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# **Netnography Study of Menjadi Manusia Community Network Communication on Discord**

**Chelsea Amanda Putri<sup>1</sup>, Monica Christiana Prajugo<sup>2</sup>, Sherlynn Yuwono<sup>3</sup>,  
Edward Hiroshi Tandawidjaja<sup>4</sup>, and Ivan Christian Harijono<sup>5</sup>**

<sup>1,2,3,4</sup> Communication Science Department Petra Christian University

<sup>5</sup> The Psychology Study Program University of Udayana

## **ABSTRACT**

Mental health issues have been widely discussed in this modern era. By doing so, mental health care communities have been increasingly developed globally. One of the most popular social communities in Indonesia is Menjadi Manusia. This community has gained a large number of members across different social media platforms, including Discord as their communication network. This research was conducted using digital netnography method to see communication patterns of Menjadi Manusia community network on Discord. The community targeted in this study consists of all Discord users who actively participate in discussions in the Menjadi Manusia community. Using the netnography method, this research observed conversations and messages in Discord, as a safe place to talk, speak and share their stories or problems freely and to be human through the discord community channel. Through this channel, there are places where people can speak up specifically through communication disclosure. These interactions are made to fulfill the needs and purpose of this community, to be a safe place to fix their mental health and cure every emotion and problem they have to each other. In this research, we analyze the resolution achieved by the Menjadi Manusia community through online connections as investigated through netnography.

**Keywords:** *netnography; Discord; community; Menjadi Manusia; communication network*

## **INTRODUCTION**

Mental health issues have been widely discussed in this modern era. It is one of a series of health problems that is most highlighted by many people around the world. A number of reports have shown that mental health crisis among children, teenagers, and young adults are constantly increasing. As quoted in [sehatnegeriku.kemkes.go.id](http://sehatnegeriku.kemkes.go.id), data shows that as many as

6.1% of Indonesian population aged 15 years and older has experienced mental health problems (Kemkes, 2023).

Another study from Databoks shows that 44% of respond insider mental health to be a health problem they are most worried about. Followed by cancer in second place as the biggest health problem from 31 countries in the world for 40% of respondents. Meanwhile, respondents who prioritized health problems in the form of heart disease, Covid-19, the effects of smoking, dementia, sexually transmitted diseases (STDs), and hospital superbugs or bacteria in hospitals had a lower proportion (Databoks, 2023).

Individuals grappling with mental health disorders frequently experience a profound sense of isolation. The lack of support from their social environment not only exacerbates their burden but also hampers the healing process, rendering it an arduous undertaking. This issue is particularly acute among teenagers, with an escalating prevalence of unaddressed mental health needs in society. However, the recourse to emergency departments is suboptimal for certain individuals with mental health requirements.

Against this backdrop, the imperative for the development of mental health care communities in Indonesia has gained increasing significance. Recognizing the inadequacy of emergency departments for this purpose, these communities are emerging as pivotal alternatives. The urgency of community support cannot be overstated, as individuals within these communities share analogous experiences, offering invaluable perspectives and recommendations to their counterparts facing similar challenges. In the academic discourse, the imperative for expedited attention to the establishment and enhancement of mental health care communities in Indonesia is underscored by the escalating prevalence of unmet mental health needs, particularly among the vulnerable demographic of teenagers. Hence, a social community focusing on its members' mental health is crucial.

One of them is Menjadi Manusia. Menjadi Manusia is a social community focusing on mental health issues that helps people express their thoughts and feelings about life problems from various points of view. Founded by Rhaka Ghanisatria, Adam Alfares Abednego, and Levina Purnamadewi in 2018, Menjadi Manusia community has established many services and creations. A Spotify exclusive podcast, for instance, has been heard by a large number of listeners and has managed to get into the Top 50 Podcast chart on Spotify. Menjadi Manusia has also held several talk shows and exhibitions, such as "Saat Ragu Jadi Bukti" and "Berbagi Perspektif", which has recently held the event "Maaf. Tolong. Terima Kasih", a collaboration with Lokatara Music Festival, in September 2019.

Not only that, Menjadi Manusia has also published a book called "Ini Untuk Kami," which contains letters from various sources addressed to the special people in their lives. Becoming Human plans to create "Belajar Hidup," an educational program that seeks to teach people how to face various life challenges, how to recover from failure, and how to move on from heartbreak - something that has not been available in Indonesia before. This program will later collaborate with several psychologists to provide treatment for a problem and hear solutions directly from these field experts.

Furthermore, as they saw the large number of people responding and telling their life problems through Menjadi Manusia's Instagram, they opened writing submissions for anyone who wanted to share their story, and it would be published on the Being Human website every Monday.

All the things mentioned above indicate that Menjadi Manusia community has succeeded in building a community space that has a positive impact on society. The community has been joined by a total of 901 members on Discord. All people with a minimum age of 13 years old can join the community by simply clicking the 'community' section on their website ([menjadimanusia.id](http://menjadimanusia.id)). They can share any thoughts and feelings with one another and open a discussion between the members virtually on Discord. Occasionally, there will be an open call announcement as a guest speaker on the podcast. For example, an open call for a worker living in Jakarta with a certain amount of minimum wage. If the requirements are met, he or she might have the chance to be interviewed on their podcast.

This study focuses on the research gap surrounding how divergent backgrounds between researchers and subjects influence online interactions. Examining this exclusively in the online domain, we aim to uncover insights into the nuanced dynamics shaped by socio-cultural factors. That being said, the researchers of this paper has concluded upon an inciting question: "What is the resolution achieved by the Menjadi Manusia Community through online connections as investigated through netnography?" Before deciding the title of, "Netnography Study of Menjadi Manusia's Online Community".

## LITERATURE REVIEW

### *Virtual Community*

Virtual communities, facilitated by computer-mediated environments, demand the active involvement and commitment of their members, mirroring the essential dynamics of traditional communities. The notion of a virtual community, defined as "a community extended via emerging technologies," encompasses four fundamental elements: membership, influence, integration, and emotional connection, as identified by McMillan & Chavis in 1986. Notably, membership and influence emerge as shared perception factors, transcending the boundaries between virtual and traditional community settings.

The advent of new information and communication technologies has sparked profound changes with significant implications for the creation of virtual communities in social interactions. Throughout history, consumers have traditionally gathered in physical settings to discover, purchase, discuss, and appreciate products and services alongside like-minded individuals (Tauber, 1972). These physical spaces typically encompass main streets, commercial and cultural hubs, serving as focal points for city shopping (Niemeier et al., 2013). However, since the 2000s, these physical realms have gradually transitioned into distinct digital domains (Hänninen et al., 2019). People now engage in communication that transcends spatial

and temporal constraints, giving rise to 'societies' or, in other words, a 'virtual reality.' In this digital landscape, frequent interaction, mutual assistance, and emotional or even material exchanges are prevalent.

