PAPER NAME

4. Internasional jurnal Syamsidah; mileni a 2021.pdf

AUTHOR

Syamsidah FT UNM

WORD COUNT

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CHARACTER COUNT

26390 Characters

PAGE COUNT

7 Pages

FILE SIZE

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SUBMISSION DATE

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Globalization Impact to Millennials: Social Interactions of Millennial Family in the City of Makassar

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Abstract:
Background: Globalization has changed how people live. Yet, it has never been as much as how millennials has to deal with it. However, how millennials' life particularly in developing countries shaped by the globalization is not been much discussed. The paper aims to determine the description and impact of the intensity of the use of social media on the form of social interaction for millennial families in Makassar City

Materials and Methods: This research is a qualitative research using a phenomenological approach. The subjects in this study are five families who were born in 1965-1976 or between 43 and 54 years old with millennial children between 15-25 years old. Data collection was carried out in the following stages: data reduction, data display, data analysis, verification, data validity and conclusions. The data collection was taken by in-depth interviews and observation. Data from observations and interviews were processed and analyzed qualitatively.

Results: The results showed that first, the social interaction model of the family with millennial in it has undergone a fundamental change. This includes the aspect of the millennial communication which initially used more forms of indirect communication rather than direct communication. They rather rely on social media for information source than asking their parents. Second, there is also a positive link between the intensity of using social media and the social interactions within the family with millennial. This positive link reflects through the continuity of having intimate family relationship and the form of family interaction which is associative. Further, the associative social interactions between family's members are built in three forms: accommodation, assimilation and acculturation. This accommodation or social adjustment process is carried out by the family in order to obtain a balance within their family. Only by then the harmony can be achieved. In addition, they also have a 'cooperative' relationship. This relation can be built as a result of the 'assimilation' process. Since millennial children have experienced universal cultural exchanges, they have very different mindsets, attitudes and behaviors from their parents

Conclusion: The linkage between intensity of using social media to the social interactions of millennial families in Makassar City is positive. It means that their relationship remains intimate and the form of interaction is associative through three forms, namely accommodation, assimilation and acculturation. They make "accommodation", where parents and children and other family members try to make a compromise. Father, mother and millennial children reduce each other's demands, respect each other and understand both similarities and differences

Key Word: Social interaction, family, millennial.

I.   Introduction

Globalization has changed how people live. Yet, it has never been as much as how millennials has to deal with it. However, how millennials' life particularly in developing countries shaped by the globalization is not been much discussed. Millennial generation itself is a generation born between 1980 and 2000 according to the Generation Theory by Karl Mannheim(Kementerian Pemberdayaan Perempuan dan Perlindungan Anak RI, 2018, p. 14) the majority of whom have grown up and enjoy advances in technology such as computers and the internet- two products of globalization. This generation is naturally active users of social media and kinds of phone applications. Those stuffs keep millennials connected with their friends and family through smartphone, ipad or laptop. Meanwhile, millennial families are also often referred to as families who have children of

generation X or Generation Y and Z which is called a society that lives in the era of the industrial revolution 4.0 which live by digital media (Wisnuhardana, 2018).

As generation who were born in the early of globalization era until today, millennials has been enjoyed the advance of technology in any level including how they communicate through social media(Kementerian Pemberdayaan Perempuan dan Perlindungan Anak RI, 2018, p. 23). The invention of smartphone and the internet at the same time have shaped millennials. It clearly shows in developing countries. The Financial Times stated that developing countries produce more millennials than developed countries. It claimed that nine in every ten millennials live in emerging economies(The Financial Times, 2018). This is due to the fact that developing countries are facing demographic bonus situation which means that their young population outnumbered their old generation. Indonesia as one of them has experienced similar situation. The growing number of millennials raises Indonesia's economic productivity in the past few years. The data showed that 69,38 percent of Indonesian population were millennials while the Generazation Z which sometimes categorized as millennials reached 74,93 percent(Katadata, 2021).

