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Sunar Wibowo, Rustono Farady Marta, Hana Panggabean



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DISCOURSE OF FAMILY WELL-BEING AND THE VALUE OF WORK AT RPTRA'S TESTIMONIAL VIDEOS

DISKURSUS KESEJAHTERAAN KELUARGA DAN MAKNA KERJA PADA VIDEO TESTIMONI RPTRA

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Abstrak

Kesejahteraan adalah salah satu butir gerakan SDGs (Sustainable Development Goals) yang diikuti secara resmi oleh Pemerintah Indonesia. Ruang Publik Terpadu Ramah Anak – RPTRA, dibangun dengan tujuan untuk meningkatkan kota menjadi Kota Ramah Anak, yang sesungguhnya merupakan sebuah elemen dalam mencapai sasaran kesejahteraan menurut SDGs tersebut. Studi ini bertujuan untuk menunjukkan bagaimana staf pengelola RPTRA secara kreatif berkomunikasi pada publik dengan melakukan uploading video testimoni RPTRA di YouTube, yang dimaksudkan untuk menunjukkan bagaimana kehadiran RPTRA dipersepsikan oleh masyarakat sekitarnya. Analisa atas sebuah video semacam itu dengan menggunakan critical discourse analysis menurut Fairclough, menemukan bahwa RPTRA memberikan manfaat konkrit tidak hanya pada anak-anak, tetapi juga pada seluruh anggota keluarga, yang berkontribusi pada kesejahteraan keluarga. Diletakkan dalam konteks fenomena kekaryawanan di RPTRA, video testimoni tersebut mengungkapkan pula bahwa berbagai manfaat yang diberikan oleh RPTRA pada para pengunjung anak-anak menjadi sumber nilai kerja bagi para staf RPTRA itu sendiri.

Kata kunci: kesejahteraan keluarga, nilai kerja, perkembangan anak

Abstract

Well-being is one of the global SDGs (Sustainable Development Goals) movement in which Indonesian Government formally join. Integrated child friendly public spaces (Ruang Publik Terpadu Ramah Anak or abbreviated as RPTRA – in Indonesian), are built for improving cities to become Child Friendly Cities, which actually serve as a component for achieving this well-being SDG. This study aims to show how RPTRA staff creatively communicate to public by uploading testimonial videos on YouTube, which is intended to show how RPTRA's existence is perceived by its surrounding community. By analyzing such videos using the Fairclough's critical discourse analysis, it was found that RPTRAs provide real benefits not only to children, but also to all family members, contributing to family well-being. To put it in the context of RPTRA employment phenomena, the testimonial video also reveals that the benefits of the RPTRA to its visiting children become the sources of work values to the RPTRA staff.

Keywords: family well-being, value of work, child development.

Introduction

Well-being is included in SDGs (Sustainable Development Goals) no 16, which Indonesian Government joins to adopts. It does encapsulate not only adults, but also children alike. Even, children's well-being is critical for the future welfare of Indonesia as a nation. As far as children are concerned, playground is a critical component in child upbringing, as play activity is essential for child development. Play enables cognitive, physical, emotional, social and motoric learning, and hence, constitutes child's well-being. Its importance is so fundamental that the UN Convention on the Rights of the Child states that every child has a

right to play (Reimers, Schoeppe, Demetriou, & Knapp, 2018)

As part of its measures, State Ministry of Woman Empowerment and Child Protection of the Republic of Indonesia, has set up criteria for Child-Friendly City, to enhance city local governments to develop their areas to become more child-friendly. The Child-Friendly City criteria are described in the Decree of the State Ministry of Woman Empowerment and Child Protection of the Republic of Indonesia no 12/2011. Referring to that Ministerial Decree, the Jakarta Municipal Government, especially initiated by the previous Governor Basuki Tjahaja Purnama (Ahok), has been taking the child city

ideas seriously, by building up to 300 spots, later well known as *Ruang Publik Terpadu Ramah Anak* or abbreviated as RPTRA (Child-Friendly Integrated Public Space). However, it was publicly informed that the expansion of building RPTRA to be put on halt by the new Jakarta Government (Kompas.com – 16/03/2018).

