

# *The Stories of Indonesian Family Conflicts and Political Messages in WhatsApp Groups*

**Drs. M.H. Tempelman**



**Master Thesis  
Communication Studies  
Faculty of BMS  
UNIVERSITY  
OF TWENTE.**

## PREFACE

This study is written as good and honest as possible, based on my ability and knowledge. If there is any incomplete writing, I am willing to discuss it openly for scientific purposes. Furthermore, this study is aimed to explain the stories of family conflicts by political messages during the political campaign seasons, and to prevent future conflicts, in the family specifically, or in a broader community. There is no intention to offend certain parties and political figures. Moreover, I sincerely hope the stakeholders such as social media companies, the governments, political parties, political figures, parents, and society put more attention to this problem. It is not only about Indonesia. Any country could face issues related to social media.

I admit this study was born with the help of many parties. First and foremost, the universe, my parents and family who have given me support in any forms, from all directions. Secondly, Joyce Karreman and Mark Tempelman as supervisors, your feedbacks and insights were encouraging me to think and write logically. Ajinkya Doshi, Fitri Almira Yasmin, and many others (I am really sorry I cannot mention you all one by one) who have helped me with the grammar and language structure in the writing. All of the participants who were willing to be interviewed for telling me your story, you are all strong! Things will get better, the universe has told me. Putu Andika Saputra for this thesis's insane cover. My friends from anywhere who have helped me to spread my poster and video, and showed me many related-articles for this study, you are all kind people. Oh! Also all the journalists, social media users, scholars, and all of humankind, thanks for making the cyberspace to be more colourful. We all are hoping this world to be more beautiful.

Despite all of this study's limitations, I hope it can trigger many researchers to investigate related topics of communication technology, politics, and interpersonal relationships that could be the references for solving similar problems.

For science.

For love.

## ABSTRACT

Besides being useful as a communication platform for connecting people, social media and messaging apps also can cause conflicts. In Indonesia, conflicts on social media and messaging apps can be triggered by provoking hate speech, which offends ethnicity, religion, race, and inter-group relations issues. Most of the conversations take place in WhatsApp groups during the Indonesian political campaign seasons. Unfortunately, this has affected family relationships. This study investigates the phenomenon of family conflicts triggered by political messages in the family WhatsApp group.

To reach the study's goal, a qualitative method is done by conducting in-depth-interviews with 16 participants from Indonesia. There are three main focuses as the basis of the investigations: the family communication pattern, the use of WhatsApp, and the conflicts itself which are triggered by politics-related messages.

The findings show that during the Indonesian political campaign seasons, the family communication pattern of respondents has changed, leads to be a protective type. Political messages that were sent massively to the WhatsApp group became the medium for the family to have limited topics discussions. Along with it, the older people made "family hierarchy" as reinforcement for justifying the political messages they sent. Moreover, the different view about politic as "simple conflict" which continued into the online debate has turned into "ego conflict" through the use of harsh words to attack family members personally. Finally, "accommodating" conflict resolution was chosen by the participants as the proper way to maintain family relationships.

Nevertheless, this study has limitations such as not all the participants could be interviewed face-to-face and only able to give one perspective by participants as the receivers of the messages. From the findings, this study suggests doing further studies related to the correlation of family hierarchy power and political preferences. Also, it is still needed more in-depth research about the level of digital media literacy in different generations.

Besides, there have many tragedies happened because of the spread of random news in WhatsApp. This study advises some practical implications that must be taken seriously by the stakeholders such as the social media company, the governments, and the family.

**Keywords:** WhatsApp, family conflict, political messages, family communication pattern



## Table of Contents

<b>1. Introduction</b>	<b>6</b>
1.1. A Brief History of Political Talks in Indonesian Cyberspace	6
1.2. Research Question	8
1.3. Document Structure	9
<b>2. Theoretical Framework</b>	<b>10</b>
2.1. Family Communication	10
2.2. Family Communication Patterns	11
2.3. Conflict Characteristics	15
2.3.1. Conflict Type	16
2.3.2. Conflict Resolution	17
<b>3. Methodology</b>	<b>19</b>
3.1. Research Design	19
3.2. Sample and Participants	19
3.3. Research Process and Procedure	21
3.4. Data Analysis	22
<b>4. Findings</b>	<b>24</b>
4.1. The Family Communication Pattern	24
4.1.1. The Consensual Communication Pattern	24
4.1.2. The Pluralistic Communication Pattern	25
4.1.3. The Protective Communication Pattern	25
4.1.4. The Laissez-Faire Communication Pattern	26
4.2. The use of WhatsApp	27
4.3. Conflicts by Political Messages	28
<b>5. Discussion</b>	<b>33</b>
5.1 Theoretical Implications	33
5.2 Practical Implications	37
5.3 Limitations	39
5.4 Recommendation for Future Research	39
<b>6. Conclusion</b>	<b>41</b>
<b>References</b>	<b>42</b>
<b>Appendix</b>	<b>49</b>
Appendix A	49
Appendix B	51
Appendix C	55

## Tables and Figure

Table 1. The characteristics of RFCP	14
Table 2. The demographics of participants	20
Table 3. Cohen's Kappa Symmetric Measures	22
Figure 1. The model of revised family communication pattern theory	12

# 1. Introduction

The existence of social media and messaging apps have become a bridge in connecting individuals, especially in family relationships. There are many stories about how communication apps play a vital role in reuniting lost families. In Canada, there were around 60,000 cases of missing children in the last decades. Social media then was used as an investigation tool, which successfully made the number decreased to an average of 40,000 in recent years (Dangerfield, 2016). Similarly, in South Africa, Facebook has been used successfully as a crowdsourcing tool to find missing people (Hattingh & Matthee, 2016).

Beyond all of its usefulness, social media and messaging apps are like a double-edged knife which can become a barrier to people, especially if it is used for political talks. A study by Jones-Jang et al. (2014) found that Facebook users who prefer to talk less about politics have more friends on the site. Meanwhile in Indonesia, political issues in communication platforms often end to conflicts between family members. The messages are mostly shared in WhatsApp as the most popular messaging application in Indonesia, with 35.8 million users (Pratama, 2017).

Some mass media have reported that political messages in Indonesian WhatsApp family groups were responsible for damaging the family relationships, especially during the 2017 Jakarta governor election campaign. Conflicts occurred because family members tried to associate politics with religious topics, and shared the information in family WhatsApp groups (Hasan, 2017; Renaldi & Ibrahim, 2019). However, due to the academic research related to this topic is limited, this study intends to investigate it deeply. In the following sub-section, an overview of the problems related to political issues, social media, and its impacts in Indonesia will be explained briefly.

## 1.1. A Brief History of Political Talks in Indonesian Cyberspace

In 1998, when the new order era had ended; democracy in Indonesia had begun to rise. This was marked by the drastic increase in the number of political parties from only three to 48 in the 1999 elections. Indonesians were then able to vote for the parliament, president, and vice president in the 2004 election. As time went by, the rise of democracy was gradually accompanied by the widespread use of social media as a campaign tool. For instance, Susilo Bambang Yudhoyono, the sixth president of Indonesia, credits social media strategy for his victory in the 2009 presidential election. Yudhoyono moves in utilizing social media believed to be inspired by Barack Obama (Jap, 2014).

During the Jakarta governor election in 2012, people were used to seeing political messages on social media. Like Yudhoyono, the candidate Joko Widodo and Basuki Tjahaja Purnama (also known as: Ahok) realized that social media was vital. They formed a network of social media volunteers called JASMEV. The network was a platform for interacting and sharing information between volunteers. By the end of the campaign period, they had about 10,000 registered members with a verified identity. Joko Widodo finally won the second turn election with 54.82% votes.

As social media was gradually affiliated with political contents, the use of it on daily conversation often gets mixed with political topics. More often than not, the inclusion of political topics in social media might lead to conflicts. A study by Syahputra (2017) mentioned that cyber war already appeared in 2007. At that time, hashtag of *#IndonesiaTanpaFPI* (*#IndonesiaWithoutFPI*) on Twitter became a trending topic as a massive movement to dethrone a mass organization named Islamic Defenders Front (FPI). This organization was considered as the leading cause of many acts of violence in Indonesia (Nugroho & Syarif, 2012).

Nevertheless, the roots of negative political talks on social media in Indonesia is still vague. It began to be felt systematically since Joko Widodo decided to run for president in the 2014 presidential election. Whereas Prabowo Subianto, one of the men behind Widodo's victory as the Governor of Jakarta, also competed on the election and turned them into a rival. The controversy is also believed to be triggered by the support of the organization Islamic Defenders Front for Subianto. Religious issues began to be talked between those candidates' followers on social media. During this campaign, there were about 800 delations related to fake news, as reported by Yosep "Stanley" Adi Prasetyo, the Indonesian Press Council chairman. Stanley mentioned that this case carried out by irresponsible people by making illegal mass media to promote cheeky campaigns and propaganda for the two candidates (Salam, 2017).

Along the same line, the Indonesia Internet Service Provider Association (APJII)'s report in 2014 showed that gadget users utilized social media the most than any other app in their gadgets. Furthermore, Indonesian internet penetration was increased to 34,9% (88,1 million internet users) with 252,4 million populations from 28,6% (71,2 million internet users) with 248,9 million populations in 2013 (Asosiasi Penyedia Jasa Internet Indonesia, 2014).

In 2016, offense regarding race and religion became the most frequent cyber-crime reported to the police (Novianta, 2017). One of the triggers can be said caused by Ahok's speech in the campaign to defend his throne for the 2017 governor election, in Pramuka Island, September 27th, 2016. At that time, the incumbent governor after Joko Widodo won the presidency,

mentioned the Al-Maida 51 verse of the Islam holy book. This led to controversies over social media and messaging apps such as WhatsApp groups with different verse interpretations, and considering Ahok's background as a Christian for saying the verse.

Hence, the debated issues among social media and messaging apps users were often about ethnicity, religion, race, and inter-group relations. Kharisma (2017) investigated that those type of messages were often causing conflict between members of WhatsApp groups. On the other hand, a survey by PolMark Research Center in 2016 claimed that their respondents had "broken friendships" due to the 2014 presidential election and the 2017 Jakarta governor election (Halim, 2018).

It seems that conflicts that are triggered by political-related contents on social media have become a part of Indonesia's elections, in close periods over the last years. In 2018, Indonesian local elections have been held to vote 17 governors, 39 mayors and 115 regents. The tension of political talks continued to the past 2019 presidential election. Again, that time, Joko Widodo as the incumbent faced his old rival-friend Prabowo Subianto.

During that campaign era, the Indonesian Ministry of Communications and Informatics addressed there were 1.224 hoaxes which 311 of them were political hoaxes in the span of August 2018 to March 2019 (Kominfo, 2019). Additionally, inappropriate messages on social media that were related to political and election issues led to a murder in Sampang, last November 2018 (Rinanda, 2018).

## 1.2. Research Question

As mentioned in page 6, this study focuses on the phenomenon of family conflicts in WhatsApp group during the political campaign in Indonesia. Unfortunately, academic research about its impacts on family relationships is limited. Although, a related study is done by Villegas (2013), who examined that media use changes the way family members socialize, and gives impact to their relationships.