According to the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia in 2017 has reached 143.26 million people or equivalent to 54.68% of the total population of Indonesia. The largest users based on age ranging from 19 to 34 years, which were 49.52% (Ali & Purwandi, 2017)(. Among those internet users the most visited social media according to Statcounter during January 2020 to January 2021 were Facebook and Youtube(Statcounter, 2021). Whereas the data from Statista noted that in the quarter period of 2019, Youtube and Whatsapp were two which dominated Indonesians media platforms(Statista, 2020).

Meanwhile, the majority of millennials are living or work in the city. In Indonesia, Makassar is is one of the Metropolitan cities in Indonesia with 1,5 million people or equal to 17,15% population of South Sulawesiand where about 2 million millennials live (Sindonews, 2020). Not only has millions of millennials, APJII Research and Puskom UI (2019) claimed that Makassar also contributes to the highest level of internet users outside Java. However, Makassar although it is now has been a place for urbanization and even becomes shelter for international refugees, most people are from Buginese and Makassarnese whom still adhering to their culture including their social interaction. Thus, it is interesting to see how the traditional culture of Bugis and Makassar in terms of how people interact has been shifted especially within the family.

Looking at globalization affects on millennials in relations with their communication method, this article aims to investigate how globalization has shaped the interaction pattern of Indonesian families with millennials. Millenials way of communication is not the same with their prior generations. It is not simply because the age gap but it significantly influenced by the globalization factor. Yet, how the globalization and technology work in creating the dynamics of millennials communication will be an interesting topic to look at. Therefore, this research offers multidisciplinary perspective in understanding the shift on communication method among millennials family with the case study of Makassar. There were fifteen informants interviewed where 8 of them were parents who were 43 to 55 years old and 7 of them are their kids between 15 to 25 years old.

Further, the first section of this article will explain about the aims of the research along with the topic of Indonesian millennials and their characteristics. The second part will further explore about technology and communication in the Era of the Revolution of 4.0 particularly in Indonesia. The findings and discussion on Makassar millennials families will be discussed in the third part. While, the last section of the article will suggest conclusion and possible policy recommendations.

II. Material and Methods

This research is a qualitative research with a phenomenological approach, carried out in the city of Makassar with the following considerations: 1) Makassar is one of the Metropolitan cities in Indonesia and has the largest population in South Sulawesi, namely 8.77 million people, consisting of 4.29 million men and 4.49 million women (Kata Data, 2021). 2) Makassar is inhabited by the majority of Bugis and Makassarese tribes who are still adhering to their culture, including in social interaction. 3) The level of use of social media is quite high (39 percent, the highest internet users are outside Java (Kata Data, 2021).

Subjects or informants in this study were five families born in 1965-1976, whom were born between 43 and 55 years old, have children aged 15-25 years and live in the city of Makassar. For more details, see the following table:

Table 1. Research Informant

No	Informants	Total
1	families between 43 and 55	8 people
2	children between the ages of 15-25	7 people
	Informant in total	15 people

These key subjects or informants will increase during in-depth interviews and triangulation in order to complement the data related to the description and impact of the intensity of social media for millennial families in Makassar City. Data collection was carried out in the following stages: data reduction, data display, data analysis, verification, data validity and conclusions. By undertaking in-depth interviews and doing observation techniques to collect the data. Further, the data taking were processed and analyzed qualitatively (Neuman, W. Lawrence. 2000). The data checking and validation were carried out by triangulation of sources, triangulation of techniques and triangulation of time

III. Result

The use of social media which connect people across the globe is one of the globalization effects. Based on that it refines how millennials interact today. To be born in the early of globalization, millennials including those in Makassar has been lived in the period when the internet first invented and phone has modified not only to be a phone but also a TV, radio, and computer at the same time. Although in Makassar, internet might delay compare to the others cities in Java, the presence of internet has changed people's life in any aspect. This is more significant when Mobile data in Indonesia is very affordable, costing just 50 percent4 of what consumers in some ASEAN neighboring countries pay. However, quality—defined as the average connection speed and Internet bandwidth—can be very low (Das, Kaushik, Michael Gryseesl, Priyanka Sudhir, 2016, p. 6). On that point, it is common to see how these days Makassar youth communicate through internet than in person (Suara.com, 2020). In fact, Indonesians spend 2,9 hours to use social media according to This is because Makassar millennials have been growing with technology since their in elementary and middle school. At the same time, Makassar millennials as much as the other millennials in big cities is known for their preference over experience and flexibility (Forbes, 2017). In fact, living in the 21st centry has different meanings for millennials compare to the previous generations. It is a challenging period yet it is much easier for them to follow.