It is surprising to the researchers' curiosity, that in spite of being paid merely as much as the regional minimum wage, thousands of university graduates applied and were recruited to work for RPTRAs all around Jakarta. In addition to that, some of those RPTRA staff were found to be willing to provide such a caring service as cutting the finger nails of visiting children. (Kompas.com - 18/10/2016).

How the RPTRA-style playgrounds provide benefits to the community, have been scarcely researched. One study revealed that RPTRA has contributed to some extent to the fulfillment of some of child rights, which are: to play, to have recreation, to participate, to be free to gather, to get education, and to have access to health service (Herlina & Nadiroh, 2018). Another study conducted on 10 RPTRAs around Jakarta area, indicated that 77% of children respondents admitted of having a sense of attachment to RPTRA, while almost all respondents (95%) acknowledged RPTRA as their favorite place to visit (Prakoso & Dewi, 2017).

However, there is an alternative way to study what do RPTRAs mean for their staff and surrounding communities, that is by analyzing what has been communicated by the RPTRAs themselves to public. In such an open era enhanced by internet as public communication platform as today, it is very likely that anybody can and wants to put and to know something on the internet. In this case, there are apparently many information related to RPTRAs on the internet, in the forms of articles, news, or videos. Studying one of such data communicated by RPTRAs in the form of YouTube video on the internet is the aim of this study, in which method will be using what is called as discourse analysis.

Discourse analysis is basically dealing with what is called as 'situated type meaning', that is where language is interpreted not just as arrangement of sentences (Schiffrin, 1994), but to be contextually interpreted. It is based on the basic concept stating that communication is essentially a social action, hence its language use should be interpreted in its social context. In discourse analysis, it is understood that the expressed language to be called as a "text". Such

text can appear in verbal, visual or written forms, which are normal elements of social communication life (Liem, Marta, Panggabean, 2019*).

As its concrete objective, discourse analysis is to find cohesion and coherence from a communication text (Yule, 2006). Cohesion discusses the integration among sentences or elements of the communication text, while coherence talks about the extent to which the communication make sense for the participants within any communication context (van Dijk, 2004). Put it in another way, discourse analysis tries to analyse the interrelations between communicated language and its contextual usage. This makes such an analysis to become a multi-disciplinary undertaking. In daily life, social, political, or cultural context can become any context where interaction among individuals or between individual and society to occur (Jaworski & Coupland, 2006). Questions such as: "What makes the text meaningful? What does the text intend to express? How does the communicator like to be perceived?", are those that typically used as guidance in conducting any discourse analysis (Gee, 2011), (Jones, 2012).

One of prominent figures in critical discourse analysis, van Dijk, argues that in revealing social issues through discourse analysis, description, method and work are chosen based on their relevance with its objectives. Consequently, distinction between theory, description and application become less relevant (Dijk, 1993). Discourse analysis believes that a "text", as a social action conducted by a person or a social group or an institution, inherently brings the communicator's identity, and can function as representation of social grouping (Kurniawati, 2014). Such text reveals also how social power dominance interacts between the communicator and the 'audiences' (Marta, 2015). All these references describe that any discourse analysis essentially must be critical, in the sense that such text analysis should enable interpretation and explanation relevant to the critical elements of its context. (Novarisa, 2019)

Fairclough confirms that constitution of identity becomes one of the ways discourse figures out social phenomena (Fairclough, 2003). Additionally, Fairclough states that there are three dimensional elements in a critical discourse analysis (hereinafter: CDA), as a discourse practice involves the production and interpretation of the

text and as a piece of social practice. A spoken or written text can be regarded as interweaving ideational, interpersonal dan textual meanings. (Fairclough, 1993).

Methodically, Fairclough's CDA consists of three levels of analysis: description, interpretation and explanation (Turhan and Okan, 2017). The first level refers to the analysis of the text, which could be verbal or visual or both; and deals not only with clauses or sentences, but also with images, sounds, and so on. The interpretations deals with the process of the communication, involving the communicator and the communicatee. The third level deals with social practices considered to have any impact upon the interpretation. In such sense, then the CDA's objective is to reveal what social action is expressed through the communicated text.

