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Saranghaeyo Indonesia: Educational Values, Identity and Language Preference of Diaspora on Instagram

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Keyword

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Abstract

This study focuses on how diaspora show the language practices to build identity, and reflect their educational values in the frame of parenting practices which observed in Instagram. Specifically, two Instagram accounts, @bykikidea and @yooliyaeka were examined. The case study designed to explore the phenomenon, by observing these accounts into two main elements: the context and the content of the posts in Instagram. The exploration of content primarily involved identifying visual and descriptive elements in the Instagram posts of both accounts. The context of language practice focused on understanding the preferences and variations in language usage. The study's findings revealed that the language practice content in the @bykikidea and @yooliyaeka accounts represents Javanese-Indonesia, and Korean cultural identity. The descriptive elements of language indicate the use of a mixture of language of the posts. The context of language practice observed through various themes such as food and culinary activities, pregnancy, family clothing style, infant care practices, early educational activities, and celebration of national holidays or religious celebration. Additionally, the findings suggest the emerge of educational values through the content and the context of post, such as (1) tolerance, (2) respecting others and (3) critical thinking. Those values enriched and strengthen their values of parenting practice.

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Introduction

The most obvious implication of Instagram's increasing popularity worldwide is the rapid transformation of issues and trends. It plays a critical role to build a set of life style, including the way to communicate, educate and share to others. The emergence of social media on the internet provides qualitative researchers with a new window into people's outer and inner worlds (Bullingham & Vasconcelos, 2013), their experiences and their interpretation of these study on how Instagram could be focused on culture vs modernization efforts (Qorib & Dewi, 2021) also able to show how heritage of Kraton-Palace play its role in Javanese culture (Sari et al., 2021).

Education as common concepts of culture can be derived by the cultural aspects. Social media is a reflector what real life could possibly look alike. Someone in their cultural background involved in educational process called parenting. Here the role of family and parenting patterns in individuals to understand and interact with the smallest social environment, which is the family (Aryanti, 2015) who intentionally interchanged by the integration themselves into the digital world through their daily routines and engage in extensive parenting practices (Siibak & Traks, 2019). Parenting as the social-cultural activity, according to Koentjaraningrat, is referred to as child training (Koentjaraningrat, 1994), like like caring and nurturing of infants, pregnancy planning, cultural customs and taboos during pregnancy, birth traditions, and the well-being of both mothers and babies (Geertz, 1983). Nowadays, the awareness of family, in its role as a shaper of cultural identity, fulfil the function of being a part of culture (Koentjaraningrat, 2002) which affected to a person's identity in cultural process involving person's ethnicity in the formation of their identity (Gauntlett, 2008). Cultural and social identity formation also can be achieved through the process of cultural integration, either naturally or accelerated by the pressures of mobility and technological development (Sender & Decherney, 2016)

The mobility of Indonesian-Javanese people locally and globally has resulted in the emergence of new identity and promote the preservation of their cultural identity as the Indonesian-Javanese diaspora. Further, language acquisition as basic competency especially in diaspora families represents their Indonesian identity. The study develop unique way of their communication to shows that in the family realm and religious events (Sartini, 2015). Unlike cultural identity, digital identity can have a significantly different meaning compared to physical cultural identity. Identity in physical and digital spaces will take different forms (Mc Luhan, 2006). The digital space represents a new world where individuals can engage in various interactive activities and explore new identities, and offers opportunities for gender freedom, anonymity, and the integration of social media identities into people's lives (Kanai & Dobson, 2016). It contains three types of identities that are likely to emerge when interacting in both the virtual and real worlds. The three types of identity include: (1) real-life, (2) pseudonymity, and (3) anonymity (Kokswijk, 2008) Digital media and platforms are called identity generators, which aim to generate identity according to user orders (Jordan et al., 2017). From the concept of cyber reality and identity, it is known that users who are active in cyberspace are very likely to

experience changes in their self-identity, both in terms of transformation and the negotiation of new identities. Mobility and acceleration of technology confirmed as the main precursors to the spreading of diaspora communities

Diaspora as a minority faces unique challenges that differ from those of indigenous cultural actors in the native setting. Particularly in the preservation of cultural indigenous, art, language, and cuisine (Elmhirst, 2000) community who represents some of the most significant minorities across nations (Georgiou, 2013) also emphasizes that diasporic minority groups use the media in complex ways that feed back into their sense of cultural and political belonging. Media grows someone's awareness of values and circumstances.