In recognizing the distinct characteristics of the virtual space, a novel dimension known as immersion is introduced, drawing inspiration from an expanded concept of flow proposed by Csikszentmihalyi in 1975 and Hoffman & Novak in 1996. Consequently, the sense of virtual community is redefined to incorporate three dimensions: membership (fostering a sense of belonging), influence (characterized by mutual impact among members), and immersion (the experience of flow during navigation within the virtual community). This psychological state is considered to be shaped by the collective activities and interactions within the virtual community.

Thus, delving into the nature of virtual communities, a crucial distinction is made between those that originate online and those that have offline roots. This dichotomy in the virtual community's origin holds significance, influencing the community's characteristics and subsequently shaping the overall sense of virtual community within its digital confines. Understanding these nuances provides valuable insights into how the concept of a virtual community evolves, offering a comprehensive exploration of the psychological experiences of its members.

As mentioned above, virtual communities are classified into two types. Online originated virtual communities are launched based on the common interests and themes communicated via computer-mediated communications. Weak ties are mostly observed in the initial stage [Wellman & Gulia, 1999]. For example, membership and influence are likely to be low in the early stages of the online-originating virtual community. On the other hand, social relationships in an offline-originating virtual community tend to be strong even at the beginning of the online communication due to prior offline interactions [Blumstein & Kollock, 1988]. Therefore, higher levels of leaders' efforts and offline activities are necessary for increasing membership and influence in the case of online-originating virtual communities than in the case of offline-originating virtual communities.

Besides, online-originating virtual communities are probably relatively homogenous in their interests and attitudes while being heterogeneous in terms of the participants' age, gender, social class, ethnicity, and other aspects of their demography [Wellman & Gulia, 1999]. The homogenous interests of online-originating virtual community members may foster a relatively high level of empathetic understanding and mutual support [Marsden, 1983]. Hence, perceived similarity with interests and values will affect membership more strongly in the case of the online-originating virtual community than in the case of the offline-originating virtual community. Additionally, immersion is generated by the online-oriented communications (Young, 1996) that the online-originating virtual community depends on. It is unlikely that the offline-originating virtual community will experience a high level of immersion among members because it mainly depends on the cognitive mechanisms already formed by prior face-to-face communication. Thus, affecting factors seem to influence immersion more strongly in the case of the online-originating virtual community than in the case of the offline-originating virtual community.

Meanwhile, A community is a gathering of individuals who share common feelings and thoughts, coming together to exchange their experiences. Its members unite around a shared factor, fostering comprehensive solidarity within a space characterized by ambiguous boundaries (Çiftçi et al., 2017: 335). While the concept of community has traditionally been rooted in physical settings, technological advancements have led to a shift towards virtual (online) environments. Before delving into virtual communities, it is beneficial to explore the concept of community in detail.

Cohen (1985) defines community as associations existing in the minds of their members, symbolically constructed through shared experiences, norms, and culture. In another perspective, Blanchard and Markus (2002) characterize communities as entities where emotional sharing is prominent. Broadly defined, a community is a group formed by individuals demonstrating a mutual commitment to coexist with a shared purpose (as cited in Baltacı 2008: 1). In literature, the concept of community represents a constructed set of social relations grounded in the shared experiences of its members, particularly a shared sense of belonging.

Communities have evolved into fundamental building blocks shaping social thought. Examining historical societies with rich intellectual histories in the 18th and 19th centuries reveals that communities were vital subjects for prominent social theorists, scientists, and philosophers at the onset of the 20th century. This historical context indicates a growing interest in virtual communities, particularly among consumers. In the realm of social sciences, the concept of community underscores the significance of shared experiences, customs, traditions, and structural roles. As a natural unity, a community is a collective in which the elements unifying and communalizing individuals are strong and essential (Robins 1999: 162-163). Rickman (1976) puts forth four crucial psychological elements for fostering quality information exchange within a community:

**- Purposeful Interaction:**

Individuals are more likely to engage comfortably within a community if they have a specific site or platform where they can interact. There should be a compelling reason for people to log in to this site, indicating a clear purpose for their interactions.

**- Perceived Unlimited Input and Output:**

Participants in a community need to feel that the input and output of their shared information on the platform are unrestricted. This sense of unlimited expression encourages active participation and information exchange.

**- Time Availability:**

People tend to engage in conversations more easily when they have sufficient time at their disposal. A relaxed environment with ample time facilitates more open and productive communication.

### - Perception of Neighbourliness:

Effective communication within a community is enhanced when individuals perceive those around them, even strangers, as neighbours. Communities provide a comfortable sense of neighbourliness, fostering a conducive environment for communication. The described definitions of communities align with the needs and elements of their members, leading to their widespread popularity and differentiation among various classes of communities.

In contemporary times, the gathering of individuals is often observed in brand communities (Muniz and O'Guinn 2001: 412), where individuals share stories about the brands they use or aspire to use. Moreover, individuals participate in communities related to their hobbies or social discussions (Algesheimer et al., 2005; Bagozzi et al., 2006) and professional communities to seek help with their jobs or contribute content (Andersen 2005).

With the advent of the internet and communication technologies, communities now assemble in digital environments, giving rise to the concept of a 'virtual community.' Unlike the past, where the concept of community was confined to physical associations, technology has expanded the definition to include individuals who come together in virtual spaces. Understanding and researching virtual communities, especially in the business context, has become crucial due to the increasing trend of communities shifting towards virtual platforms. Before delving into the concept of virtual communities, it's important to provide information about the internet, the foundation of virtual communities.

### *Netnography*

From a theoretical standpoint, Netnography is recognized as a pivotal research tool, as emphasized by Bartl and Stockinger in 2014. Coined by Robert V. Kozinets in 2002, Netnography holds significant value in providing researchers with a means to delve into the knowledge shared by community members in online spaces, thereby offering profound insights into consumer behavior. Kozinets's creation of the term is aimed at providing a nuanced understanding of consumer interactions within the online sphere. The author, Chao (2015), underscores the role of Netnography in maintaining rigor and ethics within the field of Market Research, shedding light on the potentials of the online environment.

In Kozinets's exploration, a notable example is presented through the discussion of an online coffee newsgroup. This specific case serves as a practical illustration of the application of Netnography, showcasing how this methodology can be employed to dissect and comprehend the dynamics of consumer interactions in a virtual space. The implications drawn from the study of the online coffee newsgroup contribute not only to understanding consumer behaviour.

The investigation conducted by Fujita et al. (2017) delves into the manner in which students and faculty utilize a university's Facebook page to collaboratively construct a nuanced cultural experience. This experience not only intersects with but also extends beyond the confines of the university's physical community. Employing netnographic analysis, the researchers decoded locally pertinent indicators of content strategy, student engagement, and co-creation. This involved an interpretation of the semantic implications embedded in textual,

visual (image and video), and interactive content, encompassing comments, replies, and the semiotic nuances of "emoji" text (Fujita et al., 2017, p.154).