Text communication, due to the development of our digital era, have undergone a lot of changes. In its simplest form, people nowadays become more used to the term 'digital communication'. From the discourse analysis point of view, it inherently contains what may be called as 'digital text'. In terms of its nature, digital communication has developed to be related to the following features: combination of computer-human as the designer, multi variations of inter text connection, dialogic in character and multimodality, which combine writing, visual and sound modes of textualizing. However, in spite of such digital revolution still underway, discourse analysts are still concerned with: texts, their contexts, actions and interactions with texts, and power and ideology related to the use of texts (Jones, Chik, and Hafner, 2015)

Digital communication cannot be separated from internet. It has been practically transformed to become what is well-known as 'social media'. (Marta, 2017) Common phenomena showing people in gathering with each holding his/her own gadget show that such social media have become one of basic needs for modern society. People are increasingly dependent on social media-based communication, to the extent of addiction. What is more interesting is, that apparently internet has become a sort of identity laboratory, which enables the creation of someone's totally new identity, as such virtual identity may go beyond any geographical, or figural, or personal history limitation (Suheri, 2019)

As one mode of such social media-based communication, YouTube has been indicated to become the most sought after means for social interaction and sharing (Rymes, 2012). Any body can upload onto or view on or download from YouTube, with theoretically limitless reasons. However, it was found that the typical reasons somebody (or group or institution) upload something onto YouTube are: pleasure, expression of self-efficacy, learning intention, personal benefits, expression of altruism or empathy, social involvement, social interest actualization, social reciprocity and personal reputation protection (Oh and Syn, 2015). It would likely make sense that such various motives in practical are not mutually exclusive.

In terms of targeted viewers for the YouTube uploaders, a study shows that there are three categories of relevant public audience: a select group of people with whom the uploader shares an offline bond, unfamiliar people with whom the uploader shares the same interest, and the public in general (Courtois, Mechant, Ostin, and Marez, 2013). While such uploader's intention is undoubtedly valid, it will be impossible to draw a clear demarkation line separating the audiences on the internet, due to internet's virtual borderless nature

From the discourse analysis point of view, YouTube uploading may be categorized as a semi two-way communication, as the uploader can get a sort of feedback by noticing the number of viewers and responding to comments written by the viewers, even though without knowing who they are. To a great extent, any uploader can create any video with any style, form and content as the uploader's want(s). However, the YouTube uploading application, has also its built-in options, which the uploader cannot avoid. This shows evidence of the nature of YouTube upload perceived as a text, which has some basic characteristics: deploying multiple semiotic modes, as products of multiple authorship, and possibly highly dynamic (Benson, 2015).

In resume, if compared to both studies mentioned above which used a typical approach of 'digging' data from the RPTRA respondents, this study's intended contribution is to fill the gap in two aspects with three objectives. The first aspect is in terms of method, which objective is to contribute by analyzing the data which have actually been provided by the RPTRAs themselves. This is conducted by

analyzing testimonial video produced by RPTRA staff, using the critical discourse analysis as developed by Fairclough (1993). The production of such testimonial video, did have nothing to do with this study or likely with any similar study. The second aspect is in terms of content, which has two objectives. Firstly, this study aims to find out the answer to the researcher’s curiosity above, i.e. on possible explanation of why RPTRA staff indicate such a caring service, in spite of getting such low salary. Secondly it also aims to find out to what extent RPTRAs provide benefits to their surrounding communities, which eventually in turn, contribute to Indonesia’s SDG in well-being.




Methodology






To solicit the video, it started by browsing the internet using keywords “testimoni RPTRA”. Only files beginning with ‘terstimoni rptra’ which



appeared sequentially were selected. As every page revealed 10 files, any page containing less than 5 files was abandoned. This solicitation resulted in 27 files. Other selection criteria used the number of viewers, with the objective of getting indicated maximum social impact. This resulted in a video titling “Testimoni RPTRA Kampung Budaya” which had 3156 viewers at the time of first view by the researchers. This represented 3.7% of the total 27 videos, or 18% of total 17.530 viewers. The summary of its content is described below

Finding and Discussion

Following Fairclough’s CDA as described above, findings upon any text analysis are to be properly described referring to its three main levels: description, interpretation and explanation.