The aim of this research is to explain the stories of family conflicts, by investigating how the members communicate through WhatsApp groups, and how they manage conflict resolution. The findings are expected to trigger more studies to be done with related topics and give potential solutions to prevent future conflicts. Therefore, the main research question of this study has been formulated as:

***How are conflicts occurring through political messages in family WhatsApp groups?***



To answer it, a qualitative research method has been used as it provides a broader and more comprehensive perspective. Furthermore, in-depth interview by focusing on the family communication pattern, how the family members use WhatsApp, and the conflicts which triggered by politics-related messages also have been conducted to explore more profound results. This will be explained further in the next chapter.

### 1.3. Document Structure

In the following section, previous studies and findings have been summarized as the theoretical framework to support the background of this study. Then, the methodology part explains the research structure including research design, sample and participants, data collection method, research procedure and process, and data analysis. The research findings can be found in the fourth section, then followed by a discussion of the research questions. Furthermore, suggestions for future studies will be explained through this study's limitations and practical implications will be formulated. Finally, this paper is ended by a conclusion.

## 2. Theoretical Framework

To address the main research question, two concepts are discussed in a separate subsection: Family Communication and Conflict. Family communication will be discussed according to the Revised Family Communication Pattern (RFCP) theory by Koerner and Fitzpatrick (1997). This theory aims to understand how the family members communicate with each other, and considered to be used because it explains about the differences type of family in sharing topic discussions and manage conflicts resolutions. Meanwhile, the concept of conflict by Miller and Steinberg (1975) models is used to understand the type of family conflicts triggered by political-related messages. This concept also directs to Conflict Resolution models (Thomas-Kilmann Conflict Mode Instrument) to get a more comprehensive understanding of conflict resolutions.

### 2.1. Family Communication

The definitive concept of family is very complex and has many definitions according to specific purpose, such as biological or legal ties (Le Poire, 2006). The characteristics of a family, as defined by Murdock (1949), is a social group who live together, sharing financial matters, and reproduction. The sexual relationship between them involves both sexes of adults, having children one or more, by biological or adopted.

Nevertheless, most articles define family structurally and functionally, which focused on nuclear and extended family (Le Poire, 2006). In short, the extended family is a nuclear family constellation on more than two generations, associated through the parents-children relationship (Murdock, 1949). Related to the communication among family members, Caughlin & Scott, (2010) analysed that it refers to repeated interaction styles and behaviours, which could be different between the nuclear family and extended family.

It can be said that family communication is a contributing factor for a good family relationship. Epstein et al. (1993) as cited in Peterson and Green (2009) defined family communication as both the sharing of verbal and non-verbal information between family members. Besides, open communication among family members is essential to maintain the family relationship. The benefits that can be taken from open communication are that the members of the family will be able to express their needs and interests with each other (Peterson & Green, 2009).

On the other hand, there have been studies that proved that family communication affects many aspects, which may lead to negativities within families. Zarnaghash et al. (2013) found that the conversation among family members correlates with the mental health of children. Moreover, the children's emotional development process can be affected by the application of family

communication pattern as an interaction between parents and children, even among all family members (Setyowati, 2005).

## 2.2. Family Communication Patterns

The history of family communication patterns (FCP) concepts began with McLeod and Chaffee, mass media researchers who were interested in analysing the way families make a social reality by selecting news in mass media. According to them, there are two processes of how family members build their agreements. The first is called *socio-orientation*: when the family members appraise the way of other members' evaluations on something. This process helps them to conform to each other. The second way is named *concept-orientation*: members examine the objects around them, and then they share their perception about it (McLeod & Chaffee, 1972).

Seeing the social reality is not only narrowed by selecting information from mass media, Fitzpatrick and Ritchie (1993) developed the original concept of family communication patterns. *Socio-orientation* was redesigned as *conformity orientation*, and *concept-orientation* as *conversation orientation*. In a nutshell, family with a high conformity orientation interacts by avoiding conflict. This type of family shares the same values, attitudes, and beliefs. Whereas a high conversation orientation family shows that the members can freely interact with the other members, with more time spending on conversations and broader topic discussion (Koerner & Fitzpatrick, 2002).

Even though those two orientations are contrary to each other, Koerner and Fitzpatrick (1997) realized that the outcomes are often related to one another. Therefore, based on those orientations, families are then categorized into four types: consensual, pluralistic, protective, and laissez-faire. These approaches are known as Revised Family Communication Patterns (RFCP).

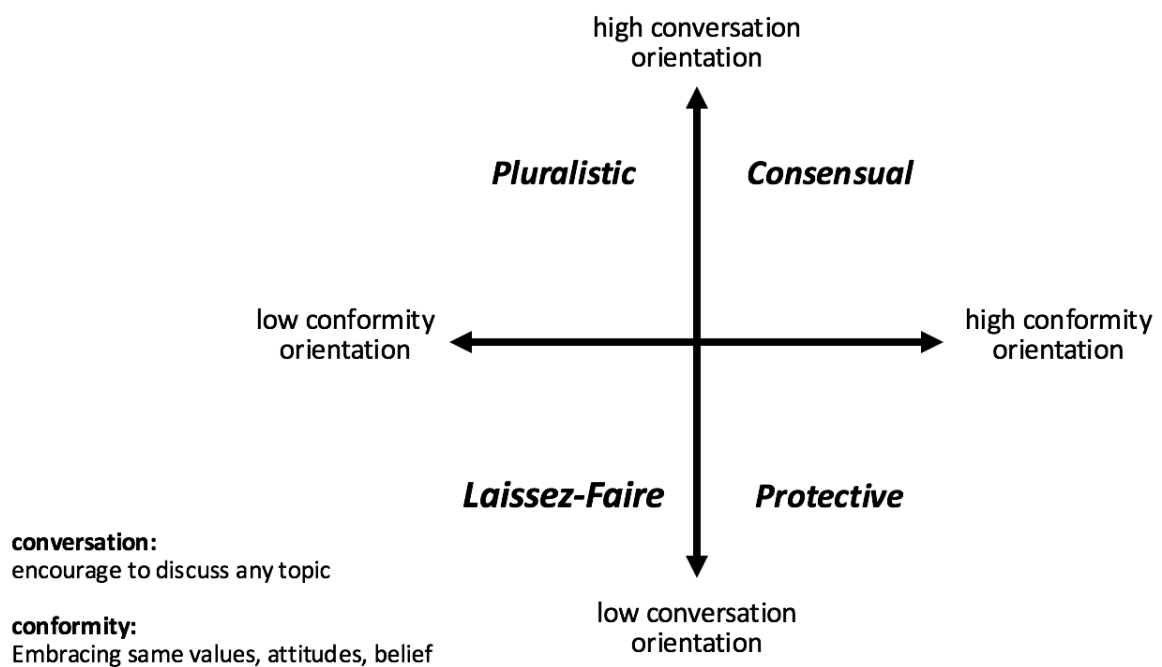


Figure 1. The model of revised family communication pattern theory  
(Koerner & Fitzpatrick, 1997 in Koerner & Fitzpatrick, 2006)

#### **a) Consensual Families**

The communication pattern in the consensual families has a dilemma in the pressure to maintain the hierarchy system. However, they are able to create open communication and to discuss some novel ideas. Even though the children can express their interests, the parents educate their children to understand family rules. In short, children have to respect family conversation and tend to inherit the parents' values and beliefs. These families see conflict as a threatening potential. Nevertheless, the members participate in problem-solving and conflict resolution (Koerner & Fitzpatrick, 1997 in Koerner & Fitzpatrick, 2006).

#### **b) Pluralistic Families**

This type of family has a high level of *conversation orientation* but low in *conformity orientation*. An open discussion commonly happens by involving all the family members with a broader topic. Parents think it is not necessary to control the decisions for the children, nor to approve children's choices. Due to this, parents free family members to share ideas and opinions and give no pressure to obey the rules. These pluralistic families able to solve conflicts and the members are involved in positive conflict resolution strategy positively (Koerner & Fitzpatrick, 1997 in Koerner & Fitzpatrick, 2006).

### ***c) Protective Families***

The communication pattern in these families is marked by obeying parents' rules, and less attention to the conceptual problem. Parents become authoritarians to make decisions, and causing limited open communication among members. The members of protective families are expected to not having conflicts and behave based on family norms. Therefore, these families often feel a lack of essential skills to involve in conflict resolution productively (Koerner & Fitzpatrick, 1997 in Koerner & Fitzpatrick, 2006).

### ***d) Laissez-Faire Families***

The laissez-faire families have a lifeless interaction with limited topics discussion among them because this family has no respect for conversation and conformity orientations. Parents are careless to the children's decisions. Even more, all the family members believe they have the right to make their own preferences. These families rarely experience conflict, or do not realize when they are having conflict because the members feel the family is not a part of the individual interest barriers. Due to the fact that members rarely talk to each other, they tend to avoid conflict (Koerner & Fitzpatrick, 1997 in Koerner & Fitzpatrick, 2006).

To get a better understanding, the differences between the families when having a normal discussion and experiencing conflicts can be seen in the table below.



Table 1. The characteristics of RFCP

(Apriliani, 2017, summarized from Koerner & Fitzpatrick, 2006)

<b>Consensual</b>	<b>Pluralistic</b>
<i>Family Conversation</i>	<i>Family Conversation</i>
Medium persuasiveness	High persuasiveness
Good conflict management	Good conflict management
More ego-support	More ego-support
More advice	Less advice
More interpretation	Less interpretation
More questions	More questions
Less confirmation	More confirmation
Less reflections	More reflection
<i>Interpersonal Conflict</i>	<i>Interpersonal Conflict</i>
Less avoidance	Less avoidance
More venting	Less venting
More resisting	Less resisting
More negativity	Less negativity
Medium positivity	High positivity
Medium complementariness	Low complementariness
Medium aggressiveness	Low aggressiveness
<b>Protective</b>	<b>Laissez-faire</b>
<i>Family Conversation</i>	<i>Family Conversation</i>
Medium persuasiveness	Low persuasiveness
Less conflict management	Low conflict management
Less ego-support	Less ego-support
More advice	Less advice
More interpretation	Less interpretation
More questions	More questions
Less confirmation	More confirmation
Less reflections	More reflection
<i>Interpersonal Conflict</i>	<i>Interpersonal Conflict</i>
More avoidance	More avoidance
More venting	Less venting
More resisting	Less resisting
More negativity	Less negativity
Less positivity	Medium positivity
High complementariness	Medium complementariness
High aggressiveness	Medium aggressiveness

By understanding the types and definitions of family communication patterns, this study wants to investigate the communication patterns in families, before and after conflicts by politics-related messages in WhatsApp group. As mentioned in the sub-section 2.1, the communication among family members refers to repeated interaction styles and behaviours, which could be different between the nuclear family and extended family (Caughlin & Scott, 2010 in Muntaha, 2011).

Besides, by the explanations above, the focus of RFCP is on the interaction of inter-generational family (parents to children), rather than intra-generational family (parents to parents). However, some studies have successfully linked RFCP with the extended family relations. Apriliani (2017) has proved that the inter-generational interaction is not only happening between parents and children, but also among the members in the extended family. Hence, this study is not limited to understand conflicts in the nuclear family WhatsApp, but also examines the problems in the extended family.

