



The Practice Of Ewuh Pakewuh Values Among University Students

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ABSTRACT

This study investigates how the Javanese cultural concept of ewuh pakewuh influences student participation within the Social Studies Education Program at Yogyakarta State University. Ewuh pakewuh characterized by reluctance to express contradictory opinions to higher-status individuals potentially shapes classroom dynamics in Indonesian higher education contexts. Employing a descriptive qualitative approach, the research gathered data through in-depth interviews with four students of Javanese cultural background. Analysis was framed by George Herbert Mead's Symbolic Interactionism theory, examining mind, self, and society dimensions. Findings reveal that ewuh pakewuh manifests through hesitation in classroom participation, apprehension about negative responses, and distinct communication strategies when interacting with lecturers versus peers. The study identifies varying levels of ewuh pakewuh internalization among students based on their specific cultural backgrounds and documents both constructive and limiting implications for educational practices. These insights contribute to developing culturally responsive pedagogical approaches that honor local values while fostering active student engagement in Indonesian higher education settings.

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1. INTRODUCTION

Learning in higher education is ideally a process that changes the way students think through their active involvement in building knowledge. In this case, students need to develop critical thinking skills, dare to ask questions, and actively discuss with lecturers and classmates. Such educational practices will create a lively learning atmosphere, where students not only sit quietly listening but also contribute by providing new ideas and understanding. This is in line with the concept of constructivist learning, which emphasizes that learning is not merely receiving information, but directly involving oneself in the process of discovering and understanding new knowledge (Nerita et al., 2023).

However, the reality that occurs in classrooms shows different conditions. Martono's research (2008) revealed that low student participation is still a common problem in university classrooms in Indonesia, where only 15% of students actively participate in class discussions, even though peer teaching and brainstorming methods have been applied. Similar findings were also found in Syaputri et al.'s research (2020), which showed that some students still choose to remain silent despite efforts to involve them through interview-based learning. In fact, academically, these students actually have the ability to provide responses. This phenomenon can actually occur due to several factors, one of which is the lack of student confidence in expressing opinions. This is reinforced by Alawiyah, et al.'s research (2022), which found that low participation in learning is caused by fear of making mistakes and concerns about getting negative assessments, either from lecturers or classmates.

The phenomenon of worry and reluctance experienced by students actually has a close relationship with cultural values that have been embedded in them, especially in the context of Javanese society. Wibowo, et al. (2016) explain that in Javanese culture, this term is often referred to as *ewuh-pakewuh*, which means a feeling of worry that one's behavior or words will offend others and almost resembles reluctance, especially with those who are considered to have higher social status. According to Tobing (2010), the attitude of *ewuh pakewuh* is formed from the parenting provided by parents in the family; these values remain firmly rooted until adulthood where a person is educated to prioritize common interests, avoid selfish attitudes, and maintain harmony by avoiding conflict. Based on this, cultural values that have been instilled since childhood can indirectly affect student behavior in an academic context, which ultimately can limit their expression and participation in educational practices.

The phenomenon of *ewuh pakewuh* becomes increasingly relevant when looking at the geographical and demographic context of an educational institution. As a university located in an area with strong Javanese cultural roots, interaction patterns in learning cannot be separated from cultural values that have been embedded in students since childhood. One of them is Yogyakarta State University (UNY), which is located in the center of Javanese culture. UNY has a majority of students with Javanese ethnic backgrounds. This situation presents its own impact, where Javanese cultural values such as *ewuh pakewuh*, which have been firmly embedded in the lives of the local community, have a significant influence on how students interact in the academic environment. This is reinforced by Novi's research (2022), which shows that student-lecturer interactions in Indonesian higher education are influenced by cultural norms and social hierarchy structures, where lecturers are placed in a highly respected position. Students often avoid debates or challenging questions, showing excessive caution and respect for lecturers, which can hinder dialogic learning.

