

Proceedings from the Document Academy

Volume 9
Issue 2 *Proceedings from the 2022 Annual
Meeting of the Document Academy*

Article 8

2022

Document Dimensions of iMuseum's Instagram Posts

Ciwuk Musiana Yudhawasthi
Universitas Bhayangkara Jakarta Raya, inadhani@gmail.com

Lydia Christiani
Universitas Diponegoro, lydia.christiani@live.undip.ac.id

Widya Damayanti
Karya Studi Kedokumentasian Indonesia, wddya@protonmail.com

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Recommended Citation

Yudhawasthi, Ciwuk Musiana; Christiani, Lydia; and Damayanti, Widya (2022) "Document Dimensions of iMuseum's Instagram Posts," *Proceedings from the Document Academy*. Vol. 9 : Iss. 2 , Article 8.

DOI: <https://doi.org/10.35492/docam/9/2/8>

Available at: <https://ideaexchange.uakron.edu/docam/vol9/iss2/8>

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Document Dimensions of iMuseum's Instagram Posts

Cover Page Footnote

Thank you to Mr. Blasius Sudarsono Foudor of KSKI and also iMuseum IMERI FKUI

Introduction

Covid-19 has infected and caused the deaths of millions of people. By January 2020, World Health Organization (WHO) announced that Covid-19 is considered a global pandemic. On February 15th, 2020, WHO Director-General stated that “We’re not just fighting an epidemic; we’re fighting an infodemic.” This statement was concerning the fact that in every outbreak, there would be a ‘tsunami of information,’ and within this information misinformation (Zarocostas, 2020). Additionally, the dynamic outburst of information during the pandemic created an information gap in which the information need arises highly (Lubis & Sari, 2020; Niswah & Pradekso, 2018).

The high need for accurate information in the pandemic has put documentation units in higher education institutions in a crucial position to provide information, particularly for their students (Latiar, 2018). By employing technological innovations, such as social media, documentation units in higher education institutions can maximize their services. Numerous universities provide various means of information online for their students and faculty to meet their information needs, especially during the time of Covid-19 (Suharso et al., 2020). During the pandemic, university museums, one of the documentation units in higher education institutions, were impacted and closed down. As many as 287 museums out of 550 museums in Indonesia stopped their operation. Approximately 271 of them moved to social media to stay in touch with their users (Komunitas Jelajah, 2020).

One university museum that kept its operation online during the pandemic was that of the Indonesian Medical Education and Research Institute (IMERI), Faculty of Medicine, Universitas Indonesia, shortened as iMuseum. The iMuseum existed with the establishment of Sekolah Dokter Djawa (Javanese Medical School) in 1849, which later became School tot Opleiding voor Indisch Artsen (STOVIA), the forerunner of the Faculty of Medicine. The learning and research materials for the medical and medicine field were initially collected, recorded, and maintained by STOVIA, and currently can be accessed at the iMuseum, which was inaugurated in September 2017 (Yudhawasthi et al., 2018).

During the time of the pandemic, iMuseum employed social media—Instagram (IG) to be precise—to provide virtual services with the handle @imuseum.imeri.fkui. The features used by this account are Feed, Story, and Highlight. The reel is seldom used, it mostly uploaded photos, infographics, and videos. By March 2022, it has 2,3002 followers and uploaded 204 posts, with 27 of them being about Covid-19, and the rest is about healthy lifestyles and other health-related information. On the other hand, in the period 2020-2021, no digital cultural artifacts related to Covid-19 and the pandemic were found in any museum or university museum’s IG profiles. There is, however, one digital cultural artifact of

a healthy lifestyle. One museum's IG profile posted several infographics on the benefit of rhizome as a natural booster to prevent Covid-19 (Yudhawasthi, 2022).

Methodology

This article uses virtual ethnography to look into digital artifacts related to the pandemic and the messages of the iMuseum's IG posts. It also applies Buckland's document dimensions to the discussion. Hine (2010, 2020) stated that virtual ethnography is a methodology applied for internet research that explores the entity (user) while using the Internet. There are four levels of analysis, namely media space, media archive, media object, and experiential stories. Media space and media archive is the level that focuses on cyber or online space, while media object and experiential stories are analysis multilevel that look into how factual reality relates to online or network reality. While media space and media archive are in micro and text units, media object and experiential stories are in macro and context units. However, the object and experience level are not entirely in the macro space, nor each level is taken as an independent research object. Each level is interrelated, and what is included in the context is derived from text; the text itself is processed prior through technology procedures (Nasrullah, 2014).