This study tries to explore how the family members implement their family communication pattern before conflicts by political messages. The aim is to understand how different families apply different communication patterns, and manage their conflict resolutions. Besides, the findings are also used for comparison with the participants' family communication pattern after the conflicts caused by politics-related messages. According to a study by Dumlao and Botta (2000), the differences in family communication pattern results to different in conflict management style. Other than that, Sillars et al. (2004) mentioned that there are many factors that contribute to family conflict and potentially change the family communication pattern, such as different in beliefs and values, social and economic status, etc. Therefore, the findings will be used to analyse whether there were differences in family communication patterns before and after family members experience conflicts by political messages. The first sub-research question has been formulated as:

**SRQ1:** *How can the communication pattern in the family be explained using RFCP theory?*

### 2.3. Conflict Characteristics

Conflict is defined as the awareness of individuals about differences, discrepancies, or irreconcilable ambitions among them (Mannix et al., 2002). Generally speaking, conflict is a disagreement among individuals on a particular issue. Other than that, Usman (2011) explained

that conflict grows in the communication process because there is no satisfaction between the communicant and the communicator when delivering a message.

In cyberspace, conflicts often occur because of throwing opinions and arguing on the Internet. A study by Tan et al. (2016) found that expressing an opinion online through dissimilarity of language or words become a factor that affects persuasive arguments. Furthermore, the misuse of text messages affects social media users to have conflicts with their friends (Lenhart et al., 2015). Those incidents show that the messages which are conveyed through online media can cause miscommunication, which lead to a number of problems. Another study by Roos (2017) found that people who communicate online feel their opinions are more cogent, less enjoyable, hard in engaging common understanding, and receive more disagreement than when communicating offline.

### 2.3.1. Conflict Type

In interpersonal communication, scholars Miller and Steinberg (1975) formulated three classic types of conflicts which are: Pseudo-Conflict, Simple Conflict, and Ego Conflict.

#### **a) Pseudo-Conflict**

Pseudo-conflict is a conflict that occurs when individuals misunderstand a message. In this type of conflict, people actually agree on an issue. However, because of lousy message delivery, they misinterpret the word, causing disagreement among them.

#### **b) Simple Conflict**

This type of conflict is the conflict that happens commonly between individuals who have different opinion or preference. In short, when the individuals explicitly disagree on an issue, they will experience a simple conflict.

#### **c) Ego Conflict**

This conflict occurs when people become defensive about being attacked personally. Generally, ego conflict is followed by emotional reactions.

By understanding the definition of conflict and its types, this study tries to investigate what type of conflicts appeared among family members, which triggered by political-related messages in their family WhatsApp group. Hence, the second sub-research question has been formulated as:

**SRQ2:** *What type of conflict mostly appeared between the family members when receiving political messages in their family WhatsApp group?*

### 2.3.2. Conflict Resolution

When experiencing a conflict, a proper resolution is needed to deal with the conflict that is happening. Thomas and Kilmann (2008) developed an instrument called the *Thomas-Kilmann Conflict Mode Instrument* (TKI), of how people deal with their conflict by two situations: 1) *Assertiveness*, when the individuals strive to fulfil their concerns. 2) *Cooperativeness*, when people prefer to satisfy the interests of others. The two behaviour dimensions then construct five methods of how people create their conflict resolutions. There are:

#### **a) Competing**

This resolution is an uncooperative strategy, but people are assertive on their own. The individuals use their power to defend their egos, to achieve a winning. The defended position could be an argument, rank, treasure, etc.

#### **b) Avoiding**

Same with competing, avoiding strategy is also uncooperative. However, individuals are unassertive to deal with their conflicts. One or both sides tend to leave the conflict and pretending the problem will disappear by itself as time goes by. The avoiding strategy regularly used when the conflict is considered as not an important one. However, avoiding can be said is not a good long-term strategy because there is no win-lose side.

#### **c) Accommodating**

Accommodating is the opposite of competing. The individuals sacrifice their egos to make their rivals satisfy. This type of resolution is used when the situation is rather insignificant, realizing their own mistake, or looking for a harmonious relationship.

#### **d) Collaborating**

This strategy is also known as a “win-win solution” strategy because both sides look for the best solution to satisfy them. This collaborating style is beneficial to consolidate the knowledge from the people with a different perspective about the conflict they are experiencing, and the result will be a firm commitment for them.

#### **e) Compromising**

Both sides prefer to neglect their egos as the best solution. Contrary to collaborating, individuals choose a “lose-lose solution” to maintain a long-term relationship. In this strategy, the individuals have equal status by not achieving anything from their debate.

Those explanations of conflicts above will be linked with the significance of the study to investigate the type of conflicts which were arisen, how it can occur with the help of

communication technology, and how the family members handle their conflict resolutions. As mentioned previously in part 2.2, Dumlao and Botta (2000) found that the differences in family communication pattern results to different in conflict management style. Therefore, the following sub-research questions have been formulated as:

<b>SRQ3:</b> <i>How did the family members manage their conflict resolutions?</i>
---

All three sub research question then will be linked, to get a comprehensive understanding of this study. In the following section, this study method will be described. The findings are explained in the fourth section, and the research questions above are discussed in the following section.



### 3. Methodology

This section explains the methods used in the study. Firstly, the study design and data which was gathered through particular approaches are described. Secondly, the method of selecting samples and participants are disclosed. Thirdly, the procedure and the process of the study are described in detail from the beginning of the study until the end. Finally, data analysis is explained at the last subsection part of this section.

#### 3.1. Research Design

Firstly, the researcher has filled a web application form for the ethical review of research project, and it has been approved by the BMS Ethics Committee (request number: 190184). A qualitative research method has been used to provide a broad and comprehensive perspective of understanding. Bogdan & Taylor (1975) explained that this approach aims to understand human behaviour from the descriptive dataset through written words and/or oral findings. Furthermore, because this study wants to provide a clear and detailed description of reality, a descriptive case study will be conducted. According to Yin (2011), a study case technique can answer the questions that have been formulated with “why” and “how”. In general, the result of qualitative study flows into a story, observation, and collected interactions (Tracy, 2013).

To support the research purpose, in-depth interviews were chosen as the research method. This technique aimed to find out the reality formed on the basis of experience regarding the political messages received by participants. In-depth interviews are also useful for exploring patterns of communication carried out by family members through messaging apps, especially in WhatsApp groups. The interviews were held semi-structured with open-ended questions, to enable the participants to express their experiences freely.

#### 3.2. Sample and Participants

A mixed-method of purposive and snowball sampling was chosen for the analysis to be conducted in-depth. Based on an Indonesia Internet Service Provider Association’s report (2017), about 58,08% of the internet users are from Java island. In addition, considering that the news revolves within Java especially in Jakarta, the study will be focused on families domiciled in Java island. The criteria for representative sample are given below. The participant should:

1. Be an Indonesian citizen who is designated as a voter by the general electoral commission
2. Have or ever had a family WhatsApp group
3. Be experiencing or have experienced a family conflict due to political messages

There is no minimum number of participants for a case study of qualitative research. According to Guest et al. (2006), there will be saturation with similar answers after a number of interviews. With the criteria above, the researcher decided to stop conducting interviews after a total of 16 participants from different families were successfully interviewed to explain their stories. The researcher stopped to add new participants after generalizable information and similar answers by participants were found. Also, there were prospective participants who at first accepted the interviews on a predetermined time, but, later stated cancellation due to privacy and family issues. The researcher is aware that the topic of this study is quite sensitive. Furthermore, some prospectives were cancelled by the researcher because their conditions did not meet the purposive method's criteria. Finally, ten females and six males have successfully interviewed within three months, dominated by eight participants from Jakarta. The ages of them were varied, from 20 to 48.

*Table 2. The demographics of participants*

<b>Participants</b>	<b>Age</b>	<b>Gender</b>	<b>Domicile</b>
<b>1.</b>	23	F	Bandung
<b>2.</b>	26	F	Bekasi
<b>3.</b>	48	F	Bekasi
<b>4.</b>	47	F	Bogor
<b>5.</b>	23	F	Boyolali
<b>6.</b>	20	F	Jakarta
<b>7.</b>	24	F	Jakarta
<b>8.</b>	26	F	Jakarta
<b>9.</b>	20	F	Jakarta
<b>10.</b>	30	M	Jakarta
<b>11.</b>	27	F	Jakarta
<b>12.</b>	23	M	Jakarta
<b>13.</b>	30	M	Jakarta
<b>14.</b>	21	M	Pekalongan
<b>15.</b>	29	M	Surabaya
<b>16.</b>	34	M	Temanggung

The interviews were conducted for about three months, started from early March to May 2019. The methods of the searching participant were managed within two processes. Firstly, the researcher contacted his close friends who meet the purposive criteria. This process was also conducted by spreading a digital poster through social media, with a short explanation about the research background and the researcher's contact address. Secondly, through a snowball sampling method, the participants who have been interviewed were asked about the people they know who had or having similar situations. This technique is useful for identifying, selecting and taking samples in a network or continuous chain of relationships (Neuman, 2003).

### 3.3. Research Process and Procedure

At first, the researcher was planning face-to-face interviews to get a better comprehensive understanding of the problems. Also, through direct interaction with the participants, the participants can feel more comfortable during the interview. However, considering the fact that some participants asked for their privacy, a face-to-face interview was only possible with ten participants. Four the interviews were conducted by WhatsApp phone call and two by Facebook messenger chat.

The participants chose the time and the place of the face-to-face interview as per their convenience. To ensure the closeness between researcher and participants, the conversation was started by talking general topics then converged on personal matters. This approach is done to find out the participants' family background so more specific issues could be asked during the real interview about their conflicts. When the atmosphere feels quite comfortable, and the researcher has explained the background and purpose of the research, the participants were asked their consent for the interview to be recorded using a recording app on a smartphone. Every record last about 30 to 72 minutes with an average time of 43 minutes. The same procedure was also carried out on the WhatsApp phone call. Meanwhile, the Facebook messenger chat interviews took each about two days due to between researcher and participants were having different activities to choose a right time.

This study was conducted through a list of key questions as a navigator of the interviews processes. This method guided participants in answering investigation which was held in a friendly discussion. The questions list was divided into three sub-topics: the family communication pattern of the participants before conflicts caused by political messages in their family WhatsApp group, the use of WhatsApp, and the conflict triggered by the politics-related messages. The table in the appendix A summarizes the interview questions. The column "important elements" is the keywords used to describe the question if the interviewee asked for

further explanation. Besides the questions listed in the table, the interviews were also conducted with follow-up questions based on participants' feedback.

### 3.4. Data Analysis

A thematic analysis method was conducted in this study. Firstly, an initial codebook was drawn to categorize the participant's stories that were obtained through the interviews. The table consists of three influential elements of the study: the family communication pattern before conflicts by political messages, the use of WhatsApp, and the conflicts triggered by politics-related messages. Each element also consists of predicted words, phrases, and sentences, which are likely to be expressed by the participant based on the listed questions which have been asked during the interview.

Secondly, all the gathered dataset were transcribed verbatim manually through an online Google sheet. Due to all of the recorded conversations were in Indonesian, the researcher had to translate them into English. The results were coded based on the initial codebook which has been made beforehand. In this process, several new categories were also added due to the participants' stories which beyond the researcher's prediction. The answer then labelled according to the relevant arguments.

After the categorization process, the researcher looked for similar patterns and concepts which are considered suitable with the theoretical frameworks that lead to answering the research questions. This stage is the process of eliminating the less important dataset and narrow them so that the result will be more relevant with the purpose of this study. The final table code can be found in the appendix B.

To ensure the reliability and validity of the findings, an investigation triangulation strategy has been conducted for the study's evaluation. Creswell & Miller (2000) propose that validity is influenced by the researchers' perception of their preferred paradigm assumption in the study. Therefore, this strategy also aimed to strengthen the researcher's objectivity in explaining the findings. As the investigation strategy, the researcher was helped by a person as the second coder to establish reliable data analysis.

