

# Audience reception of acculturation in parenting style on Indonesian-Korean YouTube channel

Rizki Briandana <sup>a,1,\*</sup>, Nindyta Aisyah Dwityas <sup>b,2</sup>, Putri Calista Mayde <sup>b,3</sup>

<sup>a,b</sup> Universitas Mercu Buana, Jl. Meruya Selatan, West Jakarta, Indonesia

<sup>1</sup> rizki.briandana@mercubuana.ac.id\*; <sup>2</sup> nindyta.aisyah@mercubuana.ac.id; <sup>3</sup> pcmayde@gmail.com

\* corresponding author

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## ABSTRACT

The aim of this study is to investigate the audience reception of acculturation in parenting style on the Indonesian-Korean YouTube channel "Kimbab Family". Parenting is an activity aimed at helping children to meet challenges from the environment as well as developing. This study focuses on the interpretations of young adult audiences on the YouTube channel. Thirty-six informants were selected as primary data using FGD techniques. From the results obtained by the researchers through FGDs with the informants, it was shown that the audiences reception on the YouTube channel is diverse and influential. By combining Indonesian and Korean parenting styles, the Kimbab Family has become a source of inspiration and a role model for effective parenting. This research highlights the need for further exploration of the role of media platforms in shaping audience perceptions and expectations, as well as the potential benefits and challenges of incorporating diverse cultural influences in parenting practices.

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## 1. Introduction

In today's digital age, the popularity and influence of social media platforms like YouTube have significantly impacted various aspects of our lives, including parenting styles and cultural acculturation [1]. YouTube channels dedicated to parenting and acculturation is a topic that holds great importance in understanding the cultural dynamics and the impact of globalization on parenting practices [2]. Furthermore, studying the audience's reception can shed light on how cultural influences are being transmitted and interpreted through online platforms, and how these influences shape individuals' perceptions, attitudes, and behaviors in relation to parenting styles [3].

YouTube is one of the popular social media operating under the auspices of Google [4]. YouTube serves as a video-sharing platform where users can load, watch, and share video clips for free. YouTube serves as a place to find information in video formats or watch videos directly [5]. YouTube has been growing rapidly from year to year. YouTube now not only serves as a video sharing site, but it has also spawned popular stars who began their careers by uploading their work to YouTube and gaining audiences [6]. International artists such as Justin Bieber, Shawn Mendes, and Charlie Puth are examples of celebrities who started their careers on YouTube [7]. Some Indonesian celebrities got their start on YouTube as well, most notably Raisa, Norman Kamaru, Sinta and Jojo, Ria Ricis, and Atta Halilintar, who popularized the terms "YouTuber" and "content creator."

Content creators are people who create content in the form of written posts, images, videos, sounds, or a combination of two or more materials [8]. These contents are created for the media, especially digital media, such as YouTube, Instagram, blogger, and various social media platforms

[9]. One of the content creators of YouTube is "Kimbab Family". "Kimbab Family" is a YouTube channel that features daily videos of a multicultural (South Korean and Indonesian) family living in Seoul, South Korea. The YouTube channel "Kimbab Family" is a family channel consisting of Appa Jay (Jay Yeon, South Korean), Mama Gina (Gina Selvina, Indonesian), and their children, Suji, Yunji, and Jio. "Kimbab Family" depicts their daily life in South Korea. For instance, they would show themselves playing with the children, taking them to school, cooking, and introducing their children to various Indonesian cuisines, playing games, trying unique foods, sightseeing, and so on. This type of content which then can be identified as 'Family Vlog'.

Family vlogging is a subgenre of YouTube videos where content creators document their day-to-day lives, including their children's lives, and post these videos on YouTube [10]. Family vlogging channels often center around children and parenting activities, which are often the focus of these channels' content [11]. In general, the media representation of family members in family vlogging channels continues to maintain the traditional family structure, with cultural differences in how the family participates in the videos according to the country and the presence of the father or mother as a co-star [12].