Discussion

The findings will be discussed in three parts: digital cultural artifacts, document dimensions, and combinations of document dimensions.

iMuseum's first posted on October 4th, 2017, while the first post on Covid-19 was on March 6th, 2020. The post is a poster on *Perilaku Hidup Bersih dan Sehat* (Clean and Healthy Life Behavior) pointing to suggested actions to keep oneself away from the Covid-19 virus.



Figure 1. iMuseum's first IG post

The research resulted in a map of the cultural artifact of iMuseum's IG posts derived from the cyber media analysis (Nasrullah, 2020) and document dimensions (Buckland, 2016).

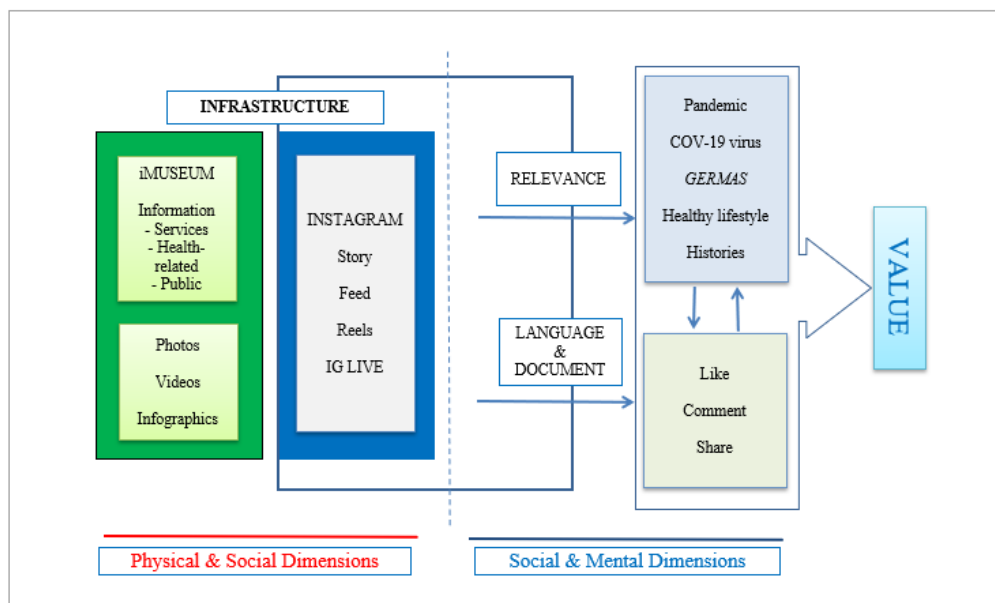


Figure 2. iMuseum's IG Cultural Artifacts

At the media archive level, iMuseum's IG posts on Covid-19 can be grouped into three utilities, i.e., information on services, health-related information, and public programs. Information on services includes open hours, visit procedures, and area disinfection schedule during the pandemic. Health-related posts cover information on the Covid-19 virus, pandemic history in the world, *Gerakan Masyarakat Sehat* (GERMAS; health society movement) campaign, and how to have a healthy life during the pandemic. Meanwhile, public programs include invitations to seminars or webinars.

At media object level, while the visual presentations of the cultural artifacts are varied, the content of the posts is daily-life related, particularly what the public experienced during the pandemic. It means the posts are portraying the reality of social interactions offline. This offline reality controls how we define the community's needs regarding practical health information during the pandemic. In the context of iMuseum, there are posts on maintaining a healthy office environment, doing blood donation safely, preparing healthy food for children and elderly, and sports during the pandemic. Thus, the offline reality is presented in the iMuseum's IG posts.

At experience level, the infographic and videos uploaded are not getting many comment responses, compared to the number of followers, but mostly likes.

The average number of likes during the period of March 6th, 2020 until February 6th, 2021 for the 49 posts related to Covid-19 is 111. There are 11 questions/comments on “Arteri” membership, a program to learn medicine and health with the iMuseum; a similar number of comments for the post on opening hours. The highest number of likes is for an infographic explaining the importance of wearing double masks, i.e., 675 likes, followed by the history of the chicken pox pandemic with 92 likes. Interestingly, posts that get more than 50 likes are mostly videos; the top one being the museum’s virtual tour, viewed by 556 people, followed by a tutorial on doing sport during the pandemic, viewed by 157 people. As a whole, the relationship between iMuseum and its followers is strengthened, as shown by the rise of followers from 985 in early 2020 to more than 2200 by mid-2021. It means the iMuseum has a good relevance. Information on the pandemic, Covid-19, and healthy lifestyles that are routinely uploaded are received well. The virtual interactions receive positive feedback.