*Table 3. Cohen's Kappa Symmetric Measures*

		Value	Asymptotic Standard Error <sup>a</sup>	Approximate T <sup>b</sup>	Approximate Significance
Measure of Agreement	Kappa	.807	.065	16.056	.000
N of Valid Cases		40			

Five interview recordings were randomly chosen by the second coder to be compared through Cohen's Kappa analysis. The final codebook was given to her as a navigator during the analysis. Through a SPSS Statistics application, Cohen's Kappa coders' agreement shows the value of .807. According to Altman (1991) the number proves that there is a strong agreement between coders ( $K > 0.60$ ). The categorization table by coders can be found in the appendix C.



## 4. Findings

In this section, results related to the three topics on the questions list are presented.

### 4.1. The Family Communication Pattern

This section describes the Family Communication Patterns of participants prior to the conflict caused by political messages in family WhatsApp group. The objective is to understand how different families apply different communication patterns, and manage their conflict resolutions. Besides, these findings are also used as materials for comparison with the participants' family communication pattern when having conflicts, caused by politics-related messages.

All four types of Family Communication Patterns are found, dominated by the consensual type with seven participants. The pluralistic type appeared in five participants, three were from the protective group, leaving the Laissez-Faire with only one participant.

Thirteen participants stated the conflicts caused by politics-related messages occurred in their extended family. Meanwhile, three said it happened in their nuclear family. The investigation about the family communication pattern then focused on each participant's family. The findings are found through deep observations involving the families' rules, decision-making, belief, personal-role, topics discussion, and anything related.

#### 4.1.1. The Consensual Communication Pattern

In general, freedom of expression was mentioned frequently by the participants when they had discussions with other family members. The families were able to create open communication and often allowed younger members including the youths to present creative ideas which might be helpful for the families. Family decisions were usually discussed through a deliberation. Nevertheless, the oldest member took control of the final decision. All the participants were not the oldest in their families, but they stated that they did not mind if the decisions were decided by another member as long the majority agreed for the better family relationships. Furthermore, they declared that the hierarchy in the family must be well respected. As participant 15 explained:

*"We were very close, although some members live far. Even more, the problems we faced sometimes because we failed to meet and have fun together due to some members suddenly had another business or forgot to drop information. But we could solve it through discussions as we realized we are humans who make many mistakes, and the long-distance communication might also affect the problems happened. Pakde (uncle) took control of our family decisions."*

**- Participant 15**

#### 4.1.2. The Pluralistic Communication Pattern

Contrary to the consensual group, participants with pluralistic family explained that hierarchy was not really necessary to be debated. Even though they respected the older people as a member of the family, the older group did not give any interventions for personal decisions. Parents and older family members guided and facilitated the children according to the children's need. Furthermore, participants also stated their families were not rigid in discussing certain topics.

*"In my family, being in the same religion is absolute. But when the decision was out from religious thing, we were more democratic, even more for political choices. Unlike recently (political campaign seasons) which has different intimidation. In the past, the sensitive issues such as selling inheritance, the children were free to take control, although it was done through discussion."*

**- Participant 13**

In this category, the researcher also found something interesting to be discussed further. Participant 7 even described that her pluralistic family freed members in choosing sensitive interests, including religion. This deal caused them to have more respect for religious issues. She also mentioned that her family was often celebrating every sacred holy day together, which initiated by the people according to their respective religion.

*"If viewed from my mom's family lineage, we must be Buddhist. We followed our father's belief as a Muslim when we were young. However, as we grow older, we are free to decide. I was a Muslim but has converted to Catholic. There is also a Hindu like my uncle because of his decision and also he has been living in Bali for a long time. Nobody intimidates him. Nobody intimidates anyone. We respect each other's religion."*

**- Participant 7**

#### 4.1.3. The Protective Communication Pattern

The protective groups showed a completely different pattern from the two groups above in participating in open communication. Parents and the older family members were authoritarian in every policy they have made and almost gave no chance to the children to speak up. Hierarchy and social status became the power to set family rules. Because of the lack of open communication, they had no knowledge to solve a family problem. If the children spoke up, it usually resulted in a fight. Two from three participants explained that the protective behaviour is dominated by parents in their nuclear family, and one stated older people in her extended family uphold this more.

*“My parents decided everything and gave no right us to speak out. When we did, we fought, especially dad because he is very temperamental. Even the way we dress, hairstyle, everything is parents’ will. My first brother had been stressed out because of him (dad). Almost a half year he never talked to anyone, including family and his close friends.”*

**- Participant 16**

*“Until today, my extended family still have a conservative mindset. Hierarchy and financial status become power. But hierarchy stills the first. So is my nuclear family. Any decision I want to make, I have to involve parents in it. If I don’t, they will be offended. One day I tried to disobey, but something bad happened. I think this situation will remain like this for as long as they live. My parents are not the type of people who are willing to let go, even if I get married in someday. The worst thing that happened was when we did not talk to each other in a week without any problem-solving.”*

**- Participant 2**

Both of the interview quotes above confirm that the protective families uphold hierarchy influences family behaviour, with all the rules and norms decided by parents. Members preferred to avoid the interpersonal conflict by obeying the rules as a preventive action. They understand if they do not follow it, a bigger problem will occur.

#### 4.1.4. The Laissez-Faire Communication Pattern

There was only one participant who can be categorized belongs to the laisses-Faire family. Participant 4, the 48 years old woman explained that before her extended family uses WhatsApp, they were not intensive to communicate with each other. Their limited contact has made open communications become a rare event to be held. Besides, the distance between their area of living also become a contributing factor. As she explained:

*“We meet only once a year to celebrate Eid Al-Fitr. Before this technology (WhatsApp), we had no (in quotation marks) warm intimacy in conversation.”*

**- Participant 4**

Nevertheless, in family decisions that were quite sensitive, usually participant’s aunt became the mediator. Even though she is the oldest, Participant’s 4 aunt is respected because of her wisdom, not her age. The hierarchical concept does not apply to Participant 4’s family. All members are free to decide their preferences. However, it also made their family bonds were less harmony. Deliberation only will be carried out if there is something fundamental to be discussed together.

## 4.2. The use of WhatsApp

There are three main findings about the use of WhatsApp. Firstly about the initiation. The family WhatsApp groups of participants were created in different years, started in 2014, and the earliest was built in 2018. They explained, as technology develops, the lack of communication between their family members must be minimized. Besides, the less frequency of face-to-face meeting, a far distance of living, and get to know all family members better became the factors behind the creation of the group. As participant 15 mentioned:

*“Our WhatsApp group was formed around 2014 by my aunt because our family lives separately in different regions such as Java, Kalimantan, and Bali. We realized our communication was getting worse because of that. So WhatsApp was the best choice.”*

**- Participant 15**

Secondly is the application. WhatsApp appeared to be a useful app for them to stay connected and know each other's condition immediately. Also, WhatsApp has helped some participants to be more familiar with their family that was not so close before. As participant 12 answered:

*“Indirectly, it helped me to know my relatives closer. At first, I did not know some of their behaviours, but later, I became familiar. My cousin, whom I thought he did not love to talk; he was so talkative in the group chat. WhatsApp also helped us to share information about our current condition, such as health and family who died.”*

**- Participant 12**

The majority of participants also mentioned that sharing photos and jokes has encouraged members to participate in the group chat. Moreover, the feature such a video call has helped the conversation because it is close to doing a face-to-face communication. Nevertheless, text messaging remain the most common activities they did in WhatsApp. Oftentimes, the feature was also used to send current news and information to make members aware of the current situation.

Thirdly, about the problems in using WhatsApp. Participants argued that WhatsApp features were beneficial until many random messages from unknown sources were also forwarded to the group chat. Participants stated that some of the news was informative, but when the irrelevant messages were also sent, they felt it was annoying. The messages type varied, such as health information, religion, or just unclear news. When receiving random news, participants responded variously; discussed in the group, replied to the sender directly, or muted the chat.

However, it can be said it was the time of the problem of using WhatsApp began. Misinterpretation in sharing information often occurred. As for the affecting aspect was because

not every family member understands the meaning of specific words, punctuation, and symbols, which sometimes made the messages were deemed inappropriate and resulted in offense between members. As participant 3 and 8 argued:

*“It was helpful because we don’t need to travel far away to discuss something face-to-face. But sometimes it can cause misperception.”*

**- Participant 3**

*“Sadly I feel like my family problems more often appeared since we began to use WhatsApp. In the past, personal problems were solved personally. But now it becomes public intimacy because the problems are discussed in the forum. There were many reactions which result in conflict.”*

**- Participant 8**

In solving problems, it turned out that the existence of a messaging app such WhatsApp makes participants quite challenging to find a way out. They stated that arguing in WhatsApp has a different emotion than discussing it face-to-face. As participant 13 answered:

*“We debated with our different knowledge and inappropriate ethics and it was hard to find a way out. Sometimes we apologize, sometimes we leave it out without any solving.”*

**- Participant 13**

### 4.3. Conflicts by Political Messages

Each participant had a different story when experiencing a family conflict which was triggered by political messages on their family WhatsApp group. However, the researcher found there are some similar factors which could construct conflicts to have appeared.

From the timeline, most of the participants who have become the part of family WhatsApp groups since 2014 mentioned that there were already some political talks in the group during the 2014 Indonesia presidential election. At that moment, the political messages were not emotionally debated due to the limited number of messages. Participants mentioned that the other family members as the message senders wanted to share their political preference and implied requests to encourage family members to idolize specific politicians. Even though participants stated the political messages has annoyed them, but they argued it was manageable.

In a related context, there was an interesting survey showed that the age difference of family members can be said to be related to their differences in political preferences. A survey by Political Communication Institute (2014) presents that Joko Widodo supporters were dominated



by teenagers, while older generations voted for Prabowo Subianto (in condition if the election was held when the surveys were given) (Aritonang, 2014)<sup>1</sup>.

The tension of political debates rose dramatically when the 2017 Jakarta governor election campaign era began. In the beginning, a spiral of silence was the most suitable choice for the participants responding to political messages to prevent emotional reactions in the group. However, due to the messages were sent many times massively, the participants showed their reactions. The frequency of the messages sent became a contributing factor in causing conflict.

They described that the messages varied from fake news, propaganda, hoax, and some random news from unknown sources, and most of them must be affiliated with religious issues. Most of the messages were related to Ahok's speech in Pramuka island (section 1.1). Participants stated that they responded by asking clarifications according to their knowledge. As the participant 8 explained:

*"Messages related to political-things were shared massively until I muted the group. But it was too often. So many chats I received on the group. I clarified by sending some news from mainstream media, and advised them (the sender) to be more careful in forwarding messages. But again, older people are stubborn. Maybe they were embarrassed because being insinuated by a younger person."*

**- Participant 8**

Besides all forms of political messages above, hate speech messages also triggered the emotional reactions between the participants and their family.

*"There was a message that written: (Name of a politician)'s blood is permissible to be drawn (participant referred that the sender thought that politician deserves death)."*

**- Participant 1**

Another interesting finding, the involvement of family members with specific organisations is also a supporting factor for conflict. According to five participants, many of their relatives were part of religious organisations. Even some of them held a high position. The messages, including random photos and videos that were scattered in the organisation's WhatsApp group, were re-forwarded to the family WhatsApp group. All participants who had this situation stated that the senders use their organisation's WhatsApp group as valid information providers. The others explained that the senders got the messages from unknown sources.