Education, as one of the living values, stimulate the migration of diaspora to become unique subculture who develop the education as their highlighted values of diaspora to seen its meaning broadened not only by academics, but also indicating divergent perspectives on the subject (Bamberger et al., 2021). The perspective promoted by media, because its significant role for diaspora who active in cyberspace experience changes in their self-identity, including nationalism, through their language preferences and the way they transmit their cultural heritage to their children (Georgiou, 2013) and negotiated the way on how learn Bahasa in diaspora families has it's own challenges, especially for children. Diaspora children are not very proficient in Indonesian due to the lack of sufficient Indonesian language input (Putri Ramadhani et al., 2022)

Departing from the understanding of the influence of media on identity formation, the impact of cultural concepts on social media, and the role of parenting practices in preserving Indonesian and Javanese culture among the diaspora, this study holds significant importance. The problems studied in this research include: (1) language preference and identity formation of the Indonesian diaspora in South Korea through Instagram uploads, and (2) the value of education in parenting practices as depicted in Instagram posts. The study aims to provide a comprehensive description of the identity and different manifestations of identity through social media uploads, particularly on Instagram, by the diaspora residing in South Korea. The focus of the study is specifically on posts related to parenting practices, incorporating elements of Javanese culture.

Method

This study examines Instagram posts of the Indonesian diaspora from the Java, focusing on the presence of unique identity characteristics, particularly in the realm of parenting. Case studies were selected by determining the unique cultural traits mediated in Instagram social media through the @bykikidea and @yooliyaeka accounts. The main focus is on the representation of Indonesian-Javanese and South Korean cultural identity through visual, audio, and descriptive elements. Datas were collected by making observations on accounts and

documentation (Creswell & Poth, 2012). The data were coded according to the account owner, namely KD for @bykikidea and YE for the @yooliyaeka account.

This study emphasizes in case studies framework, which observe situations, and activities as individual processes or studies by conducting unique and in-depth investigation of the phenomenon at @bykikidea and @yooliyaeka as Instagram account owner for their parenting uploads that incorporate elements of South Korean and Indonesian-Javanese culture.

Using identity theory as a theoretical framework, this paper discusses the manifestation of identity in content uploading activities on Instagram by @bykikidea and @yooliyaeka accounts. The elements observed in this upload target two main classifications: visual and descriptive aspects. The subjects of the study were the @bykikidea Instagram accounts and @yooliyaeka as a diaspora residing in South Korea. Later, data were collected through structured observations and in-depth interviews. The resource person is the owner of the @bykikidea and @yooliyaeka accounts. The secondary data source comes from digital documentation. The study use special analysis techniques for case studies: pattern matching based on empirical data with predicted special patterns or with several alternative predictions. The results can strengthen the internal validity of the case study in question making explanations, which aims to analyse case study data by making an explanation of the case in question (Nur'aini, 2020). The data analysed are divided and limited into such categories: the post of Instagram of account owner @bykikidea and @byyooliyaeka must related to the way of parenting style, consist of the language preferences include variation of multilanguage of user. The limitation are content and context aspects of language practice. Data in the form of content is categorized into visual and descriptive elements.

NO	KODE	DESKRIPSI	VISUALISASI
1	YE01	Persembahan Lagu Kebangsaan Indonesia from Baskoro, Dirgahayu Indonesia yang ke-75.	
1	KD01	Happy easter for those who celebrate 🐰	

Figure 1. Example of The data Structure on Instagram Post

Results and Discussion

Based on the conducted study, it was found that the Indonesian- Javanese identity depicted in uploads themed on parenting practices, uploaded by the diaspora on @bykikidea and @yooliyaeka accounts, has several peculiarities. These context of language preferences are specifically detailed in a number of social processes; internalization and cultural negotiation. The activities in the upload will be narrowed down into the following categories: (a) culinary, (b) activities during pregnancy, (c) family clothing style, (d) baby care and parenting practices, (e) early socialisation for children, and (f) celebration of national and religious holidays.

From 40 selected post of @bykikidea and @yooliyaeka during 2021-2022 the findings grouped by several categories (a) culinary 9 posts, (b) activities during pregnancy 7 posts, (c) family clothing style 12 posts, (d) baby care and parenting practices 5 posts, (e) early socialization for children 4 posts, and (f) celebration of national and religious holidays 3 posts. The result of the data analysed can be overviewed below.