In practical terms, the amalgamation of online and embodied social interactions is conspicuous. Online imagery is progressively entwining with corporeal realities in contemporary recalibrations of technologies, bodies, and socially constructed identities. The self, constructed and disseminated through various devices such as mobile phones, tablets, wearable technologies, AI entities, and surveillance mechanisms, presents a pertinent domain for netnographic inquiry.

The contemporary research landscape increasingly underscores the salience of visual imagery within the realm of social media, as exemplified by the scholarship of Hsu et al. (2009). This work accentuates the intrinsic value of shared narratives in social media interactions, drawing a parallel between the narratives spun by tourists chronicling their travels and those crafted by netnographers detailing their research engagements. The outcome of this juxtaposition manifests as a compelling fusion of netnography and storytelling. While Hsu et al. (2009) refrained from an overtly critical stance towards the phenomenon, a common characteristic in business research vis-à-vis ethnographic undertakings in anthropology and cultural studies, their innovative exploration establishes novel connections between narrative and netnography.

The philosophical underpinning of netnography tends to lean more towards critical examination than practical application, even though its utility for addressing real-world issues is acknowledged. While serving as a valuable tool for researchers to discern the intricacies of technological interactions among diverse constituencies, netnography primarily draws theoretical inspiration from cultural studies and critical anthropology, diverging from the more case-centric analytical approaches.

At its essence, netnography is inherently geared towards a mission that surpasses conventional case analyses; it aspires to engage with and address the complex and often disconcerting challenges of inequality and environmental degradation perpetuated by contemporary organizational structures. A significant contributing factor to these challenges is posited to be our perceptible detachment from ourselves, others, and a growing disconnection from the natural environment.

The omnipresent nature of 'life online,' perpetuated by constant engagement with mobile devices, is compounded by the transformative influence of the 'Internet of Things,' challenging conventional dichotomies of materiality and immateriality. The research landscape is marked by a discernible divergence of perspectives, where researchers align themselves either with acknowledging the tangible effects of texts or adopting a contrarian viewpoint. The notion of an immaterial realm encounters skepticism, as social practices and knowledge are frequently subjected to objectification (Law, 2002), extending even to the objectification of projects through prevailing discourses and project management practices (Nocker, 2006).

The assertion of immateriality within the digital milieu necessitates critical reflection. Within the outlined framework, a comprehensive belief in the immaterial appears implausible, prompting netnographers to adopt nuanced positions. Advocacy for materiality is recognized

for its potential societal impact, influencing resource utilization and redistribution dynamics (Miller and Horst, 2012).

### ***Self-Disclosure***

Self-disclosure, the act of revealing personal information not readily discoverable through other means, encompasses topics typically reserved for discussion with specific individuals, leading individuals to keep their thoughts and feelings private (Derlega, Winstead, & Greene, 2001; Steinberg, 2007; Tang et al., 2013; Wood, 2010). However, a broader perspective contends that any form of communication, whether verbal or nonverbal, that unveils aspects of self-disclosure. It is important to note that self-disclosure need not always be profound to be valuable; even superficial disclosure, often in the form of "small talk," plays a crucial role in initiating relationships that can later progress to deeper levels of self-disclosure. This communicative openness provides a platform for discussing potentially contentious topics such as contraceptive use (Masaviru, Mwangi, and Masindano, 2015).

The practice of self-disclosure carries both advantages and drawbacks. On the positive side, it facilitates openness, enabling individuals to share more with those who reciprocate disclosure. Additionally, it operates as a reciprocal process where increased disclosure from one party encourages the other to do the same, fostering trust and relationship development (Steinberg, 2007). However, excessive self-disclosure, particularly early in a relationship, may hinder the development of friendships, since it can be perceived as insecurity, potentially leading to rejection due to a perceived lack of likability or acceptance (Steinberg, 2007).

Despite its importance, several factors influence self-disclosure. Several factors dictate the decision of when to disclose and when to withhold information. Cultural differences, particularly among strangers, play a significant role, as cultural norms may discourage high levels of self-disclosure in initial interactions (Derlega et al., 2001; Tang et al., 2013). Individual traits and variances in interpersonal skills also influence disclosure patterns, with individuals securely attached to others tending to engage in higher levels of self-disclosure and those with high openness encouraging reciprocal disclosure. Gender differences further contribute to the complexity, as men often feel more reserved about self-disclosure than women, leading to different patterns of intimacy in communication (Derlega et al., 2001; Tang et al., 2013).

Within Menjadi Manusia's "Teman Manusia" community, the concept of self-disclosure takes on a distinctive and enriching dimension. As members engage within this virtual space dedicated to personal growth and shared exploration, self-disclosure becomes a conduit for fostering meaningful connections and deepening the sense of camaraderie.

In this community, self-disclosure transcends the traditional confines of mere verbal expression. While members openly share their thoughts and feelings in conversations, the platform also encourages a broader interpretation of self-disclosure. Artistic expressions, creative endeavours, and shared experiences related to personal growth and exploration become vital components of this multifaceted phenomenon.

The value of self-disclosure in "Teman Manusia" is not solely tied to the depth of the disclosed information; even seemingly mundane details about daily experiences, aspirations, and small victories contribute to the communal tapestry. In the spirit of camaraderie, members engage in a form of 'virtual small talk,' fostering connections through shared moments, like the broader perspective that recognizes the importance of seemingly trivial disclosures.

Importantly, self-disclosure serves as a powerful catalyst in establishing and nurturing relationships within the community. As members gradually reveal aspects of their personal journeys, vulnerabilities, and growth, trust is cultivated, creating an environment where individuals feel comfortable sharing their unique perspectives without fear of judgement.

The dynamics of self-disclosure within "Teman Manusia" extend beyond casual exchanges to encompass discussions on profound and transformative topics. Members leverage the platform of communicative openness to delve into subjects related to personal development, introspection, and the challenges inherent in the journey of becoming a better human. This echoes the broader societal impact of self-disclosure, as it facilitates conversations on matters that might carry societal taboos or personal sensitivities, fostering empathy and understanding.

In summary, self-disclosure within the "Teman Manusia" community becomes a dynamic and integral aspect of the collective experience. It goes beyond the verbal realm, encompassing various forms of expression that contribute to the rich and diverse tapestry of shared human experiences. As members engage in this reciprocal act of sharing, the community thrives on the principles of mutual support, understanding, and the collective pursuit of becoming better individuals.

## **METHODOLOGY**

This study used Netnography as a qualitative method to observe and investigate communication and interaction within the Menjadi Manusia Community. Netnography is a method to observe, understand and interpret communication and interaction within virtual communities on the internet (Ahuja & Shakeel, 2017). According to Kozinets (2018), ethnographers have the flexibility of becoming active participants or just passive observers in the community. We conducted this netnography study with the following steps:

1. Netnographers joined "Menjadi Manusia" community on Discord as passive participants for around three months (October-December 2023).
2. The netnographer tried to observe and understand the communication and interaction within Menjadi Manusia Community and took notes of some cultural insights.
3. Netnographer analysed communication patterns focused on communication disclosure in the community sentiment.

