

COMMUNITY INSTAGRAM @PHDMAMAINDONESIA AS A MEDIA SHARING FOR WOMEN IN UNDERTAKING DOCTORAL STUDIES

Safira Hasna¹, Gusmia Arianti²

^{1,2}Department of Communication Science, Universitas Al Azhar Indonesia (safira.hasna@uai.ac.id)

ABSTRACT. The emergence of Instagram has now become a platform that is used as a medium of information and education for its audience, especially women. Instagram allows someone express their opinion and be seen by many people, one of which is to support women in education. In case of education, many women in Indonesia face challenges in pursuing doctoral studies, especially for those who are married or have children. This is because they have to do the academic assignments while they have also the responsibility to take care of their children and family. In view of the above, the Instagram @phdmamaindonesia was established as a social media for women to motivate them and sharing learning experiences. Through a qualitative research method using Fairclough content analysis, the objective of this study is to analyze the content of Instagram @phdmamaindonesia as a media sharing for women in undertaking doctoral studies. The researchers analyzed three contents with the most likes in 2022 and as a result, all content represented a visual form that matched the upload description, such as experience and motivation. Most of the content used the hashtag #phdmamaindonesia as their identity, as well as #womensupportwomen, #perempuanberbagi, #perempuansekolahlagi to show their support for fellow women. The forms of comments mostly agreeing to the contents, sharing their experiences through comments, and expressing opinions about how education system should support women to continue their studies.

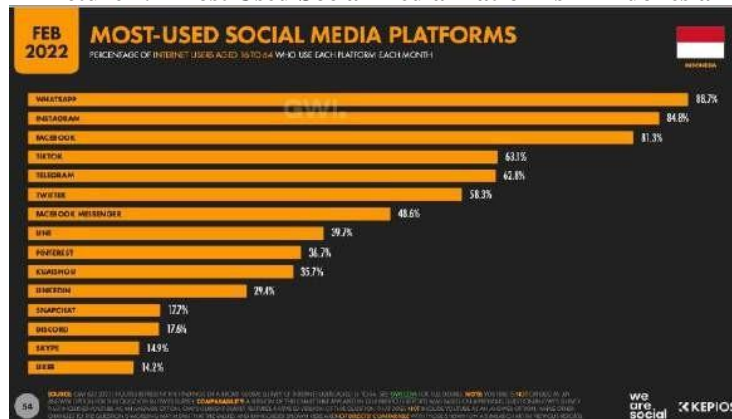
KEYWORDS: Community, Instagram, Media Sharing, Doctoral Studies

1 INTRODUCTION

The development of technology and new media makes many people use social media to exchange ideas, as we know social media can be regarded as user generated content which can be defined as an internet-based application that is built on an ideological and technological foundation that allows the creation and users to exchange the content (Kaplan & Haenlein, 2010). Also the addition with emergence of many social media that can be an option for its users. For many people, using social media provides an opportunity to reach and connect with a wide variety of people around the world, social media provides an opportunity to join and make a dialogue. This includes commenting, sharing ideas, and interacting with everyone.

Instagram is one of the most popular social media, especially for users in Indonesia. According to We Are Social data in February 2022, Instagram is ranked second after WhatsApp as the most used social media in Indonesia.

Picture 1.1 Most Used Social Media Platforms in Indonesia



Source: Wearesocial, 2022

Instagram has now become a platform that is used not only as a medium of entertainment, but also as a medium of information and education for its audience, especially women. The presence of social media (in this context Instagram) allows someone who previously did not have the opportunity to express their opinion in public, can now easily express their opinion and be seen by many people (Harvey, 2014). This also applies to the female audience. The new term of feminist concept, cyberfeminism is related to this issue, how women as part of a group whose voices are less audible use social media to express their opinions. Many Instagram accounts represent women's voices from speaking up about sexual harassment cases, as well as supporting equality in the context of health, environment, and education.

In the case of education, many women in Indonesia face challenges in pursuing doctoral / doctoral education studies, especially for those who are married or have children. Challenges come in dealing with academic tasks as well as responsibilities to care for and raise children, as well as take care of the family. Lack of support can also cause mental and physical exhaustion because women still face hegemonic masculinity and patriarchy in the higher education system (David, 2015).

