Message Construction in Virtual Community:
Netnography Analysis towards Ayah ASI Indonesia Facebook Page

Nicky Stephani¹, Amelia Debora Meliala², Christian Dotulong³, Annisa Khairani⁴, Kevin Lineria⁵, Ahmad Toriq⁶

Mahasiswa Magister Manajemen Komunikasi Universitas Indonesia
¹nickystephani.ns@gmail.com, ²amelia.debora24@gmail.com, ³christiandotulong@gmail.com, ⁴annisakh.allianz@gmail.com, ⁵kevin.lineria@gmail.com, ⁶adtoriq@gmail.com

Billy K. Sarwono
Staf Pengajar Magister Ilmu Komunikasi Universitas Indonesia
billysarwono@gmail.com

Abstract

Ayah ASI is a support movement that focuses on providing the right support for breastfeeding mothers. In the movement, Ayah ASI community voiced the message: breastfeeding is no longer a “mother’s responsibility” but “parents’ (father and mother) responsibility”, in which parents work together to succeed exclusive breastfeeding to children. This study looks at how the messages of breastfeeding were constructed in Ayah ASI Facebook page and how those messages were delivered to the audiences, despite breastfeeding is not an issue that relates to men. We use the concept of message construction, gender (including gender roles and stereotypes), genderlect-style communication, and virtual communities to discuss the composition and style of messages that are communicated through Ayah ASI Facebook page. This study used a qualitative approach with a netnography strategy, in which we analyzed 93 posts in questions and answers format contained in Ayah ASI Facebook page. As the results, there are three messages that are constructed: breastfeeding is described as an activity filled with pressure, full of myths, and closely related to the division of gender roles. The messages are delivered in the typical male’s communication style that is observed through public speaking styles, story telling, how to ask questions, and addressing the conflict.

Keywords: Ayah ASI, message construction, gender, genderlect style, virtual community
Introduction

Increasing community nutritional status and decreasing infant mortality rate are indicators of health development success, which one of the efforts is to increase baby nutrition through exclusive breastfeeding (Saragih, 2010). Breast milk can boost the baby's immune system so they have a strong immune system against flu viruses and infections. In addition, the nutrients in breast milk will help children's brain to develop perfectly and make them smarter (MOH, 2016).

In practice, there are many things that can inhibit exclusive breastfeeding program. Many studies show that the lack of parents’ knowledge, especially mothers, about breastfeeding and lack of support from families and surroundings are obstacles that must be addressed (Kemalasari, 2009). Therefore, there are various support groups or communities participating to assist and motivate mothers to give an exclusive breastfeeding to their babies.

In most societies, including Indonesia, breastfeeding is an issue that is firmly attached to women. In the family, father acts as family’s backbone or the breadwinner so he works in public sphere, whereas mother plays housekeeper’s role so she is more often at home (Erniati, 2010). Anything related to child growth is considered to be mother's primary task, including breastfeeding. Mothers are considered fully responsible for ensuring the nutritional adequacy of their children through breastfeeding (Yuniyati, Rofi'ah, & Rubiyanti, 2017).

Although breastfeeding is often regarded as "mother problem", it does not mean that mothers do not need support from families and surroundings. Many studies indicate that support from father, as the closest person to mother, plays an important role in exclusive breastfeeding. Father contributes in creating a comfortable psychological condition for mother to trigger the oxytocin hormone that stimulates breast milk production (Kamariyah, 2014). This support is strived by Ayah ASI Indonesia community. Ayah ASI is a support movement focusing on providing the right support for breastfeeding mothers. Fathers need space to exchange information and discuss about breastfeeding. Most of their activities are performed in virtual space, such as Ayah ASI Facebook page. What have been done by Ayah ASI community is a contradiction of common gender roles in most Indonesian families. Breastfeeding is no longer "mother's responsibility" but "father and mother responsibility", which pushes parents to work together for succeeding exclusive breastfeeding.

Information sharing in Ayah ASI Facebook page is done through Question & Answer (Q&A) posts. Related to breastfeeding problems, father acts as supportive agent, not the main perpetrator (like mother who breastfeds her child directly). Therefore, answering questions about breastfeeding is not an easy and simple task for fathers. Based on these problems, the questions asked in this study are (1) how were the messages of breastfeeding constructed and (2) how were these messages delivered through Ayah ASI Facebook page. The purpose of this study was to understand the
construction of breastfeeding messages by Ayah ASI Facebook’s administrator to answer the questions and to understand the communication style in delivering these messages from administrators to members and vice versa.