For millennials, in Makassar as well, human interaction can be anywhere anytime. This way of communication not surprisingly is shaped by how he millennials depend much on the social media including to their family interaction. This research becomes interesting as in the fact that compare to other big cities people in Makassar still consider traditional especially on how they understood kinship. Kinship is seen very crucial to be the foundation of social order(Rochmawati, 2017, p. 191). Thus, the question is whether the millennials in Makassar acontinue to uphold that value or in contrary, their social interaction within the family has changed. Below, the key findings of the research which indicate how millennials in Makassar and their family are adapting and although theinteraction between them has shifted from direct to indirect ways but it cannot be said that it is changed fundamentally.

First, there are notable shift in the social interaction within the family with millennials in Makassar. In the context of communication, for example, they communicate more using indirect ways rather than direct one. These indirect ways are done through social media. In Yoris (2016) states that the millennial generation is more independent and does not ask their parents lot of questions. For instance, millennials contact their family members through Whatsapp call or they may send information or invitation through group chat. They also like to share videos and photos on their personal account in their Instagram or Facebook. They also find Youtube more convenient for sharing their activity and find information. That way social contact has been shifted from face-to-face communication or skin to skin to media contacts, especially internet networks. However, according to respondent answers' in fact, millennial families use the media intensely when sending messages to family members, peers and other community members. For that reason, social contacts, for example touching, face-to-face communication, turn into media contacts, especially through internet networks. This conclusion has been built based on the data that from the interviews with the informants. One of the informants stated:

Interaction with the family often done in direct way, but we usually uses the media as well, depending on the situation and conditions. For my child who is studying in Turkey, since he was studying there, we communicate every day through WA. If it is not me, then the mother will call, I do this because we live far apart and I usually call in the morning, when there is no activity and it's cheap to pay. He has been two years there and has never returned home, this is a matter of cost because the Turkish government provides scholarships, but does not prepare a budget to go home, except when leaving or returning. "(Interview, 22/6/2020).

Second key finding is the change in interaction is not only affect millennials themselves but their families as well including their parents. Their father or mother, uncle and aunt who are the Baby Boom generation or the generation born from 1960 to 1970 are influenced as well by the millennial lifestyle. This influence reflects through how the baby boomers are also relying on media. Although, they do not realise that the forms of their interaction has changed and now they are a part of what Alvin Toffler (1980) named as information society or the community of Industrial Era 4.0. Some of the informants stated that:

If I communicate with children or with my husband, sometimes directly, sometimes also using the media, depending on the conditions. Except for my child who is in Turkey, he does use a cellphone because he is far away, and if I communicate through phone call, I choose certain times, usually in the early morning hours, in the time when not so many people interact, usually it is more relaxed and cheaper. With my husband and other children I sometimes communicate directly, sometimes also by cellphone. I communicate much by phone when my child is coming home and needs to be picked up, likewise if and my husband plan to do something together, we usually use the media to communicate with each other". (Interview, 24/6/20)

"I use a cellphone every day, and it seems like it has become a part of life, it can't be helped, it is a necessity for modern humans now and of course a necessity. That's why I am very intense in communicating, especially with my family and children. Whether or not there is a family matters, still cellphone is important; especially to get information or entertainment and force us to open a WA group and so on ". (Interview, 22/6/2000).