Table 1. Result and Data Spreading According to Categories
(both account @yooliyaeka and @bykikidea)

No	Instagram Post's Category	Count	Percentage (%)	Aspects of Javanese-Korean Parenting Practice		
				Educational Value	Language preference	Identity
1.	culinary	9	22,5	√	√	√
2.	activities during pregnancy	7	17,5		√	
3.	family clothing style	12	30	√	v	√
4.	baby care and parenting practices	5	12,5	√	√	√
5.	early socialization	4	10	√	√	
6.	celebration of national and religious holidays	3	7,5	√	√	√
Total percentage		40	100	83	100	66

Note; √ : present

Discussion

Language Preference and Identity of Diaspora on Instagram Post

The results of the study inform us one of the Indonesian-Javanese diaspora in South Korea, which represented by the owners of the @bykikidea account and @yooliyaeka, a young family with a middle-class status who have been living independently from their parent in South Korea to care their children without maid's helps. Koentjaraningrat provided a clear explanation

that in traditional Javanese society had maids to assist with household tasks and create nurturing environments (Koentjaraningrat, 1994).

Firstly, In the realm of culinary activities, several discoveries related to language preference and identity formation by @yooliyaeka and @bykikidea. They showcased Javanese culture as an identity in the culinary preferences. The data on this finding appears in KD03 and YE07. KD03 visually shows an upload in the form of parenting activities by introducing food in the form of spaghetti to babies. Javanese identity arises from the use of language as “*Sekali aja ya nak*” *아낙가디스마이난미 마막 뿌싱 브르시 한냐*” 🤔 (KD03)

The use of the word "Nak" as an affectionate nickname for children is one of the peculiarities of Javanese society. "Nak", which refers to *anakanda* or *Ananda*, indicates that the @bykikidea account explicitly identifies itself as Javanese. The choice of the word "son" expresses affection rather than anger towards her child messy situation while having meals. Similar findings in the culinary field on YE07 data show that the account owner @yooliyaeka uploaded a plate of tofu and captioned it as follows. “*Tahu isi sayur ini ceuk orang sunda mah disebutna "gehu" Nek jarene wong cilacap jawa ngapak disebut "tahu brontak" Kalo kata org Korea Selatan mah "tahu-tahu jadi tinggal dimakan" *kadang disitu saya merasa kasian sm mereka**”(YE07). Javanese culture is showcased through the promotion of traditional Javanese cuisine, highlighting its regional origins. There is also the use of Javanese terms in the language, such as "tahu brontak" and the phrase "nek jarene wong cilacap". Food, as an inherent cultural identity, is one of the most representative ways to describe the Javanese ownership of account @yooliyaeka.

The role changing shown by @yooliyaeka flexibly transitioning between being Javanese or South Korean, is a distinctive marker. It was as a transformative aspect of the self, which involves a shift in one's self-identity in the digital realm (Mc Luhan, 2006). In addition, the concept of self, from being a content producer to a content consumer on social media, is becoming increasingly ambiguous because of the form and distribution of content through internet activities has also changed (Hodkinson, 2017). This change, make diaspora use social media as a source of information related to current issues and for finding friends to exchange ideas or connect with "close friends" to highlight issues involving Indonesians and citizens of other countries (Maksum & Surwandono, 2018). The embodiment of Indonesian-Javanese identity by @bykikidea and @yooliyaeka accounts predominantly represent identity in the negotiation process between South Korean and Indonesian-Javanese cultures which prefer to use compromise methods in negotiating the identity they use in the family, especially in parenting (Chung et al., 2019)



Figure 2. KD05 Data Visualization Showing a Bouquet of Flowers Sent from Parent In-Laws to Daughter-In-Law on @bykikidea account (source: Instagram@bykikidea)

"Banyak yang tanya tentang pengalaman lahiran normal di Korea Selatan. Jawabanku cuma satu sih, NGGAK SAKIT BLAS GAEEESS...". (KD05)

Other findings regarding the activities during pregnancy were presented by the @bykikidea and @yooliyaeka accounts, accounting for 17,5 % of the total findings. The @bykikidea has uploaded visuals of pregnancy and childbirth activities, showcasing a bouquet of congratulatory flowers from her in-laws upon giving birth. The accompanying description provides details.