Literature Review
Message Construction

There are several components that determine how communication takes place. This research focuses on message construction in communication process. Littlejohn, Foss, and Oetzel (2017) state that messages are central in communication, acting like the heart. Through messages, people are not just sharing information. People perform certain formulations of their messages to achieve particular goals. In addition, people also make a message in which identity and life are related with others. People also invite other people to see things in life in the same way (Littlejohn, Foss, and Oetzel; 2017). In the making of message, Erving Goffman assesses that people live their life like an actor who is on stage (Littlejohn, Foss, and Oetzel; 2017). Sender (message maker) will make a certain impression to the audiences who received the messages. Therefore, messages for the audiences have been selected as suitable as possible so the objectives will certainly met. People choose to act differently in many situational communications. This explains why people can communicate in a different style to each of his or her communication opponents.

In this study, the concept of message construction is used to examine how Ayah ASI community members construct their messages by displaying and packaging them related to the breastfeeding issues in the same way with others and how messages are constructed to give such impressions to members so the purpose of Ayah ASI community will fulfilled.

Gender

In everyday life, decisions to formulate messages or select roles by a person when communicating are strongly influenced by the variety of social constructions around people. One influential social construction is the understanding of gender. Eckert and McConnell-Gint (2003) suggest that gender is not just a dichotomy of male and female. However, there are guidelines of certain manners and behaviors that are pinned to specific sex and considered as an ideal behavior for these sexes.

Gender roles are cultural ideas that define expectations for men and women when interacting in society (Kessler & McKenna, 1978). Women’s roles are linked to the domestic sphere (inside the house) and the household, while men are in the public sphere (outside the home). The implications of gender roles create an imbalance relationships pattern between husband and wife, for example wife must obey and respect husband and wife should be responsible for all domestic activities. This happens
because of biased community construction, where men have a higher role and status so superiority and dominance are in the hands of husband (Nye, 1976).

The division of gender roles forms stereotype that results injustice in men and women relation. For example, in the family, husband is the breadwinner so the money that is produced by wife is considered as an extra (Mansour, 1999). The patriarchal culture assumes women have no right to be a household leader so she needs to be governed by her husband. Domestic work imposed to women because it is identical with her. Women perform their domestic role along with reproductive and lactation functions. While men with public roles are considered inappropriate to take care of domestic work. Gender stereotypes developed within society are regarded as unavoidable natural provisions due to biological differences. This perception resulted in women’s role and position which is being lower than men, both in family and society (Ayesha, 2013).

One focus of Ayah ASI community is duties sharing in parenting, which means father is also responsible for caring for the child. This is an unusual division of gender roles in the family. Therefore, in this study, the concept of gender roles is used to analyze the division of roles between husband and wife in child care, whether this is a shift or affirmation of gender roles that prevailed so far.

**Genderlect Style Communication**

In the communication process, Deborah Tannen introduces the concept of genderlect style. The problem between men and women is not always caused by gender differences but also by different communication styles. Differences in male and female communication styles include: First, relationship vs. status. Tannen argues that women want a relationship whereas men want status in communication. Second, speaking as a relationship vs. speaking as a report. Basically, each form of speech indicates that women value speech as a good relationship, while men appreciate it as a report of conversation. This can be observed in the communication styles of men and women in public vs. private spaces, the ability of storytelling, listening, questioning style, and attitudes toward conflict.

In this study, genderlect style is used to look at communication styles between men and women that occur within Ayah ASI Facebook page. The style of communication is seen from genderlect style concepts such as communication style in speaking or convey an issue, message (story) delivery, asking about the issues, as well as the style of member communication that occurs in seeing a conflict.

**Virtual Community**

A virtual community is a group of people with shared interests or objectives whose interactions use electronic technology (Dennis, Pootheri, & Natarajan, 1998). The term "virtual" means main interactions is using technology. Whittaker, Issacs and O’Day (1997,
p.137) identify the core attributes of virtual communities as follows: (1) common goals, interests, needs, or activities that are main reasons for becoming members of the community; (2) the nature of repetition, active participation, and frequent, intense interaction, strong emotional ties, and joint activities among participants; (3) sharing of a source’s access, and policies that determine access to the resource; (4) exchange of information, support, and services among members; and (5) sharing the context of the social environment, language, and protocol.