Screenshot, Duration & Segments	Scene Description	Relevance
 0.00-0.27 (27') Opening	Snapshot writing directing to: “RPTRA Kampung Budaya, and the playground at a glance. Audio back sound: Betawian intrumental music playing “Ondel-Ondel”.	Betawian music is intended to express Jakarta’s identy. Playground’s view: to direct viewers on the RPTRA condition
 0.28-0.45 (17') Girls’ testimonies	Video-audio: a young girl was saying: <i>“I like to play in RPTRA Kampung Budaya”</i>	Simple, innocent yet being honest testimony from kids, the main intended users, on their happiness on the RPTRA.
 0.45-1.05 (20') Activities description 1	Video: kids playing slide and swing, accompanied by parents, Audio back sound: Ondel-ondel	It shows the RPTRA’s safe and convenient playground.

	<p>Video: mothers were outdoor exercising and some others indoor dancing. Audio back sound: Ondel-ondel</p>	<p>One of evidences that the RPTRA is useful not only for children.</p>
<p>1.06-1.21 (15') Activities description 2</p>	<p>Video-audio: a woman explained that RPTRA provides facilities for toddlers up to elderly alike. It is much beneficial than its previous condition. Community hope for better facilities in the future.</p>	<p>It expresses that the surrounding community acknowledged the RPTRA benefits not only for children.</p>
	<p>Video: some girls were practicing dancing at open stage; while other kids were playing Audio back sound: Ondel-ondel</p>	<p>It shows that many activities can be arranged for different groups at the same time</p>
<p>1.22-2.05 (43') Parents'/ community's testimony</p>	<p>Video - audio: two young boys were describing RPTRA as a convenient place to play, to learn, or to practice with a lot of activities, they told that their dreams were to become a police officer and an RPTRA staff. Back sound: kids voices</p>	<p>It shows the meaning of RPTRA to children. It was so meaningful that inspired one of them to dream of becoming RPTRA staff in the future.</p>
	<p>Video: some girls were practicing dancing at open stage; while other kids were playing Audio back sound: Ondel-ondel</p>	<p>It shows that activities can be arranged for different groups at the same time</p>
<p>2.06-2.10 (4') Activities description 3</p>	<p>Video: two (boy and girl) teenagers practicing volley ball Audio back sound: Ondel-ondel</p>	<p>It shows that sport activities can be arranged for different gender at the same time</p>
	<p>3.19-3.31 (12') Activities description 4</p>	
	<p>3.32-3.45 (13') Activities description 5</p>	

	<p>Video-audio: a young boy was saying: <i>“I like to play in RPTRA Kampung Budaya”</i> Followed by a text: <i>“Children are the future assets of the nation that we must protect”</i></p>	<p>Simple, innocent yet being honest testimony from kids, the main intended users, on their happiness on the RPTRA.</p>
<p>3.46-4.03 (17’)</p>		
<p>Kids’ testimonies</p>		
	<p>Video: all the six RPTRA staff, with their names and tells that they are the editors of the video, followed by texts thanking all the stakeholders supporting the RPTRA</p>	<p>Their happiness and pride from being able to produce the testimonial video as well as becoming RPTRAs staff</p>
<p>4.04-4.25 (21’)</p>		
<p>Closing</p>		

Source: <https://www.youtube.com/watch?v=XIv82RHwERE>

The opening scene shows a creative way of sending key messages in short time. It tells that the place had undergone changes, to become better while at the same time, the music creatively reminds viewers of the Betawi, as the indigenous culture in Jakarta. The video title “testimony” clearly guides the viewers to see some information on how people acknowledge the RPTRA. As a testimony, the video would represent the voices of the beneficiaries of the RPTRA. Performing Betawian music as the video’s back sound indicates an interesting urban society’s phenomenon. Jakarta is the most plural city in Indonesia, which inhabitants represent practically all main ethnic groups in Indonesia. This is also supported by the fact that from culinary point of view, people can find all kinds of foods originating from all over Indonesia spread over thousands of spots in Jakarta. While Jakarta has been becoming a sort of melting pot of so many ethnic cultures, people still acknowledge Betawi as the indigenous culture in the area. Such action of inserting Betawian music becomes a good recognition to the Betawian culture, as actually Betawian people could hardly be considered as majority inhabitants. (Rosyidin, Giyanti, and Dahlia, 2017)

The next scene shows a unique way of describing the RPTRA’s impact to children, as the main intended users. Children are generally perceived as open, honest and their saying about

