

Online Self-Disclosure in the Teman Curhat Bunda Community as An Effort to Maintain the Mental Health of Its Members

Online Self-Disclosure dalam Komunitas Teman Curhat Bunda sebagai Upaya Menjaga Kesehatan Mental Anggotanya

Nisa Adisti Yuniarti¹, Ade Rahmah², Ardian Setio Utomo^{3*}, Asriyani Sagiyanto⁴

^{1,2} Ilmu Komunikasi, Universitas Muhammadiyah Tangerang, Indonesia

³ Manajemen Informasi Komunikasi, Sekolah Tinggi Multi Media Yogyakarta, Indonesia

⁴ Ilmu Komunikasi, Universitas Bina Sarana Informatika Jakarta, Indonesia

Alamat:

^{1,2} Jl. Perintis Kemerdekaan 1, Cikokol, Tangerang

³ Jl. Magelang Km. 6, Kutu Patran, Sinduadi, Mlati, Sleman, D.I. Yogyakarta

⁴ Jl. Kramat Raya No. 98 RT 2/RW 9, Kwitang, Senen, Jakarta

*Email korespondensi: ardian@mmtc.ac.id

Diterima: 19 Oktober 2024 || Revisi: 25 November 2024 || Disetujui: 3 Februari 2025

Abstrak

Penelitian ini membahas tentang praktik online self-disclosure dalam komunitas Teman Curhat Bunda dan bagaimana hal tersebut berkontribusi dalam menjaga kesehatan mental anggotanya. Tujuan dari penelitian ini adalah untuk memahami bagaimana anggota komunitas menggunakan platform online untuk berbagi pengalaman pribadi dan emosional mereka dalam upaya mencari dukungan sosial. Metodologi penelitian yang digunakan adalah pendekatan kualitatif dengan metode netnografi. Peneliti melakukan wawancara mendalam kepada anggota komunitas dan melakukan observasi serta analisis konten dari interaksi online dalam komunitas tersebut. Penelitian ini melibatkan sejumlah anggota komunitas Teman Curhat Bunda yang aktif berpartisipasi dalam berbagai kegiatan komunitas. Hasil penelitian menunjukkan bahwa online self-disclosure memainkan peran penting dalam membantu anggota komunitas menjaga kesehatan mental. Praktik ini juga memberikan kesempatan bagi anggota komunitas untuk merasa didengarkan, memperoleh dukungan emosional, dan berbagi saran serta pengalaman yang relevan. Selain itu, komunikasi online juga memfasilitasi pembentukan hubungan yang lebih intim dan saling mendukung antara anggota komunitas. Namun, penelitian ini juga mengidentifikasi beberapa tantangan yang dihadapi dalam praktik online self-disclosure, seperti risiko privasi dan perlunya mengelola interaksi negatif.

Kata Kunci: kesehatan mental, self-disclosure, komunitas Vvirtual

Abstract

This study discusses the practice of online self-disclosure in the Teman Curhat Bunda community and how it contributes to maintaining the mental health of its members. This study aimed to understand how community members use online platforms to share their personal and emotional experiences and seek social support. The research methodology used was a qualitative approach with an ethnography method. The researcher conducted in-depth interviews with community members and conducted observations and content analysis of online interactions in the community. This study involved several Teman Curhat Bunda community members actively participating in various community activities. The results showed

that online self-disclosure plays an essential role in helping community members maintain mental health. This practice allows community members to feel heard, to obtain emotional support, and to share relevant advice and experiences. In addition, online communication also facilitates the forming of more intimate and supportive relationships among community members. However, this study also identified several challenges in online self-disclosure, such as privacy risks and managing negative interactions.

Keywords: mental health, self-disclosure, virtual community

INTRODUCTION

The dynamics of the development of communication technology go hand in hand with the growth of the communication process. Media is now not only useful as a place to exchange information but also a place for interaction. The emergence of the internet in society also follows the dynamics that occur. The development of communication technology has underpinned the term new media, the birth of various social media, and the shift in communication behavior from offline to online through the internet network. This makes it easier for everyone to access anything connected and integrated without the limits of space and time.

Indonesian people often use various media platforms in their daily lives. The Ministry of Communication and Informatics, in collaboration with the Katadata Insight Center, conducted a survey in October 2021 using a face-to-face interview method. The informants were 10,000 people throughout Indonesia, covering the age criteria of 13-70 years, who had accessed the internet in the last 3 months. The survey results showed that 67.6% of Indonesians used social media to help communicate and interact daily. Based on data from the Digital Literacy Status in Indonesia 2021, released by the Ministry of Communication and Informatics through the Katadata Insight Center (KIC) in 2022, WhatsApp was the most popular social networking platform Indonesian people use. WhatsApp was a social media platform used by many people. It was also a technology binding people to collaborate, exchange information, and interact through web-based message content. As the development of the internet continues, the technology and features available to users will continue to change.

Quoting CNBC Indonesia about the report released by the Indonesian Internet Service Providers Association (APJII) entitled Indonesian Internet Profile 2022, where the data revealed the level of internet penetration and

user behavior in Indonesia in the period 2021-2022 of 77.02%, indicating that the nominal population of Indonesia connected to the internet had reached 210,026,709 people. Based on age, internet penetration in order from highest to lowest is the 13-18 age group (99.16%), the 19-34 age group (98.64%), the 35-54 age group (87.3%), children 5-12 years old (62.43%), and the 55 and over age group (51.73%).

Another research result by We Are Social reported that the number of active social media users in Indonesia reached 167,000,000 users in January 2023, which was equivalent to 60.4% of the domestic population. Based on gender, the internet penetration rate for men was 77.55%, while for women, the internet penetration rate reached 76.48%. In addition, The Asian Parent also surveyed 670 mothers domiciled in Jakarta, Bogor, Depok, Tangerang, Bekasi, Bandung, Surabaya, Medan, and other big cities. Most of the respondents were mothers with one to three children. The survey results showed that mothers in Indonesia spent an average of three hours daily on social media. In addition to social media, respondents used instant messaging applications for an average of two hours per day. The data showed that the instant messaging application most frequently accessed by mothers was WhatsApp, which was 96%.