Although several previous studies have examined the low participation of students in educational practices, there has been no research that specifically examines how the phenomenon of *ewuh pakewuh* affects student participation in educational practices, especially in academic environments that are thick with Javanese culture. Previous studies

tended to look at student participation issues from a general perspective, without considering local cultural contexts that might have a significant influence on interaction patterns in educational practices.

Based on this, this research aims to explore in depth how the phenomenon of ewuh pakewuh affects student participation in educational practices in higher education, particularly in the Social Studies Education Program at Yogyakarta State University. This research will not only look at the manifestation of ewuh pakewuh in the context of educational practices but also how Javanese cultural values instilled since childhood shape student interaction patterns with lecturers in the academic environment. A deeper understanding of this phenomenon is expected to contribute to the development of learning strategies that are more adaptive to local cultural contexts, so as to increase active student participation without ignoring cultural values that have been rooted in them.

2. LITERATURE REVIEW

2.1. The Concept of Ewuh Pakewuh

Ewuh pakewuh is one of the cultural values inherent in the life of Javanese society. This concept reflects an individual's cautiousness in acting or speaking so as not to offend others. This attitude has similarities with the feeling of hesitation, where someone tends to restrain themselves or avoid actions that potentially cause discomfort to others. In a social context, ewuh pakewuh functions as a social control mechanism that maintains harmony and etiquette in Javanese social interactions (Wibowo et al., 2016). Ewuh pakewuh is a cultural value that not only reflects cautiousness in interaction but also serves as a social control mechanism that maintains harmony and etiquette in Javanese community life.

2.2. Ewuh Pakewuh in Javanese Culture

Javanese culture is known for its richness in noble values passed down through generations. According to Koentjaraningrat (1984), Javanese culture has characteristics that emphasize harmony, alignment, and balance in social relationships. Ewuh pakewuh is one manifestation of these values. This concept is closely related to unggah-ungguh (etiquette) and andhap asor (humility), which form the basis of social interaction in Javanese society (Nida, 2020). Javanese people often express disagreement non-verbally through facial expressions and body language, stemming from their desire to avoid embarrassing others (Dewi et al., 2023).

Javanese culture emphasizes refined behavior, sensitivity, and self-control as key characteristics. These traits are reflected in daily interactions and language use, with Javanese people striving to maintain harmony, respect, and indirectness in communication (Nadar, 2012). The self-concept of Javanese people is deeply rooted in these cultural values, with individuals implementing them in their attitudes and behaviors (Susetyo et al., 2014). These values shape the communication characteristics and self-concept of individuals in Javanese society, affirming that culture is not merely a heritage but also a guide in daily life.

2.2. Ewuh Pakewuh in Educational Practices

Educational practices on campus require students to actively participate in discussions, express opinions, and criticize ideas. However, in academic practices still influenced by Javanese cultural values of ewuh pakewuh, students often feel hesitant or reluctant to

express their views, especially when facing lecturers or seniors. As a result, the discussion space in the classroom becomes less dynamic because students prefer to remain silent or restrain themselves rather than asking questions or expressing different opinions. Research conducted by Hantoro (2021) shows that students' reluctance to actively participate in class discussions is a common problem in higher education. Factors contributing to this problem include students' fear of being wrong, feeling embarrassed, and inability to construct sentences correctly.

In addition, ewuh pakewuh also affects interactions in group work and student organizations. Research shows that ewuh pakewuh can significantly impact group interaction and organizational effectiveness. In the workplace environment, ewuh pakewuh affects a superior's willingness to reprimand subordinates for their mistakes (Wibowo et al., 2016). Students who have a sense of hesitation or reluctance tend to avoid confrontation, even when facing significant differences of opinion. This can lead to a lack of openness in expressing ideas and hinder problem-solving that requires direct and firm communication. As explained by Nadar (2012), the communication culture of Javanese people tends to avoid direct confrontation by prioritizing non-verbal expression and refined language so as not to offend others. In an academic environment, this attitude can affect the effectiveness of teamwork and the development of students' critical thinking skills.