In this context, the identity internalized by @bykikidea is by accepting a bouquet of flowers from her parent-in-law after she has given birth in medical facilities. Maternity in Javanese tradition before the modern era relied on the help of *paraji* (women who helps childbirth) usually at home, and the husband participated by specifically sending prayers to the wife while sprinkling a number of herbs (Geertz, 1983). Contrary to this situation, the account owner @bykikidea indirectly showcases the modernity of health services in South Korea with the phrase "*gak sakit blas gaesssss...*" (not hurt at all). This phrase strengthens her experience while her parent-in-law expressed their gratitude by sending bouquets for her best efforts in giving birth to their grandchildren. Of course, this tradition differs from the way in-laws to daughters-in-law in Java after childbirth.

The second aspect is the function of clothing as a marker of identity. Choosing a variety of clothing is a problem in itself as well as an activity that attracts attention to the diaspora both by @bykikidea and @yooliyaeka accounts. There were a number of posts referring to the use of clothing during the diaspora in South Korea, specifically those used by her children. This is as can be observed in the KD06. The content uploaded is also accompanied by a fairly long description and describes the activities carried out by the @bykikidea account owner.



Figure 3. Data Visualization of Baby Swaddle Fabric in Javanese Pattern on @bykikidea account (source: Instagram@bykikidea)

The data shows the way of @bykikidea prepared her maternity by having swaddling cloth. She captioned by *"Nggak ada gendongan batik, bedongan batik pun jadi"* (KD06). By using clothing as a means to express her identity, other account, @yooliyaeka, showcase the choice of garments and accessories that are inspired by Javanese culture. On data presented below, the clothes reflect Javanese a lot, worn by son of @yooliyaeka, *blangkon*, striped clothes, and batik clothes were uniquely combined with shorts and shoes.



Figure 4. Data Visualization of Javanese Traditional Clothing Use on @yooliyaeka account (source: Instagram@yooliyaeka)

In data YE04 , it is known that his son was named Baskoro by the account owner @yooliyaeka. Baskoro is not his actual name, but the account owner choose to give Javanese name while uploading his activity riding a scooter in Javanese items, such as: a *blangkon* (Javanese traditional male hat) and lurik-striped blouse, consisting of a pair of shorts, a cardigan, and white Keds shoes. The unusual combination that seems to *"hit here and there"* actually becomes a symbol of casual South Korean and Javanese style interaction that the owners of the @yooliyaeka account want to display.

"Danger, danger," but why are you ngebut-engebut and goel-goel naik skuternya bas, baskorooohhh 😂Emaknya jago ngerekamnya 🤩 (YE04)

In the caption of the post, it is evident that the uploader has symbolized Javanese identity through the use of the word "emak". Referring to Marshal Mc Luhan, a person's identity in physical and digital spaces will take different forms (Mc Luhan, 2006). In this context, the @yooliyaeka account use Javanese name to represent Javanese individuals who still embrace their original culture. Similar with previous finding, @bykikidea posts "paling bahagia saat si bocil uyel-uyel mamak 😊, ngekor mamak 😊"(KD02). The @bykikidea account uses the diction 'diuyel-uyel' and 'mamak' which refer to mother and cuddling in Javanese.

The birth itself in Javanese philosophical values, connected with marriage and death in the form of its unique proverb, namely *metu, mantu, mati*. Birth for Javanese embodies the existence of individual identity (Pemberton, 1994). Otherwise, the account owner @bykikidea realizes that the her daughter needs to be introduced to different situations and learn to interact with others. KD04 shows the account owner @bykikidea, enjoyed quality time with her daughter in the park. The interesting thing is that the owners of akun@bykikidea feel blessed to be a part of a very open community. There was also a personal opinion given by the account owner @bykikidea that the stigma that South Koreans seem closed to foreigners is not always true

"Btw beruntung banget dapet temen2 Korea Selatan yg sama2 lagi punya anak kecil. Kita jadi bisa share segala sesuatu tentang anak. Jujur ini membantu banget bagi aku yg notabene orang luar negeri yang asing sama pola asuh anak di Korea Selatan." Translated into: "Btw really lucky to get the same South Korean friend who has baby. So we can share everything about children. Honestly, this is very helpful for me who is actually a foreigner who unfamiliar with parenting in South Korea." (Eng) (KD04).