In this study, the virtual community is used to view Ayah ASI Facebook page describes his goals, interests, and activities, how the portrayal of members participates, interacts, how members describe the exchange of information and support to fellow members, and how members share the social context regarding Ayah ASI.

Every concept relates each other to explain this phenomenon. In this study, communication happened between administrator and members or member and member who can be male or female. The administrator constructs messages about breastfeeding to create such impressions to members in order to fulfill Ayah ASI community goals. But, these messages - which were created and distributed in virtual community context - can’t be separated from the constructions of gender roles between husband and wife in reality and genderlect style of communication between man and women. Administrator as sender has his own conceptions about breastfeeding issues, he transmitted it with his communication style and received by the audiences who are dominated by female members in different ways. They also respond in their own communication style as female. It may be different when men talk about breastfeeding with women in real life, but in virtual community the messages are received in smooth, funny, and interactive ways.

Research Method

This research uses qualitative approach and constructivism paradigm. A qualitative approach is expected to find an understanding of how messages are constructed differently by men and women in a virtual community, in this case Ayah ASI Facebook page.

The strategy used in this study is the observation in the internet world (netnography). Netnography is an ethnographic method performed in the internet world (Kozinets, 1997). The online community forms a culture, values and habits that serve to guide and direct community behavior and can be learned through computer-mediated communication (Kozinets, 2010). In netnography, observations can be made of uploading documents or archives on the internet, for example in social media (Kozinets, 2010). Therefore, the object of this research is Ayah ASI Facebook page to see the construction of messages that occur in the virtual community.

Ayah ASI Facebook page is selected for several reasons. First it is a virtual group that has been established since 2014 where members of the group have same goals,
interests, and needs. Second, researchers can easily access Ayah ASI Facebook page because we are members in that group from minimum period of six months. Third, the virtual community of Ayah ASI Facebook page describes how members participate, interact, and share the social context of Ayah ASI issue.

There are many types of posts in Ayah ASI Facebook page such as Question & Answer (Q&A) infographics, event documentations, quotes, articles, and many more. 80 percent post is in Q&A format and interactive conversations happened in almost every Q&A posts. It will be very interesting if we take a look in these conversations. Therefore, the analysis unit is administrator’s posts in Q&A form to see the interactions.

For data collection methods, we download and copy postings and comments related to breastfeeding topics for analysis. Categorization and indicators are used to facilitate the collection of data. We continue to conduct research inductively with guidance categorization and indicators to obtain research findings. To explain how messages are constructed in a virtual community, we used categories namely message content and message delivery style.

Findings & Discussions

In this section we describe the findings and analysis of research in netnographic observations on the Ayah ASI Facebook page. The first part explains the depiction of breastfeeding issues within Ayah ASI Facebook page described as stress-filled, mythical, and closely related to the division of gender roles. The second part describes the communication style or message delivery within the Facebook group of Daddy ASI.

Breastfeeding Issues in Ayah ASI Facebook page

Breastfeeding issues is the main focus for admins and members of Ayah ASI Facebook page. In the Question & Answer infographic uploads in the Ayah ASI Facebook page, breastfeeding issues discussed include breast milk quality, breast milk, breastfeeding supplements, breastfeeding myths, support for breastfeeding mothers, nutrition for the mother, formula for infants, and breast milk donors. In addition, there are also topics that have an indirect relationship to breastfeeding such as the appearance of the mother, husband and wife relationships, and information about the ASI Father’s community.

According to Goffman, in constructing a message, the sender must make a certain impression through the message conveyed to the audience who witnessed it (Littlejohn, Foss, & Oetzel, 2017). The construction of messages in Facebook groups Daddy's milk is based on the admin's perspective on breastfeeding issues shared with members so that other individuals can also see issues around breastfeeding in the same perspective.
Breastfeeding as a Pressure Activity

Breastfeeding is not something simple because new mothers often face new situations such as changes in appearance. This is apparent in the post titled ‘Slimming Drugs’.