In this research, Netnography served as the chosen qualitative methodology to meticulously examine and explore the intricacies of communication and interaction within the Menjadi Manusia Community. Netnography, as elucidated by Ahuja and Shakeel (2017), operates as a method that delves into the observation, comprehension, and interpretation of communication and interaction within virtual communities on the internet. Kozinets (2018)

emphasizes the adaptability inherent in ethnographers' roles, allowing them to seamlessly transition between active participation and passive observation within a given community.

The netnography study unfolded through a systematic series of steps, beginning with the netnographers' integration into the "Menjadi Manusia" community on Discord. Positioned as passive participants, the researchers immersed themselves in the virtual environment for an extended duration spanning approximately three months, from October to December 2023. Throughout this period, the netnographers diligently observed, documented, and sought to comprehend the multifaceted nuances of communication and interaction within the Menjadi Manusia Community.

The observational phase involved a meticulous examination of communication dynamics, and the netnographer, in this capacity, functioned as a keen observer, actively noting down cultural insights that surfaced during the course of interactions. By assuming this observational stance, the researchers aimed to gain a comprehensive understanding of the subtle nuances that contribute to the community's unique cultural fabric.

Following the immersive phase, the netnographer embarked on a thorough analysis of the observed communication patterns, with a specific focus on discerning the intricacies of communication disclosure within the community's overall sentiment. This analytical approach allowed for a nuanced exploration of the ways in which members of the Menjadi Manusia Community expressed themselves, fostering a deeper comprehension of the underlying dynamics shaping their interactions.

In essence, the methodical application of Netnography in this study provided a rich and layered examination of the Menjadi Manusia Community, unveiling not only the explicit communication patterns but also delving into the cultural tapestry woven through the interactions. The prolonged engagement and meticulous analysis undertaken underscore the depth and comprehensiveness of the study, offering valuable insights into the communication dynamics and cultural nuances within the virtual community.

## **RESULTS AND DISCUSSION**

Using the netnography method, this research observed conversations and messages related to "Menjadi Manusia" or generally translates to being a human being. The community wants its members to have a safe place to talk, speak and share their stories or problems freely and to be human through the discord community channel. Through this channel, there are places where people can speak up specifically through communication disclosure.

This study gathered, observed and analysed rooms that were made in Discord through sub-channels inside the group channel. Menjadi Manusia Community gives many channels with different uses and interests. Before joining in, there are certain terms to be accepted and rules to know about how the community channel works. There are groupings of subchannels such as: resepsionis (receptionist), ruang tamu (guest room), ngobrol pakai suara (conversation through voice), curhat (deep talk), support group, teman manusia regional (Regional Human Friends) and lainnya (others). Every channel has different uses and some more subchannels. Netnographer has observed in 1 group channel called ruang tamu (guest room) which translate to Guest Room, with subchannels such as general, film series, musik (music), buku dan karya

tulis (books and written works), kesenian (art), kuliner (culinary), meme, travel, ruang marah (room of madness), and ruang bersyukur (room of gratefulness).

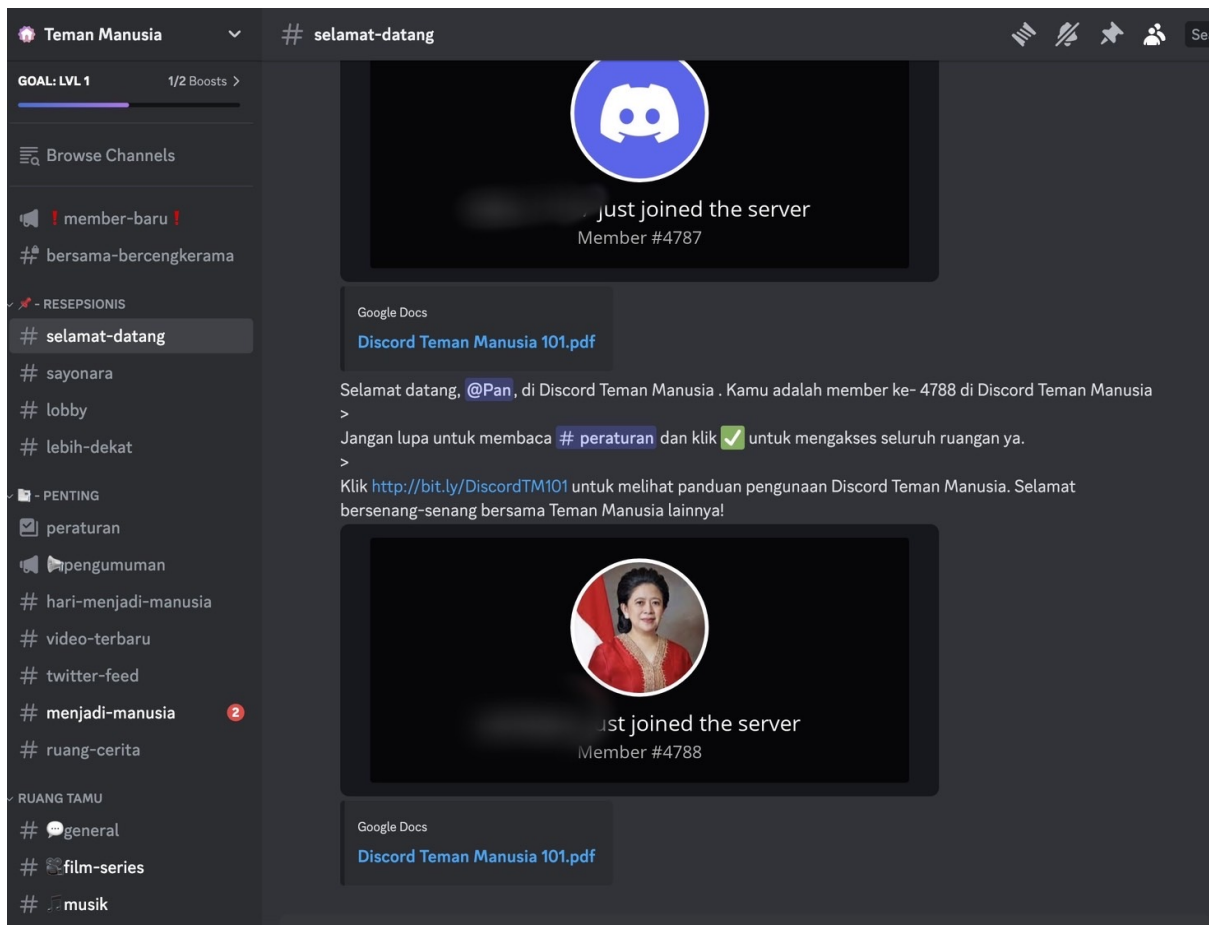
The titles of subchannels are topics about what that room is about. as a room to share basic general information until specific intimate stories or problems. Some members have shown deep connection by telling their stories, and other members will give feedback intimately through their own past experiences. From a self-disclosure perspective, these topics are various, starting from something general like their interests (film series, musik (music), buku dan karya tulis (books and written works), kesenian (art), kuliner (culinary), meme, travel) until something intimate like their emotions (ruang marah (room of madness) and ruang bersyukur (room of gratefulness)).

