

Exploring Online-to-Offline Friendships: A Netnographic Study of Interpersonal Communication, Trust, and Privacy in Online Social Networks

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ABSTRACT

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Online friendship has become common between generations, especially among Gen Z and Millennials, and some friendships transition from online to offline, which requires disclosing their offline identities. Despite the risks involved, Online Social Networks (OSNs) are essential daily and provide self-expression, social pleasure, and networking opportunities. Privacy is a complex concept with different definitions, and interpersonal communication can be private but can become public depending on the context. Self-disclosure and trust are essential factors in online friendships. This study used netnography to study online consumer-based communities, particularly volleyball fans. We conducted observations, literature reviews, and interviews with informants who had experienced shifting from online friendships to offline ones. We analyzed the data descriptively using the theories of trust and self-disclosure. Participants connect with others who share the same interest in volleyball. They both use pseudonyms to protect their privacy but occasionally post pictures with censorship on their faces due to anxiety over privacy and online crime. They both establish trust with their online friends by analyzing their reputation, performance, mutual friends, interaction, and persona before extending their friendship from online to offline. The study found eight communication patterns that create trust, such as talking about common interests and exchanging personal information, and suggests opportunities for further research on comparing different age and gender groups and exploring communication patterns in other social media platforms.



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INTRODUCTION

Online friendship nowadays is typical between gen z and millennials; some extend their friendship offline, which needs to disclose their offline life identity. The volleyball fans community in Indonesia, which is emerging lately, also has this phenomenon. When the shifting of friendship happens, it needs a complex motive and factor until the two people agree to disclose their real identity. We will mainly talk about how trust in their friendship can change their relationship and when they are ready to reveal their authentic self to their online friends.

In 2022, there will be 18,45 million Twitter users in Indonesia (Rizaty, 2022). It is a large number because it is 4,2% of the total users on Twitter in the world and also became the most prominent country user, number five. Many people use Twitter as their cyberspace and do many online activities. On another site, there is data about Twitter being the third place for people who like to make friends on social media. This statement was strengthened by Databook's research

about what people mostly do on social media. The result showed that 37,7% of users use social media to make friends or to join communities (Ahdiat, 2022).

If we talk about friendship online in a community, we talk about Online Social Networks. OSN has become essential to daily life (Grabner-Kräuter & Bitter, 2014). Networking possibilities, obtaining social information and support, and establishing and maintaining social connections are reasons why users participate (Zhang et al., 2011). OSNs are places to provide self-expressions and social pleasure and trigger curiosity as well as emotional and hedonic experiences (Hart et al., 2008), even though being in relation online like friendship will come with risks like a rich setting for online criminal and other misdeeds (Weir et al., 2011). With all of that high risk, users or members of online communities tend to trust other community members (their friends) with expertise, identity, personal information, and some even with money lending (Lai & Turban, 2008).

One social media Indonesians use as a reference for information-seeking activity is Twitter. The Ministry of Communication and Information Technology stated that Indonesia was among the top five Twitter users globally (Hidayati & Riyanto, 2020). This circumstance was also added to the Indonesian Twitter data reported by Nisianto (2019), which revealed that Indonesia's Twitter users were claimed to be one of the countries with the immense growth of daily active Twitter users worldwide.

Twitter itself was a site served by Twitter, Inc. This social media was founded by Evan Williams, Jack Dorsey, Christopher Biz Stone, and Noah Glass in March 2006. Twitter is a social media platform that allows users to post and read short messages known as tweets. These tweets have a maximum length of 280 characters and are easily accessible on the user's profile page.