3. METHOD

This research uses a descriptive qualitative approach to understand the phenomenon of ewuh pakewuh in educational practices among students. Descriptive qualitative research is a method that aims to describe social phenomena in detail, systematically, and objectively (Zellatifanny & Mudjiyanto, 2018). This method emphasizes deep understanding of social problems, using data collection techniques such as observation, interviews, and documentation studies (Waruwu, 2024). This approach was chosen because it allows researchers to explore the experiences, perceptions, and social interactions of students in an academic environment laden with Javanese culture. Through a qualitative approach, this research seeks to provide an in-depth description of how ewuh pakewuh affects the dynamics of discussion and student participation in the classroom.

Respondents in this study were 4 (four) students from the Social Studies Education Program at Yogyakarta State University who came from Javanese cultural backgrounds and actively attended lectures. The selection of informants was made by considering their involvement in classroom dynamics and their experiences related to the ewuh pakewuh culture in the learning process.

The informant selection technique in this research used *purposive sampling*, where informants were selected based on certain considerations relevant to the research objectives. Purposive sampling is a non-probability sampling technique used in qualitative and quantitative research to select informants with specific knowledge or characteristics (Tongco, 2007). The main criteria in selecting informants were students who are ethnically Javanese, appear quiet and passive, active in lectures, and have experience in classroom situations with minimal participation.

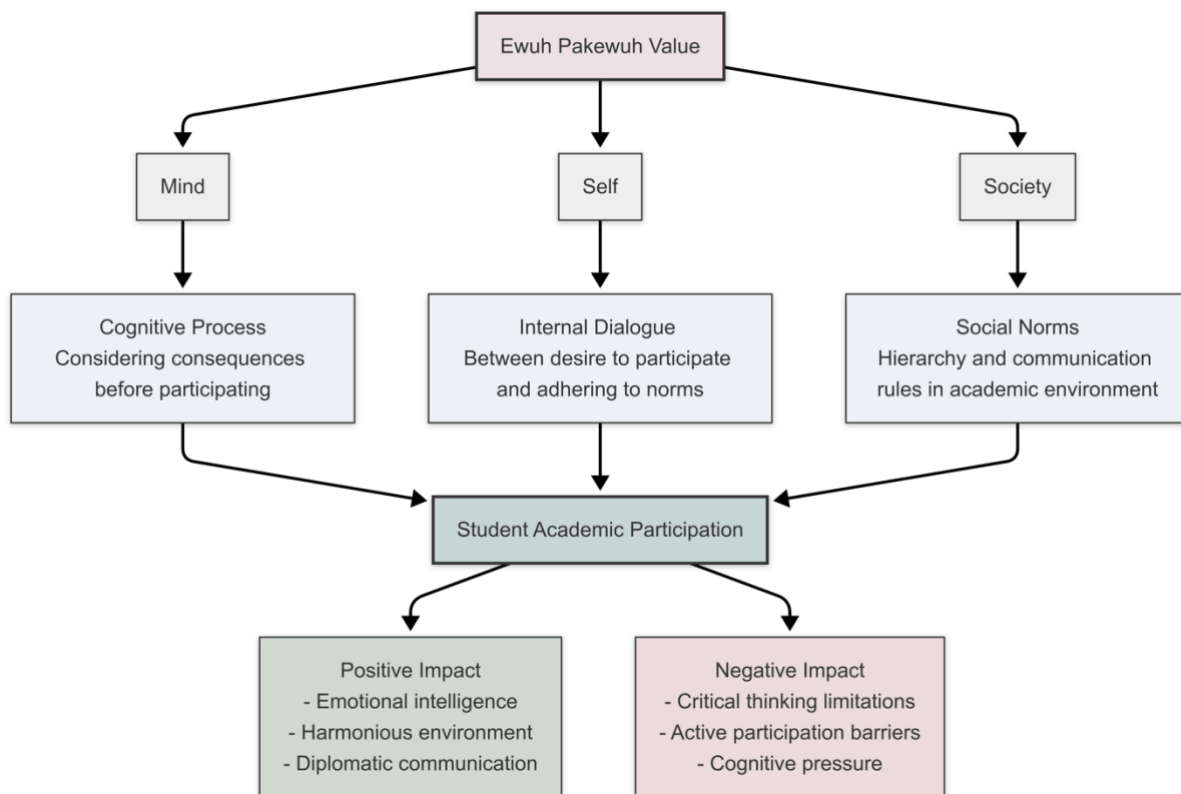
The data collection technique in this research was conducted through in-depth interviews. This method allows researchers to access in-depth information regarding respondents' views or experiences through direct interaction, although it depends on the researcher's communication skills and has the potential to create bias (Romdona et al., 2025).