---

<sup>1</sup> This research does not mean to judge certain parties. In fact, different political preferences were found in each respondent.

*“My mom who led a religious organisation often showed propaganda videos to my toddlers. Therefore, I reprimanded her. But she got mad by saying: A child can be an enemy, or can take me to heaven. Don’t teach me how to make a choice.”*

**- Participant 16**

All of the participants confirmed that parents and older people were the senders of political messages. Besides sending political messages, older people tried to encourage members to have the same political preferences as them. Every political issue was associated with family relations. If the older people were denied, the conflict would arise. Many ways have been done to solve the problem, but it turned out that hierarchy became the obstacle. Some of the participants were able to make agreements about there were no more political contents in the WhatsApp group to maintain family communication. Some of them were not, especially those who had a rare intensity of interaction.

However, the agreement did not last for long. Conflict reappeared during the 2018 simultaneous local elections and reached the highest tension on the recent 2019 presidential election. Only participant 8 stated that her family was arguing during this political season because her extended family mostly live in a region in West Java (took part for the election).

During the 2019 presidential election, political messages were again sent massively with similar types as before: related to ethnicity, religion, race, and inter-group relations issues. Furthermore, freedom of expression was no longer applied to the participants who had a consensual and pluralistic family, especially for Participant 7, a participant who has a family with a diverse religion. She mentioned that the older family members, especially her uncle often forwarded random and inappropriate messages to the group, until one day she said she was being attacked personally. As she expressed:

*“When he asked me on the group by asking why I used a white shirt, I joked that I just finished participating in the presidential campaign. He got angry. In fact, just came back from the church. For weeks, the group was silent. Then I asked my sister about what has happened. She told that our uncle has kicked me out from our WhatsApp group. According to my sister, I also just found out that he said I was a traitor to the family.”*

**- Participant 7**

Not only participant 7, but the majority of participants also confirmed that due to they had a different view about politics, or just did not want their family members to associate every political issue with family relations, they were attacked with inappropriate languages. Some participants also said that there were family members who stated that they did not consider them

(participants) as family members anymore. Moreover, while shedding her tears, participant 2 told that her mom had threatened her by saying physical violence would be carried out.

*“My mom has become madder because of this (political campaigns). She sees political news on the internet as a justification for her opinion and political preference. One day I was told that if I was my grandma’s daughter, I might have been slapped for being a rebel. I cried.”*

**- Participant 2**

Often, those inappropriate words from the senders created emotional reactions from the participants, made both of them argued about their own opinions. Debating hierarchical status appeared more often during this situation. As participant 3 mentioned:

*“In our WhatsApp group, my father said that I was a rebellious daughter. He also yelled not to see him as a father anymore.”*

**- Participant 3**

Unfortunately, political debates which initially occurred in WhatsApp as an online platform continued to the offline domain. The majority of participants stated that the political talks continued to when they had a family gathering. It has made them feel uncomfortable with their family condition at that time. As participant 8 mentioned, when her family was taking photos together, some older people ordered all members to pose with finger symbol, which indicates showing support for a specific candidate. Furthermore, there was an uncomfortable situation between participant 5 and her dad when they had lunch together. As she realised that her family idolised specific political figures, she tried to be neutral in responding issues.

*“I did not know how the discussion turned into a tendentious political ambience. I felt like the conversation became unhealthy through a hate speech from my dad. I tried to calm him down, but he became madder and said I am a communist.”*

**- Participant 5**

As additional information, communism and related-attributes to it have been banned in Indonesia through the decision of the Indonesian Provisional People’s Consultative Assembly (tap MPRS) number XXV year 1966 and Article 107 of Law number 27 year 1999, about the Amendment to the Indonesian Criminal Code. This because of the mass killings of 1965 (also well known as G30S tragedy/Gestapu/Gestok) which many people believe it was triggered by the Indonesian Communist Party. However, the truth of the history of it is still vague.

The online debate of political issues seems has worsened the family’s conventional interaction. Awkward situations during face-to-face meeting often happened. Even more, participant 14 explained that their rude pitched arguments in the family WhatsApp groups has made her sister ignored him for about a week.

Until the day the participants were being interviewed, most of them explained that there was no clear problem-solving about the conflict they had. Some participants stated that their family members created a new WhatsApp group with another family members which made them separated into two different groups according to their respective political idols. To avoid future debates and triggered emotionally by political messages, most participants preferred to mute, and even left the family WhatsApp group. They also explained that they had to avoid from family members who love to talk about politics when there was a family gathering. Nevertheless, all participants stated that they have apologized as younger people if the older generations thought that they were presumptuous.

## 5. Discussion

This section discuss the goal of this study with the findings and its relation to literature and the views of other scholars on the matter.

### 5.1 General Findings

This study has investigated how the messages-related to politics in WhatsApp group could result to conflicts, especially between family members. To find out the answer, there are three main influential aspects which have been successfully examined through sixteen participants: the family communication pattern, the use of WhatsApp, and the conflicts itself. Furthermore, there are also three research questions which has been formulated to answer the primary research question.

To begin with, the first sub-research question is: ***How can the communication pattern in the family be explained using RFCP theory?***

From the findings which has been mentioned in section 4.3, it can be concluded that there have been some changes in behaviours between family members, especially from parents and older generations since the 2014 Indonesia presidential election. The consensual and pluralistic groups were dominating the numbers of family communication patterns of the participants even before they used WhatsApp as a communication platform. According to the theory, consensual and pluralistic types are upholding conversation orientation, which allows members to have extra interactions between them, in an unlimited time and productive topic discussions.

The difference between those two types lies in the hierarchy, where pluralistic groups do not consider it as a priority. However, even though it was not highly debated during the 2014 election, the ease of spreading information through social media has triggered parents to provoke family members to have the same political preferences as them. Furthermore, hierarchy has increasingly became a problem since the 2017 Jakarta regional election, which made members begin to feel uncomfortable to discuss specific topics with their family. Their topics discussions increasingly limited because many things often associated with political issues. This situation also has changed the frequency of family communication to be less intense, and made the younger generation more careful in expressing opinions.

This study found that there has been a change in family communication pattern, which can be categorized into the protective family criteria. The older generations became authoritarian

towards the electronic messages they have sent, directing family members to obey with what they think is right.

The case of participant 7 (sub-section 4.3) with a very pluralistic family can be a clear example. Anomalies of authoritarianism by most older people in her family appeared since the 2017 Jakarta governor election campaign began. They tried to instigate the younger family members to have the same political preference and idols as them through random messages that they forwarded to the family group. Moreover, she was called as a family traitor because of her joke that she had a different political view with her uncle. Whereas, before the political campaign seasons, they enjoyed plural family life with different interest, including religion.

This phenomenon also occurred in the participants who already had a protective family beforehand. The case of participant 2 (sub-section 4.1.3 and 4.3) can be a clear example. As she explained, her family have a conservative mindset and during the political campaign seasons, the mindset became stronger. Most of the older generations in her family, especially her mom, tried to provoke the younger members to have a same political choice as them. Every single news that her mom received became a justification for her opinion about politics. Even more she was once threatened if she would be punished physically due to her attitude.

A similar situation also happened in a participant with laissez-faire family. In the interview, it has been proven that messages-related to politics in WhatsApp family group had brought conflicts to this family. The messages sender tried to provoke members to have the same political preferences as them. In contrast, based on the theory, laissez-faire family is they who believe that have the right to make their own preferences. However, because they have a lack of knowledge of problem-solving, there was no significant change in family condition.

The above-mentioned phenomenon seems related to a study by Guess et al. (2019), who found that the spread of fake news does not depend on the users' education, gender, race, and income. In fact, age appeared to be the most influential factor. The respondents over the age of 65 dominate the number as the "hoax spreaders". Moreover, it is also confirmed that the age group spread twice than those aged 45 to 65, and almost seven times more than users aged 18 to 29. Nevertheless, their study suggested further research about the level of digital media literacy and its correlation with their findings.

Montoya (2018) defined literacy as the skill of identifying, understanding, interpreting, creating, communicating and computing printed and written materials affiliated with many aspects. Furthermore, media literacy is the skill to access, examine, and create messages with a variety of contexts (Livingstone, 2003). In the context of cyberspace and the digital world, this study

found that the level of literacy is still lacking in the older generations, especially in the so called Baby Boomers generation (people who were born between 1946 – 1964). A related study by Prensky (2001), introduced those older generations as the Digital Immigrants: those who grew up when the technology has not been developed and used for daily activities. His study discussed the gap between the Digital Immigrants and Digital Natives (Millennials or Y generation, born in 1981-1997), and clarified that technology had changed the way students think and process information. On the other hand related to Digital Immigrants, Autry Jr and Berge (2011) confirmed that the younger the person, the more encouraging that person needs technology in his/her learning environment.

The lack of digital media literacy skill can be said as one of the reasons that older generation is less wise in using social media and analysing digital information, by sending political messages massively to the family WhatsApp group. Furthermore, the forwarded random messages were often received from the senders' organisation WhatsApp group. This finding correlates to a survey by Tirto research team and fellow member of the International Center for Journalist (ICFJ) in 2019 that confirmed there is a correlation between increasing age and trust in information that received from WhatsApp. Moreover, in their latest survey, about 62.01% of the respondents who ever forwarded a message from a WhatsApp group to another stated the messages that they forwarded were political messages (Ariani, 2019).

In short, this research found that activity as a trigger for the change of family communication pattern, which leads to protective type. According to the theory, protective families are low in conversation orientation. This condition has made participants were not familiar with limited topics discussions in the family, which often associated with political issues. Furthermore, the older generations' ego on hierarchy is also causing conflict, especially in participants who in prior had a pluralistic family.

To support the results of the analysis about family communication pattern, this study also investigated about family conflicts that appeared during the political-related messages enliven their WhatsApp groups. Therefore, the second sub-research question has been formulated as: ***What type of conflict mostly appeared between the family members when receiving political messages in their family WhatsApp group?***

Generally speaking, most of the participants stated that the desire to respond the messages appeared when the messages-related to politics from unknown sources were sent frequently to the group. Moreover, they also explained that the messages often affiliated with religious issues, contains provocative words and hate-speech which are rich in false information. In responding

to political messages, there were two influential factors. First, the participants feel disturbed because they expected political-related topics should be not combined with family relations. Second, the sender(s) alluded the participants' political preferences.

In conflict theory, those differences in addressing political messages can be classified as simple conflict. Miller and Steinberg (1975) defined simple conflict is the conflict when two individuals have a different opinion in agreement. However, this study found those differences of opinion often causing emotional reactions between both parties. A study by Hinds and Mortensen (2005) discovered that spontaneous communication becomes a vital aspect in appearing conflict in a relationship. Besides, the different understandings in using words can affect persuasive arguments in online conversations (Tan et al., 2016) and result to conflict (Lenhart et al., 2015). The findings of this study strengthen those previous research, because it turned out that bigger conflicts arose after participants reacted to the messages they received. Even more, participants felt personally attacked through inappropriate words, such as being called as a family traitor, threaten verbally that physical violence will be carried out, and some other harsh words because they did not obey the message sender(s). This study realizes that there is a change of conflict from simple to ego conflict. This condition made it difficult for participants to carry out problem-solving.