We cannot separate online friendship from CMC (Computer-Mediated Communication), which usually emphasizes the impersonal part of communication characteristics. Researchers assumed CMC was intrinsically impersonal and reduced communication cues (Henderson & Gilding, 2004). Walther compared two groups: CMC (computer-mediated communication) and FtF (face-to-face). An analysis was conducted by external coders who watched videotapes of the FtF groups or read transcripts of the CMC groups and rated group members' relational communication due to methodological concerns. Surprisingly, CMC groups were rated significantly more positively than their FtF groups on several dimensions of intimacy as well as social orientation; the CMC group outperformed, interpersonally speaking, the FtF groups (Walther et al., 2015)

A. Private Data

Public discourse around privacy often centers on hiding or opting out of shared environments, whereas scholars and engineers often focus more on controlling the flow of information. These can be helpful ways of thinking about privacy, but as philosopher Helen Nissenbaum noted, privacy is always rooted in context. While talking about privacy, we can define *privacy* as a complex concept without a clear definition (Nissenbaum, 2011). Supreme Court Justice Louis Brandeis describes privacy as the right to be let alone. In contrast, legal scholar Ruth Gavison describes privacy as a measure of the access others have to us through information, attention, and physical proximity (Gavison, 1980). Alan Westin claims that privacy is the claim of individuals, groups, or institutions to determine for themselves when, how, and to what extent information about them is communicated to others (Westin, 1968).

The exciting part is that interpersonal communication, by default, is private even though it is located in a public place, but it can become public by setting. For example, if two people are chatting in a public cafe, others can hear what they are talking about if the location is nearby or if strangers pay attention to their conversation. Because of this framework, most people (youth) will not limit their audience who can see what they consider mundane content or daily tweet. They regularly tweet their daily activity and interest in volleyball because they see no reason to include them as private content—for example, birthday interaction on Twitter that tells the audience about their data. Adults will complain that their content is not irrelevant and is a waste of time. Still, the youth think the audience will automatically filter their content irrelevant to their interest (Boyd, 2014).

B. Self-Disclosure and Trust

Joinson formulated that self-disclosure of self-consciousness, social anxiety, self-esteem, and desirability exists. It is a matter of measuring self-experience; if they use the anonymous account. That means they have high social anxiety and low self-esteem, but with unknown will create more self-disclosure, less social anxiety, and more self-esteem to communicate with friends. After self-disclosing, they gain their friends' trust to extend their friendship offline. When they accept to grow their friendship in an offline relationship, they will automatically show their true identity and some of their private data like their real name, birthday, school and job, or address (Joinson, 1998).

Meanwhile, talking about trust, Sztompka mentions that trust involves a set of beliefs and expectations. In placing trust, we behave as if we know the future. Trust also involves commitment through action. Meanwhile, Luhmann in Sztompka defines trust as only applied when the trusting expectation makes a difference in a decision (Sztompka, 1999).

There are two kinds of trust; the first is primary trustworthiness, which comes from the trustee's intrinsic traits. The second one is derived from the primary; it is caused by external influences that may bear on the trustworthiness. Primary reliability consists of reputation or the record from past deeds. The longer they make a relationship a friendship, the better they know its importance. Second is performance or actual deeds, present conduct, and currently obtained results. The third is an appearance which includes how we look visually on the body and civility (notably manners). It also has age, gender, and ethnicity. Secondary trustworthiness consists of accountability of the trustee, pre-commitment, and situational features (Henderson & Gilding, 2004; Sztompka, 1999).

There is another view about an online friendship relationship, specifically in youth. The youth-oriented social context in which teens share matters. Teens do not see social media as a virtual space in which they must choose to be themselves or create an alternate ego. They see social media as a place to gather with friends while balancing privacy and safety with the same interest or hobbies (Chan, 2020; Domahidi et al., 2014; Luchtefeld & Jordan, 2022). There is some research about online-offline friendship in youth age groups, such as research about the circulation of screenshots among teenagers "The social life of screenshots: the power of visibility in teen friendship groups." by Jaynes (2020), research about the foundation of trust in friendship "I've never clicked this much with anyone in my life: trust and hyperpersonal communication in online friendship" by Samantha Henderson and Michael Gilding search for the foundation of trust by interviewing 17 people in online friendship (Henderson & Gilding, 2004), also researched about the comparison of offline and online friendship qualities in Hong Kong "A comparison of offline and online friendship qualities at different stages of relationships development" (Chan & Cheng, 2004) and research which sees the dynamic between relationships in online game communities "From online strangers to offline friends: a qualitative study of video game players in Hong Kong" (Lai & Fung, 2020). From all the research above, no research shows how communication patterns provide trust in cyberspace Twitter, while there is research about friendship online in another cyberspace-like game. Also, the research gap we have found is that no research seeks how communication patterns in online friendships extend to offline that will make them trustworthy enough to share private data mutually. Most research about friendship online mostly talks about the layering factor of trust. Based on these many factors from earlier research and the phenomena of sharing real identities on Twitter, this article aims to analyze and reveal the interpersonal communication pattern between Twitter users.

