self-development, product consumption, and self-presentation due to interactions that are built and maintained in the community.

##### 4.1 Sharing Experience and Knowledge

A housewife is a woman who spends much time at home and devotes her time to raising and taking care of her children according to the pattern given by the general public. Each individual must build a common perception even though their experience background is different; this must happen for effective communication to occur so that the message can be conveyed. Experience is something that is known, and it is through experience, each gains knowledge. Knowledge is based on the awareness that underlies meaning.

The members of the *Ibu-hebat* community in this study are individuals from Indonesia who have similarities of interests in household social life. The head of this *Ibu-hebat* community, Yora (34), says:

“In building a community, think of us as building a business; we must find market segments. The market segment in this community targets productive mothers aged 23 to 40 years. We divided into two groups, not based on the economic and social level, but on age. Mothers whose age range is 23-30 years, on average, have children of the same age who talk about the world of pregnancy, breastfeeding, and complementary foods, so the conversation is one frequency. Meanwhile, mothers aged 31-40 talk about the world of children's schools and entertainment places that are toddler friendly, so their conversation is of one frequency. I distinguish the age category between young mothers and more mature mothers so that they can understand and share stories with the same experience.”

One member of the participants named Widdy (33) argues that many experiences are acquired in the community. The experience gained contains specific information or message. This information will be processed into knowledge; thus various events experienced can increase individual knowledge.

“As a housewife, I chose to join the *Ibu-hebat community*. I help to provide ideas for the theme of the online class through mutual agreement with other members so that the output of the discussion of the theme given through the online class can be realized together. As in the community, we want to talk not only about taking care of children, but we want to know how to do business and financial planning for housewives.”

In building the community to create an atmosphere of togetherness and cohesiveness, community leader Yora (34) said:

"There are three things that need to be considered in forming a community: gathering enthusiasm and truly reliable members, determining media following the objectives to be achieved, and planning programs and providing resources to support the program."

#### 4.2 Cohesiveness in Social Media

Cohesiveness on social media reflects the bonding relationship between followers on IG and real everyday life. For mothers, like other social media users, the internet is the most accessible communication channel to reach other people with the same interests. Furthermore, the internet has given birth to a new network commonly known as social media. With social media like Instagram, one can participate in communicating, sharing information, and making friends through someone. Understanding is built, and there is an emotional bond that strengthens the attitude of brotherhood. Dewi (38) says:

“When I first joined the community, I felt normal, but after a few weeks of interacting, I feel I have a stronger connection and emotional bond with other mothers in the community. Many things were discussed, making us feel like we needed each other.”

The cohesiveness of the *Ibu-hebat* IG community members, accelerated and strengthened by social media channels, is currently able to bring its influence on the way a community communicates. The platform on the *Ibu-hebat community* is exceptionally influential to its members. A member named Diandra (40), said:

“*Ibu-hebat* community platform is influential because it becomes my reference for educating children, and indirectly my lifestyle requires me to live a daily life that can be useful and inspire my children especially and others. We also like to share tips about the world of parenting.”

The development of social media has had a considerable impact on communication between housewives, proven by a member of the *Ibu-hebat* community, who considered it very influential in her life. One member, of Estria (23), said:

“*Ibu-hebat* community Instagram platform has hugely influenced my daily habits, thus shaping my social lifestyle. Instagram is a very user-friendly social media, and almost everyone uses it.”

Interaction between fellow Instagram users can be established by giving likes and commenting on photos that users have uploaded. Followers are also an essential element, where the number of likes from followers greatly influences each other. One member, Siti (25), said:

“Giving each other tips on social media helped me discover what I didn't know before about children's needs, dealing with pregnancy, and how to become a businesswoman even though I was a housewife. It is beneficial because as a parent with activities other than taking care of children (housewives), this platform can increase knowledge and make mothers happy while carrying out their lives”.

#### 4.3 Self-development

As a part of the globalization process of world information technology, Indonesian society participates and uses it in various activities, from children to adults, such as housewives with their social media, business people online, and even educational practitioners using information technology as a learning medium. This condition

shows that the globalization of information technology cannot be dammed and limited by anything to enter public and private spaces. *Ibu-hebat* community leader Yora (34) said:

“The members of this community are mostly (70 percent) housewives. I want housewives to remain enabled, because our community aims to empower women. Whether working or not, all mothers still have to develop themselves because taking care of children also requires knowledge. Not only in that area, but we all also need knowledge as much as possible. We need self-development so that mothers continue to progress.”

Learning sciences given to housewives in the community is a process that aims to add insight. This learning is an effort to provide the ability and the opportunity for housewives to actively participate in learning science to develop themselves and share about taking care of their children. One member of the *Ibu-hebat* community, Anita (26), said:

“I know a lot about how to educate children, and have broad knowledge about how children think according to their age; in this community, it is enough for me to know about the world of parenting. I got new experiences and learned to be a better mother.”

Every parent has a concept of how parents should play a role. Learning changes personality manifested in changes in parenting, response patterns, or a new behavior that may take the form of attitudes, habits, abilities, or understanding. One member Dennis (33), said:

“I get a lot of learning and experience from mothers raising children. How to deal with a fussy child, how do we manage the expressed breast milk, what is the first action if the child has a fever, and many more.”

Some members also received lessons in taking care of children and financial planning in the household. Ideally, in family life, one party regulates and manages finances. Generally, a housewife is a wife who plays an essential role in managing household finances. Because the wife has a vital role as the manager of family finances, housewives must be able to change their way of life, which initially

only likes to spend money to manage income. One member Ully (31), said:

“Every individual needs basic financial knowledge and skills to manage financial resources effectively to live well. I joined this community to learn how to manage finances, know how to invest, save and manage the flow of family finances.”