The third sub research question has been formulated to understand the situation. As for the research question is: ***How did the family members manage their conflict resolutions?***

It is clear that both sides argued about their views on political messages. As mentioned by the participants, the senders thought what they have sent were correct, while the participants felt the opposite. The way of how family members tried to win their arguments can be categorized as "competing" in conflict resolution. However, it seemed conflict has intensified to a higher level, because according to the participants, the message senders did not want to lose the debate by saying inappropriate words. Moreover, "hierarchy" came out to justify the arguments.

This study found it was hard to determine the participants' conflict resolution due to most of them explained there was no clear problem solving. However, by understanding that all of them have apologised as younger people, this can be concluded that the conflict resolution has changed from "competing" to "accommodating" to reduce the tension.

The finding corresponds with the previous studies which concluded that accommodating appeared to be one of the last choices in conflict resolution (Ma, 2007; Kodikal & Rahman, 2014). Besides, this study concludes that during the conflict by political messages, participants' family communication tends to be more protective. The finding of this study correlates with a study



Dumlao and Botta (2000) who analysed that protective family preferred an accommodating way of conflict resolution. Nevertheless, this study suggests further studies related to conflict resolution and hierarchy in household relations, or on a broader scale.

This study aims to explore the stories of family conflicts which triggered by political messages in the family WhatsApp group. All of the three sub-research questions above are aimed to support the main research question which has been formulated as: ***How are conflicts occurring through political messages in family WhatsApp groups?***

Based on the discussions above, the difference in family communication pattern, which tends to be more protective has made participants as messages recipients were not familiar with their new family condition. That situation caused them to have a lack of skills in conflict resolution. The changing of family communication pattern was supported by debating “hierarchical status” as the reinforcement of older people’ justification about the political messages they sent. Furthermore, political messages that were sent massively became the medium to contribute the family to have limited topics discussions.

Another correlate finding is, the political discussion which continued into online debate let harsh words came out to attack family members, who are ideologically different from their political views. Simple conflict has turned out emotionally became ego conflict. That online debate of political issues has seriously messed up the family’s face-to-face interaction. Some participants avoided their relatives during family gathering to prevent political talks which could trigger to bigger conflict. Some of them were ignored by their family members.

Due to the participants’ family condition has changed, it was hard for them to manage the conflict resolution. “Accommodating” seemed to be the best choice to maintain the family relationship. This is also caused by arguing hierarchical status, because as respondents’ explanation, they apologised as younger people if the older generation thought they were presumptuous.

## 5.2 Practical Implications

This study found that besides helping interpersonal communication, WhatsApp also brings problems to users. On section 4.2, it was mentioned that before political messages disrupted the conversation in family WhatsApp groups, there have been random news which sometimes caused misinterpretation and small problems. On a broader scale, it seems that users’ ability in filtering information does not balance the ease of dissemination information via WhatsApp.

Many issues in the world that result in conflicts often occur because people misused this messaging app as a platform to spread fake news and propaganda. In India, there were many

mob attacks and people being killed caused by the rumours through WhatsApp of children abductions (Deepalakshmi, 2018). Besides WhatsApp, this also happened on a broader scale of social media. Sri Lanka has blocked some social media networks for a short time to prevent mass riots after there was a post about anti-Muslim were spread in the cyberspace (Jane, 2019). Those tragedies proved that social media problems do not happen in Indonesia only.

This study and those tragedies show some practical implications that must be taken seriously by stakeholders. First is by WhatsApp itself. Recently, WhatsApp had improved its feature by showing the “forwarded” label on when users forwarded their messages. Moreover, it is confirmed by WhatsApp that there will be “forwarding info” feature to show the users about how many times the message has been forwarded. The researcher sees it as an excellent step to increase public awareness, and needs to be exemplified by all social media companies. Nevertheless, some preventive features are still needed. For the example is making a regulation that only allows one person to have one WhatsApp account. If the users need more account for business matters, another registration is required. The researcher also suggests WhatsApp to be able to display the original creator of the message. In addition to finding truth-clarification messages more easily, this way could make people to be more careful in writing and sending messages.

Second is for the government. The recent political situation in Indonesia showed no significant difference with the tragedies mentioned above. After the Indonesia general election committee announced that Joko Widodo and Ma’ruf Amin won the 2019 presidential throne, the government decided to limit the access of people to some social networks. Previously, several masses in some regions had been prepared to protest with the result. The spread of hoaxes and propaganda has become a trigger in causing chaos during the protest that must be prevented, and the government chose restricting access to social media as a way out. For some reason, it was not a bad decision as a prevention measure. However, the government must also consider that there were many activities such as business and education hampered due to that social media blocking. The researcher sees this problem must be taken through long-term prevention. For example, the government must cooperate with scholars and researchers to educate society about social media. This can be done by putting related curriculum in every level of education.

Last but not least, family members, especially parents and older generations, should not associate political affairs with family interests, and being authoritarian with their political preferences. It would be better if political education is taught at home where family members can discuss together face-to-face about politics. This act could help to reduce the

miscommunication when getting random information from social media in general, and WhatsApp in specific, so that conflict can be prevented.

### 5.3 Limitations

This study is written as good as possible based on the researcher's ability and knowledge. If there is a mistake, the researcher is willing to discuss openly for scientific purposes. Nevertheless, the researcher admits that this study still has room for improvement.

Firstly, not all of the interviews could be conducted face-to-face. The researcher realizes that a face-to-face interview can build participants' comfort better when they are describing their problems. This method might save time because through a WhatsApp phone call and Facebook messenger chat, the researcher had to dig up the by asking some specific questions to gain better knowledge about the participants who would be investigated. In short, a face-to-face interview might be more helpful to get more comprehensive answers. Nevertheless, all the interview records were successfully collected.

Secondly, this study was only able to collect data from participants as the political messages receiver in their family WhatsApp group. That means, this study is only able to provide one perspective without involving the senders. This study is felt to be balanced if both parties can be interviewed.

Thirdly, it was mentioned frequently by participants that the forwarded messages by senders were associated with religious issues which not far from hoax, propaganda, fake news, and hate speech. Meanwhile, this study cannot measure and prove that the messages were hoax and fake news as the participants' explanation. This study only focused on the random messages which made participants felt annoyed about it.

Fourthly, it was found that conflict by political messages has occurred in two types of family; nuclear and extended. However, this study cannot provide a detailed explanation about the difference between them, especially in the family communication pattern. The different approach of participants' family communication pattern in different family type makes the data collected unbalanced.

### 5.4 Recommendation for Future Research

First of all, it is clear that "hierarchy" frequently mentioned by the participants as the power of older family members to encourage the younger generations to have same political preference as them. In short, according to participants, this study found political preference occupies the

“highest position” among all personal interests. Understanding the case of participant 7 with a very pluralistic family by freeing the family members to choose sensitive preference including religions, it is interesting to investigate more in-depth about the correlation of family hierarchy power and political choices.

Also, it was proven by another study that the Baby Boomers spread more fake news than any other generations. Meanwhile, this study found the younger family members were not comfortable to discuss political topics with their family in the WhatsApp group. The researcher recommends further research related to age and interest in political discussion on social media. Regarding the use of communication technology and digital media literacy, it seemed necessary to carry out in-depth research on the facts of age differences that affect the level of digital media literacy by comparing millennials with future generations.

Furthermore, this study proves that family relationships can be broken by arguing different views about politics. Talking about the interpersonal relationship, the result raises the researcher’s curiosity about individual preferences in choosing an ideal partner. This thought arose when the researcher was interviewing participant 8. She mentioned that she convinced herself to marry her partner after knowing he had the same political preference as her. As an addition, a survey by Ipsos Public Affairs showed that the 2016 United States election had triggered a breakdown in married couples (Redden, 2016). On a broader scale, due to this study found family relationship can be broken by debating political-related topics, the researcher suggests further studies regarding the correlation of individuals in choosing partners and their political preferences.

However, despite all the future researches suggestions, the researcher strongly recommends future studies to be more detail in the implementation of research methodology. Even though all the research questions have been successfully discussed above, it seems that using a mixed-method approach can direct the study to find more comprehensive answers. Creswell (2009) proposes a sequential explanatory method, which is a method that begins with quantitative analysis, then continues with a qualitative analysis to strengthen the results, or vice versa. For example, the study can be done by conducting a pre-test with questionnaires concerning demographics and other specific problems. From the result of surveys, the in-depth interviews can examine the participants with more clarifying questions. Meanwhile, this study could not implement the research method model after many considerations, one of which is very time-consuming.

## 6. Conclusion

This study aims to find out more about how messages related to politics in the family WhatsApp group trigger conflict. Through an in-depth interview, this study investigates family relationships using revised family communication pattern (RFCP) theory that is not limited to nuclear families, but also within extended family relationships. This study found that the political issues have triggered family relations leading to “protective family communication pattern”. Arguing politics online often result in the use of harsh words and unclear conflict resolution. Age factor has made hierarchical status became the power to strengthen the senders’ argument about their political knowledge. Besides, the ease of use of social media as a medium for obtaining and disseminating information is not directly proportional to the level of digital media literacy of users. It correlates to the findings that fake news spreader is dominated by older generations (Guess et al. (2019), and the increasing age that corresponds to the trust in information from WhatsApp (Ariani, 2019). Therefore, to expand knowledge about what has been discussed in section 5 above, further researches must be carried out.

## References:

- Altman, D. G. (1991). *Practical Statistics for Medical Research*. London: Chapman and Hall.
- Anderson, A., Goel, S., Huber, G., Malhotra, N., & Watts, D. J. (2014). Political Ideology and Racial Preferences in Online Dating. *Sociological Science*, 1, 28-40.
- Ante-Contreras, D. (2016) *Distracted Parenting: How Social Media Affects Parent-Child Attachment* (Master project). California State University, San Bernardino, United States of America.
- Apriliani, E. (2017). *Pola Komunikasi Virtual Keluarga Besar (Studi Netnografi dan Analisis Jaringan pada Kinkeeper dalam Group Chat WhatsApp Extended Family)* (Master thesis). Universitas Indonesia, Jakarta, Indonesia.
- Ariani, Y. (2019). *Siapa Penyebar Hoaks di Indonesia?* Retrieved from <https://tirto.id/siapa-penyebar-hoaks-di-indonesia-dCr2>
- Aritonang, D. R. (2014). *Survei Polcomm: Anak Muda Cenderung Pilih Jokowi-JK*. Retrieved from <https://nasional.kompas.com/read/2014/06/24/1638308/survei.polcomm.a>
- Asosiasi Penyedia Jasa Internet Indonesia. (2014). *Profil Pengguna Internet Indonesia 2014*. Jakarta: Asosiasi Penyelenggara Jasa Internet Indonesia.
- Autry Jr, A. J., & Berge, Z. (2011). Digital Natives and Digital Immigrants: Getting to Know Each Other. *Industrial and Commercial Training*, 43(7), 463-466.
- Bogdan, R., & Taylor, S. (1975). *Introduction to Qualitative Research Methods*. New York: John Wiley & Sons.
- Caughlin, J. P., & Scott, A. M. (2010). Toward a communication theory of the demand/withdraw pattern of interaction in interpersonal relationships. In S. W. Smith & S. R. Wilson (Eds.), *New directions in interpersonal communication research* (pp. 201-221). Thousand Oaks, CA: Sage.
- Creswell, J. W., & Miller, D. L. (2000). Determining Validity in Qualitative Inquiry. *Theory into Practice*, 39(3), 124-131.
- Dangerfield, K. (2016, February 27). The role of social media as a tool to help solve a missing persons case. *Global News*. Retrieved December 24, 2018, from Global News website:

<https://globalnews.ca/news/2522959/the-role-of-social-media-as-a-tool-to-help-solve-a-missing-persons-case/>

Deepalakshmi, K. (2018). When Social Media Rumours on Child Abduction Trigger Mob Lynchings. Retrieved from <https://www.thehindu.com/news/national/when-social-media-rumours-on-child-abduction-trigger-mob-lynchings/article24280603.ece>

DeVito, J. A. (1997). *Human Communication: The Basic Course*. New York: Longman.