This demonstrates the significance of community by using Indonesian language as socialization in digital media, but Korean in real life means in shaping the identity. As known, language and socialization influenced by member's ethnicity, especially to identity formation, which ultimately creates a more significant social circle and helps in forming a community (Gauntlett, 2008). The supportive data below become an effort to provide a good circle and community for socialization and education. Later, @yooliyaeka account showcases the educational activities by support her son to adapt and enjoy their South Korean live by playful activities at home.

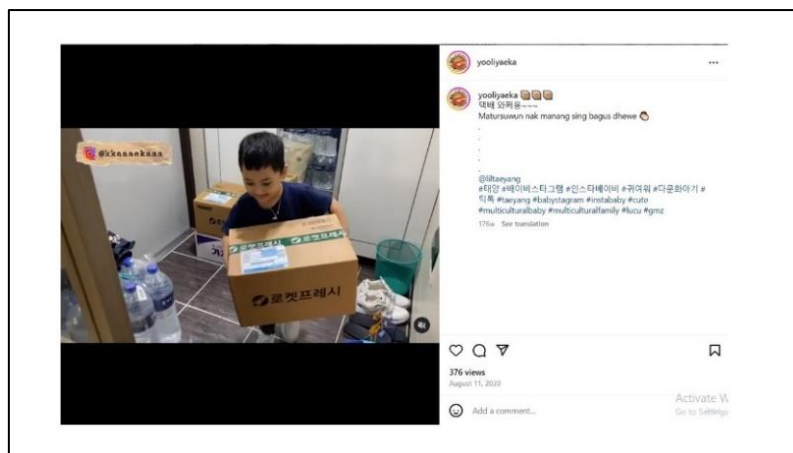


Figure 5. Visualization of Early Childhood- Socialization Activities @yooliyaeka account (source:Instagram@yooliyaeka)

In the current post, the account owner @yooliyaeka captioned her post with “ 📦📦 택배 와저용~~~ Matursuwun nak manang sing bagus dhewe 🍌” (YE06). The @yooliyeka account first showed a cardboard box icon and a South Korean phrase that roughly means "waze courier" or delivery person from apps called Waze in South Korea, then followed by "Matursuwun nak manang sing bagus dhewe," which means "Thank you, my kindest boy." (applause emoticon)" Visually, it can be seen as compliment after her son helped her to move some cardboard boxes at home.

More interesting findings can also be observed in the efforts of the Javanese diaspora in South Korea in commemorating the holiday. In the KD01 upload, the @bykikidea account wrote the caption. "*Happy easter for those who celebrate 🐰*" (KD 01). Although @bykikidea does not celebrate Easter, she wants to show her identity and build her ketahanan budaya as tolerant diaspora in South Korea. It also indicate that physical, social and psychological defense as a family are intentionally formed by parent activities on social media. (Rosalia et al., 2022)

The finding presence of several symbols visually and written @yooliyaeka account. Javanese identity is directly shown by a caption that reads "*Sugeng tanggap warso ingkang 74 tahun kagem negara Korea Selatan, negaranipun bapak kawulo. Mugio tansah dipinaringi kaberkahan dumateng Gusti Allah, Aamiin*" (Happy 74th Independence Day of South Korea, my father's (@yooliyaeka’s father) country. May it always be blessed by Allah. Amen)



Figure 6. Visualization of Religious Holiday Celebration Activities by @yooliyaeka account (Source: Instagram@yooliyaeka)

The data above clearly shows the appreciation for the culture and activities of the South Korean people who celebrate their Independence Day.

The Javanese variety, krama alus, was chosen as a marker of respect for the people of South Korea. Hence, Javanese hat-blankon worn along with a T-shirt that reads "aku 1/2 jowo" which confirms the child's identity as 'half Javanese'(interview citation, 030622/YE/W1).

In these posts, both @bykikidea and @yooliyaeka accounts discuss the unique aspects of identity that are intentionally displayed through self-expression on social media. Both accounts are decent representations of how their original cultural identity is placed in a person and the virtual identity they create. In this case, the Javanese expression "aja lali marang asale" fit to them, according to Koentjaraningrat it is a description of the Javanese attitude of life that is expected to still be related to their origin, (Koentjaraningrat, 2002). On the other hand, Indonesian-Javanese culture emerges through a process of integrating with different cultural forms, which is different from its original culture. This is supported by the majority of findings in the examined account. This related to previous finding which put cultural negotiation in a crucial role to bridge cross-cultural communication and serves as a foundation for other social processes (Mak et al., 2023) and have parent as reflective agent to child's identity formation (Schachter & Ventura, 2008). It understandable that the Javanese diaspora in South Korea as agent of cultural and language identity, prioritizes negotiating Javanese-Indonesian and South Korean cultural elements and identity in their post on @bykikidea and @yooliyaeka accounts. With these two complementary types of identities, they appear to changes individual identity as Indonesian, and South Korean are dynamically manifested.