The YouTube channel "Kimbab Family" has over 1.98 million subscribers with a total of 274,777,578 views as of January 21, 2022. "Kimbab Family" actively uploads videos twice a week, on Tuesdays and Fridays. Numerous Indonesian online media also acknowledge the popularity of the Kimbab Family. Liputan 6 (2021) published an article which mentioning, "Kimbab Family" as one of the most popular South Korean YouTubers in Indonesia among Sunny Dahye, Jang Hansol "Korea Reomit", Han Yoo Ra, and several other YouTubers from South Korea. Additionally, "Kimbab Family" is also often discussed in several online media regarding applied parenting and inspires a wide audience and several times has been the speaker or a guest star at events organized by several Indonesian media such as SNF 2020 by Siberkreasi, KapanLagi Korean Festival 2020 by KapanLagi, Wonderfest 2021 by Wonderfest.id, and even Playfest 2021 by Narasi.

The channel's popularity is indicative of the high interest from the audience of Kimbab Family YouTube Channel, and it may be used to support the point that it's critical to comprehend how the channel's audience receives its content. Audience reception plays a significant role in the influence of family vlogging on parenting practices [13]. Parents' perceptions of and responses to their children's behavior can be influenced by the way children are portrayed on family vlogging channels [14].

Kimbab Family as a multicultural family represents the acculturation and intercultural communication especially in their parenting activities. Intercultural communication is broadly defined as a communication process in which individual participants from different cultural or subcultural backgrounds come into direct contact with one another. Society is frequently concerned about intercultural marriages, primarily because to the intricacy and complexities that typically arise outside of the confines of marriage between people from comparable cultural origins [15]. In this context, the intercultural marriages portrayed in the family vlog 'Kimbab Family' attract increasing attention from the Indonesian public due to the Korean and Indonesian backgrounds of the account holders. As widely known, since the Korean wave entered Indonesia in 2002, anything 'Korean' has become a popular topic ever since.

Another important highlights, Kimbab Family inspires many people in terms of parenting style and also as a role model for their 'subscribers' - people who committed to keep updated and a devoted audience for their contents, as evidenced by several articles on online media discussing the Kimbab Family's parenting style in addition to the comments given by their viewers on each of their YouTube videos. The 'Kimbab Family' YouTube channel does not provide direct lessons and explanations about parenting but through actions and words recorded on their YouTube videos. Parenting here refers to the specific pattern or style applied in raising children. Parenting as an activity that aims to help children to be able to face challenges from the environment and develop as human beings [1]. Children's potential can be developed through various psychosocial stimuli from parents and the environment. Parenting includes various activities that aim to help children develop optimally and prosper [16]. The principle of parenting emphasizes more on child development and education activities, not parenting actors [17]. Therefore, parenting includes physical parenting, mental parenting, and social parenting [16].

Parenting on family vlogs is a complex issue. Children are the primary focus of family vlogging channels' substance, which frequently revolves around them. Parents share the highs and lows of their kids' lives, including the times when it might not be in their best interests [18]. Furthermore, the portrayal of the 'ideal parenting style' often emphasized in family vlog content opens such a wide and fluid space for interpretation [19]. This is what increasingly emphasizes the importance of understanding how audiences perceive visual audio elements—a task that can be accomplished through reception analysis.

Reception analysis has gained popularity since British Sociologist, Stuart Hall originally presented his communication model in an essay titled "Encoding/Decoding" in 1980. Furthermore, there are several key moments in reception analysis research, including the "implied audience" in media theory, the challenge of changing audiences in the internet age, the relation between audiences and publics, the mediation of everything, and the critical role of the interview in the history of audience research [13].

Livingstone (2012) addresses the role of technology in shaping audience behavior by discussing the challenges of changing audiences in the internet age, the digital learning and participation among youth, and the theoretical echoes of reception amidst the uncertainties of use [13]. She also notes that in a world where everything is mediated, the implications for audiences are bound up with fundamental changes in modernity [13].