Dumlao, R., & Botta, R. (2000). Family communication patterns and the conflict styles young adults use with their fathers. *Communication Quarterly*, 48, 174-189.  
<https://doi.org.10.1080/01463370009385589>

Epstein, N. B., Bishop, D., Ryan, C., Miller, I., & Keitner, G., (1993). The McMaster Model View of Healthy Family Functioning. In Froma Walsh (Eds.), *Normal Family Processes* (pp. 138-160). The Guilford Press: New York/London.

Fitzpatrick, M. A., & Ritchie, L. D. (1993, January). Communication Theory and the Family. *Sourcebook of Family Theories and Methods: A Contextual Approach*, 565-589.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 105-117). Thousand Oaks, CA, US: Sage Publications, Inc.

Guess, A., Nagler, J., & Tucker, J. (2019). Less than you think: Prevalence and predictors of fake news dissemination on Facebook. *Science Advances*, 5.  
doi: 10.1126/sciadv.aau4586.

Halim, D. (2018). *Potensi Konflik Akibat Pemilu Terancam Meningkat karena Hoaks*. Retrieved from <https://nasional.kompas.com/read/2018/08/29/23592811/potensi-konflik-akibat-pemilu-terancam-meningkat-karena-hoaks>

Hattingh, M. J., & Matthee, M. C. (2016). Using Facebook to Find Missing Persons: A Crowd-Sourcing Perspective. *Paper presented at the Social Media: The Good, the Bad, and the Ugly, Cham*.

Hasan, A., M. (2017, February 15) *Kala Pilkada Merusak Hubungan Keluarga*. Retrieved August 18, 2018), from <https://tirto.id/kala-pilkada-merusak-hubungan-keluarga-ci5h>

Hern, A., & Safi, M. (2019, January 21). *WhatsApp puts limit on message forwarding to fight fake news*. Retrieved from

<https://www.theguardian.com/technology/2019/jan/21/whatsapp-limits-message-forwarding-fight-fake-news>

- Hinds, P.J., & Mortensen, M. (2005). Understanding Conflict in Geographically Distributed Teams: The Moderating Effects of Shared Identity, Shared Context, and Spontaneous Communication. *Organization Science*, 16(3), 290-307.  
<https://doi.org/10.1287/orsc.1050.0122>
- Huisman, S., Edwards, A., Catapano, S. (2012, January) The Impact of Technology on Families. *International Journal of Education and Psychology in the Community (IJEPC)*, 2(1), 44-62.
- Indonesia. (1966). *Ketetapan Majelis Permusyawaratan Rakyat Sementara Republik Indonesia no. XXV/MPRS/1966 tentang Pembubaran Partai Komunis Indonesia, Pernyataan sebagai Organisasi Terlarang di seluruh Wilayah Negara Republik Indonesia bagi Partai Komunis Indonesia dan Larangan Setiap Kegiatan untuk Menyebarkan atau Mengembangkan Faham atau Ajaran Komunis/Marxisme-Leninisme*. Jakarta.
- Indonesia. (1999). *Undang-undang Republik Indonesia Nomor 27 Tahun 1999 tentang Perubahan Kitab Undang-undang Hukum Pidana yang Berkaitan dengan Kejahatan terhadap Keamanan Negara*. Jakarta.
- Jane, W. (2019, April 23). *Sri Lanka attacks: The ban on social media*. Retrieved from <https://www.bbc.com/news/technology-48022530>
- Jap, O. (2014). Taktik Self Presentation Presiden Susilo Bambang Yudhoyono (SBY) melalui akun Twitter (@SBYudhoyono). *Jurnal E-Komunikasi*, 2(1).
- Jones-Jang, M., Lee, H., & Park, Y. J. (2014). The More Friends, the Less Political Talk? Predictors of Facebook Discussions Among College Students. *Cyberpsychology, Behavior, and Social Networking*, 17(5). doi: 10.1089/cyber.2013.0477
- Kharisma, T. (2017, December). Konflik SARA pada Pilkada DKI Jakarta di Grup WhatsApp dengan Anggota Multikultural. *Jurnal Penelitian Komunikasi*, 20(2), 107-120.
- Kodikal, R., & Rahman, H. U. (2014) Conflict Management Strategies – A Comparative Analysis of the Employees Working For Service Sectors. *Global Business and Management Research: An International Journal*, 7(8), 1-12.



- Koerner, A. F., & Fitzpatrick, M. A. (1997). Family type and conflict: The impact of conversation orientation and conformity orientation on conflict in the family. *Communication Studies*, 48, 59-75. <https://doi.org/10.1080/10510979709368491>
- Koerner, A. F., & Fitzpatrick, M.A. (2002a). Toward a theory of family communication. *Communication Theory*, 12, 70-91.
- Koerner, A. F., & Fitzpatrick, M. A. (2002b). Understanding family communication patterns and family functioning: The roles of conversation orientation and conformity orientation. *Communication Yearbook*, 26, 37-69.
- Koerner, A. F., & Fitzpatrick, M. A. (2006). Family communication patterns theory: A social cognitive approach. In *Engaging Theories in Family Communication: Multiple Perspective*, 50-65. SAGE Publications Inc.  
<https://doi.org/10.4135/9781452204420.n4>
- Kominfo. (2019, April 04). *Selama Maret 2019, Kominfo Identifikasi 453 Hoaks, Total Hoaks Sejak Agustus 2018 Jadi 1.224* [Press release]. Retrieved from  
[https://kominfo.go.id/content/detail/17629/siaran-pers-no-69hmkominfo042019-tentang-selama-maret-2019-kominfo-identifikasi-453-hoaks-total-hoaks-sejak-agustus-2018-jadi-1224/0/siaran\\_pers](https://kominfo.go.id/content/detail/17629/siaran-pers-no-69hmkominfo042019-tentang-selama-maret-2019-kominfo-identifikasi-453-hoaks-total-hoaks-sejak-agustus-2018-jadi-1224/0/siaran_pers)
- Kovach, B., & Rosenstiel, T. (2014). *The Elements of Journalism: What News People Should Know and the Public Should Expect*. Crown Publishing Group.
- Leonardi, P. M. (2014). Social media, knowledge sharing, and innovation: Toward a theory of communication visibility. *Information Systems Research*, 25, 796-816.  
doi: <http://dx.doi.org/10.1287/isre.2014.0536>
- Lenhart, A., Smith, A., Monica, A., Duggan, M., & Perrin, A. (2015). *Teens, Technology and Friendships: Video games, social media and mobile phones play an integral role in how teens meet and interact with friends*. Washington, DC: Pew Research Center.
- Le Poire, B. A. (2006). Introduction: Families, Communication, and Family communication. *Family communication: Nurturing and control in a Changing World* (pp. 1-28). Thousand Oaks, CA: SAGE Publications, Inc.
- Livingstone, S. (2003). *The Changing Nature and Uses of Media Literacy*. Media@LSE Electronic Working Papers, 4.

- Ma, Z. (2007). Chinese Conflict Management Styles and Negotiation Behaviours, An Empirical Test. *International Journal of Cross Cultural Management*, 7(1), 101-119.
- Mannix, E. A., Griffith, T. L., & Neale, M. A. (2002). The phenomenology of conflict in distributed work teams. In P. Hines & S. Kiesler (Eds.), *Distributed Work: New Research on Working Across Distance Using Technology* (pp. 213–233). Cambridge, MA: MIT Press.
- Mayer, R. E. (2001). *Multimedia learning*. Cambridge: Cambridge University Press.
- Mayer, R. E. (2003). The promise of multimedia learning: using the same instructional design methods across different media. *Learning and Instruction*, 13(2), 125-139.  
doi: [http://dx.doi.org/10.1016/S0959-4752\(02\)00016-6](http://dx.doi.org/10.1016/S0959-4752(02)00016-6)
- McLeod, J. M., & Chaffee, S. H. (1973). Interpersonal approaches to communication research. *American Behavioral Scientist*, 16, 469-499.
- Miller, G. R., & Steinberg, M. (1975). *Between People*, (pp. 7-29). Chicago: Science Research Associates, Inc.
- Montoya, S. (2018). *Defining Literacy*. UNESCO.
- Muntaha, A. (2011). *Berpisah-Menyatukan Berbagi Ruang Rindu di Media Barudalam Ilmu Komunikasi : Sekarang danTantangan Masa Depan*. Jakarta: Prenada Media Group.
- Murdock, G. P. (1949). *Social Structure*. The MacMillan Company, New York.
- Novianta, A. N. K. (2017, March 26). *Konten Berisi Ujaran Kebencian Paling Banyak Diadukan ke Polisi*. Retrieved from <https://nasional.kompas.com/read/2017/03/26/08465611/2016.konten.berisi.ujaran.kebencian.paling.banyak.diadukan.ke.polisi>
- Neuman, W. L. (2003). *Social Research Methods: Qualitative and Quantitative Approaches*. Boston: Allyn and Bacon.
- Nugroho, Y., & Syarief, S. S. (2012). *Beyond Click-Activism? New Media and Political Processes in Contemporary Indonesia*. Jakarta: Friedrich Ebert Stiftung.
- Qvist, B. (2016, January 27). *How Facebook and Twitter changed missing child searches*. Retrieved from <https://www.theguardian.com/sustainable-business/2016/jan/27/facebook-twitter-missing-child-searches-social-media>

- Peterson, R., & Green, S. (2009). *Families First: Keys to Successful Family Functioning Communication*. Department of Human Development, Virginia Tech.
- Pratama, A. H. (2017, April 4) *Laporan comScore: WhatsApp Adalah Aplikasi Mobile Terpopuler di Indonesia*. Retrieved from <https://id.techinasia.com/comscore-whatsapp-adalah-aplikasi-terpopuler-di-indonesia>
- Prensky, M. (2001). Digital Natives, Digital Immigrants. *On the Horizon*, 9(5). MCB University Press.
- Redden, M. (2016). *Married Couples more Politically Split this Election, Thanks to Donald Trump*. Retrieved from <https://www.theguardian.com/us-news/2016/sep/04/donald-trump-support-marriage-ipsos-poll>
- Renaldi, E., & Ibrahim. F. (2019, February, 17). *Indonesia's election ignites piety debates, causing divisions within families*. Retrieved from <https://www.abc.net.au/news/2019-02-17/indonesias-election-and-religion-putting-strain-on-family-ties/10811722>
- Rinanda, H. M. (2018, November 27). *Penembakan di Sampang Dipicu Status FB Soal =Capres, Ini Kronologinya*. Retrieved from <https://news.detik.com/berita-jawa-timur/d-4319465/penembakan-di-sampang-dipicu-status-fb-soal-capres-ini-kronologinya>
- Roos, C. (2017). *The Differences Between Online and Offline Communication*. Behavioural and Social Sciences, Social and Organizational Psychology. Groningen: University of Groningen.
- Salam, F. (2017). Yosep "Stanley" Adi Prasetyo: "Media yang Gelap & Dibuat Buzzer Akan Ditutup Otomatis". Retrieved from <https://tirto.id/media-yang-gelap-dibuat-buzzer-akan-ditutup-otomatis-cdHo>
- Safi, M., & Perera, A., (2018, March 7). *Sri Lanka blocks social media as deadly violence continues*. Retrieved from <https://www.theguardian.com/world/2018/mar/07/sri-lanka-blocks-social-media-as-deadly-violence-continues-buddhist-temple-anti-muslim-riots-kandy>
- Setyowati, Y. (2005). Pola Komunikasi Keluarga dan Perkembangan Emosi Anak (Studi Kasus Penerapan Pola Komunikasi Keluarga dan Pengaruhnya terhadap Perkembangan Emosi Anak pada Keluarga Jawa). *Jurnal ILMU KOMUNIKASI*, 2(1), 67-68.