Educational Values of Parenting Practices Post on Instagram

Some findings also indicate emerge of education as the highlighted values of the Instagram post of diaspora. It becomes an interesting aspect of the study links to previous explanation about how the Indonesian-Javanese diaspora in South Korea represent their style of parenting to construct their identity. Here, language as the aspect of communication on Instagram, play important role for diaspora to survive, to adapt, and to reflect their educational value which rebuild their early childhood education tendencies and their parenting style. Some findings concluded that the owner of account @yooliyaeka and @bykikidea reflect (1) tolerance, (2) respecting others, (3) critical thinking and (4) the pride of nations in the use of Indonesian-Javanese, Korean and English at their Instagram post.

First, the values of tolerance, can be found at the post of @by uploading a video and provides a caption using Indonesian and even Javanese. Here are some explanation related to that findings. The findings incorporate the educational activities she provided for her child,

ensure language awareness of @bykikidea as she prefers to use written Korean as her captioned post on Instagram. "Seperti itulah kira-kira harinya Yuna di acara kumpul2 buibu kompleks hari ini 😊 도치맘 돼가는 중 (이미 돼 있나..? (That's how Yuna's day while gathering with our neighbour) as the expression of the intended socialization activity in early childhood. The tolerance of language preferences in line with the switching code and mixing code of Korean-Indonesian and so on. The fact, the values she needs to integrate to her child promoted by the language switching and code mixing strategies. The labeling of diaspora and the children speakers of heritage languages is based on their family lineage and cultural background. Heritage speakers may show certain similarities in their personal language history within and across heritage languages, but they do not all show equivalent abilities in their respective heritage languages (Polinsky, 2015).

The post of @bykikidea not only represents her way of adapting to a new culture as a diaspora, but also her resilient approach to ensuring that her audience of social media and her child can recognize her background and her way to educate her family as the diaspora in South Korea. Here's what she underlined.

"saya bangga jadi Indonesia, meskipun Bahasa Indonesia saya jadi berantakan, banyak pause, saya pun berharap tetap jadi ibu yang Indonesia banget. (I feel proud of becoming Indonesian, event my Bahasa is getting worse, I wish I can be a very Indonesia-mother, however) (interview citation, 130522/KD/W2)

The feeling of becoming Indonesian, especially Javanese, show us the integrative action to describe self-identity as the result above. Similar but little bit different, account @yooliyaeka use many language to enrich her son's vocabularies and language competencies and also introduced him the respective norms of South Korean in cultural event.

The post in Picture 06 is a video post of @yooliyaeka captioned with "Happy Chuseok! Dont fall! For me!!! eaaak!!! #fyp #reels #babyboy #toddler #falls #trending #릴스 #태양." The variation her language implicates code switching and mixing. The phrase "Happy Chuseok" in English" is a mix of English-Korean. Chuseok is family event to gather together while eating a large meal and sharing stories. In the video posted, she accompanied her boy to learn how to ride his bicycle, and she reacted on how her son almost fall form his bicycle. This findings support the previous study that alternative use between the two languages is a discourse strategy use by bilinguals to communicate efficiently and support their values (Inuwa et al., 2014). The account owners, @yooliyaeka and @bykikidea, frequently use a mixture of languages and switch between Korean, Javanese, and Indonesian to build critical thinking of their child as educational values.



Figure 7. The Use of Language Variation to Promote Respecting to Other as Educational Values by @yooliyaeka (source: Instagram@yooliyaeka)

The data in Picture 07, contains other the educational values of Korean which accepted by @yooliyaeka as important value as soon as her son learn. She encouraged him to show and analyse what he learned and liked, to the value of their family have. The video itself describe three important things; how kids behave in their family, teacher and their friends. The behaving as Korean, is also the educational activity itself by using ‘behave song” which is viral in South Korea..