The study emphasizes on how the public perceives social media information, particularly family vlogs, which are a product of the advancement of media technologies made possible by the Internet. The audiences under study were engaged participants who encoded and produced meaning in addition to being viewers. Those people are known as the "inhabitants of the new media ecosystem."

The types of audiences are divided into two categories, the passive audience and the active audience. The concept of an active audience is a critique of the influence of media and belief in the influence of individuals/audiences [20]. The concept of an active audience according to Biltereyst & Meers explains that the audience is no longer just consumers but also producers or "prosumers" [5]. The typology of active audiences consists of two dimensions, namely the qualitative orientation and the dimensions [21]. Qualitative orientation is obtained from the audience in terms of the communication process, while the words dimensions need to be carried out in the periods or phases in the communication sequence [22].

In this study, researchers used thirty-six informants as primary data using FGD techniques. The criteria that must be met in determining the informants are in early adulthood (18-25 years), have watched videos on the YouTube channel "Kimbab Family", and are living in West Jakarta and Tangerang. The location is selected based on the concept of Morley (2003) in Briandana et al [7], which states that social and economic differences have different backgrounds and interpretations of media content.

Understanding the audience reception of acculturation in parenting style on Indonesian-Korean YouTube channels provides valuable insights into the dynamics of cultural blending and its impact on parenting practices. This research highlights the need for further exploration of the role of media platforms in shaping audience perceptions and expectations, as well as the potential benefits and challenges of incorporating diverse cultural influences in parenting.

## 2. Theoretical Framework

### 2.1. Reception Theory

The audience theory, which mainly explains how people interact with the media on an individual and societal level as well as how society utilizes the media and is affected by it, gave rise to the reception theory [23]. In the framework of the media's relationship with its audience, an audience theory perspective highlights the audience's role as an agent who act upon media.

Emphasizing the agency of audiences takes a different approach to audience theory [14]. Put another way, these theories examine what people do to media rather than what media does to people. These methods, commonly known as active audience theories, have historically only been used in the social sciences and humanities.

Reception analysis is a part of audience-centered cultural studies and focuses on various types of audiences [24]. From a theoretical point of view, two areas of research have proven to be very influential: first, Hall's (1981) encoding-decoding model; and second, literacy and hermeneutic reception studies. Hall states that conveying meaning does not guarantee that the meaning is received according to what is intended by the encoders. This is because the messages (on television), are constructed as a sign system with different components, and are polysemous so that they have more than one set of potential meanings [14].

The reception study approach, also better known as reception analysis is distinct from other approaches [25]. The difference lies in the point where there is an encounter between the audience and the text. In this reception analysis, the interpretive community is an important concept that refers to the notion of a group of people who exchange efforts in classifying and translating texts [26]. Therefore, a combination of media contents with different meanings can still be accepted by all members of society (Nasrullah, 2019). Reception theory as a supporter in audience studies stipulates that the audience does not only play a passive role but also as cultural agents who have influence in terms of generating meaning from various discourses offered by the media [27]. The meaning carried by the media can be open and can even be responded to in an oppositional way by the audience.

Hall (1980) states that audiences perform decoding of media messages through three possible positions, namely: 1) dominant hegemonic position; 2) negotiation; and 3) opposition. Hall accepts the fact that the media frame messages with the ulterior motive of persuading. The audience, on the other hand, could avoid being influenced by the dominant ideology. However, the persuasive messages received by the audience are frequently subtle. Cultural studies theorists do not think that audiences are easily fooled by the media, but they usually do not know that they have been influenced and become part of the dominant ideology [28].

Over the past forty years, the reader-writer relationship has undergone significant modifications because of the development of audience theory. Ideas on "audience" and the reader-writer relationship have evolved, from cognitive theories to social constructionists who focus mostly on digital media [29].