Housewives have a very high need to communicate with others. Due to the many limitations, communication activities are often carried out virtually. Especially after the past three years of the pandemic, access to communication had been reduced and hampered, causing mood changes. Research company Ipsos reported survey results in which 45% of respondents in Indonesia admitted that they were often sad because they only stayed at home during the COVID-19 pandemic. A health survey conducted by the Indonesian Psychiatric Association (PDSKJI) regarding the effects of the pandemic on mental health examined three main psychological problems, namely anxiety,

depression, and psychological trauma. The results showed that 68% of respondents admitted to being anxious, 67% were depressed, and 77% experienced psychological trauma. 1,522 respondents were involved, with a female dominance of 76.1% aged at least 14 years and a maximum of 71 years. The main symptoms of anxiety felt by respondents were excessive worry that something terrible would happen, easily angered or irritated, and difficulty relaxing. Meanwhile, the main symptoms of depression felt by respondents were sleep disturbances, lack of self-confidence, exhaustion, and loss of interest. Respondents felt this almost all day for almost the past two weeks.

In everyday life, self-disclosure occurs in direct communication and interaction between people and through intermediary media, namely social media (Sagiyanto, 2018). The results of a survey conducted by the Populix Research Institute showed that as many as 52% of Indonesians experienced symptoms of mental health disorders (Santika, 2023). Women, in general, were three times more at risk of experiencing depression than men, especially those who were in their reproductive age between 12 and 51 years. According to a study, the number of cases of mental health disorders such as depression and anxiety disorders in mothers living in developing countries is 15.6% during pregnancy and 19.8% after giving birth. In Indonesia, it was recorded that 22.4% of mothers experience postpartum depression (Fisher, 2012).

Quoting the *alodokter.com* page, dr. Merry Dame Cristy Pane says that an estimated 30% of parents, especially women, are very susceptible to parental burnout, including complaints that occur due to continuous pressure over a long period when becoming a parent. This could cause significant physical, mental, and emotional fatigue. If not treated properly, this condition could lead to depression (Pane, 2022).

According to dr. Merry, on the same site, several factors that can cause high levels of depression in women include biological, psychological, and sociocultural factors. In women, changes in estrogen and progesterone hormone levels can affect the nervous system associated with mood. In women, changes in hormone levels generally occur during

menstruation, pregnancy, miscarriage, childbirth, and menopause. In addition, psychological factors can also affect a woman's mental condition because she experiences various phases of life, such as education, career, marriage, having children, and raising children. Sociocultural factors also have a significant influence on women's mental health. In Indonesian society, women are expected to be gentle, able to care for and educate children, and must be sensitive to others. The impact of this assessment and culture risks making women define themselves through the opinions of others, which in turn can affect their mental health.

Unfortunately, public access to mental health services in Indonesia is still relatively low. Survey results reported that the number of Indonesians who have ever been connected to mental health services is only 27% (Change.org, 2021). Meanwhile, the results of other research institutions showed that only 9% of respondents decided to seek help from professionals, such as psychologists or psychiatrists, when they faced mental health problems. It is further exacerbated by the lack of social support from the closest circle, such as husbands and families (Santika, 2023).

The Indonesian Ministry of Health stated that someone who is diagnosed with depression needs a comfortable embrace and place to talk and professional and non-professional help. Having support from the environment has more or less an effect in easing the demands of life and psychological pressure experienced by women. Suppose it is suspected that there is a tendency for thoughts or actions that can endanger oneself and others. In that case, the people around them need to direct the person to immediately get professional help to ensure the safety and security of the mother and the child under her care (Rokom, 2017).

According to a study from the University of Maryland School of Medicine, women tend to be more social. This is due to the levels of a chemical compound in the brain called FOXP2, known as the 'language protein' because of its role in language development. Women have more language protein than men, meaning they speak an average of 20,000 words daily, 13,000 words more than the average man. To meet these needs, women also sometimes need a

space or group that allows them to express themselves.

A group consists of people who have a common goal and interact with each other to achieve that goal. Group members usually know each other and see themselves as part of the group. Groups can take many forms, such as families, discussion groups, or committees that meet to make decisions. Group communication has many functions, including exchanging information, increasing knowledge, strengthening or changing attitudes and behaviors, improving mental health, and increasing awareness. Group communication has many roles that align with the group's goals and not just as a means of exchanging information. In this case, group and group communication goals are interrelated.

Based on data from research institutions, in addition to professional assistance, one way to prevent and reduce stress and depression levels in mothers can also be done by expressing emotions, feelings, and thoughts to others (Santika, 2023). She was telling stories, sharing stories, and strengthening each other with other mothers who may be experiencing similar problems. It makes a mother not feel alone in living her life. Amid many limitations and obstacles for women to communicate and disclose personal information, the community of Teman Curhat Bunda was present in 2021 to create a safe, comfortable, judgment-free, and discrimination-free space. This space is also expected to be a support system for its members. Using WhatsApp as a medium for communication, Teman Curhat Bunda community members have reached 331 people from various regions throughout Indonesia.

This virtual space allows women to access the community from anywhere at any time quickly. Communicate, interact, share information, discuss, and get support from other women. This community facilitates women to share information about themselves with other members. Increasing self-disclosure in mothers is expected to prevent and reduce stress levels and depression and solve problems that are being faced. With the right environment, mothers will no longer feel alone and lonely.

Seeing the development and activities of the Teman Curhat Bunda Community, which are inseparable from the virtual world, researchers are then interested in researching to find out

how online self-disclosure can occur in the Teman Curhat Bunda Community on the WhatsApp social network through a communication netnography study. Researchers want to see how members' self-disclosure plays a role in maintaining their mental health.

