

STRENGTHENING SOCIAL COHESION AMONG MILLENNIALS IN INDONESIA BY EMPLOYING TRUST IN SCHOOL, FAMILY, AND CHURCH

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Abstract— The influence of social media is very real in the era of technological advancement, especially for millennials generation (or teenagers) in Indonesia. The influence can be both positive and negative. The negative influence is mainly on social issues, namely the loosening of social bond in the development of the lives of Indonesian millennial teenagers. Lindenberg in solidarity theory provides five principles for strong social bond. Apart from Lindenberg, Bronfenbrenner believes that the intensive development process of adolescents is influenced by three main social components, namely family, school, and church (religious institution). Bronfenbrenner's three social components and Lindenberg's solidarity principle need to be integrated to become the basis of social cohesion for millennial adolescents so that they are capable to deal with the negative influence of social media. The method used is a literature review from the latest journals in Indonesia combined with the data obtained from and the three years research (2021-2023) funded by the Indonesian Ministry of Education and Culture. This article aims to examine the theories of Bronfenbrenner integrated with theory of Siegwart Lindenberg as a foundation in preventing the negative influence of social media for millennials in Indonesia. The steps that will be taken are: 1) demonstrate the negative influence of social media on adolescents in Indonesia; 2) examine the essence of Bronfenbrenner and Siegwart Lindenberg's theories and the integration of the two, 3) provide arguments from the integration of the two theories above in preventing the negative influence of social media on Indonesian millennial adolescents.

Index Terms—Indonesia, Millennials. Social Cohesion, Trust

I. INTRODUCTION

Millennials live in an era where social media has become an integral part of everyday life. Social media provides a vast platform for teens to interact, share information and connect with others virtually. However, along with its benefits, social media also has significant negative impacts on adolescent development. Data from research shows that excessive and uncontrolled use of social media can lead to detrimental impacts on adolescents.

A recent study conducted in Indonesia showed that 70% of teenagers spend an average of 3-5 hours a day on social media, while only 20% have time limits on their usage. This excessive use of social media is associated with various mental health problems such as anxiety, depression, and low self-esteem in adolescents. Sampasa suggested that adolescents who use social media for more than two hours per day tend to experience sleep problems, such as difficulty falling asleep, poor sleep, and daytime fatigue (Sampasa-Kanyinga and Lewis 2015). Valkenburg (2013), states

that exposure to social media can affect adolescents' self-esteem. Those who often compare themselves with others on social media tend to feel dissatisfied with themselves and feel inferior (Valkenburg and Peter 2013). (Valkenburg and Peter 2013). Kross (2013), suggests that excessive social media use is associated with an increased risk of depression and anxiety in adolescents. (Kross et al. 2013). Exposure to negative content and cyberbullying on social media can also increase the risk of mental health disorders in adolescents. Ibrahim (2011) argues that generations who grow up in a digital culture tend to be aloof (desocialized). (Subandy 2011), (Liu & Ang, 2017) showed that excessive use of social media can inhibit the development of social skills in adolescents. (Utz and Beukeboom 2011) identified that they tend to be more comfortable communicating through social media than in person, which can affect face-to-face social interactions.

Based on the data above, it is obvious that uncontrolled use of social media can have a significant negative impact on adolescents. Thus, fundamental principles are needed to address the problem. This article discusses the negative influence of social media on adolescents and examines the essence of Bronfenbrenner's theory and Siegwart Lindenberg's theory as a basis for preventing the negative impact of social media on millennial adolescents in Indonesia. This article is expected to contribute in the form of principles and practical steps that can be taken by families, schools, and churches (religious institutions) to help millennials (teenagers) deal with the negative influence of social media in a healthy and positive way.

Findings and Discussion

Social media is defined as a group of internet-based applications that build based on technology (Rafiq 2020). Social media is a platform where anyone can create a personal web page, then connect with others online to share information and communicate. Social media invites anyone who is interested to contribute to provide feedback or comments openly and share information in an unlimited time. As such, the social media environment is free, open, and beneficial, but at the same time there is a chaotic social character.

Based on indonesiabaik.id data, millennial teenagers, especially in Indonesia, are the most social media users with a percentage of 93.52%. (Andreas W. Finaka n.d.). This situation certainly has various negative impacts, because many Indonesian teenagers abuse social media and even make social media a basic need that must be fulfilled. As a result, various problems arise that affect the development of adolescents, especially the problem of the lack of social cohesion in the 3 main social agents, namely family, school, and religion. In terms of interaction, adolescents as social media users do not apply social interaction in the real world. This is due to a more prominent interest in virtual world interactions because they can explore themselves to become someone else. Teenagers' understanding of social media that is easier to accept and appreciate what they do has a negative impact on the family environment, especially if it is supported by family factors that cannot express their affection for children. Then it is very easy for teenagers to find places that

make them comfortable. Teenagers who are vulnerable to bad influences from others through social media often ignore the norms that apply in society.