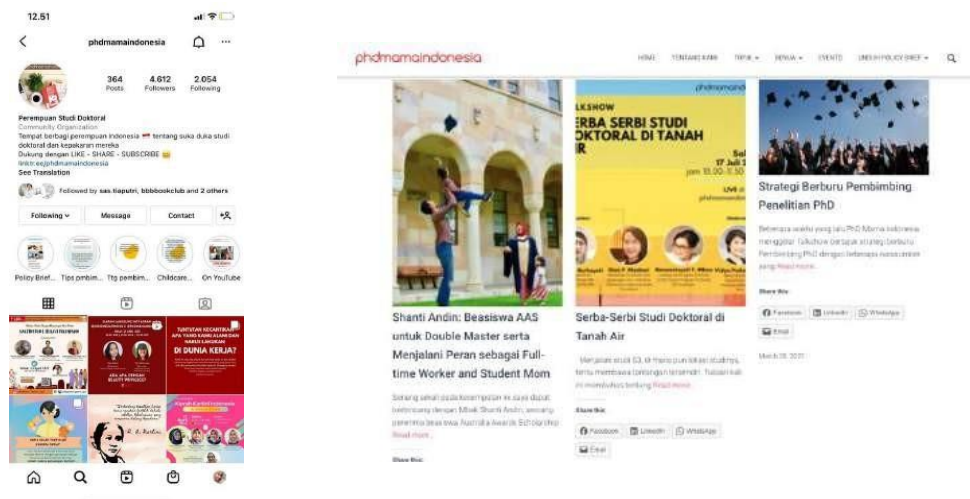
This can be seen from the small number of women who get doctorate degrees compared to men. Judging from the achievement of the highest level of education in the formal education system, namely doctoral, in 2019 the achievement of formal education in Indonesia is still far from expectations. The Indonesian population who successfully completes the highest education at the S2 and S3 levels is still very low at only 0.36 percent for women and 0.6 percent for men (Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, 2020). The tendency for fewer women to earn doctoral degrees is not only found in Indonesia, even in developed countries like the United States the number of women receiving doctoral degrees is still lower than men (Kirmandita, 2017).

In view of the above, there is an Instagram account named @phdmamaindonesia as a medium / virtual place for Indonesian women in terms of education. This account discusses a lot about the ups and downs of doctoral studies and expertise. Previously, @phdmamaindonesia was a blog / forum with articles reviewing the struggles of mothers who are struggling to pursue doctoral studies in Australia. The site was created as a means of sharing knowledge and experiences of mothers who have or are currently pursuing doctoral education in various parts of the world.

Through an interview with the founder @phdmamaindonesia, initially this community was formed because the identities of PhD female students tend to be unique and they have more challenges than PhD male students. With the formation of this community, female students often share things that not only related to academics, but also for shopping and children activities, easy recipes, and information on part-time jobs for their husbands (Farid, 2019).

Picture 1.2
Instagram dan Blog @phdmamaindonesia

Source: <https://instagram.com/phdmamaindonesia>



2. METHODOLOGY

The study uses a qualitative method with content analysis of the Fairclough model. According to the notion of critical discourse analysis (Critical Discourse Analysis), the text is not something that is value-free and describes reality as it is. The personal tendencies of the text producer and the social structure that surrounds the text producer also have an impact to the text's content. Language is not neutral but carries a certain ideological message that is influenced by the creator of the text. Discourse is not merely as a language study, but critical discourse analysis also related to context. The context in question is the context of the practice of power that aims to marginalize certain individuals or groups through the use of power in producing texts (discourses).

Fairclough (1995) divides discourse analysis into three dimensions: text, discourse practice, and sociocultural practice. The analytical framework developed by Fairclough consists of text analysis, analysis of discourse practices in the form of text production and consumption, and analysis of socio-cultural practices. The methods developed include the linguistic description of the text in terms of its language, the interpretation of the relationship between the wide-ranging processes in the production and consumption of the text and its text, and the explanation of the relationship between the above discursive processes and social processes. Text Analysis (text analysis/description) is the first stage where the text is analyzed linguistically by looking at vocabulary, grammar, and sentence structure. The research used 3 contents of @phdmamaindonesia with the highest likes in 2022.

3. RESULT AND DISCUSSION

Text analysis is an analysis of the use of vocabulary, grammar, and sentence structure by using a list of questions. Fairclough (1989) emphasizes that not all the items of inquiry below should be used as tools to analyze a text, but only alternatives that are open to discussion and further development. The points to look at are as follows:

Content 1



Discourse as text

The text dimension is formed on the relationship between the verbal text in the photo caption and the visual content uploaded by the user @phdmamaindonesia. In the method developed by Norman Fairclough, there are 3 elements that shaped by text, including representation, relation, and identity. The representation in the text dimension is contained in visual forms uploaded by users on Instagram. The visual form is a photo with the testimony of a mother and her family who are completing their

doctoral studies in Sydney.