Every subchannel has its own pace of chatting. Some subchannels increase quickly and will have new 50+ messages within 4 days but some have only increased to 3 new messages. From what we have observed, the most used subchannel is music, since it has increased 50+ new messages within 4 days. However, there are more intimate messages through the general room of madness and room of gratefulness subchannels. Talking about how their emotions are that day, exposing daily information or activity that is not normal like accompanying them doing laundry, looking for information to make a passport, seeking for company in a vulnerable state, and many more.

Since there are members doing and giving self-disclosure through intimate messages, it encourages other members to do the same thing and give support to one another. These interactions are meant to fulfil the needs and purpose of this community, to be a safe place to fix their mental health and to cure every emotion and problem they have with each other.

### ***Resepsionis (receptionist) and Penting (important)***

There are several groups of rooms in this channel, and each may be opened step by step after doing the terms and conditions that are shared through the rules room. The first group channels that is accessible by new members is the Receptionist where members will need to understand the ground rules of the community. Therefore, in this group of channels, the sub channels are #selamat datang (welcome), #sayonara (goodbye), #lobby, #lebih-dekat (even-closer) where the most seen and is open without even clicking anything is #selamat-datang. Where most chats come from a BOT (Robot Account) called MEE6 to welcome every account that has come into the channel and reminds them to do what they are supposed to do to access the group channel community fully.



**Figure 1.** Room chat in subchannel “*Selamat Datang*”

The second group channel that are exposed from the start is called Penting (important) which consists of peraturan (rules) and pengumuman (announcement) which is also the main source of information to know the ground rules or general information about the community and any also every event or any program that they provide. After reading and also agreeing with the reaction to the basic messages that makes understanding and can be approved with your own responsibilities about anything that will go through the channel.

These two main group channels are open for understanding the main rules of the community to make this community a safe place for each member. After knowing and acknowledging every rule, becoming a member, and accessing other room groups becomes the next steps. There are not any interactions in this channel using texts since the only thing they can do is react and it is the only BOT and the moderator’s accessible channel. So, there is not any disclosure in this introduction phase channel.

### ***Ruang Tamu (guest room)***

The next group channel that is accessible from the top after resepsionis (receptionist) and penting (important) is ruang tamu or what we know as the guest room. This group sub channel consists of general, film series, musik (music), buku dan karya tulis (books and written works), kesenian (art), kuliner (culinary), meme, travel, ruang marah (room of madness), and

ruang bersyukur (room of gratefulness). These rooms are accessible to members who have checked by reacting to the message from the peraturan (rules) room sub-channel.

This group of sub-channels talk from interests into emotions, which can be part of their self-disclosure. Through this room the information of each member is open to how their interaction with other members happens. What songs or movies they like, what they write, other interests such as food, travelling, memes, photography and even their moods and emotions each day. In this journal, there will be many disclosures to be shown in every room that will be broken down in each sub channel.

### ***General Room***

General room is one of the rooms that apply in *Menjadi Manusia*; it contains a general message that all of the members could share many interests. Right now, the main topic discussed in the general room is about political issues in Indonesia. Since the presidential election is near. Many members were trying to bring up this topic, so the main team of *Menjadi Manusia* tried to maintain the situation. In order not to cause propaganda within this group, the core participants brought communication within themselves so as not to make the topic uncontrollable.

To help others understand the mental issue this room brings many people in many discussions as a team to support others. As an online community that holds the role of suspending the mental health issue in society. *Menjadi Manusia* has made the community understand others' problems. We could say that the theory of disclosure was appalling—that everyone could share their problem and interest.

This room supports their members so they like to communicate while doing something else, so they could feel supported. Like the last statement that had been told in the conversation by one of the members, “yang mau ngobrol yuk nemenin w bikin kostum zaku gundam”. So, they felt that this community could understand others by listening and communicating. This room can hold the role of supporting their community to understanding and caring for others mental health.