## **2.2. Reception Analysis as a Method of New Media**

The reception theory focuses on how viewers comprehend and interpret media messages. It highlights how audiences actively participate in perceiving media messages and the variables that affect how they are interpreted [13]. The way audiences engage with media texts has changed because of new media, and reception theory has adjusted to reflect these changes. For instance, the emergence of social media has provided audiences with a platform to voice opinions and engage with media texts in different manners [30].

Reception theory has been applied to social media to understand how audiences interact with media texts on social media platforms. Reception analysis can be used in this context to understand how audiences interpret media texts that are available on various social media platforms [31]. However, it is not a simple task to potentially apply reception analysis to texts in new media. The media text of today is a broad term influenced by audience participation, media convergence, digitalization of content, and interconnection of content. As a result, it gets harder and harder for researchers to pinpoint the text they are studying and link the semiotic process to a specific text [32].

According to Silvia et al. (2021), the use of the internet can complement human needs for access to information, entertainment, and knowledge. The Internet has the power to unite the characters of existing mass media such as newspapers, magazines, radio, and television [33]. The internet (new media) has become a convergent medium that meets human needs easily, quickly, and efficiently. The main focus of the internet is on public usage such as information search, online news, forums and discussions, advertising, broadcasting applications (streaming videos, music, games, etc.), and even potentially forming a particular community [34].

New media dramatically changes the process of human communication [35]. With the emergence of new media, the communication process through the media can shift from one-way to two-way communication or more. The existence of new media can also be a medium of communication between humans in various contexts [36]. There is a narrowing of space and time caused by the mediation of new media. There is also an amplification that can occur with this mediation. The

presence of new media allows the communication process to be viable anywhere, anytime, and with any technology as long as you have a device (gadget) and internet connection as well as the new media itself [37].

The characteristics of new media include digital, interactive, hypertextual, networked, virtual, and simulated [31]. Meanwhile, one of the characteristics that distinguish old media and new media is the term "broadcast" in the context of old media and "interactivity" in the context of new media. This indicates that in the new media, the audience is not only used as an object of passive message recipients [38]. Changes in media technology and the meaning of the medium transform the audience into active recipients or interacting with the media.

In addition to the challenges posed by the media's increasingly social and personal qualities, audience studies are also impacted by the necessity of completely rethinking investigative techniques due to the interaction and centralism that occur in the online sphere [39].

Although the reception analysis model proposed by Stuart Hall is still considered relevant for use in reviewing relationship between social media texts and the user, Mathieu (2015) suggested that Stuart Hall's reception analysis model needs to be adjusted to fit the study of social media [40]. Specifically, he suggested that the aim of reception research should be reformulated as the "empirical study of audiences sense-making processes around media" in order to avoid the problematic fit of the label "reception" [40].

Mathieu argued that the traditional reception analysis model, which was developed to study broadcast media, needs to be redefined considering the current media environment [41]. He suggested that reception analysis can be applied to social media content by examining the text-context relationship in three different nexuses: gatekeeping, remix, and positioning. Gatekeeping refers to the process of selecting and filtering information that is presented to the audience [41]. In the context of social media, gatekeeping can be analyzed by examining how news stories are selected and shared by users, and how they are presented to the audience. Remix refers to the process of reinterpreting and recontextualizing media content. In the context of social media, remix can be analyzed by examining how users appropriate and reinterpret media content, and how they use it to express their own opinions and perspectives. Positioning refers to the process of situating oneself in relation to media content. In the context of social media, positioning can be analyzed by examining how users use media content to construct their own identities and sense of belonging, and how they position themselves in relation to different social groups [42].

Overall, Mathieu's adjustment to Stuart Hall's reception analysis model involves redefining the aim of reception research and applying the model to the study of social media by examining the text-context relationship in different nexuses.

### **2.3. Acculturation in Parenting Style**

The term "acculturation" describes the modifications that people and groups go through in their native culture because of coming into touch with a new one [43]. When parents move to a new culture, they carry implicit parenting skills and aspirations for their children's growth from their home culture. But in their target culture, they come across fresh implicit beliefs and overt parenting techniques. Therefore, navigating the parenting practices and ideas of the two cultures is a necessary part of acculturation [44].