“Q: Kalo busui boleh minum obat pelangsing herbal gak?
A: Mimin sih ga rekomen. Bukan ga boleh, tapi lebih ke enggak perlu. Ga mau nikmatin dulu aja jadi busui? Kan jadi punya alasan ke pak suami.. "pah, beliin martabak dong..kalo ga, ASI aku seret nih" 30 menit kemudian "pah..masih lapeer, mie ayam, mau yaah" 50 menit kemudian "Pah..nyusui bawaannya laper terus, bawain tumpeng aja deh.." #kemudianmelebarkesamping #yangpentinganaksehat #suamimakincinta”

(Obat Pelangsing, 5 Februari 2017)

Cleves (2007), defines gender as a set of roles that can convey the message of whether we are feminine or masculine. Each society uses different depictions of these gender differences, which is non-biological gender distinction. This second distinction is an assumption called gender differences which is the dichotomy between two sexes of men and women in terms of assumption or social construction.


On the post above the questioner who is a woman feels worried because the results of milk little bit. This could be due to the growing stereotype that the breast milk instantly overflows after childbirth, and many new mothers who are racing to post abundant milking photos in social media. Ayah ASI Facebook page is trying to break the stereotype by constructing educative and constructive messages.

Breastfeeding and Breastfeeding Myths

The content of the interactions that exist within Ayah ASI Facebook page shows how willing the members are to breastfeed properly and correctly. In one side, they make this virtual community as a place to confirm the various myths of breastfeeding in the community. This can be seen from the dominating questions surrounding the confirmation of the truth of breastfeeding myth.

Myth, according to Arlow (in Essebo, 2018), has socializing effects (social unifier). This effect arises because myths are part of shared experience in society as well as myths containing the shared wishes of a group of individuals. Therefore, Arlow adds that myth is important for the integrity of the community.

The variety of questions confirming myths of breastfeeding within Ayah ASI Facebook page illustrates the reality that breastfeeding is so closely related to myths. However, the stories that are scattered in the community don’t have a proven value of truth. All these stories fill their minds until they are confused.

“Emang klo lg nyusuin posisi duduk kakinya ga boleh ngegantung yak? Karena bisa menurunkan produksi ASI? Kok rasanya g masuk akal sik?” (Ngegantung, 24 Januari 2017)

In this case, the real role of managers of Ayah ASI Facebook page as providers of breastfeeding knowledge supplements to be a meeting place of supply and demand of commodity knowledge of breastfeeding activities.


Researchers see there is one thing that seems to be the main basis of fear. On the side of the members, confirming the truth of the myth is important to avoid the missteps that lead to the failure of breastfeeding is good and right. Associated with the socializing effect proposed by Arlow, members try to escape the guilt trap brought by a myth. Having confirmed by others that a myth is not proven to have a positive impact means not following the myth will make itself out of guilt.

Breastfeeding and Role Partition in the Family

Exclusive breastfeeding takes place since the baby is born until the age of two years. Therefore, breastfeeding becomes part of the mother’s daily life, she must be ready to breastfeed her baby wherever and whenever.

“... habis melahirkan seringkali istri lebih fokus ke anak, ini wajar, kadang secara ga sadar suami tiba-tiba merasa dinomorduakan, buat suami, lumayan loh absen 40 hari, bisa bikin kita bingung puting. Sebulan lebih cuma dipake buat pipis ...”

(Hubungan Intim, 13 Februari 2017)

In a patriarchal family, the wife is in charge of serving the husband and taking care of the household. While as a mother, women are in charge of caring, raising, and educating children. The role is run at the same time, which is a husband partner in fostering households. (Suryadi, 2004).
Fathers and children often 'compete' to get the attention of the mother. Under various conditions, father and mother togetherness must be delayed because the baby is hungry and crying. Father felt himself seconded because mother always put her baby first.

“...ini juga yang dirasakan oleh bapak-bapak yang hanya bisa lihat si bayi nenen tapi gak bisa ikutan nenen langsung ...”

(Perah VS Nenen, 10 November 2017)

The condition of status changing of being a mother adds a new task to women, that is taking care of the child. While the addition of workload due to changes in status is not felt by men.

Ayah ASI Facebook page believes that the support of the husband has a major contribution to the success of the wife in order to successfully breastfeed. Mother continues to play her role in breastfeeding the child, while the father provides moral and material support to the mother.

“Sesederhana ingetin istri untuk perah ASI secara rutin, nelpon atau WA sambil mesra-mesraan, selalu siap dan cepat untuk transfer ke sis-sis IG sebelum barang diambil orang (hal ini bisa bikin istri BT) dan selalu update informasi terkait ASI biar jadi temen diskusi ketika menemukan masalah terkait ASI dan Menyusui.”