RPTRA without prior probed question, shows genuine acknowledgement on the RPTRA. They like to be there, that is the message. The scene starts with showing three girls playing, while one of them said: *“Hi friends, my name is Tika. I like to play at the RPTRA!”*. This girl’s statement is arranged to appear without any prompting prior question from typically an interviewer. Such strategy will likely to make the video’s viewers to perceive that the girl’s statement is spontaneous. Should an interviewer’s question be shown prior to the girl’s statement, viewers will likely perceive that the girl’s answer is honest. But disguising any probing question or request from the RPTRA’s staff who conducted the recording, will tend to make the viewers to perceive that the girl’s statement was spontaneous. Spontaneous and honest statement of a child, will undoubtedly create stronger message of originality, which may eventually contribute to the video’s credibility. (Alia, Irwansyah, 2018)

The visual testimonial scenes send messages in a sort of passive way, which take circa a third of the total testimonies. The scene showing children playing slides and swings, reveals how meaningful is the playground for children, with just such simple facilities. It indirectly tells viewers something that they miss at home. Even they play while being fed, which means that parents can still accompany them, which shows that the

meaningfulness is experienced also by the family. Such 'passive way' is another way of describing that all the visual scenes, containing pictures or videos without any describing audio are intended to "speak by themselves". In a way, such method becomes a sort of variation in the way the video communicates messages. In another, the method tries to send even a stronger message, that the scenes 'speak themselves' about the benefits people experience from the RPTRA. (Wahjudi, 2018)

The other visual scene showing some mothers doing exercise outdoor, followed by some other women dancing, shows that mothers, as the closest and influential figures to children, are the next main users. What is important is that they can get experience such benefits as a group, which may improve their internal binding, which eventually will contribute to the community's cohesion. (Wijaya and Nurhajati, 2018).

Individual and social identity is one of basic psychological human needs. Having and realizing a certain interest is an element of someone's self-identity, which contribute to his/her perception as a unique person. Realizing that others have the same interest, will build further strengthen the person's perception of identity, as he/she will perceive that he/she is not alone. Identifying one's interest to be the same with others' builds

someone's social identity. (Sasongko and Marta, 2018)

Sharing the same interest and doing the same activities based on that interest will develop such identity into a sense of teamwork. This happens as typically they will share time, experiences and other resources in the activities. Good teamwork which has been developed among women in a community, will likely be shared to their spouses. At the minimum level, all their spouses will have more knowledge about their neighbors. In many cases, the women's binding in a neighborhood, may inspire also the men in the same area to gather. The closeness of those women will likely also impact to the closeness of their children, as mothers have a lot influence to their children while children may share their relations with their friends to their mothers. As mothers have both influence to their husbands and children, the mother group's binding will eventually improve the cohesion of the community as a whole. (Fonseca, Lukosch, and Brazier, 2019).

The following scene showing some young girls practicing Betawi dance while some other boys playing at the background tells viewers that parallel activities and multi involvement of community groups are possible. It also reveals that RPTRA contributes to the reservation of the local indigenous Betawi culture. (Suswandari, 2017)

Pictures 1

Various RPTRA Activities Appear in 31seconds



Source: <https://www.youtube.com/watch?v=XIv82RHwERE>

This message is repeated in slightly different way, by a scene showing some other girls practicing while some adults are watching. This shows that one RPTRA's activity may serve multiple purposes, for some people it becomes self-actualization, while for others it is perceived as recreation. The next scene showing two teenagers practicing volley ball, shows that RPTRA's activity is also genderless, which means that anybody can join in the same activity, irrespective of his/her gender, such as sport.

The other verbal testimonial scene shows Ms Ningsih interview, become a sort of verbal confirmation of the RPTRA's multipurpose and multi group features. She said that the RPTRA is beneficial not only for children, but also for adults and even elderly alike. The hope which she later expressed, indicated that the surround community expect a lot from their RPTRA. From her calm but serious face expression, we would perceive that the benefits coming from the RPTRA are serious issues for the surrounding community.