The research instrument was developed based on indicators derived from the Symbolic Interactionism theory proposed by George Herbert Mead. This theory emphasizes how

individuals construct social meaning through symbolic interaction. Data obtained through interviews will be analyzed using the Miles, Huberman technique. This method involves three main stages: data reduction, data presentation, and drawing/verification of conclusions.

4. RESULTS AND DISCUSSION

Ewuh pakewuh is a term originating from Javanese culture, which reflects values of politeness and social sensitivity in human interactions. In the context of higher education, this attitude often becomes a challenge faced by students when dealing with lecturers and classmates. The concept of ewuh pakewuh in a university environment can be understood through the four basic elements of Symbolic Interactionism theory proposed by George Herbert Mead (1999). First, Mind, where students actively think and consider their actions before interacting on campus. Second, Self, where students experience a conflict between personal desires and social demands. Third, Society, where the campus environment with its various rules and social norms shapes how students behave. The relationship between ewuh pakewuh and student participation can be seen in Figure 1.



The figure above visually depicts how the value of ewuh pakewuh affects student participation in an academic context based on George Herbert Mead's Symbolic Interactionism theory. This model shows the relationship between three basic elements (Mind, Self, and Society) that shape students' ewuh pakewuh experience, and how these elements affect academic participation and its impact. Through research conducted with four students with Javanese cultural backgrounds, various perspectives and experiences were revealed that provide a deeper understanding of the influence and relevance of ewuh pakewuh in the academic environment. The following presents the findings and discussion of the research organized based on several main themes.

4.1 Manifestation of Ewuh Pakewuh in Academic Context

Mind in Mead's theory relates to the reflective thinking process that individuals do before acting. In the context of ewuh pakewuh, students actively consider the responses and assessments they might receive before participating in class discussions. This cognitive process is clearly revealed from the experiences of several research respondents.

Students state that they often feel ewuh pakewuh when discussing in class. This situation arises when they want to respond to the lecturer or present their ideas but are trapped in fear of judgment from friends or from the lecturer themselves. In some cases, they feel uncomfortable if they repeatedly become the center of attention in discussions, which can cause feelings of pity for their colleagues. As expressed by (R1):

"When discussing in class and wanting to give a response, sometimes, not to be arrogant, but because I happen to often participate in responding, sometimes when I want to respond, I feel hesitant toward others."

The "mind" process in Mead's theory manifests when students make mental calculations about the consequences of their active participation. They consider not only the academic response to their opinions but also the social implications of speaking too often or expressing different opinions.

The "self" element in Mead's theory describes the internal dialogue between "I" (the spontaneous part of self) and "me" (the part that is aware of social norms). In the context of Javanese students, this conflict is very visible when they experience a contradiction between the personal desire to actively participate (I) and awareness of the ewuh pakewuh norm (me).

This dilemma is clearly seen from students' admissions about the gap between the desire to express opinions and concerns about negative responses. When faced with differences of opinion, students often choose to begin the discussion by acknowledging and appreciating the lecturer's perspective first. They usually frame arguments in the context of learning, not confrontation, by using opening sentences such as: "Based on my understanding of the material that Sir/Madam has conveyed..."

This cautious approach shows how "me" (social self) often dominates "I" (spontaneous self) in an academic context influenced by Javanese values. Student (R3) clearly expresses how "me" dominates in decision making:

"In group discussions, I would agree. But maybe I actually don't really agree, and for me it doesn't feel right, but I still agree."