(LDR Nih Min, 13 Februari 2017)

Uploading above explains on one side the father’s efforts to enter the domestic realm and share the role with the mother to take care of the household. Ayah ASI Facebook page deconstructs the division of gender roles by encouraging dad to 'want to know' and take part in housekeeping after work or as he is.

On the other hand, what is done by the ASI Father community actually reinforces the gender roles prevailing in most families in Indonesia. Biological differences cause women to carry out reproductive and lactation tasks for the benefit of family regeneration.

Many studies have shown breastfeeding 'morale' to infants that cause some women to feel depressed to breastfeed when they are in a condition that is not possible to breastfeed and feel guilty when they do not carry out their 'obligations' (Groleau & Sibeko, 2012; Lee, 2011; Taylor & Wallace, 2012). Wolf (2007) calls this ideology a total motherhood.

Conditions in the ASI Father community are consistent with the prevailing gender role scheme: the husband earns a living, ensures the needs of his wife and household are fulfilled because "if the wife is happy, the husband is calm." The form of husband support to the breastfeeding mother shows that men are willing to do anything to keep women in place, that is in the domestic realm, and run its role as a mother.
Male and Female Communication Style on Facebook Father's Breastfeeding Page

There is a difference between men and women who are members of Facebook Daddy ASI in conveying a message or story about breastfeeding. The different communication styles between the male group admin and the female majority group members are as follows:

Speaking in the private spaces VS Speaking in public spaces

Deborah Tannen's theory explains the phenomenon of communication among human beings from the cultural context according to gender variables, men and women. Women's culture is not the same as the male's culture. This causes the female speech (dialect) to be not the same as men.

Researchers analyzed male communication styles in the virtual community, the Facebook group of ASI Fathers who were considered conversations in the public sphere. “Min, profesinya ayah asi apa ya? Kok pada bs jwab seputar nenenn-ennan? DSA kah?”. An admin answer to that question “Berikut adalah profesi para mimin: Mimin 1: HRD Manager banget, dan tukang bikin kopi, Mimin 2: Lawyernya para mimin dan ngefans banget sama Sheila Madjid, Mimin 3: Pak sosial media dan strategic campaign, Mimin 4: Aktifis NGO dan konserl laktasi (nah, agak bener nih), Mimin 5: Head of content media gitu deh, mukanya paling lumayan diantara para mimin yang lain, Mimin 6: Komedian, artis, penyiar, doyan makan banget, Mimin 7: Komika, sutradara, aktor, script writer..banyak dah pokoknya, Mimin 8: manajernya mimin 7 dan mukanya mirip Song Joong Ki.” (Profesi Mimin, 24 Maret 2018)

On the first finding, all questions can be answered well by the admin of which is male and do not touch and experience directly to breastfeeding activities. Obviously, this is a question that ‘disturbs’ the status or self-esteem that is guarded by men. Plus, the question with the title "Profession Mimin" is also chosen by the admin to be an upload during that week. This shows that in virtually any communication, men still utilize his ability in speaking as a weapon that he uses to show who he is (status).

“Ga ada rencana ganti/transformasi nama (akun) jadi yg lain? Maksudnya ga spesifik ttg ASI gitu. 24 hours parenting aja ganti (nama)”. Admin answer:“Kagak kepiikiran. Lagian, mimin mah doyan beneeer ngomongin ASI dan kemasannya. Kalo ganti nama jadi Ayah Nenen atau Ayah Tetek gitu kan kayanya horor banget ga sih?” (Ganti Nama, 27 Januari 2017)

In the above questions asked by men there is the word "... ga ada rencana ..." and "... aja ganti ..". This is consistent with the concept of the genderlect style that men tend to always try to win their arguments, this is related to the previous conception of the status and dignity of a man, where they will always try to speak more in the public sphere the public can see the power they have with the arguments they form. Likewise, with the answers given by the admin who is also male.
“Saya baru follow, mau tanya, kenapa dipanggil "mimin"? Terus sebutan buat followersnya apa?“.