Further, the finding shows the mixed pattern of millennials interaction within the family. When the five families being asked whether they use social media or they meet directly to communicate, the informants answered that sometimes they communicate in person and sometimes using the media. It depends on the aims and situations. To use social media, the five families stated that the reason for using the social media was because it was more effective. This is partly because they were living far apart. Social media helps them to connect even they are not in the same location because it is not to rely on time and place. Not only effective, social media are also very efficient. This is in line with millennials characteristic that are more flexible in maintain their interaction. Instead of meeting people in person which may cost time and money, millennials prefer to send text or voicemail which faster and cheaper. Using social media is timeless as well. People can send and get information at any time. This is would not be the case with the direct communication. Below some of informants answered when they asked about interaction with family members.

"I have two children and one of them is studying outside the province, if I want to communicate there is no other way except by using a cellphone and it is more effective. It was different from what I experienced in the past. I studied in Makassar and most of the time I stayed with my parents. Beside that there are other considerations. Usually there is a particular condition when it is psychologically better to use a cellphone than communicating directly. However, interactions with children are often carried out directly". (Interview on 10/6/2020).

"My husband and children, coincidentally, are not living apart like outside South Sulawesi. We live in the same house, so most of the interactions are done in person, except when we are outside the house and there is something so important, then I use my cellphone. So both methods are used. But if we use a cellphone, it feels more effective because it is only charge little money, our message has received, rather than having to use a vehicle and meet up somewhere.There is no problem between us when we meet face to face, that's why there is no difference between using a cellphone or in person". (Interview, 27/7/2020).

Based on the findings above, the fundamental questions are why millennial family relationships are still associative in the midst of reducing the role of parents? Is it because they are replaced by social media, or are they still harmonious in the midst of independence, where the attention to the parents is getting lower, people needs which are getting smaller and family collectivity values that is getting lost? Those questions can be answered from the fact that people are capable to adapt, accepting reality and believing that they have changed and change is unavoidable.

Raho (2017)stated that social interaction is a social process. This process will lead to two processes of relationships, namely the associative and dissociative processes. The associative process (processes of association) is divided into three forms (accommodation, assimilation and acculturation). And the dissociative processes (processes of dissociation) include (competition and dispute or conflict). Associative social interactions lead to cooperation while dissociative, leading to forms of clash or conflict (Chen et al., n.d.; Fischer, 2020; Nye, 1976) .

Another interesting findings is how there has been a substantial shift on information source. When the informants asked to whom they ask for opinion, they seem have the same answer. Generally, the children

answered that they do not ask their father or mother for answer rather they browse from social media such as Facebook or search engine like Google.

> *If I have personal problems, especially relates to my study, I use social media more, because the media provides everything, whatever we are looking for, there must be an answer, and from the media we can get information, knowledge or skills. Meanwhile those problems can not be answered by parents. After all, through social media, there is no burden, it is free and relatively safe and confidential". (Interview, 8/7/2020).*

The last finding of this research is there is a positive correlation between the social media and the millennial communication and social interaction to their family. Rather than feeling distant or like stranger to each other, in many situations using social media has been felt normal. Millenials and their families said that their relation remain close. This means that sociologically the relationship becomes associative, not dissociative (Blackburn, 2011; Fingerman et al., 2020; Syamsidah, 2012; Walsh, 2003).

> *"Even though I use social media a lot in communicating, it doesn't mean that my relationship and my family are tenuous, it's still as usual, even though my son is in Turkey because he is studying there, there is no problem, sometimes he also misses us. But we are still united as a family. It is because each of us understands our status and responsibilities in the family.*

This answer was confirmed by his wife, ARN.

> *"That based on my experience so far, it is common, does not mean that I do not communicate directly and then the relationship becomes tenuous, or I am using the media and we are getting closer, once again it is normal. It's just that if I compare it to when I interacted with my parents and siblings at home, it also has its own sense, especially when we have free time to meet our nuclear family. So both ways have advantages and disadvantages, depending on us how to interpret the interaction as part of our life (Interview, 10/6/2020).*

What was stated by the FA and ARN was also acknowledged and confirmed by the FDL, she answered:

> *"that using a lot of social media rather than having direct interaction with family, for her is not a problem in the sense that it is not the cause of the relationship to be tenuous, FDL stated when contacted via whatshap (Date 27/6/2020).*

IV. Discussion

Based on the findings above, it can be seen that the five millennial families which are the sample of this research interact through an associative process in three forms, namely accommodation, assimilation and acculturation. They make "accommodation", where parents and children and other family members try to make a compromise, either father, mother and millennial children, they should reduce each other's demands, respect oen another and understand both their similarities and differences. This accommodation or social adjustment process is carried out by millennial families in order to obtain a balance. Because it is only by then harmony can be achieved.