Reviewing these conditions, it is necessary to assist them by looking back at the essence of social cohesion. Social cohesion is an cohesive system that binds society to build harmony, a spirit of togetherness, and a commitment to achieving common goals. Social cohesion is a tool to help develop trust, intergroup associations, and communication networks between groups that are separated due to individualism (Ufie 2017). To achieve this in the development of millennial adolescents, the role of three social components of Bronfenbrenner, namely family, school, and church as religious institutions is significant.

Urie Bronfenbrenner in his theory of child development ecology recognizes the importance of the environment in individual development. This theory identifies four environmental systems that interact with the individual, namely the microsystem, mesosystem, exosystem, and macrosystem. The microsystem is the immediate environment of an individual. Bronfenbrenner places family, school, and church (religious institutions) in the microsystem. It is in this microsystem environment that the most intense interaction with these three social agents occurs. These environments greatly influence individual development, especially from early childhood to adolescence. If each subsystem in the microsystem takes place properly, then the output is the formation of adolescent character in accordance with social culture. For this reason, the experience of adolescent development in a microsystem sub-system will affect other microsystem sub-systems (Mujahidah 2015). The influence of the three institutions in child development is in line with research on solidarity in 2021 funded by the Indonesian Ministry of Education and Culture number 77d7c8b9-2619-4a14-8206-d8714373c3b 9. This research on solidarity found that 3 institutions namely school, family and church influence millennial solidarity in Indonesia. In the context of social media influence, Bronfenbrenner's theory helps to understand that social media also influences development in adolescents and the role of the three social components in the microsystem will weaken.

Siegwart Lindenberg in his theory describes five situations in social cohesion which build a strong solidarity. This situation consists of cooperation which refers to situations where the common good can be produced. Then justice refers to a sharing situation, Altruism refers to a helping attitude, Trust refers to a situation of temptation, where violations both implicitly and explicitly will be very tempting. In this aspect of trust, the ego will act with a solidary attitude if it avoids actions that hurt others. The last situation is consideration, which refers to a situation where everything goes wrong, especially in unfulfilled promises or contracts. Lindenberg attempts to explain what makes people act in such a solidary manner by not seeking advantage in certain situations. In addition to general character formation or practical positioning, situational cues have been shown to make a difference to the behavior of individuals by influencing the salience of solidarity frames as opposed to frames of immediate gratification or long-term gain. Trust as a general character of the situation described by Lindenberg is one of the essential components for adolescents who are building their identity. Self-confidence will be very important for adolescents

in realizing an action that can be identified as an attitude of solidarity. Basically, the act of solidarity is not only enough with behavior but also requires the presence of attitudes or emotions such as having concern and trust for others.

The trust proposed by Lindenberg is an attitude that must be instilled in a person, so that they are able to actively participate in the social community. In addition, the trust that is built will greatly support the solidarity as a prominent interpretative framework. From the attitude of trust that is formed, it will eventually give birth to solidarity actions, namely the feeling of sympathy and a sense of togetherness, considering himself obliged to help others, not believing that others have legal or moral rights to demand and receive from him in particular, assuming that others judge distress in the same way and have an understanding that others are motivated to alleviate their own suffering and actively strive to do so.

Based on the two theoretical approaches, it is necessary to further review to see a common thread in Siegwart's theory that can be applied in Bronfenbrenner's theory so that it becomes a strong foundation for overcoming the negative influence of social media on millennial adolescents. Bronfenbrenner emphasizes the role of three main social components in adolescent development: religious institutions, family, and school. These three social components have functions that can support one another in the adolescent development process. Religious institutions function as a place to strengthen moral and spiritual values and provide social support for adolescents. Family as a source of emotional support, good communication, and supervision in the use of social media. School as an educational environment that provides an understanding of healthy social media and trains adolescents' social skills.

Schools should be the center and initiator of social cohesion (solidarity) because they are formal institutions with a more systematic and measurable education system. In its function, schools are expected to be able to provide understanding and train adolescents' social skills. Schools have a varied and heterogeneous environment so that adolescents are expected to have significant experiences in the process of achieving social cohesion. For this reason, schools are initiators so that social cohesion can be applied together in the family environment and religious institutions so that these three institutions become conducive and able to prevent the influence of social media. Through the act of consistently promoting social cohesion in schools, social adolescents will get the correct picture of social cohesion. The goal is for adolescents to have a foundation in handling the negative influence of social media.

Conclusion

The conclusion of this article is that social cohesion among millennials must be done within the three microsystem components of Bronfenbrenner's theory, namely school, family, and church (religious institutions) by employing one of Lindenberg's five situations, trustworthiness which is relevant to millennials in Indonesia. Furthermore, it is necessary to make a breakthrough in the application of social cohesion among millennials in Indonesia by making social cohesion

applications that can be done together by schools, families, and church institutions. The integration of Bronfenbrenner's and Lindenberg's theories in the form of social media applications is a foundation for a strong social cohesion that is believed to be able to prevent and anticipate the negative impact of social media among millennials in Indonesia. The extension of this research in education is to conduct experiment using class action research to figure out the empirical data on the social cohesion among millennials in Indonesia by using the application during the learning process. The extension research on social cohesion in family and church must be conducted as well in the future.

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