The representation depicted in the visual form has a relationship with the title (caption) of the photo uploaded by the user. So that the overall form of the text shows the identity of the hashtag users such as their identity as a PhD Mama Indonesia account, as well as the experience of women going back to school and several scholarships that match the student schools in the picture, namely Australia, so some of the hashtags used are Australia Awards and Australia Awards Indonesia.

Discourse as discursive practice

The discursive practice of hashtags in Instagram social media is formed from the production and consumption of text by users. In this dimension there is a process of linking the production and consumption of texts. The production of text on hashtags can be seen from the many hashtags used in Instagram social media. The production stage also shows how discourse is displayed in a visual form uploaded on Instagram, which is the captions and hashtags. The production of the text from this content contains a discourse on a person's experience in studying, the role of a supportive husband and how his positive campus environment and friendship can raise his enthusiasm for research activities.

The text consumption relates to how other users respond, as text consumers, interpreting the discourse displayed by the text producer. Consumption of text on Instagram social media can be seen from comments given by other users through the uploaded comments column, by asking Lenny's IG account, as a student who shares and the response “*di indonesia mana ada dosen kayak gitu hhh*” / “*In Indonesia there is no such lecturer hhh*” which indicates a lack of lecturers / supportive teacher so that it makes a person enthusiastic in carrying out research activities.

Discourse as social practice

The social practice dimension shows the purpose of hashtags as a form of internet community response to phenomena or events that are currently happening. This social practice is formed through 3 aspects such as situational, institutional, and social. The situational aspect in the dimension of social practice pays attention to the situation when the text is produced. Hashtags like #perempuanberbagi #perempuansekolahlagi #perempuanberdaya are used as a response to women who have been considered only able to work at home, take care of their family without paying attention to education or pursuing a higher education.

Content 2



Discourse as text

The visual form in the second content is an illustration of a person associated with the text, where the photo seems to match the text used in the content.

“Karena jadi superhero itu berat, Bestie! Kita tidak perlu menjadi superhero jika sistem dukungan yang memadai tersedia untuk kita, para ibu yang sekolah lagi. Kamu setuju? 😊”

“Because being a superhero is hard, Bestie! We don't need to be superheroes if adequate support systems are in place for us, the mother who pursue the education. You agree? ”

The text shows that even if a mother decides to go back to school, there still needs to be support, especially from the government, academic environment, and internal support such as husband or family.

The representation depicted in the visual form has a relationship with the title (caption) of the photo uploaded by the user. So that the overall form of the text shows the identity of hashtag users such as their identity as a PhD Mama Indonesia account, as well as the hashtag #womensupportwomen which indicates a form of support for fellow women student.

Discourse as discursive practice

Text consumption is related to how other users respond, as text consumers, interpreting the discourse displayed by the text producer. Consumption of text in Instagram social media can be seen from comments given by other users through the comments column uploaded as a form of response to agree with the content provided, such as:

“Sepakat biar gaada lagi ibu2 yg terhambat oleh beban ganda ketika ingin melanjutkan pendidikan”

“Setuju banget, ini yg sangat membuat kami ibu2 muda takut untuk lanjut sekolah saat anak masih kecil, semoga ada tindaklanjut untuk masalah seperti ini ke depannya 🙏🙏🙏”

“👍👍👍👍👍”

"Agree! There will be no more mothers who are hampered by double burdens when they want to continue their education"

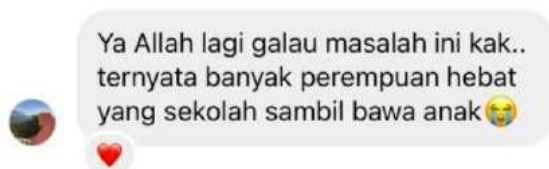
"I totally agree, this is what really makes us young mothers afraid to continue school when our children are young, hopefully there will be a solution for this problems in the future "

“ ”

Discourse as social practice

The social practice dimension shows the purpose of hashtags as a form of internet community response to phenomena or events that are currently happening. This social practice is formed through 3 aspects such as situational, institutional, and social. The situational aspect in the dimension of social practice pays attention to the situation when the text is produced. Hashtags like #perempuanberbagi #perempuansekolahlagi #perempuanberdaya are used as a response to women who have been considered only able to work at home, take care of their family without paying attention to education or pursuing a higher education.