In addition, they also have a "cooperative" relationship. This is done to get harmony as a result of the "assimilation" process where millennial children who have experienced universal cultural exchanges. They learn to be open minded from social media which connect them with the world. They may have very different mindsets, attitudes and behaviors from their parents, however instead of having a conflict with their parents and family because of those differences, millennials think the harmony is more crucial and this is can only be done through cooperation. If during their social interaction, there is a misunderstood or clash, they tend to accommodate their opponent interest in order to overcome tension. This according to Shaw (1982) and Syamsidah (2012) accommodation is a way to resolve disagreements without destroying the opposing party, thus the opponent does not lose his personality

The social interaction model for millennial families in Makassar City has undergone a fundamental change. From the communication aspect, for example, previously people use more forms of direct communication but today they use more indirect communication. Similarly, there is also a shift on information sources, which in the past people relied more on their parents for information, today they get more from social media. Further, millennial families use the media intensely when sending messages to family members, peers and other community members. That way the social contacts, for example touching, face-to-face communication, now has been changed into media contacts, especially through internet networks.

V. Conclusion

The linkage between intensity of using social media to the social interactions of millennial families in Makassar City is positive. It means that their relationship remains intimate and the form of interaction is associative through three forms, namely accommodation, assimilation and acculturation. They make "accommodation", where parents and children and other family members try to make a compromise. Father, mother and millennial children reduce each other's demands, respect each other and understand both similarities and differences. This accommodation or social adjustment process is carried out by millennial families in order to obtain a balance. It is because by only then harmony can be achieved. In addition, they also have a "cooperative" relationship. This is done to attain harmony as a result of the "assimilation" process where millennial children who have experienced universal cultural exchanges, have very different mindsets, attitudes and behaviors from their parents. By their differences they may create harmony and this is done through cooperation.

Acknowledgement

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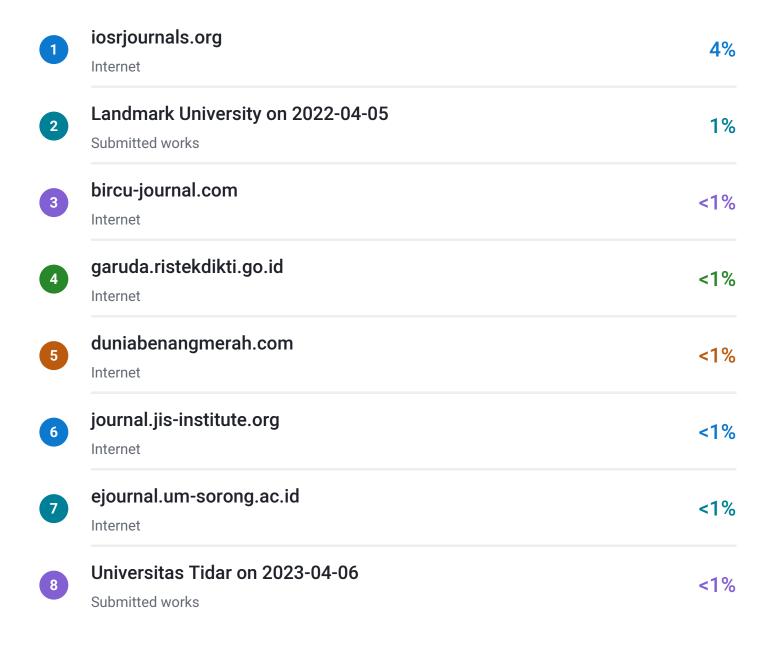
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