Research related to online self-disclosure in a virtual community that has been conducted by several researchers, including a journal entitled Student Self-Disclosure About College Life on Twitter (Study on Autbase Account @Collegemenfess), shows that many anonymous self-disclosures occur on the @collegemenfess account and focuses on examining the Johari Window involved in self-disclosure (Avdijan, 2022). Meanwhile, other research conducted by Lisa Mardiana and Anida Fa'zia Zi'ni in their journal Self-Disclosure of Autbase Twitter Account Users @Subtanyarl shows self-disclosure results in evaluative and motive forms (Mardiana, 2020). Both previous studies examined self-disclosure on Twitter or X, which is anonymous, so users do not need to provide or reveal their real identities to use the platform. These studies examined the window of openness, stages, factors, and motives in self-disclosure. In this study, we want to examine self-disclosure in a virtual group using the type of communication ethnography research. The researcher's focus is to examine the dimensions of self-disclosure in terms of maintaining the mental health of its members.

Based on the description, the scope of this study is to study how online self-disclosure activities in the Teman Curhat Bunda Community are an effort to maintain the mental health of its members. This study focuses on five dimensions of self-disclosure activities and their role as a way to maintain the mental health of members of a virtual community called Teman Curhat Bunda.

LITERATURE REVIEW

As social beings, communication is an essential need for every individual. Whether through verbal or non-verbal communication, humans cannot avoid communication activities. Communication is conveying messages from one person to another to inform and change the person's attitude, opinion, or behavior (Effendy, 2013). Message delivery can be done verbally or through media. Self-disclosure is essential in

various communication theories, especially in interpersonal communication theory. The meaning of self-disclosure is a form of communication when someone conveys information about themselves that is usually kept secret. Self-disclosure has five dimensions: amount, valence, accuracy and honesty, intention, and intimacy (DeVito, 2016). The five dimensions of self-disclosure are:

1. Amount focuses on the amount of information known and acknowledged about oneself. Someone with high self-awareness may deeply understand their strengths, weaknesses, interests, and personal values. This dimension can be measured based on the frequency and duration of self-disclosure.
2. Valence, which is the emotional reaction that occurs as a result of self-disclosure. Valence is the impact or direction of emotions associated with the information disclosed, which can be either a positive or negative emotional response. Positive valence self-awareness leads to self-confidence, good self-esteem, and self-acceptance. Conversely, negative valence self-awareness can lead to self-dissatisfaction and low self-esteem.
3. Accuracy and honesty are the conformity of an individual's perception of themselves with reality, which can also be said to be accuracy and honesty. This involves the extent to which an individual recognizes. In terms of honesty, individuals can be honest, exaggerate stories, miss important information, or even lie.
4. Intention is an individual's awareness involving personal goals, motivations, and the direction they want to take. This dimension also assesses the extent of an individual's awareness of controlling themselves when disclosing information to others.
5. Intimacy is related to the depth of an individual's relationship and the level of intimacy communicated through self-disclosure. Intimacy includes the extent to which information is shared. It involves an understanding of how to interact with others, the ability to understand feelings and perspectives, and the ability to communicate and connect emotionally.

Group communication process and stages four phases of the process and stages occur in group communication, namely:

1. Phase One: Orientation

This is the initial phase, in which members are still in the introduction stage. This phase has yet to enter the stage of accepting other members' ideas. In orientation, communication is temporary, and opinions are still expressed carefully. Members tend to accept, without rejection, questionable ideas and interpretations without supporting facts.

2. Phase Two: Conflict

This phase arises from disagreement with each member's idea, causing conflict. In this phase, support and interpretation increase, individual opinions are confirmed, and doubtful opinions are reduced. Relevant decision proposals can be determined. Against the proposal, group members begin to argue with both favorable and unfavorable attitudes. Conflict also occurs due to the formation of specific coalitions, where members begin to form small groups within their group.

3. Phase Three: The Emergence of New Attitudes

A decrease in conflict and differences of opinion marks this phase. The attitude of group members is no longer fiercely defensive in response to unpleasant comments and begins to change from disagreeing to agreeing with existing proposals and decisions.

4. Phase Four: Support

In this phase, the conflict due to differences of opinion is no longer there. Everything changes to more favorable support according to the proposals and decisions. Group members strive to find common ground and tend to support each other (Goldberg, 2006). Group influence on communication behavior there are three types of group influence on individual communication behavior (Maryam, 2021):

1. Conformity, is a change in a person's behavior or beliefs about norms due to group pressure. Personal and situational factors influence this.
2. Social Facilitation, related to the smoothness and improvement of work quality under group supervision. The presence of a group influences work to feel more accessible. The

presence of other people can trigger the emergence of an individual energy-generating effect, which then increases the emergence of a dominant response in the individual. If the dominant response that appears is positive, there will be an increase in achievement. Conversely, if the dominant response that appears is negative, there will be a decrease in achievement.

3. Polarization, discussions conducted in groups tend to increase the tendency of the group's initial preferences. If most members initially lean towards a risky position on a particular problem, the group's position will be more vulnerable after the discussion. However, if members are initially more cautious, the group's position will be safer. This influence is called group polarization, initiated by the initial tendency factor in group members' thinking through group discussions.

In addition, there are five dimensions of self-disclosure (Altman, 1973), namely:

1. Accuracy, concerning the relevance of the individual in disclosing personal events and for events in which the individual is involved or not. Self-disclosure is often inappropriate or inappropriate because the individual is unaware and deviates from the norms. Appropriate and appropriate self-disclosure will result in increasing positive reactions from the listener. Negative statements are related to self-assessments that are self-blaming, while positive statements are included in the category of praise.
2. Motivation, relating to the individual's drive to disclose themselves to others, originating from within or influenced by external factors. The internal drive includes the individual's desire or goal to make self-confessions. At the same time, external drive is caused by environmental factors, such as family, school, work, and so on.
3. Time, choosing the right time is crucial in determining the success or failure of the self-disclosure process. Individuals must pay attention to the condition of other people who will be their conversation partners. If self-disclosure is done at the wrong time, such as when the other person is tired or sad, then the individual tends to be closer to others. On the other hand, if self-disclosure is done at the right time, such as when

someone is happy, someone tends to be more open.