The "society" element in Mead's theory includes how social norms and expectations shape individual behavior. In the context of this research, the campus environment with its social hierarchy and strong Javanese values shapes students' communication behavior.

Respondents consistently show awareness of different society norms when interacting with lecturers compared to peers. The communication strategies used by students differ depending on the context. With lecturers, they try to show respect by using more formal language and choosing appropriate words. As expressed by (R2):

"With classmates, since they're our age, we speak in our language, casual language; even the Javanese we use is ngoko, just normal, sometimes with small swear words, and Indonesian is just casual, but with lecturers, the behavior is really watched carefully, the Indonesian used is somewhat formal, but I prefer speaking to lecturers in Javanese kromo if not formal Indonesian."

This statement shows how "society" in Mead's concept forms a set of language and communication rules that are highly structured and codified based on social hierarchy.

Variation in Ewuh Pakewuh Experiences Based on Cultural Background

Although all respondents have Javanese cultural backgrounds, the research found variations in the level of internalization of ewuh pakewuh values. Students raised in rural Javanese environments with strong traditional practices show higher levels of ewuh pakewuh compared to those raised in urban environments with exposure to more diverse cultures. The following table illustrates the comparison of ewuh pakewuh experiences among students based on several factors:

Respondent	Background	Level	Communication Strategy	Main Constraints
R1	Rural Java, traditional education	High	Tends to be silent, speaks only when called upon	Afraid of being judged as impolite
R2	Suburban, moderate family	Medium	Speaks carefully, uses formal language	Worried that opinions will be considered less substantial
R3	Urban, international education	Low	Dares to ask questions, but still pays attention to ethics	Feels limited by cultural expectations
R4	Rural, campus activist	Medium-high	Active in small forums, passive in large classes	Conflict between activist role and traditional values

Table 1 Variation in Ewuh Pakewuh Experiences Based on Cultural Background

Students with strong internalization of Javanese values tend to be more careful in communicating opinions, even when they have adequate knowledge about the topic being discussed. They show a stronger tendency to avoid situations that potentially cause conflict or embarrass others, especially with lecturers.

Although this research focuses on students with Javanese backgrounds, several respondents who have experience interacting with non-Javanese students provide valuable comparative insights. They observe that friends from non-Javanese cultural backgrounds (such as Batak, Minang, or Papuan) often show more active participation in class discussions and are more courageous in expressing different opinions.

This observation underlines how different cultural values can produce different patterns of academic interaction as well. While Javanese culture emphasizes harmony and avoidance of conflict, some other cultures in Indonesia value direct expression and open debate as part of the learning process.