Content 3



Discourse as text

The visual form in the third content is a screenshot of a direct message which shows how the @phdmamaIndonesia account can provide motivation for women who are currently studying, especially for those who are married while taking care of their children and husbands.

The representation depicted in the visual form has a relationship with the title (caption) of the

photo uploaded by the user. So that the overall form of the text shows the identity of hashtag users such as their identity as a PhD Mama Indonesia account, as well as the hashtag #womensupportwomen which indicates a form of support for fellow women.

Discourse as discursive practice

Text consumption is related to how other users respond, as text consumers, interpreting the discourse displayed by the text producer. Consumption of text on Instagram social media can be seen from comments given by other users through the comments column uploaded as a form of response to the content provided and provides the same experience and appreciation for closest friends, such as:

“senangnya liat postingan ini, saya sedang skripsi bawa bayi sembilan hari (anak pertama), kuliah S2 sambil ngasuh anak kedua (karena pembelajaran online sih), mudah2an bisa lanjut phd seperti mama2 hebat disini :)”

“Salut bgt sama ibu2 hebat mba @ariepujiwati mba @raihanadra @wenditsna unda @riskasha ❤️”

“@ariepujiwati 🇯🇵 sendirian bawa anak 2 tahun sampe skr kelas 5 SD di Jepang, dan gak bisa bhs jepang wkwkwkwk”

“I’m happy to see this post, I have a thesis trial with a baby for nine days (first child), studied master while taking care of my second child (because of online learning), hopefully I can continue with PhD like the great moms here :)”

“Greetings to all the great mothers mba @arie Pujiwati mba @raihanadra @wenditsna unda @riskasha ❤️”

“@arie Pujiwati alone with a 2 year old child until now in 5th grade Elementary school in Japan, and I can’t speak Japanese wkwkwkwk”

Discourse as social practice

The social practice dimension shows the purpose of hashtags as a form of internet community response to phenomena or events that are currently happening. This social practice is formed through 3 aspects such as situational, institutional, and social. The situational aspect in the dimension of social practice pays attention to the situation when the text is produced. Hashtags like #perempuanberbagi #womensupportwomen #experienceperempuan #perempuansekolahlagi are used to share stories of women who are able to go to master or doctoral studies even though they are already married.

4. CONCLUSION

Instagram @phdmamaindonesia is a social media platform for various Indonesian women, especially those who are already married, to be able to enthusiastically pursue their education even though they are busy taking care of their family. All content represents a visual form that matched the upload caption, such as experiences and motivations. Most content use the hashtags #phdmamaindonesia as their identity, as well as #womensupportwomen, #perempuanberbagi, #perempuansekolahlagi to show some support for fellow women students. The forms of comments mostly agreeing to the content, sharing experiences, and expressing opinions about how education system should support a woman to continue their education.

5. ACKNOWLEDGEMENTS

The authors would like to acknowledge to some who have helped and supported in doing and accomplishing this research, materials and non-materials so that this research is done completely at least on this last point that in reader’s hand. Thanks to Communication Science Department of Universitas Al-Azhar Indonesia (UAI), also Faculty of Social and Political Science. To whole authors whose their works are quoted in this research also @phdmamaindonesia thanks for being inspiration for this paper.

REFERENCES

- David, M. E. (2015). Women and gender equality in higher education? *Education Sciences*, 5(1), 10–25. <https://doi.org/10.3390/educsci5010010>
- Farid, L. Y. (2019). Interview with Kanti Pertiwi, Founder of PhD Mama Indonesia. *Migration, Mobility, & Displacement*, 4(1), 119–121. <https://doi.org/10.18357/mmd41201918974>
- Harvey, K. (2014). Social Media, Definition and Classes of. *Encyclopedia of Social Media and Politics*. <https://doi.org/https://doi.org/10.4135/9781452244723.n485>
- Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of Social Media. *Business Horizons*, 53(1), 59–68. <https://doi.org/10.1016/j.bushor.2009.09.003>
- Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia. (2020). Profil perempuan indonesia. In *Profil Perempuan Indonesia*.
- Kirandita, P. (2017). *Kerikil Tajam Dunia Pendidikan untuk Perempuan*. <https://tirto.id/kerikil-tajam-dunia-pendidikan-untuk-perempuan-cuHk>