Then the answer from the admin is so

“Mimin itu panggilan imut aja kok, asal katanya dari "Admin". Sebutan buat followers? Duh apa yak?... Gimana kalo Bala Nenen? Biar ga kalah sama Bala Jaer, Bala Salmon dan Bala Nemo” (Dipanggil Siapa, 10 Mei 2017)

On the third finding is related to the concept of a public or private process, it is seen in the questioner that the female sex tries to ask a topic that is personal and tends to be used in order to build a relationship with the other person.

Unlike the case with the admin answers are again male, where in the concept of genderlect style is said men do not talk too detailed, how to communicate is usually attributed to things that are general. It seen from the answer admin in the first sentence "Mimin panggilan lucu aja kok, dari kata 'Admin'" of the answer is so 'relaxed' this researcher sees that apparently call 'mimin' has no meaning or depth. However, the researchers saw there was a 'weirdness', an admin's answer saying that the word 'mimin' was made to be a 'cute call' admin for its members. This indicates that the admin of the male which is usually more oriented to 'report style' was also trying to build closeness or connection with its members through the call to be more personal.

In this third finding the researchers also see the nature of competition that comes out of the admin answers when giving ideas for calls to members with there are words "... biar ga kalah...". In accordance with the concept of genderlect style that the communication situation in the public space will make the men out soul competitions to be the 'top' compared to other men.

**Submission of Stories**

Admin on Ayah ASI Facebook page is a man. In submitting a review on breastfeeding issues made with masculine style that can be seen from the story packaging or reviews of breastfeeding activities, as illustrated below:


The above uploads reveal the consistency of men on status and role, thus telling more stories than women especially jokes in negotiating status. That is, a man can also understand and provide information about breastfeeding which is the role of women. Not only tells the issue of ASI with a humorous style, the admin also gives a statement in the form of responses, as follows:

The admin reviews questions using the element of humor as described in the genderlect style theory. The admin also provides a review with a style of communication that is independent and heroism because men still keep their image to get the status so that they will not place themselves under the interlocutor at the time of telling.

In the observation of researchers, women who become members of the group feel comfortable with the style of communication used by the admin. This can be seen from the comments that support and approve the presentation of information, including:

“Sebenernya inti jawaban ada di paragraf pertama. Paragraf selanjutnya cuman sebagai tarakdungces biar eak eak aja” (Fitness atau Zumba, 17 Januari 2018)

The researchers' findings are that women respond favorably, respond, and even spell out their spouses by marking their partners in the comment field. It is seen that they enjoy delivering stories from a male perspective. In fact, although impressed entertaining, the response of the admin just reinforce the role of women as responsible for breastfeeding affairs.

The researcher also looked from a women’s point of view, although comfortable with the communication style of the admin, but continued to share the issue of breastfeeding in the discussion with her personal experience, expressed thus:

“Hahaha bisa aja, saya juga awal ASI begitu pake madu di olesi bisa atau pake ASInya juga bisa seminggu sembuh ko” (Puting Lecet Min, 13 Februari 2017)

“setuju min dari gadis bentuk udah ga sama kok” (Payudara Beda?, 7 Februari 2017)

This finding is interesting because women tend to express their desires by telling stories about other people. In addition, women also shared the issue of breastfeeding in this discussion with her personal experience. Despite being in the Ayah ASI Facebook page with male communication style, women still have their own communication style.

**Asking**

Frequently Asked Questions in Ayah ASI Facebook page generally occurs with the pattern of someone asking a question on social media by mentioning Dad’s Father’s account. So, members or visitors as Ayah ASI can see the whole question submitted by questioner.

According to genderlect style, men have a tendency to be reluctant to ask questions in situations where the impression is in need of help. Reluctance arises because of the
stereotype that by asking or asking for help to others, it can be regarded as an effort to lower their status (lowering their status).

A number of male questions on Ayah ASI Facebook page that describes how to ask men challenged is as follows:

"...Ga ada rencana ganti/transformASI nama (akun) jadi yg lain? Maksudnya ga spesifik ttg ASI gitu. 24 hours parenting aja ganti nama)" (Ganti Nama, 27 Januari 2017)

Men are declared not like to indulge in personal stories. But on Ayah ASI Facebook page, a number of men spit their personal experience.

"...Kalo kita lagi #nganu, truz si kecil bangun, nangis lalu minta nen, akhirnya kita #nganu barengan sama si kecil nyusuin, itu ngaruh ke kualitas ASI ga?"
(Nganu Lagi, 16 Maret 2017)

The man in asking questions aims to control the conversation (power) or attack the other person. But on Ayah ASI Facebook page found the fact that some men ask openly about problems they do not know.