4. Intensity, of an individual's self-disclosure depends on whom the person is disclosing. In this case, it is usually to close friends, parents, casual friends, or strangers they have just met.
5. Depth and Breadth, there are two dimensions of depth in self-disclosure, namely shallow and deep. The shallow dimension is revealed to people they have just met. The information disclosed is usually limited to the geographical aspects of the self, such as name, place of origin, address, and so on. Meanwhile, the deep dimension is usually revealed to people with a close relationship (intimacy) with the individual. Individuals generally only disclose themselves in depth to people they trust, such as parents, partners, close friends, and others. Meanwhile, breadth is related to general and specific topics.

Generally, when trying to open up to someone they have just met, the topic of conversation is general information rather than in-depth. The levels of self-disclosure are detailed into several levels (Dayakisni, 2006), namely:

1. Small talk, which is the earliest and weak self-disclosure. Even though there is openness between individuals, this openness does not give rise to interpersonal relationships. The communication that occurs is merely small talk based on politeness.
2. Talking about other people, where at this level, deeper communication occurs. However, it is only related to other people or things outside of oneself.
3. Expressing ideas or opinions, which is marked by a close relationship that has begun to be established. Individuals begin to open up to expressing themselves to other individuals, even if only limited to opinions about certain things.
4. Feelings, at this level, everyone may have the same thoughts or opinions, but the feelings or emotions associated with each person's ideas or opinions can be different. Any relationship, if you want a real interpersonal relationship, must be based on honesty, openness, and deep expression of feelings.

5. Peak relationship, is the level that shows that self-disclosure has been carried out thoroughly and deeply. Individuals have succeeded in establishing interpersonal relationships and can understand the feelings experienced by other individuals.

Amount of information known and acknowledged about oneself. Someone with high self-awareness may deeply understand the strengths, weaknesses, interests, and personal values. The frequency and duration of self-disclosure can measure this dimension. Valence is the emotional reaction that occurs due to self-disclosure, referring more to the impact or direction of emotions associated with the information disclosed, which can be a positive or negative emotional response.

Positive valence self-awareness leads to self-confidence, good self-esteem, and self-acceptance. Conversely, negative valence self-awareness can lead to self-dissatisfaction and low self-esteem. Accuracy and honesty are the conformity of an individual's perception of themselves with reality, which can also be said to be accuracy and honesty. It involves the extent to which an individual recognizes. In terms of honesty, individuals can be sincere, exaggerate stories, miss important information, or even lie.

Intention is an individual's awareness that involves personal goals, motivations, and the direction they want to take. This dimension also assesses the extent to which an individual's awareness in controlling themselves when disclosing information to others. Intimacy relates to the depth of an individual's relationship and the level of intimacy communicated through self-disclosure. Intimacy includes the extent to which information is shared. It involves an understanding of how to interact with others, the ability to understand feelings and perspectives, and the ability to communicate and connect emotionally.

The form of communication in this study is virtual communication using digital social media as a means of interaction. Dr. Nasrul Syarif, in his book *Contemporary Communication*, defines virtual communication as the process of delivering messages via the Internet or cyberspace (Syarif, 2019). According to Karhendana, instant messaging is a communication service that allows someone

to have private conversations with others in real-time via the Internet. These are generally text conversations but can also be voice or video messages (Sistarani, 2018). A virtual community is a group of people with the same interests and practices who communicate regularly and in an organized manner via the Internet using a shared location or mechanism. With character identification, users can personalize their online experience more precisely (Ferdianto, 2020).

Most virtual community members in this study were married women and had the status of mothers. According to the Dictionary of the Indonesian Language, a mother is a woman who has given birth to someone. As a central figure in family life, a mother often faces various physical and emotional demands. These demands can affect her mental health, especially in dealing with changes in roles and responsibilities related to motherhood. Mental health is defined as a condition in which a person does not experience feelings of guilt towards themselves, has a realistic estimate of themselves and can accept their shortcomings or weaknesses, can face problems in their life, has satisfaction in their social life, and has happiness in their life (Pieper, 2006).

New media as various communication technology devices that allow for digitalization and wide coverage for personal use as a communication tool (McQuail, 2011). New media is used to explain the emergence of digital, computerized, and networked media as an effect of the increasing development of information and communication technology. New media allows its users to access various media content anytime, anywhere with various electronics. New media has an interactive and free nature (Sahar, 2014).

New media is also called new digital media. Digital media is media whose content is in the form of a combination of data, text, sound, and various types of images that are stored in digital format and distributed via broadband optic cable-based networks, satellites and microwave systems (Flew, 2008). Based on various definitions of experts regarding new media, researchers can conclude that new media is media that uses the latest technology that allows for a wide range of communication that occurs.

There are various ways to define mental health, namely mentally healthy because they

do not experience mental disorders, where people who are said to be mentally healthy are people who do not suffer from mental illness and do not experience any mental disorders. If they experience mental disorders, they are classified as sick. Healthy and mentally ill are nominal and can be distinguished by groups (Latipun, 1999).

Then mentally healthy if they are not sick due to a source of stress, where people who are said to be mentally healthy are people who are not sick when faced with stressful stress sources. This definition emphasizes a person's emotional ability to respond to the environment. Mentally healthy if it is in line with their capacity and in harmony with their environment, meaning that a person can be said to be mentally healthy if they are free from psychiatric symptoms and are able to play an optimal role in their social environment. A person is mentally healthy if it is in accordance with their capacity, and lives in harmony with their environment. Then mentally healthy because they grow and develop positively, meaning mental health is more comprehensive and views mental health from a positive perspective. This shows that mental health is characterized by individuals who continue to grow, develop and mature in accepting responsibility or adapting in maintaining social rules and cultural actions (Latipun, 1999).