#### 4.4 Product Consumption

When a member decides to buy something, people always share information on experiences in using the product. In the *Ibu-hebat* community, they review each other and provide opinions on products used by other members. One member, Raisa (26), said:

“The way I interact with my fellow housewives is through WhatsApp group media. In WhatsApp groups, we can talk about many things, from small to large, from personal care products to parenting patterns. We give each other good information about the advantages and disadvantages of products that we have used.”

A product with attractive attributes raises consumer interest in making a purchase. The various experiences between the *Ibu-hebat* community members on a product greatly influence each other. One member, Adhisti (28), said:

“As fellow mothers, of course, we will choose the best food or toiletries products for the baby. When exchanging experiences while using the product, we will provide detailed information regarding the product to be used.”

#### 4.5 Self-Presentation

*Selfie* photos or self activities get other people's attention on Instagram accounts. The head of the *Ibu-hebat* community, Yora (34), has posted a lot about how to take care of your beauty, providing motivation and also tips for cooking:

“On my personal Instagram account, I provide information on how to take care of myself with toiletries products both for myself and my children, and I also provide food recipe tips for mothers whose children have difficulty eating or when babies are closing

their mouths. By sharing the contents, I get feedback from my followers, commenting on each other in the Instagram comment section and giving like signs, then following the tips that I have given.”

## 5. DISCUSSIONS

This study found that in the *Ibu-hebat* community, the sharing of knowledge dramatically influences the lives of each individual. With self-development, housewives feel that there is a change in their lives by adding insight, knowledge, and exchanging experiences in the community. Previous studies argued that people often participate in community activities and help others because it brings satisfaction [17] [18]. Furthermore, to consume products, members share information about what has been used, fellow members show product strengths and weaknesses without exaggeration so that it can create a sense of trust in each other when interacting. Previous research has argued that knowledge sharing is an important influence on pre-purchase decision-making.[27] Conversations in the IG community thus reflect aspects of consumer behavior related to the various products and brands consumed. This interaction also becomes a mechanism for building trust and sharing brand experiences as a driving force to develop a sense of community among members.

In this study, consumers have taken an active role in creating a shared brand identity, which seems to illuminate the role of brand management in social media. In comparison, the self-presentation of the ephemeral nature of certain visual content sharing sites was used by consumers to express themselves more freely in previous research [28]. Social media such as Instagram display more formal and permanent content [29], but the authors argue that consumers who have a solid actual self-concept will engage in selfie marketing communication campaigns. In contrast to IG account owners with a robust ideal self-concept, they may appear more independent. This study states that self-presentation is quite inspiring to fellow housewives, where they comment on each other and share tips that members follow.

## 6. CONCLUSION

Being a housewife is not easy; when a woman chooses to be a housewife, their social world is restricted to focusing on taking care of children and family. In modern life, the demands of today's life

are increasing, especially in the social and economic fields. It resulted in women's status no longer being just housewives but having a role in various social life, such as helping their husbands and even supporting the family's economy. Strengthening family capacity must consider technological developments, mainly social media communication channels such as IG, which positively affect every homemaker and family because the role of women in life continues to change to answer the challenges of the times, including improving family welfare. The obligations of a mother are not only shopping, cooking, washing, dressing up, managing finances, giving birth, and caring for children, but a mother has a more dominant role than the husband is in the life of a family.

Mothers have the foremost responsibility for their children. The good or bad condition of a child when he grows up depends on the education he/she receives, especially from a mother. Education, in this case, is not limited to the one given by a mother. It is not limited to intentionally given education, for example, teaching children good habits, manners, religious education, and others, but unintentional education will affect children. All things that happen in the household and family, such as feelings, behavior, and parenting relationships at home or outside the home, will significantly affect the child, making favorable or harmful conditions.

This study found that a communication culture formed the reality construction of the *Ibu-hebat* community, verbally and non-verbally, formed from outside and within the community, such as mutual understanding, sharing experiences, and learning. Although members of the *Ibu-hebat* community association (70 percent) are housewives aged 23 to 40 years, the construction of reality in the community is very well established.

This study also found that the *Ibu-hebat* community realized they had to remain productive besides caring for their children and family in constructing their reality as housewives. They also feel self-development with the classes that the community has provided. They also exchanged opinions with the use of food products or toiletries for the baby. Community members have diversity and many similarities that make them understand each other with different backgrounds. The community members can understand each other's purpose of joining in exchanging ideas, foster an attitude of tolerance, and grow the community. Interaction between fellow members themselves can



be established by giving likes and commenting on photos that the *Ibu-hebat* community members have uploaded on Instagram. Besides social media, they also interact through *WhatsApp* groups by sharing experiences.

In order to maintain friendly relations between fellow community members, they hold class activities for self-development and exchange experiences about products both within the community and individually, in addition to discussing the world of parenting also exchanging ideas about business to support each other. *Ibu-hebat* community also works with parties who need them to promote products through the members' Instagram; besides being able to add to the social network of members, they can also be known by many people and can use Instagram as a means to express themselves. People always communicate on Instagram social media through photos and pictures; everyone who sees it immediately responds to things on Instagram or the *WhatsApp* group community. As long as what is shared does not offend ethnicity, religion, race and intergroup relations, they will be comfortable in the community because the media images or conversations in *WhatsApp* groups have meaning and can convey messages that make members active in the community.

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