C. Young People in the Public Sphere,

The presence of young individuals, including those belonging to Generation Z, on social media platforms is crucial. They can serve as authentic and unique voices and act as gatekeepers and catalysts for social change in public discussions and the democratic processes of a country. This perspective is supported by various sources, such as Ayish (2018), Levevre (2013), and Laouni (2020). The younger generation has adopted digital media technology connected to networks worldwide. This trend has been further strengthened in recent years by introducing mobile apps and wireless technologies that allow access to social media platforms (Salim & Rosdian, 2022). Social media increasingly facilitates global collaboration, creativity, and discussions among individuals worldwide by creating new opportunities for interactive socialization, communication, and shared identity. Loader (2014) argues that this has led to a public sphere in the younger generation characterized by open, expressive, and augmentative communication on various social media platforms. However, they may not be aware that this is part of a participatory and democratic communication process, as described by Habermas.

According to Ayun's (2015) study, adolescents use social media platforms to communicate with their friends and often have multiple social media accounts. Along with showcasing their values, teenagers also aim to portray a positive image of themselves on social media. They enjoy displaying their intelligence, appearing happy, and highlighting their hobbies or preferred activities (Nurhajati, Wijayanto, & Fitriyani, 2022).

Research studies have yet to entirely accept that the younger generation, particularly Gen Y, utilizes social media to engage in political discussions and participate in the public sphere. The reasoning behind this skepticism is the perception that they are too fearful of online harassment and workplace repercussions and are, therefore, reluctant to engage in political discourse with diverse groups. According to Kruse et al. (2018), young people view social media as a platform for entertainment rather than serious political discourse. However, further research is necessary to explore this assumption more comprehensively, especially considering the distinct characteristics of Gen Y and Z.

To fully understand the various approaches to generational differences, conducting a separate study on the different cohorts is necessary. These cohorts exhibit diverse perceptions, attitudes, and behaviors, as outlined in studies by Hajdu and Sik (2018) and Mckercher et al. (2020), which also include differences in their social media usage patterns, as reported in studies by Brown (2016), Ohme et al. (2020), and Mckercher et al. (2020). Therefore, this research examines how Generation Z engages in discussions regarding the COVID-19 vaccine in a virtual public space through social media-based discussions, participation, and ideas.

METHOD

This research was conducted by netnography. Similar to ethnography, a report on the social side focusing on detailed and accurate description rather than explanation, netnography changes the field to cyberspace, where the internet is automatically accessed. Netnography uses adapted ethnographic techniques to study online consumer-based communities (Ahuja & Shakeel, 2017; Brem & Bilgram, 2015).

We co-search in the Volleyball fans community that we have joined for about 1,5 years and included in the activity. During that time, we observed how they communicated to be friends and the extended communication when their friendship had extended until offline friendship. We conducted observations, a literature review, and interviews with Lalin (W, 23 y.o.) and Mar (W, 28, y.o.), who shared their experiences of shifting friendship, discussing self-disclosure and primary trust in their online friendship. Allen's (2017) experience questions guided our inquiry. Lalin and Mar's interview is the main data source because they have experienced online and offline friendships. The friendship experience did not occur between them but between Lalin and her friend Mar to her friend. Tabulation data processes the data we have collected so the audience can understand it easier. In this research, we use the theory of trust by Sztompka and the theory of self-disclosure by Joinson to formulate our data. After that, we analyze the data descriptively until we can see how they communicate to extend their friendship.