METHOD

This study uses a qualitative approach that is generally used to study the diversity of people's lives, history, behavior, concepts or phenomena, and social problems. Qualitative research is research with a natural background that aims to explain the phenomena that occur and is carried out using other research methods (Denzin, 1994). At the same time, Creswell defines qualitative research as research that explores and understands the meaning of several individuals or groups of people who come from social problems (Creswell, 2016).

The research method used in this study is ethnography, a qualitative research method that adapts ethnographic research techniques to study virtual culture and communities in computer-mediated communication (CMC). Netnography research uses various online media such as online forums, chat rooms, and blogs. Meanwhile, the requirements for conducting this research, according to Kozinets,

are familiarity with computer-mediated communication (CMC) and being a member of the community on the social media being studied (Kozinets, 2002). As the only method specifically designed to study online culture and community, ethnography studies cybernetics space from textual information to study the culture and society that emerges online. Based on this, the researcher chose a qualitative research approach with the ethnography method because it is the most appropriate research method to analyze and understand the interaction of society and culture formed in a virtual community on a social network (Pritadi, 2018).

The netnographic data collection method is similar to the ethnographic method, which involves four primary data sources: conversation screenshots, obtained data, interviews, and field notes (Kulavuz-Onal, 2015). In order to collect primary data, researchers conducted online participant observation by joining the Community Teman Curhat Bunda chat room since its inception in 2021. Researchers then conducted observations in the form of analyzing the social interactions of members in the Community Teman Curhat Bunda group and conducted observations and recorded them systematically. In addition, researchers also conducted in-depth interviews online and offline with several informants using interview guides. In order to collect secondary data, researchers conducted online observations by reviewing literature obtained from various sources, such as scientific journals, books, research reports, databases, articles, and related public documents. Researchers then studied the habits, language patterns, and social interactions that occurred in the subjects and objects of the study. Researchers also studied previous research related to self-disclosure in online communities or the mental health of community members. Secondary data helps researchers provide a broader context related to the studied topic.

The qualitative data processing process consists of three stages: data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2021). The researcher analyzed data in this study by referring to the three stages. At the data reduction stage, the researcher obtained abundant field data to be processed, simplified, and organized. The researcher coded interview data by marking, filtering, identifying patterns, and classifying

information based on specific themes, topics, or concepts. At the data presentation stage, the researcher presented the data more clearly and organized by including quotes from the sources that had been reduced along with narrative stories. Furthermore, at the conclusion and verification stage, the researcher concluded the results of the analysis based on the data that had been reduced and presented. The researcher also connected the findings with the theoretical framework, provided interpretations, verified the findings, and drew conclusions.

RESULT AND DISCUSSION

Starting from a parenting class, Verawati Amir saw many mothers who lacked knowledge in educating children, which resulted in mistakes in educating them. The parenting class was held to help fill the gap in mothers' knowledge. After the parenting class was held, many mothers expressed their feelings to Verawati Amir. From the many outpourings of their hearts that the mothers conveyed, it turned out that it was not only a lack of knowledge that was a factor in mistakes in educating children, but there were also roots such as trauma and other mental health problems.

The number of mothers who told their stories to Verawati increased day by day, an idea was born to form a forum that could accommodate the complaints of mothers. This is based on two sides. The first side, there are people who need a place to pour out their hearts. Some of them, pour out their hearts to vent their emotions and feelings. The rest, pour out their hearts to find solutions to the problems they are experiencing. The second side, there are people who have a passion for listening. Those who fall into this category have their own issues, such as gaining recognition and self-actualization.

This phenomenon then encouraged Verawati Amir to form a virtual community called Teman Curhat Bunda to bring women together in a forum. Verawati opened vacancies to become Teman Curhat Bunda volunteers, these volunteers are those who will later act as a place for members to tell stories.



Figure 1. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

This virtual space allows women to access the community from anywhere at any time quickly. Communicate, interact, share information, discuss, and get support from other women. This community facilitates women to share information about themselves with other members. Increasing self-disclosure in mothers is expected to prevent and reduce stress levels and depression and solve problems that are being faced. With the right environment, mothers will no longer feel alone and lonely.

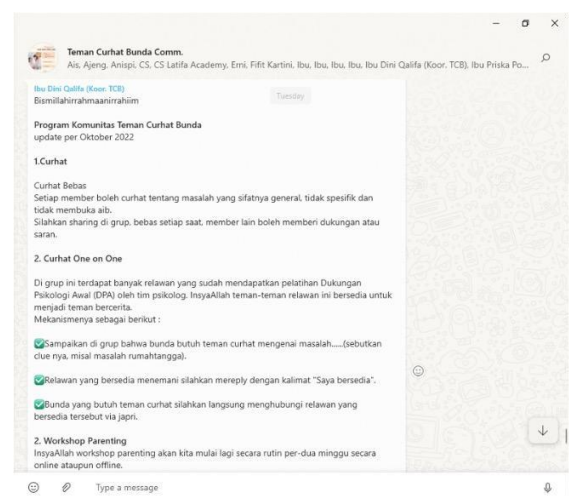


Figure 2. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

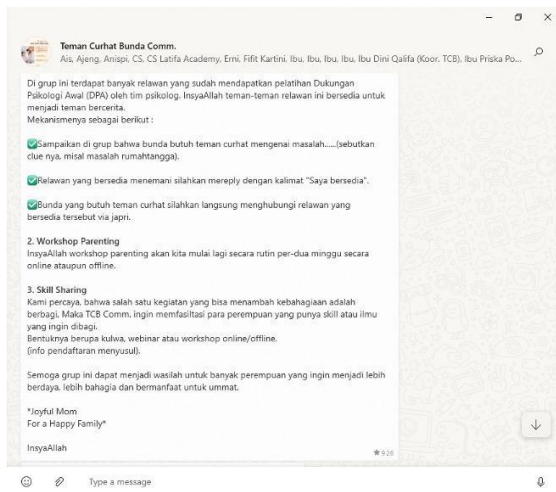


Figure 3. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

Self-disclosure is disclosing personal information that is usually private to others. In this study, researchers want to know how online self-disclosure activities in the Teman Curhat Bunda Community can help maintain the mental health of its members. Self-disclosure has five dimensions: amount, valence, accuracy and honesty, intention, and intimacy.