According to research, there are significant individual and group variations in the ways that people acculturate, the extent to which they make satisfactory changes, and the routes they take to adapt. To fully understand the effects of acculturation on parenting and child development, further research is required [45].

Acculturation can have an impact on parenting styles in various ways [43]. First, acculturation can lead to changes in parenting approaches. For instance, a study discovered that the child-rearing practices of moms who had integrated or assimilated started to resemble those of European American households Farver, et al., 2007). Second, parenting methods and ideals from the cultures of origin and destination may collide because of acculturation. As a result, parents may decide to pursue a hybrid parenting approach that combines aspects of both cultures [44].

Third, parents' psychological adjustment may be impacted by acculturation, and this may have an impact on their parenting approaches. One important mechanism that transmits the influence of



acculturation on the parenting practices of Chinese immigrant moms in the United States, for instance, is psychological adjustment, according to a study [46], and fourth, the perception of parents' ability to parent can also be impacted by acculturation. Acculturation conflict was found to be negatively correlated with Asian American and Latino/a families' perceptions of their ability to parent [47].

Furthermore, acculturation can not only affect the style of parenting that parents do. The cultural acculturation of both parents can also influence the relationship between children and parents in a household, in a various way [47]. A generation gap between parents and children may result from acculturation, since the latter may have adapted to the new culture more fully than the former. Differences in attitudes, beliefs, and actions may arise from this, straining the bond between parents and children [46]. Even, the ways in which parents and children communicate, and the mental health of both parents and children (Kim, et al., 2020) can also be impacted by acculturation.

### 3. Method

This study uses the qualitative method which is a research strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon; focused and multi-method, natural and holistic; prioritizing quality, using several methods, and presented in a narrative [48]. This study uses audience reception analysis. Audience reception analysis understands the audience's process of creating meaning when consuming a show. Reception analysis is used to see and understand the response, acceptance, attitude, and meaning produced or formed by the audience or readers towards a certain content or literary work [49].

The subjects in this study were young adults (aged 18-25 years) who lived in West Jakarta and Tangerang who watched the YouTube channel "Kimbab Family". The location selection is based on the concept of Morley (2003) in which states that social and economic differences possess different backgrounds and interpretations of media content.

The primary data collection technique in this study is the Focus Discussion Group (FGD) technique which is done by discussing relevant questions with twenty-six selected informants who were divided into two groups of three people and observing the YouTube channel "Kimbab Family". Meanwhile, secondary data collection uses document studies as a reference in conducting research and adding insight to researchers.

The data analysis technique in this study uses the Miles and Huberman (1992) model, which is divided into three paths, namely: (1) data reduction; (2) data presentation; and (3) drawing conclusions and verification.

### 4. Results and Discussion

Based on the study conducted by the researchers, the interpretation of informants regarding the topic of parenting by the YouTube channel "Kimbab Family" is mostly in a dominant position, which is shown by 26 informants of a total of 36 informants. This means that the congruence of meaning between the "Kimbab Family" YouTube channel and the audience gets the same or dominant meaning compared to the negotiating and opposing meanings.

Based on this study, most of the interpretations of the informants are different. This is due to the differences in the social, cultural, and psychological backgrounds of each informant, resulting in different interpretations of the same object. The knowledge and experience of each informant also have an impact or influence on the different interpretations of an object. From the results obtained by the researchers through FGDs with the informants, it was shown that the audience reception on the YouTube channel "Kimbab Family" was interpreted in various ways by each informant.

"*Kimbab Family* is a family-friendly channel. Family-friendly here means that it can be watched by all ages. Starting from children to young parents. And this is not just a show, but also some information or knowledge that we can can. For example culture from Korea itself. And also the distraction is like about food. Sometimes they also cook and give the recipe. And most importantly, they are about family, yes, and their children are included in the video. Well, we can see how to be a good parent there. How to do good parenting, the same as how to deal with children really" (Personal Communication).