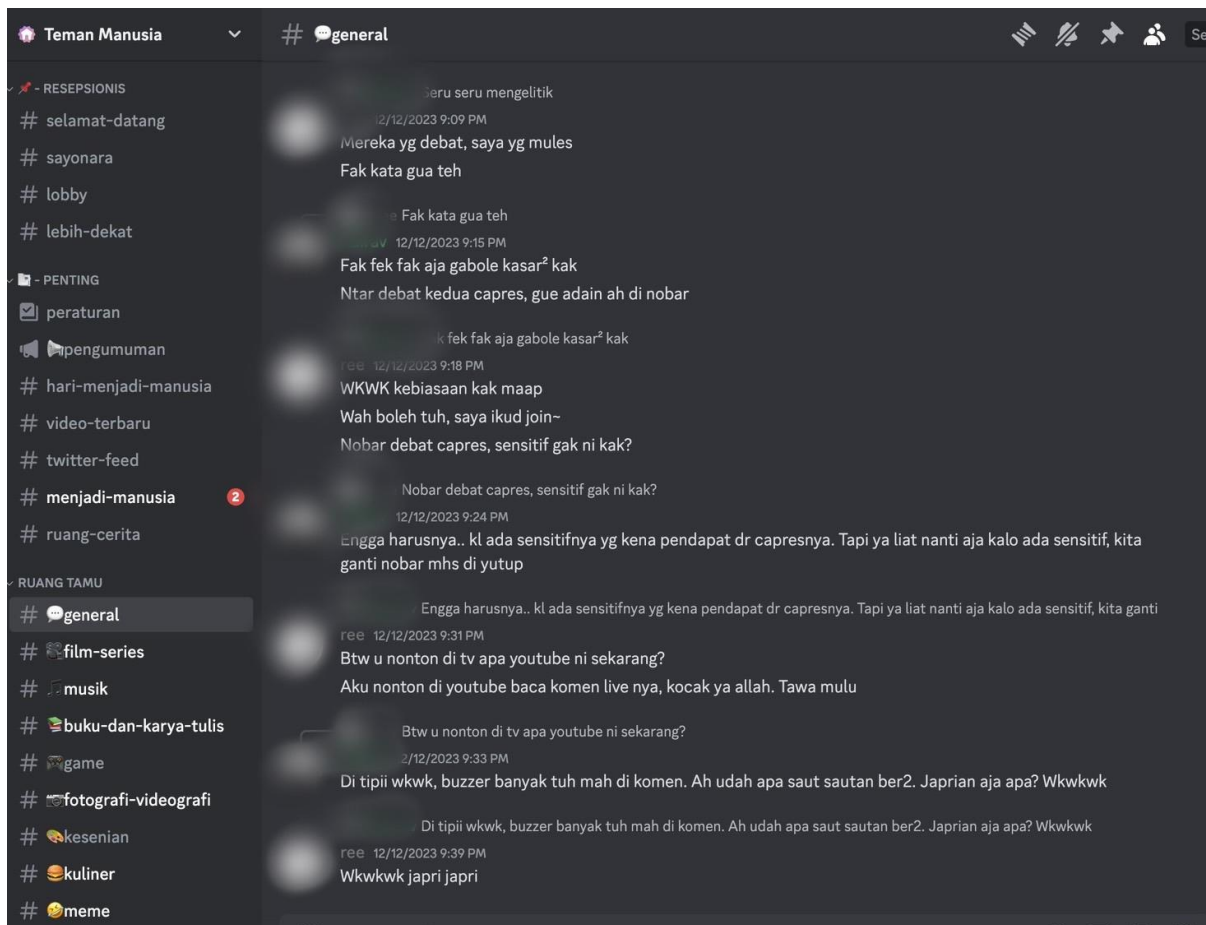
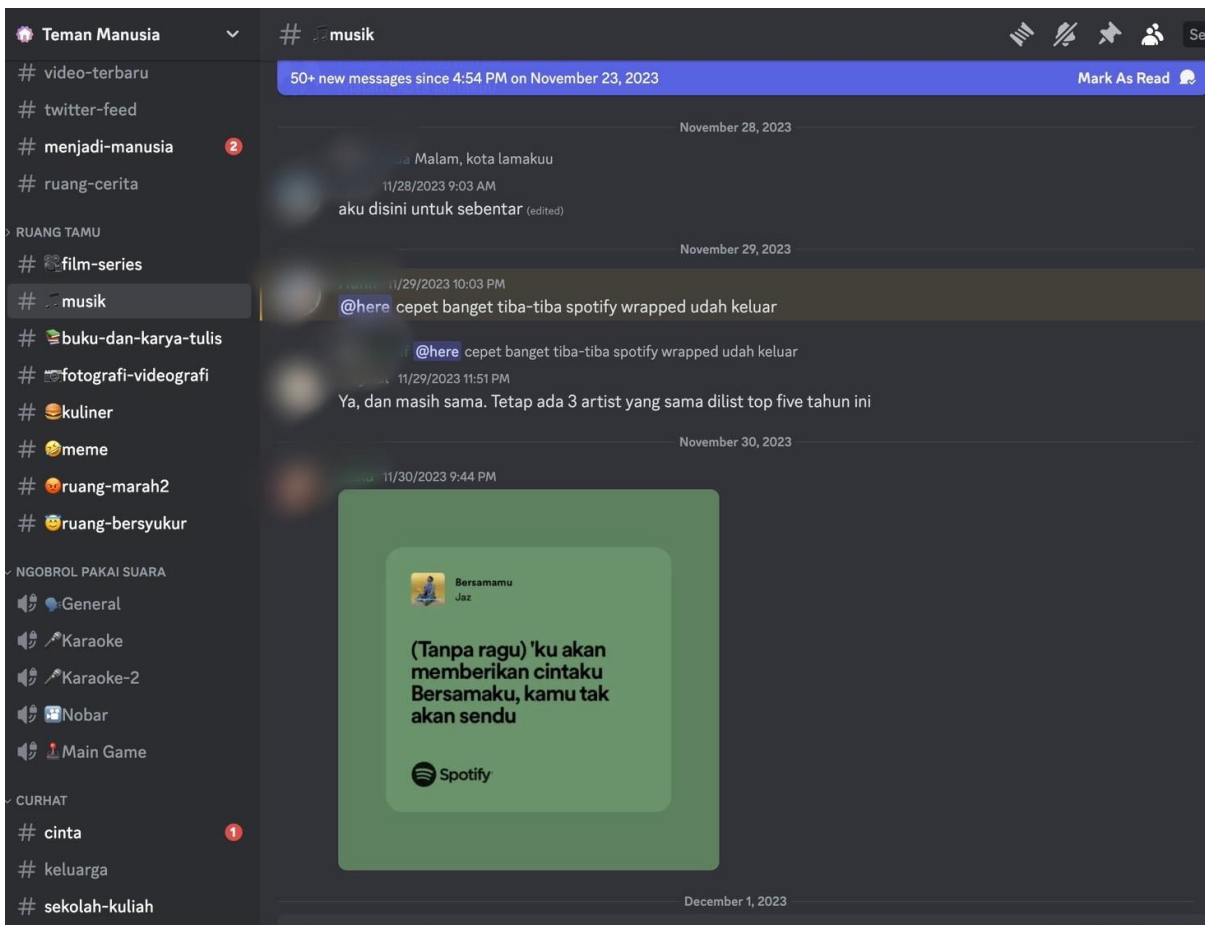


Figure 2. Room chat in subchannel “General Room”

### Room of Interests

The Menjadi Manusia Community Discord server, a distinct section has been meticulously curated to cultivate discussions regarding members' hobbies within the paradigm of Self-Disclosure. Termed as "Channels about Hobbies," this segment is purposed to provide a structured environment for individuals to articulate and engage in discourse pertaining to their avocations, thereby fortifying a dynamic and intellectually stimulating community.

Several designated spaces, each meticulously tailored to cater to a spectrum of interests are included in the overarching theme of "Channels about Hobbies". These channels are conceived with the objective of fostering meaningful conversations and the exchange of ideas among community members, thereby amplifying the spirit of Self-Disclosure through the avenue of hobbies.



**Figure 3.** Room chat in subchannel “Musik”

The rooms are called Film-Series, Musik, Buku-dan-Karya-Tulis, Fotografi-Videografi, Kuliner, and Meme. In the respective rooms, the community members share their favourite things regarding the respective hobbies. Here, in the Musik section, everyone was talking about Spotify Wrapped because it is trending on social medias. Meanwhile in the Film-Series section, they are talking about latest movies that came both on streaming services and the Cinema, or even hang out in Nonton Bareng (Nobar) sessions, occasionally. Even having specific roles based on the movie’s genres.

One unique feature of the "Film-Series" section is the occasional organization of "Nonton Bareng" (Nobar) sessions. During these communal viewing sessions, members synchronize their movie-watching experiences, creating a shared virtual cinema space. This not only fosters a sense of community but also allows for real-time commentary and discussions as the movie unfolds.

Furthermore, the channel incorporates specific roles based on movie genres. These roles enhance the thematic engagement within the community, as members align themselves with genres of interest. Whether it is drama, science fiction, comedy, or other categories, these roles serve as conversation starters and catalysts for deeper discussions on specific cinematic themes.