The amount dimension in online self-disclosure refers to how individuals reveal their personal and emotional information. Each individual's self-disclosure can vary, influenced by personal characteristics, individual needs, and social norms that apply in a particular online community. Some individuals may actively share much personal information, while others may be more reserved and limit the amount of their self-disclosure.

Interviews and observations revealed that new members initially limit their self-disclosure, often choosing to monitor and observe. However, as they become more comfortable, they actively engage in self-disclosure, as depicted in figure 1 notably, self-disclosure often begins with a topic introduced by the community's founder and coordinator, serving as a trigger for further discussion.



Figure 4. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

In addition, topic baiting is sometimes initiated by members who ask questions and ask for opinions in the group. Community members tend to express themselves when others start a topic or ask for a particular opinion, as in figure 2. From the initial questions or bait messages, other members interested in the topic will appear and express themselves to the community.



Figure 5. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

The most discussed topics in this community are those related to household issues and personal feelings. In addition, researchers observed that there are challenges faced in online self-disclosure. Some people feel uncomfortable sharing personal information because of privacy risks, fear of criticism and judgment, or because they have had bad experiences in self-disclosure before.

The role of the coordinator in the community is vital in the amount dimension of self-disclosure. The coordinator is important in enlivening the atmosphere and facilitating healthy and safe online self-disclosure practices in the community. It will encourage members to be more active in self-disclosure and more open to sharing their personal information. Based on observations while conducting this research for approximately seven months, there has been a vacancy in the coordinator position in the last four months. Researchers participatory feel a very significant difference. The absence of the coordinator has a major impact on the condition of the community, which was previously busy with members communicating with each other to become very quiet, and the frequency of self-disclosure has decreased drastically.

In addition to maintaining and increasing self-disclosure frequency, coordinators' and founders' roles are vital in managing negative interactions. Much negative self-information is likely to open wounds of other members. As an effort to maintain members' mental health, the amount dimension in self-disclosure describes

how by increasing the frequency of self-disclosure, the mental health of the members who do it will become more stable and improve. However, self-disclosure that is too excessive or without limits can cause problems for mental health, especially if it expresses feelings that are too intense or trigger traumatic memories.

The valence dimension in online self-disclosure refers to the type and nature of emotions individuals communicate through their online self-disclosure. As a form of emotional reaction from self-disclosure, valence refers more to the impact or direction of emotions associated with the information disclosed, which can be either a positive or negative emotional response. Valence in self-disclosure can influence the perception and response of other individuals. Self-disclosure in the Teman Curhat Bunda community can be seen in figure 3 as having positive and negative valence, both of which contribute to the mental health of community members. Self-disclosure that reflects positive emotions such as happiness, joy, pride, satisfaction, relief, and the like will encourage other members to provide support, feel inspired, or share similar experiences. Conversely, self-disclosure that reflects negative emotions such as sadness, anxiety, or disappointment can trigger empathy, emotional support, or offer solutions from other community members.



Figure 6. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

Valence in online self-disclosure can impact the mental health of the self-disclosing individual. Sharing positive or negative

emotions online can help individuals reduce emotional burdens, gain social support, or gain new perspectives. The valence dimension of online self-disclosure plays an essential role in shaping the dynamics of online communities and the mental health of the individuals involved. Understanding it can help develop policies and guidelines that encourage healthy and supportive emotional disclosure, creating an inclusive online environment promoting mental well-being.

The accuracy and honesty dimensions in online self-disclosure focus on the accuracy and honesty of information disclosed by individuals on online platforms. This dimension concerns how individuals can convey accurate and honest information about themselves through online self-disclosure. Accuracy also describes a person's ability to control how much and how deeply information is shared with others. Members have consciously recognized themselves, know their boundaries, and can control themselves. It can be seen in Figure 4.

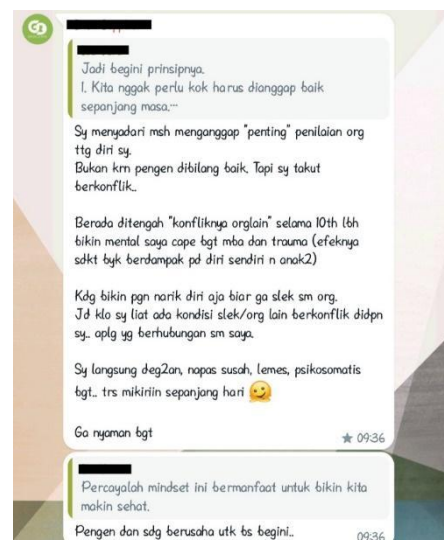


Figure 7. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

The importance of accuracy and honesty in online self-disclosure is to build trust and integrity in online communication. Adhering to the principles of accuracy and honesty helps maintain the quality and credibility of information circulating in the online community. It will also increase trust among members, which will build healthy relationships within the community. Based on the interviews

and observations, researchers found that when responding to others, members who make self-disclosures will only share information that they have mastered and experienced. Overall, in this community, members have disclosed their personal information honestly and accurately, which has an impact on improving members' mental health.

The intention dimension in online self-disclosure focuses on the purpose or goal behind individuals disclosing themselves online. The intention dimension plays a vital role in understanding the motivations and implications of online self-disclosure. Individuals' goals in self-disclosure can vary, including seeking support, gaining perspective or advice, sharing experiences, expanding social networks, or building an online identity. Many members who disclose themselves in groups do so to unload their burdens rather than seek expert opinion. Although professional help is essential, help from those closest to them who are responsive is the most crucial. Members need to be heard, get emotional validation from others, and get help. Both in the form of solutions and empathy.