"Channel *Kimbab Family* is family friendly. There I also learned about culture (Korean – Indonesian). One thing I know is that we in Indonesia are familiar with eating porridge for breakfast, eating snacks outside the home. It turns out that in Korea themselves at breakfast, they make the food themselves. It means their parents cook and their children eat what their parents make. They never eat out at all because it's dirty. It's different from Indonesia. Well, that's what I know from the "Kimbab Family" channel. And I think the kids in "Kimbab Family" are very cooperative when they cook and are taught to cook" (Personal Communication).

Mass media changes and develops due to technological, social, and economic changes. One form of development of the mass media is new media. New media are various communication devices that share the same characteristics, such as that they can be digitized and can be widely used for personal purposes as a means of communication. The use of the internet can complement human needs for access to information, entertainment, and knowledge. New media has become a convergent medium that meets humans' needs easily, quickly, and efficiently.

YouTube is one of the products of new media. It is a social media platform, in which its content is in the form of videos that facilitates channel creation. Through their channels, users can upload and watch videos based on their desired category. Users can choose which channel they want to watch and subscribe to. The channels available on YouTube are very diverse and the creators (video creators) come from all over the world so that users (audiences) can choose videos according to their wishes whenever and wherever, without having to wait for certain broadcast hours. YouTube also provides an opportunity for all internet users to upload videos and instantly allows the video to be available for viewers all over the world.

In relation to this study, the presence of new media, especially YouTube in the community, allows the dissemination of information easier. The audience can access any information from any country efficiently. With new media, audiences can choose their own content according to their interests and watch them any time without any specific broadcast hours and can be played repeatedly.

The cognizance of the YouTube channel "Kimbab Family" among the public is an example of easy access to information in this era. Although the "Kimbab Family" currently lives in South Korea, their name is known by the wider public, especially in Indonesia. By watching videos from the "Kimbab Family" YouTube channel, the audience can learn the South Korean culture and its differences from Indonesian culture. On top of that, they can also gather further information about South Korea, such as tourist attractions, environment, transportation, and more. People do not have to go to South Korea to learn this information. Additionally, the audience is also entertained by the channel because of the fun content and funny behavior of the children. The audience also gains knowledge about parenting from this channel, as "Kimbab Family" often shows warmth in the family, acquaints children to be independent and responsible, develops children's courage through given challenges, and appreciates the results of children's efforts. The warmth shown by the "Kimbab Family" can inspire the community and make the "Kimbab Family" a role model in terms of parenting.

"The background he raised was quite good, Korean. Who doesn't like Korea? Almost everyone would love Korea. Whether starting from the culture, the music, and the "Kimbab Family" is one of its own magnets for people who like Korea. Plus their channel is also quite entertaining for us to refresh, for us to relax" (Personal Communication).

"*Kimbab Family* became one of the YouTubes that became an inspiration because the parenting also has action. And what I have watched and captured is that parents want to listen to their children's opinions. Especially when I was small. Usually when children are small their opinion is like "ah you're still small, you know what" But what I watch on YouTube "Kimbab Family" the parents want to listen. So consult together. The discussion fell apart. Like, between parents and children is not just one way but there are two directions (feedback). So for example if the child doesn't want to be like this "oh okay okay" and the parents are also open minded, so they can openly accept opinions from children" (Personal Communication).

One type of communication is intercultural communication. Intercultural communication studies are studies that examine the interactions between individuals from different linguistic and cultural backgrounds. Multicultural marriage is one application of intercultural communication. Multicultural marriage not only unites two different personalities but also combines two different national cultures. Cultural encounters in marriage often cause problems, especially during the process of adjusting to each other's spouses and families.

However, on the "Kimbab Family" YouTube channel, there are no visible problems ascribed to the different cultural backgrounds in the family. "Kimbab Family" adapts to each other and introduces each other's culture to their family and audience. The cultural difference of "Kimbab Family" is not a barrier for audiences to like this YouTube channel. Instead, it has become one of the attractions for the audience. The audience is interested in the cultural differences that the "Kimbab Family" as it also provides new knowledge about South Korean and Indonesian cultures and their differences.