Other than that, there is the Buku-dan-Karya Tulis. This channel serves as a literary haven where members discuss their favourite books and share their creative writing endeavours. Discussions may range from classic literature to contemporary works, fostering an intellectual exchange within the community. the decision to engage in self-disclosure is a nuanced process influenced by several factors. In the context of the Menjadi Manusia Community Discord server and the information provided, several steps or indicators of self-disclosure can be identified:

**Observation of Cultural Norms:** Individuals may initially observe the cultural norms prevalent in the community, considering whether the overall atmosphere encourages or discourages high levels of self-disclosure. Given that the community may comprise members from diverse cultural backgrounds, participants might assess the general openness to personal sharing based on the observed interactions and discussions within the channels.

**Assessment of Individual Traits:** Members may evaluate their own traits and interpersonal skills to determine their comfort level with self-disclosure. Those who are securely attached to others may be more inclined to share personal information. Individual variations in openness, as highlighted in the context of the "Musik" and "Film-Series" channels, can influence the willingness to disclose. For example, those with high openness may actively participate in discussions and share personal insights regarding their Spotify Wrapped or favourite movies.

**Reciprocal Disclosure:** The concept of reciprocal disclosure is evident in the community's dynamics, especially in channels like "Film-Series" where members engage in discussions about the latest movies. The willingness to share opinions and insights often leads to reciprocal disclosure, creating a balanced and interactive environment. Roles assigned based on movie genres in the "Film-Series" channel can serve as indicators of members' preferences, indirectly facilitating reciprocal disclosure as individuals align themselves with specific genres.

**Gender Dynamics:** Gender differences, as mentioned, can play a role in self-disclosure patterns. For instance, the observation that men may feel more reserved about self-disclosure than women could influence communication styles within the community. Awareness of these gender dynamics might prompt individuals to navigate self-disclosure with sensitivity, recognizing potential variations in communication patterns and adjusting their own disclosure accordingly.

**Patterns of Intimacy in Communication:** As individuals participate in discussions related to their hobbies in channels like "Musik" and "Film-Series," patterns of intimacy in communication emerge. Some members may gradually reveal more personal aspects, fostering a deeper sense of connection within the community.

The specific nature of conversations, such as sharing Spotify Wrapped experiences or discussing personal reactions to movies, can serve as indicators of the evolving levels of intimacy and self-disclosure within the community.

The deliberate segmentation of channels according to specific hobbies serves a dual purpose. Firstly, it allows members to immerse themselves in discussions that align closely with their individual interests. This targeted approach enhances the depth and quality of

conversations, providing a more tailored experience for participants. Members are more likely to engage meaningfully when the conversation revolves around topics they are passionate about, thus contributing to the vitality of the community.

Secondly, the existence of these specialized channels promotes the discovery of common interests among community members. By creating dedicated spaces for various hobbies, the community acknowledges and celebrates the diverse range of passions present within its ranks. This acknowledgment, in turn, fosters a sense of inclusivity and unity among members who may find like-minded individuals with whom they can share experiences and insights.

These shared experiences contribute to a sense of communal identity and strengthen the bonds among members, transcending the digital realm of the Discord server. In principle, the deliberate design and implementation of these specialized channels within the Menjadi Manusia Community Discord server underscore a commitment to fostering a community that values both the individuality of its members and the shared experiences that bind them together. Through purposeful segmentation and the facilitation of Self-Disclosure, these channels contribute significantly to the overarching objective of creating a vibrant, interconnected, and enriching social space for all participants.

### ***Ruang Marah (Room of Madness)***

Anger is a natural form of emotion and often occurs as a human being. By expressing anger, humans can freely release all the emotions in their souls. However, people often bury their feeling of anger and stress. Over time, this repeated experience makes anger peak. By that, this room chat is created for people to vent anger and madness. Through this safe space, people can vent as much as they like and channel their anger without having anything to hide.

Based on our observations, these people usually express anger over the fate of their respective lives or feeling tired. Some people even use harsh words to express it, even though it may violate the community rules “In all chat rooms, please be respectful towards other members. Use polite language, limit the offensive jokes, and do not offend certain SARA (Ethnicity, Religion, Race and Inter-Group)”.

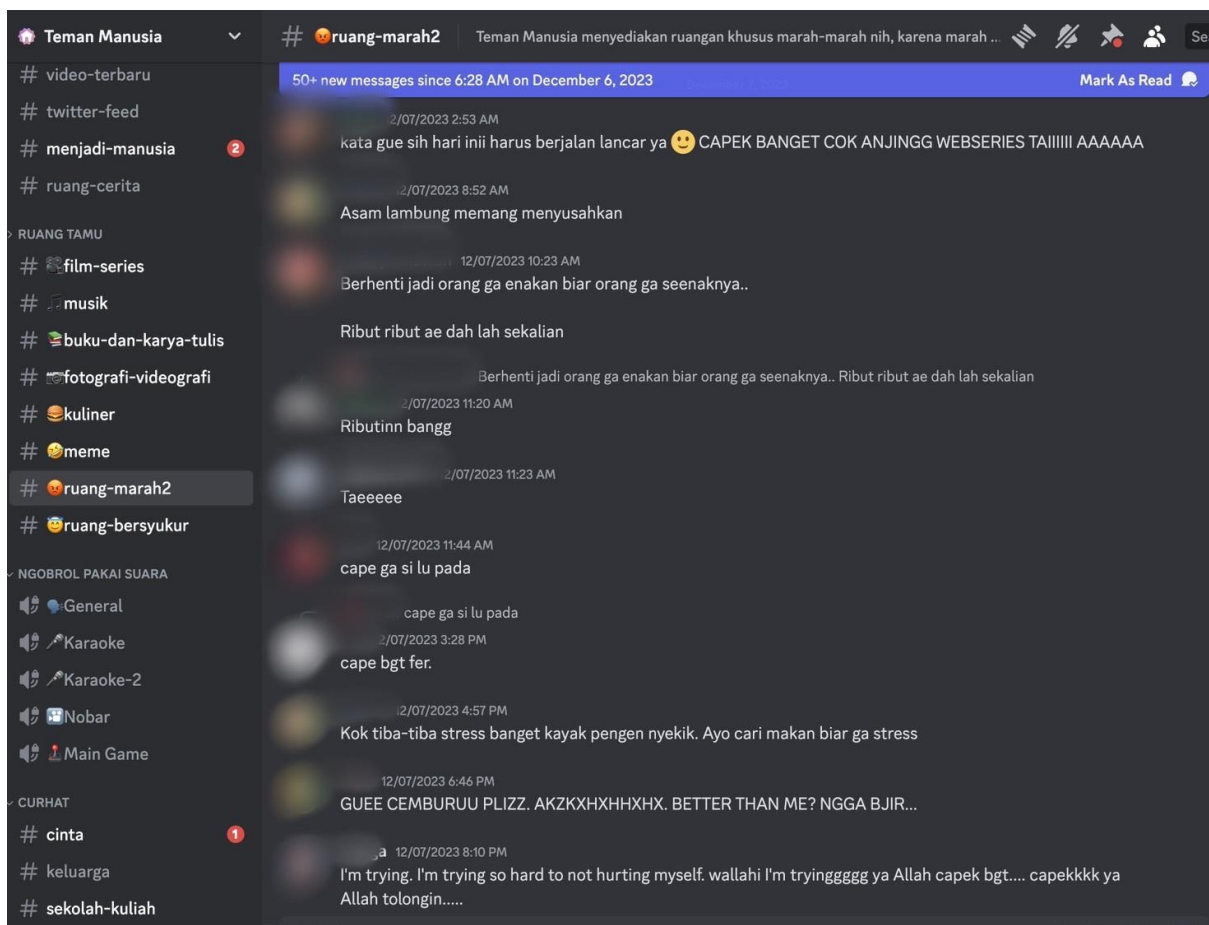


Figure 4. Room chat in subchannel “*Ruang Marah*”