- Sillars, A., Canary, D. J., & Tafoya, M. (2004). Communication, Conflict, and the Quality of Family Relationships. In A. L. Vangelisti (Ed.), *LEA's communication series. Handbook of family communication* (pp. 413-446). Mahwah, NJ, US: Lawrence Erlbaum Associates Publishers.
- Subramanian, K. R. (2017, August). Influence of Social Media in Interpersonal Communication. *International Journal of Scientific Progress and Research (IJSPPR)*, 38(109).
- Syahputra, I. (2017, July). Demokrasi Virtual dan Perang Siber di Media Sosial: Perspektif Netizen Indonesia. *Jurnal ASPIKOM*, 3(3), 457-475.
- Tan, C., Niculae, V., & Danescu-Niculescu-Mizil, C., Lee, L. (2016). *Winning Arguments: Interaction Dynamics and Persuasion Strategies in Good-faith Online Discussions*. <https://doi.org/10.1145/2872427.2883081>
- Thomas, K. W., & Killman, R. H. (2008). *Thomas-Kilmann Conflict MODE Instrument*. doi: 10.1037/t02326-000
- Tracy, S. J. (2013). *Qualitative Research Method: Collecting Evidence, Crafting Analysis, Communicating Impact*. Wiley-Blackwell.
- Usman, R. (2001). Konflik dalam Perspektif Komunikasi: Suatu Tinjauan Teoretis. *MediaTor (Jurnal Komunikasi)*, 2(1), 31-41.
- Villegas, A. (2013). The Influence of Technology on Family Dynamics. *Proceedings of the New York State Communication Association*, 2012(10).
- Yin, R. K. (2011). *Application of Case Study Research*, 3. Thousand Oaks: SAGE Publication Inc.
- Zarnaghash, M., Zarnaghash, M., & Zarnaghash, N. (2013). The Relationship Between Family Communication Patterns and Mental Health. *Procedia – Social and Behavioral Sciences*. 84(9) 405-410. <https://doi.org/10.1016/j.sbspro.2013.06.575>

## Appendix

### Appendix A

<b>Topics</b>	<b>Questions</b>	<b>Important Elements</b>
<b><i>The Family Communication Pattern (before conflicts caused by political messages)</i></b>	Could you please explain about your family? (especially the members in WhatsApp group)	The role, position, age, gender, etc.
	Could you please explain the family communication pattern in your family?	Rules, decisions, hierarchy system, belief, topics discussion
	When experiencing a conflict, how did you manage it?	conflicts have occurred, conflict resolutions
<b><i>The use of WhatsApp</i></b>	How do you communicate with your family when using WhatsApp?	Frequency, duration, how the conversation/discussion began, participation in the group
	Why do you and your family use WhatsApp to communicate with each other?	
	Since when you and your family communicate through WhatsApp?	
	Do you use any other platform to communicate with your family? Why? Why Not?	
	What topics do you mostly communicate about in your family WhatsApp group?	Daily conversation, important things
	Do you see any differences between face-to-face communication and using a communication platform?	Different topic discussions, different rules, etc.
<b><i>The Conflicts and the Messages</i></b>	When you agreed to do this interview, you said that you have/had a conflict with your family because of the message(s) in WhatsApp group during the political campaign in Indonesia. Could you please explain when the conflict occurred/started?	

	What kind of message(s) were mostly sent by the group members?	Fake news, propaganda, provocative messages, post-truth messages, political news, hate speech
	Who sent the message most often?	
	How did a conflict occur by those message(s)?	Response, different opinion
	Why did the messages make you feel annoyed?	
	What were the arguments from both sides (sender and receiver)?	mediator
	How did you or your family members solve the conflict? Is there any difference when you had a different conflict(s) outside during the political campaign?	
	How do you see the difference in your family communication pattern (as you explained earlier) before and after the political season?	the conflict that has occurred when doing a face-to-face communication
	During the political campaign, there were a lot of messages which contains propaganda, fake news, hate speech, etc. In general, What do you think about the messages that related to political-things if spread on family WhatsApp group?	
	How is your relationship with your family now?	Conflict resolutions

## Appendix B

### 1. Family Communication Pattern (before conflicts which caused by political messages)

The way of family communicates with other members before using communication platform such as WhatsApp which affects to conflict. This argument involves how they maintain their hierarchy system, expressing an open communication, attitude to the family conversation, and the perspectives about the parents' and/or older members' values and belief.

<b>Code</b>	<b>Name</b>	<b>Definition</b>	<b>Example</b>
<b>RFCP 1</b>	Consensual	The communication pattern which has a dilemma in the pressure to maintain the hierarchy system, but they are able to create open communication. Parents decide what is best for their family. Children learn to respect family conversation and tend to inherit the parents' values and beliefs.	"I respected my parents as older people." "I am allowed to express my opinion and interest." "My parents gathered our ideas, then they decided the best for us."
<b>RFCP 2</b>	Pluralistic	The communication pattern which has open discussion by involving all the family members with a broader topic. Parents think they are not necessary to control the decisions for the children, nor to approve children's choices.	"We talked a lot and discussed many topics together." "My parents guided me with some options, but I decided what is the best for me." "We were diverse, but we helped each other to solve a problem."
<b>RFCP 3</b>	Protective	The communication pattern in this family is marked by obeying parents' rules, and less attention to the conceptual problem. Parents become authoritarians to make decisions and causing open communication limited.	"I had to obey the rules which made by my parents." "If I broke the rules, my parents would be angry."
<b>RFCP 4</b>	Laissez-Faire	The laissez-faire families have a lifeless interaction with limited topics discussion among them because this family has no respect for conversation and conformity orientations. .	"I talked to my family rarely." "I was free to decide anything, and my parents did not care." "The conflict was a sensitive thing to discuss." "We kept our problems privately."

**1. The Use of WhatsApp (before conflicts which caused by political messages)**

The family's decision to use WhatsApp as a platform. Respondents may explain how they communicate with each other through WhatsApp and their perspective about it

<b>Code</b>	<b>Name</b>	<b>Definition</b>	<b>Example</b>
<b>UW 1</b>	Helping Interpersonal Communication	Respondents stated that WhatsApp is helped them to communicate with their family.	"It is helpful to communicate with each other because it is fast." "We are enjoy using WhatsApp because it is a modern platform." "There are many features on WhatsApp which we can use."
<b>UW 2</b>	Worsen Interpersonal Communication	Respondents stated that there were some problems if they communicate with their family through WhatsApp.	"I got too much messages which I could not filter." "Misinterpretation often occurred." "WhatsApp can't replace face to face interaction."



## 2. Conflicts which triggered by Political Messages

The conflicts that occurred among family members caused by political messages

<b>Code</b>	<b>Name</b>	<b>Definition</b>	<b>Example</b>
<b>C 1</b>	Pseudo	A conflict that occurs when individuals misunderstand a message. In this type of conflict, people actually agree on an issue. However, because of lousy message delivery, they misinterpret the word, causing disagreement among them.	"We misunderstood the message, but actually, we had the same opinion." "We argued about things we stood for, but the sender was angry for no reason."
<b>C 2</b>	Simple	In short, when the individuals explicitly disagree on an issue, they will experience a simple conflict. The differences of opinion clearly can be seen from both sides who are aware of other's willingness.	"I did not understand why the sender chose the wrong side." "I was right, I know it."
<b>C 3</b>	Ego	This conflict occurs when people become defensive about being attacked personally. This type of conflict generally followed by emotional reactions.	"He/she intimidated me." "He/she said bad words to me."

### 3. *Conflict Resolutions*

The family members' strategy to handle their conflicts

<b>Code</b>	<b>Name</b>	<b>Definition</b>	<b>Example</b>
<b>CR 1</b>	Competing	Respondents debated with their family about the political messages	"We debated to win." "We argued our opinions." "Both of us did not want to lose." "I know I was right, that's why I would do anything to defend my arguments."
<b>CR 2</b>	Avoiding	Respondents tend to leave the conflict and pretending the problem will disappear by itself as time goes by	"I preferred no taking it seriously." "I believed the problems will be disappeared as the time goes by." "Time will answer." "There was a better thing to be done." "I did not care."
<b>CR 3</b>	Accommodating	Respondents sacrificed their egos to make their rivals satisfy. This type of resolution is used when the situation is rather insignificant, realizing their own mistake, or looking for a harmonious relationship.	"Instead of a bigger conflict might be happened, I preferred to agree with him/her." "I apologized for what had happened." "I realized I was wrong."
<b>CR 4</b>	Collaborating	This strategy is also known as a "win-win solution" strategy because both sides look for the best solution to satisfy them.	"We looked for a better solution for us." "We had different opinions, but we tried to fill each other."
<b>CR 5</b>	Compromising	Both sides prefer to neglect their egos as the best solution. Contrary to collaborating, here the result is a "lose-lose solution". In this strategy, the individuals have equal status, and tend to maintain a long-term relationship.	"We did not see the best solution, we decided to leave conflict alone." "Nobody won, because we knew there would be someone jealous in the future."

## Appendix C

Participants	Coder	Family Communication		The Use of WhatsApp		Conflict		Resolution	
		Before Political Messages on WA	After Political Messages on WA	Helping Interpersonal Communication	Worsen Interpersonal Communication	Primary	Secondary	Primary	Secondary
13	Coder 1	FCP 2	FCP 3	UW 1	UW 2	C 2	C 3	CR 1	CR 3
	Coder 2	FCP 2	FCP 3	UW 1	UW 2	C 2	C 3	CR 1	CR 3
2	Coder 1	FCP 3	FCP 3	UW 1	UW 2	C 2	C 3	CR 1	CR 3
	Coder 2	FCP 3	FCP 3	UW 1	UW 2	C 2	C 3	CR 1	CR 3
3	Coder 1	FCP 2	FCP 3	UW 1	UW 2	C 2	C 3	CR 1	CR 1
	Coder 2	FCP 2	FCP 3	UW 1	UW 2	C 2	C 3	CR 3	CR 3
1	Coder 1	FCP 1	FCP 3	UW 1	UW 2	C 2	C 3	CR 2	CR 3
	Coder 2	FCP 4	FCP 4	UW 1	-	C 2	C 3	CR 2	CR 3
14	Coder 1	FCP 1	FCP 3	UW 1	UW 2	C 2	C 1	CR 1	CR 2
	Coder 2	FCP 2	FCP 3	UW 1	-	C 2	C 1	CR 1	CR 2