Questions asked women to focus on the subject of discussion, detail, experience, and aims to reach the connection. A number of examples of questions asked by women questioners are:

"...Kalau ASI yang keluar dari lemari es dan sudah dihangatkan itu tahan berapa lama jika disimpan di suhu 25C." (ASI Hangat?, 3 Februari 2017)

From the observation of the researchers, men were quite open to ask about things that are personal. While how to ask women more appropriate theory, namely detail, sharing experiences, and focus on the subject of discussion. But indeed, the Genderlect Style theory is actually abstracted from a live conversation. Very likely there is a change in communication patterns in the era of social media.

**Conflict**

In genderlect style, men see life as a contestation, so they are generally more comfortable with conflict. This is seen with the presence of male members of Ayah ASI Facebook page who feel uncomfortable with the jokes that admin used to give explanations and respond to comments, as follows:

“Min bisa ga bahasanya tanpa ada kata2 vulgar gtu, soalnya ini kan akun resmi, yg tanya juga ga guyonan min. Mksh”
(Puting Lecet Min, 13 Februari 2017)

The above reviews are responded well by the admin, as follows:

“terima kasih atas masukannya”
(Puting Lecet Min, 13 Februari 2017)
A statement from the admin does not merely approve feedback and criticism so as to change the admin communication style in packing messages. It is also explained that men are open with conflict. This shows the man who maintains the status and does not focus on establishing relationships when communicating.

Unlike female members, when a conflict occurs, women tend to avoid it. This is illustrated by comments of women who respond positively to admin communication styles as follows:

“biar ga tegang hehe.woles aja kalo aku. . .gpp min lanjut!!! ibu ibu menyusui macam kita perlu hiburan hehehe.ga melulu dapur”
(Puting Lecet Min, 13 Februari 2017)

According to researchers’ observations, women who are already in a state, then they will avoid conflicts in this case provide support to the admin over his communication style in packing the message. It turns out that there are also men who are not comfortable with the discussion with the style of masculine communication as presented in the previous points. This is seen in submissions uploaded by admin as follows:

“Mimin2 kok bisa kepikiran ngurusin ASI sih? Bapak2 gt.. Pasti byk yg lebih menyita pikiranny kan ya?” (Kok ngurusin ASI?, 5 Februari 2017)

When asked about why the admin takes care of breastfeeding and relates to gender and some members assume that breast milk is a thing that gets no special attention, then the admin answers thus:

“Hmm..yang berhubungan sama tetek sih, sesibuk apapun pasti kita sempetin mikir deh #eeh” (Kok ngurusin ASI?, 5 Februari 2017)

Not only the admin who responded, members of the Facebook group Daddy ASI also gave his response by giving comments like this.

“Jawaban yg jujur bhuahahaahah” (Kok ngurusin ASI?, 5 Februari 2017)
“Fitrah. Normal” (Kok ngurusin ASI?, 5 Februari 2017)

According to researcher observations, this is an interesting finding because as it is about Breastfeeding and Division Role in the Family, the admin gives his views on the matter with the style of masculine communication. With this, it is illustrated that the admin is open to conflicts.

Conclusion

Through its movement, the Ayah ASI Facebook page voiced that breastfeeding “father and mother responsibilities”, where parents work together to succeed exclusive breastfeeding to children unusual in Indonesia.

The study found three depictions of breastfeeding issues in Ayah ASI Facebook page, which is described as an activity filled with stress, laden with myths, and closely related to the division of gender roles. In addition, also related to differences in delivery of messages or stories affected ASI.
Although the messages of the Ayah ASI Facebook page aim to equalize the role of the father and mother gender in the stewardship of the children, the ASI Father community actually reinforces the gender roles prevailing in most families in Indonesia. Women can’t avoid their natural duties in the family. Biological differences cause women to carry out reproductive and lactation tasks for the benefit of family regeneration. Social construction in a patriarchal culture narrows women’s choices regarding their natural roles.

This study looks at the construction and communication styles of breastfeeding messages from the male side. In particular, women who become message audiences can interpret the message of Father's movement differently. Therefore, further research can be brought into the realm of reception studies so that it can be explored how perceptions and attitudes about receiving breastfeeding messages from the Ayah ASI Facebook page.

References