Regarding the intention dimension, researchers found that each member generally has two motivations when making self-disclosures. The first self-disclosure drive is when a member is experiencing a problem, and the second is when another member is experiencing a problem. Members who disclose themselves when experiencing a problem intend to get support, solutions, and reinforcement from other members. It is related to the basic need for a sense of security and the need for belonging and affection. Community members who disclose themselves with the goals that researchers have mentioned above apparently need a safe place to share their stories without fear of being blamed, intimidated, or judged.

The need for security also includes privacy and security of personal data. In addition, community members also need belonging and affection, which they find in this community. Self-disclosure in virtual communities allows individuals to interact with others and share experiences, ideas, and views that can fulfill social needs by creating bonds, feeling accepted, and being part of a group.

Meanwhile, members who express themselves when other members are

experiencing problems have the intention to share and strengthen. This is related to the basic need for appreciation and self-actualization. The need for appreciation includes the need for recognition, status, and achievement. Expressing oneself to help other members by sharing experiences, solutions (such as coping strategies or problem-solving techniques), or reinforcement (such as positive feedback or encouragement) will give rise to a sense of pride and worth.

In online self-disclosure, the need for self-actualization is more related to achieving personal potential and meaningful life goals. Based on this, researchers conclude that every basic need that is met will positively impact an individual's mental health, such as improving and tending to be stable.

The intimacy dimension in online self-disclosure is a key factor in fostering deep and meaningful relationships. It's about the level of closeness formed between the individual who discloses themselves online and the recipient of the information. This depth of connection is what makes online self-disclosure a powerful tool for forming intimate relationships in the online environment.

The intimacy dimension in online self-disclosure plays an essential role in building intimate and deep relationships in the online environment, strengthening the sense of connectedness, trust, and social support between individuals in the community. By disclosing themselves intimately, individuals can feel more accepted, heard, and understood and can feel support, as in figure 6. It can result in deeper relationships, mutual understanding, and more robust emotional support among community members.

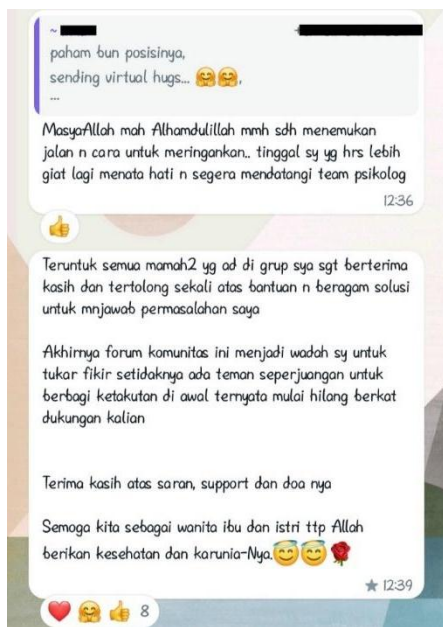


Figure 8. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

Researchers observed that each member is emotionally close to each other because they have the same background, namely as a woman. They understand what other members feel until a feeling of empathy is formed so that the response given by members to strengthen other members is very positive and empathetic. If members feel comfortable communicating, the self-disclosure process will continue intensively through personal chat rooms. Some members need help as soon as possible, so they are directed to have personal chats or counseling with psychologists. In return, members will feel helped by the presence of the role of the community, as in figures 6 and 7.

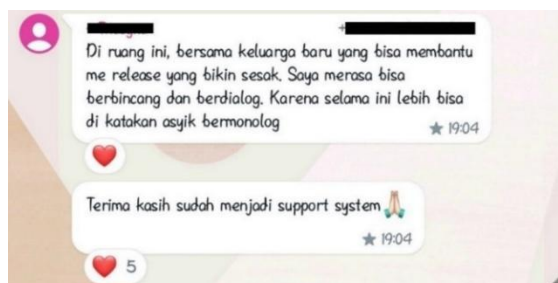


Figure 9. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

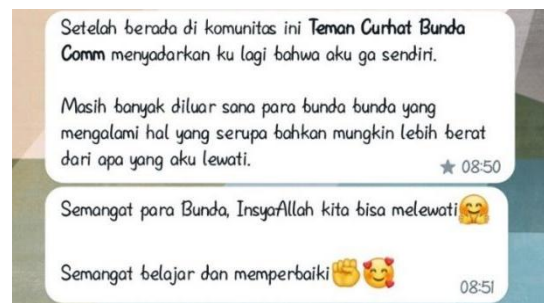


Figure 10. Community Short Message Screenshot
Sumber: WhatsApp Group Teman Curhat Bunda Community

Based on the results of observations and in-depth interviews with informants, the Teman Curhat Bunda Community can be said to have succeeded in acting as a support system for its members in maintaining their mental health. Social support results in deeper relationships and mutual understanding and provides more robust emotional support among community members even without physical meetings.

The Role of Online Self-Disclosure in the Community of Friends to Curhat Bunda as an Effort to Maintain the Mental Health of its Members

Mental health and self-disclosure are closely related. The study results showed that online self-disclosure plays an essential role in helping community members maintain their mental health. How a person communicates and interacts with others through self-disclosure can affect their mental health. This practice allows community members to feel heard, gain emotional support, and share relevant advice and experiences. In addition, online communication also facilitates the forming of more intimate and supportive relationships between community members. Other observations showed that self-disclosure in the Teman Curhat Bunda community is two-way, with positive reciprocity between members who tell and respond to stories.

Increased self-disclosure in mothers can prevent and reduce stress levels and depression and solve problems that are being faced. With the right environment, mothers will no longer feel alone and lonely. This online self-disclosure activity also allows any member to contribute to goodness by becoming an agent of change, from initially receiving help to being able to help other members. It is a very positive synergy for the community members involved,

creating a safe space to support each other in maintaining the mental health of each member, even without face-to-face meetings.