FINDINGS AND DISCUSSION

Based on the data from observations and interviews with two informants, this is the data we gathered from them;

Table 1. Findings about Self-Disclosure and Trust

Category	Factor	Lalin	Mar
Self-Disclosure	Self-Consciousness	Fan account on Twitter to search for information about her favorite volleyball athlete and get the latest HD picture from the fan site and interact with other fans in the community.	At first, it was a personal account, but for a while, she shifted it to a fangirl account. She uses this account to search for information about her favorite athlete and talks with fellow fans or hype their athletes.
	Self-Anxiety	Using a pseudonym name account because she has trust issues if using the original name. She had a bad experience being doxed by her past online friendship.	Use real name at first, but after knowing how the procedure of the fangirls account and observing another account she was interacting with, she switched to a pseudonym name. Using a pseudonym's name makes her feel safer.
	Self-Esteem	Sometimes, she posts pictures of her with sensors on her face. The motivation was that she wanted to share the moment. She experiences it because she thinks it is a matter to flex, like when she can meet her favorite athlete and take pictures together or when she can attend the big match, or when she has a moment together (meet up) with her online to offline friends.	Sometimes posts a picture but deletes it later. The motivation is that she thought she looked beautiful at that time. She wants to share her face on her account so her friends know who her account user is. Meanwhile, she deletes it later because she fears online criminals, such as using her picture for bad or fake accounts.
	Social Desirability	She cannot find the volleyball community offline during her university day, so she searches for it online. She found it then she wants to join the community to share the hype with other fans.	She thinks the internet will provide information faster than the conventional media, so she chooses twitter to search for information about her favorite ball and athlete. She chooses Twitter because none of her real long-time friends or acquaintances have mutual friends with her on Twitter.
Trust	Reputation	Good reputation by looking at her gestures online, like giving feedback to her chat or message in dm or space. She has the same mutual friends as her on Twitter	A good reputation defined by the conversation also goes in daily life, not only about volleyball. Not an online criminal

Performance	By looking at how much interaction with her friends on Twitter DM, the minimum for one week, talking about volleyball first or they are private interests.	Produces AU (fanfiction on Twitter). Have the same mutual friends as her other friends.
	Doing space in Twitter at minimum once in three days. The space can last up to 5 hours.	They have many like and interactions on their tweet so, which means the account can be trusted
	Has the same interest in education background,	Doing space. Hence, she knows her friend's voices and how her friends give feedback when talking
Appearance	Similarity, interest, and the connection between her and her must be in good condition. Do not need a good online persona or real-life visuals.	At least one interaction a day, either like, rt, comment, dm, or space.
		A good online persona is defined by sharing informative tweet not only for volleyball matters.
		Not a problem.
		Not Judgemental

Here is an explanation of how Lalin extends her online friendship to offline friendship. At first, she will open up or disclose herself on social media, in this case, Twitter. Before, she was conscious that she was searching for volleyball information and friends with the same interest in Volleyball on Twitter. By means volleyball information is about match info, athlete info, athlete's newest HD picture from fan sites after the match, live score when she cannot watch the game, and discussion towards athlete performances in their league or recent competition. To get all that information, Lalin uses a pseudonym because she has self-anxiety if she uses her real identity. Her mutual friend doxed her on her other fan account on Twitter. Even though she has self-anxiety, she wants to express herself on Twitter by sometimes posting her picture. She wants to share the moment she experienced when she could meet her favorite athlete and take a picture together or another public figure. She wants to flex the moment as her achievement being a fan. Attending big matches and going out with her community friends are the everyday moments she shares her picture on Twitter. Sharing a picture of herself on Twitter means that she has self-esteem. Still, as she told us before, she has self-anxiety about private data, so she posted the picture with censorship on her face, like by inputting stickers or emojis to cover her face. Lalin used Twitter as her platform for hyping volleyball because she could not find the volleyball community during her university days offline. She decided to go online and found out about the community she wanted to share and excite with other fans. Lalin fulfilled her social desirability after joining the community online.