Picture 2

Interview in 42 seconds with Ms. Ningsih



Source:

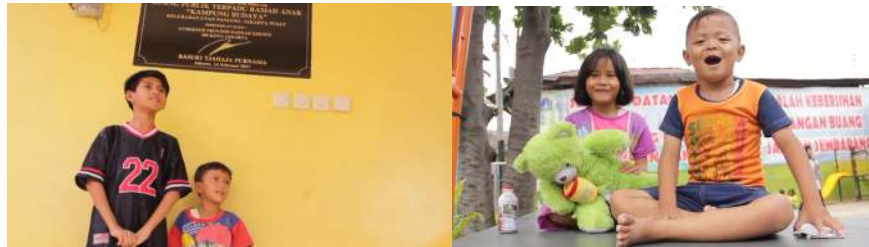
<https://www.youtube.com/watch?v=XIv82RHwERE>

The other scenes showing children's spoken testimonies send more important messages. One of them shows two boys, who define that RPTRA is a convenient place, where they can play, learn, and practice dancing. What is surprising is,

when being asked about their dream for future, the younger boy answered to become police, while the older said that he wants to be an RPTRA staff. Other scene showing two toddlers, show the meaning of the RPTRA not through many words, but from their cheerful, genuine body language. It tells a lot about their happiness of having such RPTRA in their lives. The RPTRA is also a center for the growth of a community to develop collective memory. This is possible to occur through a variety of activities developed from each individual involved in it. The collective memory contestation occurs as part of a historical track record formed jointly by the community that houses the RPTRA. (Surayuda, 2016)

Pictures 3

Various RPTRA's Children Interviews in 79seconds



Source: <https://www.youtube.com/watch?v=XIv82RHwERE>

The RPTRA staff should be very proud of these, as apparently, their work provide inspiration to one of their visitors. Such an inspiration would not be possible, if the visitor did not have positive experience in utilizing RPTRA facilities which become so meaningful for their lives. Apparently, this also inspires the staff to put forward the value of children in general, which was expressed through the next scene, showing two kids playing at a sort of sand-box, accompanied by a writing saying "Children are the future assets of our people and nation for us to care".

The final part of the video, features the pictures of all the six RPTRA staff, with their names and a running text which describes that they are the editors of the video. From their photo's appearance, they are definitely young and part of what is called millennial generation. They all were smiling, which apparently shows their happiness and pride from being able to produce the testimonial video as well as becoming RPTRAs staff. This pride as RPTRA is indicated to become for them a sort of identity, which was expressed from their uniforms (Sarir, 2017).

As part of millennial generation, they typically are digitally literate, independent, and prefer challenges. Through this video, they communicate to public how the users of RPTRA speak by themselves about the way RPTRA provide benefits to them. The benefits were expressed also on the attachment of the video, which shows some comments expressing praise, pride and positive expectations. The attachment also reveals that the number of viewers who pushed "like" icon is 406 and who did not: 8. Additionally, there are 66 viewers who clicked "subscribe", and 20 comments recorded. The attachment then functions as feedback to the staffs' performance, which likely to be perceived as objective, as the come from public, even from their 'customers'. Such feedback undoubtedly serves as a strong encouragement for the staffs.

Picture 4
RPTRA Staff Appear in 15 seconds with credit title



Source:

<https://www.youtube.com/watch?v=XIv82RHwERE>

This video definitely tells its viewers a lot of RPTRA's dimensions. Though its name itself indicates that the main intended users are children, the RPTRA proves to provide benefits to all members of families. Those benefits could be experienced as individuals or as group, and possibly also at the same time. RPTRA, with its multi-purpose and multi group facilities, means a lot as open space for families in crowded residential areas (Mustaram, 2018).

The cheerful, innocent faces of the children in the beginning of the video, as an example, indicate their happiness which they likely experience every time they play at the RPTRA. The smiling faces of women while they were moving for dancing or exercising, also show how RPTRA open space provide opportunities for them to express themselves. Happiness while being inside the RPTRA, as experienced by all members of the surrounding families, is clearly an important element of wellbeing as mentioned in the SDGs. During our visits to some RPTRAs, we found occasionally hundreds of family members gathered inside the premise, which indicate that one RPTRA may provide happiness (i.e. improve well-being) to hundreds of surrounding families. Using rough estimation, as there are 300s RPTRAs around Jakarta, those facilities serve wellbeing improvement definitely to tens of thousands of people (Mahmur and Amany, 2018).