CONCLUSION

Online self-disclosure plays a vital role in helping community members maintain each member's mental health. Even without physical meetings, only interactions through social media, and without knowing each other. This activity allows community members to feel heard, get emotional support, and share relevant advice and experiences. In addition, online communication also facilitates the forming of more intimate and supportive relationships between community members. Self-disclosure facilitates community members to fulfill their basic needs, such as security, affection, a sense of belonging, self-esteem, and self-actualization. Well-met self-needs will have a positive impact on the mental health of each individual.

SUGGESTION

This study only examined the impact of self-disclosure on the mental health of online community members. The presence of the coordinator's role is very important in enlivening the community atmosphere in the WhatsApp group and in facilitating healthy and safe online self-disclosure practices within the community.

Communities with a similar focus need to be duplicated to expand the benefits for women, because with this community it can help meet the needs of mothers in telling stories, sharing experiences, and getting social support to maintain mental health. Further research is needed to understand the mechanisms underlying this relationship and to identify factors that may moderate the effectiveness of self-disclosure. In addition, it can also develop research related to the relationship between self-disclosure theory and the basic needs theory proposed by Abraham Maslow. The researcher also suggests that further research should involve the use of quantitative methods to obtain more data that can be measured numerically to provide a broader view of online self-disclosure practices and their relationship and influence on mental health.

BIBLIOGRAPHY

- Avdijan, A. A. (2022). Pengungkapan Diri Mahasiswa Pada Media Sosial Twitter (Studi Etnografi Virtual Akun Autobase @Collegemenfess). *Jurnal Komunikatif*, 11(2), 206-219.
- Change.org. (2021, August 4). *Apa Kabar Kesehatan Mental Orang Indonesia?* Retrieved from <https://www.change.org:https://www.change.org/id/surveiapakabar-mu>.
- Creswell, J. W. (2016). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif dan Campuran*. Yogyakarta: Pustaka Pelajar.
- Denzin, L. K. (1994). *Handbook Of Qualitative Research*. California: Sage Publications.
- DeVito, J. A. (2016). *The Interpersonal Communication Book (14th ed.)*. London: Pearson Educations Limited.
- Effendy, O. U. (2013). *Ilmu Komunikasi Teori dan Praktek*. Bandung: PT. Remaja Rosdakarya.
- Ferdianto. (2020). *Virtual Communities*. Jakarta: Binus University.
- Fisher, J. d. (2012). Prevalence and Determinants Of Common Perinatal Mental Disorders In Women In Low-and Lower-Middle Income Countries: A Systemic Review. *Bulletin Of The World Health Organization*, 90(2), 139-149.
- Flew, T. (2008). *New Media: An Introduction*. New York: Oxford University Press.
- Kozinets, R. V. (2002). The Field Behind The Screen: Using Netnography For Marketing Research In Online Communities. *Journal Of Marketing Research*, 39(1), 61-72.
- Kulavuz-Onal, D. (2015). Using Netnography To Explore The Culture Of Online Language Teaching Communities. *Calico Journal*, 32(3), 426-448.
- Latipun, M. Notosudirjo. (1999). *Kesehatan Mental: Konsep dan Penerapan*. Malang: UMM Press.
- Mardiana, L. F. (2020). Pengungkapan Diri Pengguna Akun Autobase Twitter @Subtanyarl. *Jurnal Audience: Jurnal Ilmu Komunikasi*, 3(1), 34-54.
- McQuail, Denis. (2011). *Teori Komunikasi Massa*. Jakarta: Salemba Humanika.
- Pane, M. D. (2022, February 4). *Ini Alasan Mengapa Wanita Lebih Mudah Mengalami Depresi*. Retrieved from

- <https://www.alodokter.com>:
<https://www.alodokter.com/mengapa-wanita-lebih-mudah-mengalami-depresi>
- Pieper, J. U. (2006). *Religion In Coping and Mental Health Care*. Toronto: York University Press.
- Pritadi, M. A. (2018). Chat About Cars In Gran Turismo Indonesia Discussion Club: A Virtual Gemeinschaft In Netnography. *Jurnal Iptek-Kom*, 20(1), 30-42.
- Rokom. (2017, April 6). *Hari Kesehatan Sedunia 2017 Fokus Cegah Depresi*. Retrieved from <https://sehatnegeriku.kemkes.go.id>:
<https://sehatnegeriku.kemkes.go.id/baca/rilis-media/20170406/1320380/hari-kesehatan-sedunia-2017-fokus-cegah-depresi/>
- Sagiyanto, A. N. (2018). Self Disclosure Melalui Media Sosial Instagram (Studi Kasus Pada Anggota Galeri Quote). *Nyimak Journal Of Communication*, 2(1), 81-94.
- Sahar, Arshano. (2014). *Fenomena New Media 9Gag*. Jakarta: Universitas Indonesia.
- Santika, E. P. (2023, January 20). *Hanya Sedikit Masyarakat Indonesia yang Berkonsultasi Ke Profesional Saat Menangani Gejala Gangguan Kesehatan Mental*. Retrieved from <https://databoks.katadata.co.id>:
<https://www.databoks.katadata.co.id/datapublish/2023/01/20/hanya-sedikit-masyarakat-indonesia-yang-berkonsultasi-ke-profesional-saat-menangani-gejala-gangguan-kesehatan-mental>
- Sistarani, M. A. (2018). Pengaruh Penggunaan Instant Messaging (WhatsApp) Pada UKM Di Lingkungan Apartemen Kota Jakarta Selatan. *Buletin Bisnis dan Manajemen*, 4(1), 61-74.
- Sugiyono, P. L. (2021). *Metode Penelitian Komunikasi (Kuantitatif, Kualitatif, dan Cara Mudah Menulis Artikel Pada Jurnal Internasional)*. Bandung: Alfabeta.