"What I caught from *Kimbab Family*, yes, in my opinion, one example of a happy family is like that. Nothing is burdened. The child listens to the advice of the parents and the parents listen to the wishes of the child. That, in my opinion, is one of the positive things that I can apply in the future. Moreover, plus they have three children, three of them are still small, and they can all be told well. That's one of the positive things I can capture for my life in the future" (Personal Communication).

"As for the influence of the "Kimbab Family" content, the first thing is that it can be a picture of when I will have a family. How to respect each other's opinions between husband, wife and children. So how do you actually deal with children? For example, they tell us from childhood that we have to use good language, no harsh language. Also, "Kimbab Family" is like teaching its first child to look after his younger siblings" (Personal Communication).

In this context, marriages from different countries and cultures provide different dynamics, and in the Kimbab Family content, it can be seen that the parenting culture presented is positive values that can be a reference for anyone. This was stated by the informant, a culture of tolerance, mutual respect, supporting children's interests, deep talk, and regulating children's gadget use are important points that need to be considered.

Globalization and technological developments are very influential and easeful for people to access information about intercultural communication practices. Through the "Kimbab Family" YouTube channel, audiences can see intercultural communication practices easily and also allows "Kimbab Family" to efficiently show intercultural interactions as well as information related to South Korea. Coupled with the subtitles provided by the "Kimbab Family" YouTube channel, which made it easier for the audience to watch and understand the message conveyed by the channel.

Intercultural communication does not only occur between Mama Gina and Appa Jay but also between the "Kimbab Family" and their audience. Audiences are primarily heterogeneous with different backgrounds from one another. Therefore, some of the "Kimbab Family's" audiences are new to information regarding Indonesian culture.

Parenting is a nurturing pattern that is applied in raising children. Parenting is an activity that aims to help children to be able to face challenges from the environment and develop. The application of parenting by "Kimbab Family" has inspired many audiences through the videos uploaded on their YouTube channel. "Kimbab Family" often gives appreciation to their children so that children feel acknowledged for their efforts, provides challenges to develop children's courage, teaches children to be independent and responsible for their actions, shows affection and warmth in the family so that children would feel safe and comfortable with their parents and families, and listens and respects children's opinions.

This is shown through the daily-life videos uploaded on the "Kimbab Family" YouTube channel, which allows their audience to see and assess how the parenting style applied by the "Kimbab Family" influenced the characters of the "Kimbab Family" children, which reflects that they are loved and respected by their parents. These treatments are practiced in order to shape a child's character and support the development of the child to face challenges from the environment. Moreover, Suji, Yunji, and Jio are already in school so the treatments from both parents (Mama Gina and Appa Jay) can be a provision for other children in dealing with different environments.



Children's potential can be developed through various psychosocial stimuli from their parents and the environment. The principle of parenting emphasizes more on child development and education, not parenting actors. This means that parenting is not only done by parents but also by everyone to aid with children's development. For information or basic knowledge about parenting obtained from the "Kimbab Family" YouTube channel can be absorbed and applied when dealing with children by the informants, such as how to communicate and deal with children, not force your will on them, and teach them to speak politely.

Early adulthood is the stage of adapting to new lifestyles and social expectations that starts from the age of 18-40 years. Individuals who are in early adulthood go through developments in terms of starting a career, choosing a partner, learning to live with a partner, starting a household, raising children, managing a household, taking on responsibilities as citizens, and looking for fun social groups.

Based on data from the Statistics Indonesia (2020), as many as 33.30% of young people in Indonesia married for the first time around the age of 19-21 years. This proves that individuals who are in early adulthood have the readiness to build serious relationships with their partners, specifically marriage relationships. This is also the reason that the researchers chose early adulthood as a criterion for the informants. The reason is that individuals who are in early adulthood already have the goal of building a serious relationship, particularly being married, which means they will face a period of raising a child. Therefore, it is quite appropriate to discuss parenting.