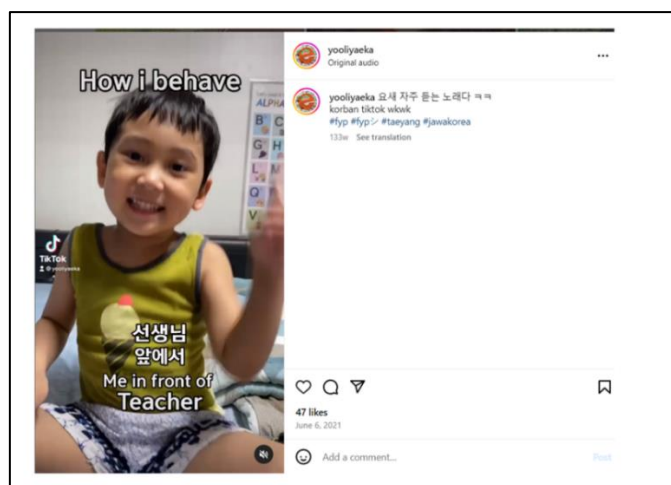


Figure 8. The Use of Language Variation to Promote Critical Thinking as Educational Values by @yooliyaeka

By negotiating two educational values of Korean dan internal values of herself, @yooliyaeka proudly showcased the richness values of becoming diaspora in Korea. The way to educate children previously and concluded that the education itself is always associated with the process of delivering skill, disseminating knowledge and internalizing value. In children’s context, education can be seen as continuing process of their development, so that they can practice and apply their knowledge as preparation in the future (Idris et al., 2012).

Data in the posts of the Korean diaspora represent their communication style and parenting style. Parenting styles, which are reflected in Instagram posts, mainly discuss on how

language choices impact communication and internalized values as an Indonesian and Korean. This social goal of account owner @bykikidea who faced hard situation to live in South Korea.

“Nggak sedih sih, tapi sangat susah payah buat saya Bu untuk hidup di Korea pertama-tamanya dulu sih. Jadi komunikasi itu penting banget. Punya teman di sini juga penting.”/ (I’m not sad, but I was really struggle to live here Maam especially for my very first time. So communication (skill) is important and having friends too. (interview citation, 30 May 2022/KD/W5)

This inform us the dominant style of parenting and its effect to children proficiency and preference of some kind of language. It defined as the way of immigrants to assimilate to the host culture’s values and practices. Also, their parenting styles may shift to reflect this socialization goal in communicative way (Yahono & Prasetyo, 2022) and bilingualism and literacy as good start to parenting itself (Mak et al., 2023). Owner of @yooliyaeka and @bykikidea both dominantly practiced assertive parenting which relies on communication as the most effective method for instilling values, habits, and understanding in children. Assertive strategy reflected in the mediated parenting style on Instagram by both diaspora parents was instrumental in enhancing the language acquisition of diasporic children in Korea. Study indicated that assertive style can be a solution to problems faced by both parents and children (Yahono & Prasetyo, 2022). The frequent use of Indonesian-Javanese phrases and complete sentences, for instance, demonstrates the complexity of language preference of diaspora. All the findings were supported by the fact that diaspora integrate values of living and educational values around them to live as half South Korean and Indonesian-Javanese parents.

Conclusion

Indonesian-Javanese and South Korean identities were negotiated through some form of activity on social media, especially Instagram. Other findings also underscored the emerging of cultural identities which are linked to the shifting of specific places or events. In addition, the account owners @bykikidea and @yooliyaeka deliberately develop the language and cultural competence of their children, who are both Indonesian-Javanese and South Korean. The Javanese identity is specifically represented in the parenting style and communication. The mixing code and switching code emerge as unique language practices in the South Korean diaspora support the educational values which chosen by diaspora. In other words, the Indonesian diaspora actively share their activities on Instagram to express and affirm their identity as Indonesian-Javanese, while also embracing their interest in Korean culture through self-expression on the platform

Authorship Contribution Statement

All authors contributed to the study conception and design. Material preparation, data collection, and analysis were performed by Yuli Ika Lestari and supervised by Antonius R. Pujo Purnomo. The first draft of the manuscript was written by Yuli Ika Lestari and all authors commented on previous versions of the manuscript. All authors discussed the results and

contributed to the final manuscript, include data analysis, data presentation, results composition, and final editing.

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