### ***Ruang Bersyukur (Room of Gratefulness)***

Gratitude is the quality of being thankful and the readiness to show appreciation for and to return kindness. Research results from the American Psychological Association states that gratitude provides many benefits such as being happier, having a positive outlook on life, behaving well and being more hopeful. But sadly, many people tend to ignore the importance and the benefits of gratitude and prefer to complain and get angry without feeling the slightest gratitude. Ruang Bersyukur is a vessel that is provided by Teman Manusia so that the individuals can express their gratitude.

No topics are specified in this space, they may show their gratitude in all kinds of things. These individuals usually show their gratitude about their past, their journey of life, resolved problems, etc.

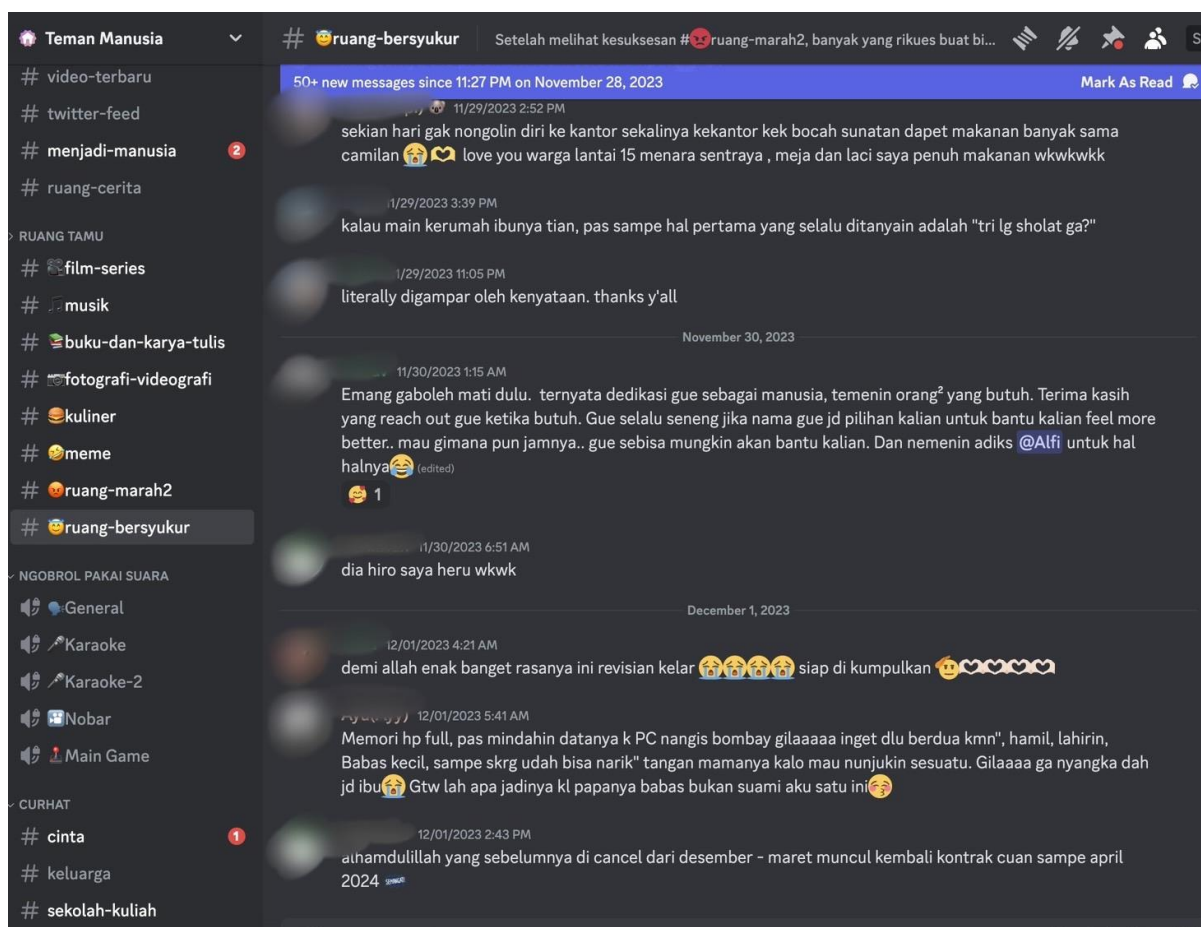


Figure 5. Room chat in subchannel “*Ruang bersyukur*”

## CONCLUSION

By all the things mentioned above, we concluded that mental health issues are important to resolve. Some people may need some special treatment for their mental sickness. Menjadi Manusia is one of the community networks that helps many people with mental issues. They cared and gave influence, social benefits, social costs, and inclination to help them with mental illness. Menjadi Manusia has many positive impacts towards people, including providing a safe space to express their self-disclosure. By that, they were closer to many people in interaction and resolving issues or problems. Creating a support system that can help many teenagers to get ahead of themselves with influence they hear from other experiences.

Menjadi Manusia has created a communication structure that makes people feel intimate, by creating an online community who the objective in maintaining mental health issues for some people to find their own solution. They made progress in stabilising their objections for creating more live communication discussions to spread more motivation to others. Not only that, they also have created books, podcasts, movie, and many other creations. They also had an online room where the focus was about personal stories to be discussed, but if members want to join this room, they have to pay for the discussion. Members can discuss

mental issues with their psychology mentors, and for consulting with the professional you will be charged to.

By the netnography method that is done, it is concluded that Menjadi Manusia has achieved its main goal through building subchannels in the Discord community: to build a strong bond among its members. Members are more likely to engage meaningfully when the conversation revolves around topics they are passionate about, thus contributing to the vitality of the community. As individuals participate in discussions related to their hobbies in channels like "Musik" and "Film-Series," patterns of intimacy in communication emerge. Some members may gradually self-disclose and reveal more personal aspects, fostering a deeper sense of connection within the community. self-disclosure in between their members.

Menjadi Manusia can publish more of their activities on social media. By that, more people can know that mental problems must be treated properly, since every human being cannot heal their own mental problems. Taking proper treatment and seeking a safe space in Menjadi Manusia community can save many people who have mental problems.

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