Positive and Negative Implications of Ewuh Pakewuh in Learning

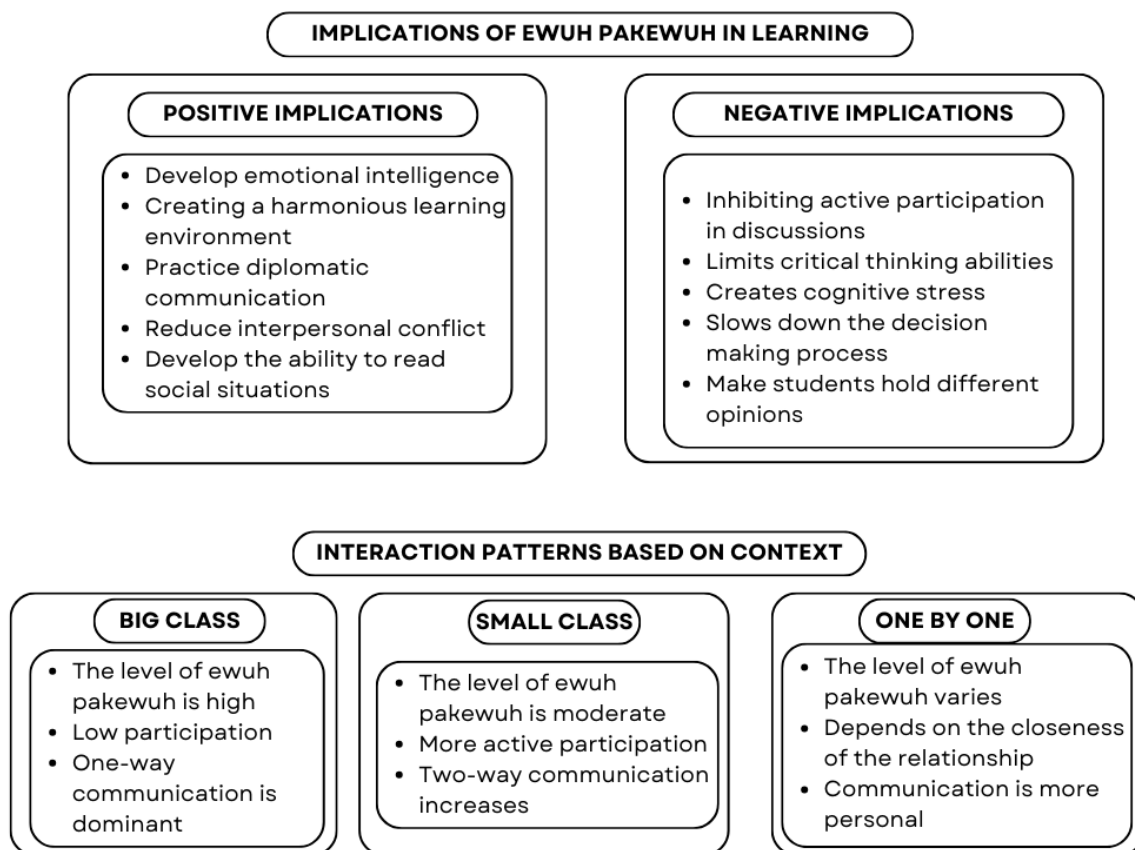
The concept of ewuh pakewuh in higher education practices has several positive impacts. First, this attitude develops students' emotional intelligence through diplomatic communication and the ability to read social situations. Students learn to communicate in a way that respects others' perspectives, which is an important skill in a professional environment.

Second, the values of politeness inherent in ewuh pakewuh encourage the creation of a harmonious and collaborative learning environment. In study groups, this practice can reduce interpersonal conflict and facilitate consensual decision-making processes. As expressed by (R4):

"I think it will remain relevant throughout the development of the era or technology, because in any case, it falls under ethics and behavior."

On the other hand, the application of ewuh pakewuh also brings negative impacts. This attitude often hampers students' active participation due to concerns about negative responses. Students tend to be reluctant to question or criticize ideas expressed by lecturers, even if they have different thoughts.

The ambivalence between the desire to express opinions openly and the requirement to maintain politeness creates cognitive pressure that can divert focus from the learning process itself. In the long term, this can hinder the development of critical thinking and analytical abilities of students, which are the main goals of higher education, see Figure 2.



Overall, ewuh pakewuh is not just a cultural norm but also reflects how students strive to manage their social interactions in educational practices. This attitude creates a dynamic atmosphere in learning, where students try to find a balance between the desire to participate and the need to respect others. Through the appreciation and practice of ewuh pakewuh, students learn not only about academic perspectives but also about social values that are important in building beneficial relationships and respecting differences in a community.

5. CONCLUSION

Ewuh pakewuh as a Javanese cultural value has had a complex impact on the dynamics of educational practices in higher education, especially for students with Javanese cultural backgrounds. Research shows that this concept affects how students interact in the academic environment, where they must continuously balance between the desire to actively participate in learning and the need to maintain politeness and avoid conflict. In practice, students tend to be more careful when interacting with lecturers, using formal language, and sometimes choosing not to ask questions or express different opinions. Although ewuh

pakewuh can create a harmonious learning environment and develop emotional intelligence, this concept also has the potential to hamper effective communication and intellectual growth of students. Nevertheless, some students still consider this value relevant in the context of modern higher education, with the main challenge being how to find a balance between maintaining positive cultural values while still opening space for active participation and constructive exchange of ideas in the learning process.

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