In reference to Buckland’s document concept (Buckland, 2016), digital cultural artifacts used in providing information can be depicted in three dimensions, namely physical, social, and mental. Buckland argued that a document is some entity regarded by someone as signifying something. It has to be a physical, material entity unless and until we want to expand into extrasensory perception, direct divine inspiration, or telepathy. On Instagram as social media, there is a virtual infrastructure such as Feed, Story, Reels, and IG Live where users can choose their message using various formats like posters, photos, and videos.

According to Buckland, the physical aspect means that all documents exist in space and time. The spatial aspect means that all documents occupy physical space somewhere and anything existing in physical space can, in principle, be moved to a new location, though the ease of mobility varies greatly. The temporal aspect of documents is also significant. Some kinds of documents are designed to change over time, for example moving images media, and performances. As time passes, anything physical will change eventually, making stability and preservation important practical issues. Having features like share, edit, save, remix, hide, and repost, IG posts can be easily moved. IG posts as digital cultural artifacts can move or change locations anytime as long as the IG space still exists or is available.

This shows that the digital artifacts have slices of dimension, i.e., physical and social in the light of Buckland’s document dimensions. As quoted in Buckland (2016), Briet stated that a document would have to be considered evidence, “A document is a proof in support of a fact”. Digital cultural documents give evidence to texts and contexts. This can be seen in one of iMuseum’s posts, *Hoax dan Fakta Seputar Covid-19* (hoaxes and facts related to Covid-19). The 10 posters uploaded are supporting facts against people’s misunderstanding of the issue. Through the post, iMuseum provides facts and clears confusion regarding treating patients with antibiotics, healthy behavior (sunbathing, washing hands), virus transmission, and

how to take care of the elderly. It is a matter of personal mental judgment, however, whether or not the posters are considered proof. Thus, status as a document, i.e., actual or potential evidence of something, is subjective. Such a perception occurs only in a living mind and, with any living, learning mind, the perception can change as what the individual knows changes, as it does continue until death. Although the consequences of this perception might be observable, the perception itself is neither observable nor measurable (Buckland, 2016).



Figure 3. A Poster of Hoax and Facts related to Covid-19

All digital cultural artifacts posted as objects in iMuseum IG offer context as a bridging media between the museum and its online visitors. As a university museum, iMuseum bears its institution's vision and constructs its values in the virtual sphere. For instance, photos and videos of disinfecting iMuseum's area show social behavior as well as educative information.

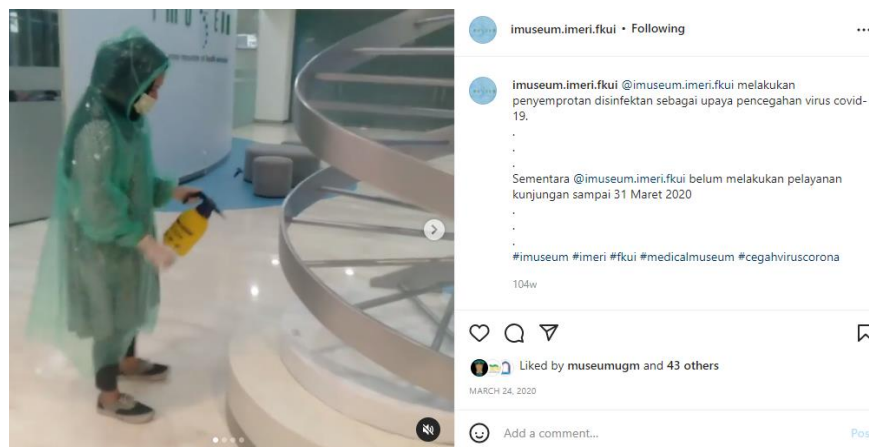


Figure 4. A Photo of Staff Disinfecting the Museum's Area

The social dimension is reflected in collaborative actions, such as teamwork and joint coercion (Buckland, 2016). The messages delivered through the IG posts encourage people's involvement and invite people's collaborative actions in form of likes, comments, and shares, which occur due to their relevance to the context. In the comment section, besides texts, people also put emojis. In the interactive virtual world, texts and emojis are used to communicate and express oneself (Nasrullah, 2020). This shows that within Instagram there is a social dimension.

Using the sociological approach, Buckland argues that social understanding which occurs through interactions is a subjective matter, "these more or less shared subjective understandings–intersubjective understandings–form the basis of the shared culture of any social group. The multiplicity, complexity, and fluidity of social groupings need to be noted" (Buckland, 2016). Hence, messages and values received by those who view the posts will depend on their condition.