The well-being improvement through RPTRAs, is also experienced by their staffs. This occurs mostly through their recognition of how RPTRAs benefit to all members of the surrounding families. The staffs would also likely feel very proud, if in every RPTRA there would be one or two children who then dream to become RPTRA staff in the future. Such dream indirectly send message to the staff that apparently, they serve as

role models for the children. The video shows that one RPTRA is managed by 6 staff. As there are circa 300 RPTRAs, we may expect that more than one thousand RPTRA staff may experience pride and happiness by working for RPTRAs.

This study also shows that uploaded YouTube video, in the hands of millennials creative and digital literate RPTRA staff, by discourse analysis, apparently provide rich data. The sample video communicates a lot of messages on RPTRA to more than three thousand viewers, which could increase along the time. The comments on the video's attachment indicate that the some of the viewers are what is called as 'a select group of people with whom the uploader shares an offline bond but also shares the same interest (Courtois, Mechant, Ostyn, and Marez, 2013).

The uploaded YouTube video may serve also as a two-way communication means for the RPTRA staff regarding the values of their work at the RPTRA. Someone will experience his/her job as valuable if he/she understands that his/her job makes difference in serving others, creates impact through his/her talents, is in union with others through teamwork and shared values (Lips-Wiersma and Morris, 2009). The RPTRA staff experience these values from the content of their video and also from reading the viewers' written comments which acknowledge the staff's contribution in serving the surrounding community. They get also another feedback on impact from their video from knowing the number of viewers, which indicate others' attention on RPTRA. And that video was the output of their work as a team, who are of the similar age, and hence, sharing the same interests and aspirations as millennial generation. (Christian, 2019). This video also supports the claim that social orientation still serves as one of the sources of work values, even for millennial generation (Twenge, et al. 2010).

Internet based communication apparently influences social structure, especially regarding power distribution. In discussing CDA, van Dijk stresses the influential powerful group who uses public discourse as a way to articulate their social power (Dijk, 1993). The internet, unconsciously, creates a more egalitarian, democratic and borderless society. Internet access is practically open for everybody, as anybody can upload almost anything on the internet. Internet has become a global but also at the same time egalitarian and

motivating encounter means. People may go into internet to communicate their identity without shame, or being worried or exposed to any judgement from others (Giles, 2003).

From the social governance point of views, this testimonial video becomes one of evidences on the usefulness of RPTRA. Other studies show also additional values of RPTRAs. They can be used for conducting parenting knowledge and skills for parents, which be useful to children education (Lestari, 2020). As an example, RPTRAs could be used to improve the mothers' literacy in social media, as they become a sort of gate keeper for their children's exposure to the internet. The Government can involve the local communities in the design and the management of RPTRAs, which improve community participation in public spaces development (Prakoso and Dewi, 2017). Put it in the context of the power of the Jakarta Government who plan to put RPTRA development on halt, the video can be perceived not only as a testimonial one, but actually as a cry from the less powerful group of society. Even in the previous study of Utami, Mugnisjah, and Munandar (2016) recently cited, majority of the respondents who have been accompanying children in RPTRAs, suggest that RPTRAs still need to improve their spaces arrangement, to provide larger space for children movement. This video may also serve as an indirect critic to the government. If the government is serious to the achievement of SDGs, while RPTRAs actually provide happiness (wellbeing improvement) to thousands of family members and RPTRAs' staffs, why such facilities are not to be even deployed throughout the country? This in line with a proposed attribution that internet becomes a necessary means for power balancing efforts for the disempowered, although not as sufficient one (Warf & Grimes, 1997).

Conclusion

As stated from the outset, a typical way of trying to understand to what extent RPTRA provides benefits to its surrounding community or its staff is by going to some people in the community and to the RPTRA staff. They become the respondents of such study, whether to conducted quantitatively or qualitatively. Using critical discourse analysis applied to a socially communication such as RPTRA testimonial videos, a rich set of data provided by the potential respondents themselves proves to provide data which are hidden on the meaningfulness of job in RPTRA and how that contributes to social need.

RPTRA testimonials reveal the RPTRA staff's job meaningfulness, as well as the wellbeing improvement of the surrounding community. Though RPTRAs are an important element for 'Child Friendly City' criteria fulfillment, they are actually important elements also for family wellbeing. RPTRAs prove to become one of means to achieve Indonesia Government targets in SDGs. In our digital era, such seemingly hidden data, become much easier to be revealed to public. Additionally, YouTube videos may serve as people feedback to the government.

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