Based on the informants' statement, "Kimbab Family" has an influence on their knowledge regarding parenting which can be seen from the daily-life videos uploaded on the "Kimbab Family" YouTube channel as described in the previous paragraph. As young adults, the informants can also get an idea and provision about parenting that they can apply in the future. "Kimbab Family" is known as a role model in parenting by the community. Informants in this study admitted that they would make the "Kimbab Family" a role model in terms of parenting in the future or when they already have children. The reason is that "Kimbab Family" provides a good example through the videos uploaded on their YouTube channel which can be applied by the informants. However, it is still adjusted to the parenting style of each informant as well as what they have obtained from their parents, as well as adapting to the different characters of their children.

The audience is the party that becomes the target of the message sent by a source of one or more people, groups, parties, and even countries. The audience will consciously choose the messages that they want to access. De Fleur and Ball-Rokeach stated that the audience encounter with the media is based on three theoretical frameworks, namely: (1) individual differences perspective, where each person has different biological potentials, learning experiences, and environments. These differences lead to different influences of the mass media; (2) social category perspective, where social groups that are based on age, gender, income level, education, place of residence, and religious beliefs display response categories. Members of certain categories will tend to choose the same content of communication and will respond in almost the same way, and; (3) the perspective of social relations that emphasizes the importance of the role of informal social relations and influencing people's reactions towards mass media.

Audience research using the reception study starts from the assumption that the audience is an active social group and a separate cultural agent in generating meanings from various discourses offered by the mass media. In relation to this research, each informant as an audience has differences in interpreting the same message conveyed by the media. One of them is on the topic of the informants' opinions about the "Kimbab Family" YouTube channel.

The informants have quite different opinions or interpretations of the same channel. Some see the channel as a family-friendly channel, providing information about South Korea and its culture and differences from Indonesia, cooking content for families to try and taste, a channel that often shows solidarity, and even inspires their audience in terms of parenting. These differences in interpretation of messages of the media are also related to Stuart Hall's encoding-decoding theory which states how audiences who decode messages from the media are divided into three positions, namely the dominant hegemonic position, the negotiating position, and the opposing position.

As for the findings regarding the differences in answers or statements given in the group discussion between Group A (domicile of Tangerang) and Group B (domicile of West Jakarta), the

range of answers given by the informants in Group A is wider and describes or explains more about the points that have been conveyed. On the other hand, the answers given by the informants in Group B were more straightforward and condensed. In this context, the audience's domicile influences their interpretation of the text on YouTube Kimbab Family. This is in line with David Morley's [50] concept, that socio-economic background influences a person's interpretation. Tangerang is a city close to the provincial capital of Jakarta, while West Jakarta is included in the Indonesian provincial capital area.

This proves the statement of De Fleur and Ball-Rokeach regarding the audience's encounter with the media. One of which is the perspective of social categories. Social groups based on age, gender, income level, education, place of residence, and religious beliefs will display certain response categories. Members of certain categories will tend to choose the same content of communication and will respond in almost the same way. Therefore, the characteristics of each informant based on the domicile have similarities in interpreting the message of the media.

## 5. Conclusion

In conclusion, the audience reception of acculturation in parenting style on the Indonesian-Korean YouTube channel "Kimbab Family" is diverse and influential. Because of their diverse social, cultural, and psychological origins as well as their varied experiences and expertise, the informants' views differ. Easy access to information, entertainment, and expertise is made possible in large part by YouTube, a new media platform. An example of this may be seen on the "Kimbab Family" channel, which makes it simple and convenient for viewers to learn about South Korean culture and parenting methods. Positive responses from viewers highlight the value of encouraging respect and tolerance, encouraging kids' hobbies, having deep talks, and controlling screen usage. The "Kimbab Family" is now regarded as an inspiration and a model for successful parenting due to their blend of Korean and Indonesian parenting techniques.

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