Values and messages that are identified from the iMuseum's IG posts as digital cultural artifacts show a combination of physical, social, and mental of the documents. Social and physical dimensions join by indirectly involving mental dimensions; in the field of information policy where social power is applied to limit mental activity using economic, legislative, political, etc. (Buckland, 2016). This shows in iMuseum's posts which are following the norms in Indonesia. Society's mental behavior is affected by nurture patterns and its environment.

Based on Indonesia's societal values, the following are the titles of iMuseum's IG posts that are related to the pandemic and Covid-19, and their corresponding values:

1. Material values. Posts on health awareness imply the message that prevention is better than cure.

Post titles	Translations
1. <i>Cara Jitu Mendukung Kesehatan Anak di Masa Pandemi.</i>	1. The right way to support children's health in the pandemic.
2. <i>Yuk Kenali Sistem Pernafasanmu.</i>	2. Let's spot your respiratory system.
3. <i>Yuk Kenali Sistem Pencernaanmu.</i>	3. Let's spot your digestive system.
4. <i>Mengapa Perokok Rentan terhadap Covid-19.</i>	4. Why smokers are vulnerable to Covid-19.
5. <i>Mengapa Kita Harus Memakai Masker?</i>	5. Why do we have to wear a mask?
6. <i>Pentingnya Menjaga Kebersihan Tangan.</i>	6. The importance of washing hands.
7. <i>Saatnya Gunakan Masker Ganda.</i>	7. It's time to wear double masks.
8. <i>Menjaga Kesehatan Gigi dan Mulut Selama Pandemi.</i>	8. Maintaining dental health during the pandemic.

2. Education values. Posts on educative and easy-to-understand information such as tips.

Post titles	Translations
1. <i>Kiat Anak Kreatif, Sehat, dan Cerdas selama Pandemi di Rumah.</i>	1. Tips for creative, healthy, and smart children at home during the pandemic.
2. <i>Perilaku Hidup Bersih dan Sehat di Tempat Kerja (PHBS).</i>	2. Clean and healthy behavior at the workplace.
3. <i>(Kembali) WFH dengan Sehat.</i>	3. (Back to) WFH healthily
4. <i>Lelah dan Bored Selama di Rumah? Olahraga Yuk!</i>	4. Tired and bored at home? Let's exercise!
5. <i>Hoax dan Fakta Seputar Covid-19.</i>	5. Hoaxes and facts of Covid-19.

3. Work excellence values. Information on ways the iMuseum's management care for its visitors and staff.

Post titles	Translations
1. <i>Sterilisasi Lingkungan Museum.</i>	1. Disinfecting Museum Area.
2. <i>Pengelolaan: Pembersihan dan Restorasi Koleksi Museum selama Pandemi.</i>	2. Management: Cleaning and Restoration of Museum Collections during the Pandemic.

4. Historic values. Information and reflection on various health phenomena to appreciate figures and institutions contributing to the field of health and medicine in Indonesia.

Post titles	Translations
1. <i>Sudahkah Kamu Mengenal Palang Merah Indonesia?</i>	1. Do You Know the Indonesian Red Cross?
2. <i>Dokter Wanita Pertama di Indonesia.</i>	2. First Indonesia's Female Doctor.
3. <i>Prof. dr. Abdurachman Saleh: Bapak Ilmu Faal Indonesia.</i>	3. Prof. dr. Abdurachman Saleh: the Father of Indonesia's Physiology.

5. Mindfulness values. Messages to be aware of diseases like cancer, HIV-AIDS, leprosy, tuberculosis, coronary heart, and kidney stones in the form of infographics.

Application-mediated communication, such as those present in IG posts, does not only make relative space, time, distance, and situation, but also verbal and nonverbal situations. In intense interactions, the recorded conversation as digital traces of conversation can always be accessed as long as it is not lost nor erased. All the occurred interactions are presenting how document society exists thanks to technological advancement (Buckland, 2016). With the spread use of social media nowadays, it is not an information society that is formed anymore, but a document society instead.

Conclusion

The article discusses how document dimensions are found in iMuseum's digital cultural artifacts i.e., their IG posts. The physical and social dimensions include infrastructure such as information on services, health-related, and public programs in form of photos, videos, and infographics which are disseminated via story, feed, reels or IG live features. Furthermore, mental and social dimensions are manifested in the form of the relevance between iMuseum's IG posts with the pandemic, Covid-19, healthy lifestyle, and history. Additionally, the mental and social dimensions are also present in the engagement and language used, namely texts and emojis in the comments, likes, and shares. These dimensions found in iMuseum's IG posts confirm their position as a document. Not only having all dimensions necessary for an entity to be considered a document, iMuseum's digital artifacts also promote meaning and values in relevance to social context, i.e., awareness and support for the society to face the pandemic and its side effect, infodemic.

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