All three factors of Lalin's self-disclosure make her trust her friends to go to the more intimate friendship offline. At first, she will check on the reputation of her friends. A good reputation is defined by their online gestures, such as giving feedback via chat or direct messages, answering her during space, and having the same mutual friends as her on Twitter. Next, she looks at the performance by how much she interacts with her friends on DM Twitter for at least one week. She talks about volleyball at first, then changes to their private or daily life. She also likes doing space on Twitter, usually once in three days. The space can last until 5 hours if all members have leisure time. Lalin also defines performances with the same interest in the educational background. Last, Lalin mentions appearances as the factor in building trust with her friends. For her, appearances mean that when her friends have similar interests and connections, they must be in a good relationship. Performances do not mean how their friends look visually but more how her friend persona is in real life because she thinks online persona can be untrustworthy and does not define someone in real life. After all that process, Lalin is ready to extend her friendship from online to offline.

Now, move to Mar's experience. At first, Mar joined Twitter with her account and then shifted her account to a fangirl account after she observed how the volleyball community mainly uses pseudonyms or fan accounts. She uses her account to search for information about her favorite athlete, talks with fellow fans, or hype something interesting between her favorite athlete and their personal life. After knowing how most community members use pseudonym accounts, Mar also decides to use a pseudonym because it makes her feel safer. Sometimes she posts pictures but then deletes them later. It is because she thinks she looked beautiful in the picture then and wants to share her face on her account so her online friends know who is the actual user of her account, not anonymous. She will delete it later because she fears online criminals, such as using her picture for bad or fake accounts. It showed her anxiety toward online crime and her self-esteem at how she likes to share her face publicly when she feels beautiful. She chose Twitter because she thinks the internet will automatically provide information faster than conventional media. Besides, on Twitter, none of her real long-

time friends or acquaintances has a mutual friend with her.

After she enjoys disclosing herself on Twitter, she starts to gain trust by analyzing her friend's reputations. She does not have the exact definition of reputation that will make them trust her. For Mar, as long as the conversation goes between volleyball topics and daily life, it is enough for her. The most matter thing is her friends, not an online criminal. She mentions performance as a factor that will lead them to trust, such as productive make creations on Twitter like AU (fan fiction on Twitter) or another art or digital art. Have the same mutual friends as her friends. Their tweet has many likes and interactions, which means the account is trustworthy. She also defines that doing space is one kind of productivity on Twitter. Besides that, she can hear her friend's voices and look at how her friends give feedback when talking. She thinks that friends must have at most little interaction in a day, like, rt, comment, DM, or space. The last thing she mentioned was a persona. She defined a good persona by sharing informative tweets about volleyball and other aspects. She thinks a not problematic and judgmental personality also matters to her. An online persona matters for her to decide whether they deserve to get the friendship extended offline or if it is enough to be friends online.

From the explanation based on the table above, there are some interesting results, like how they mutually respond to the conversations or dialogue needed to make them trust their online friend to share some private data. Usually, we think of dialogue as a conversation between two people, or sometimes we think about scenes in the movie when the character starts talking and breaks the silence. Dialogue, though more than words. Genuine dialogue can take place in silence. Burber defines dialogue as grounded in the sign. Specifically, the sign is meant to sound and gesture. Written language can be considered dialogue in exceptional circumstances (Petricini, 2022).

An example is two friends sitting together and passing a note-written dialogue here. It means the absence of sound and gesture (sign) does not eliminate the possibility of dialogue. However, outsiders can only understand the nature of the silent conversation if they are the participants. Dialogue or mutual response to the conversation has three functions in this extended friendship, from online to offline. First, dialogue as a generative space means a sphere between persons is a dynamic space that emerges when they come to genuine dialogue. Second dialogue as reciprocally interpretive space. In friendship, the interpretive process is reciprocal and ever-changing (Petricini, 2022). It means that "It is not that I must reveal myself to, or see myself in, the other, to any great extent, but that in friendship, I am distinctively receptive both to other's interests and to their way of seeing me (Cocking & Kennett, 1998). Last dialogue's role in understanding the other.

Besides the mutual response in conversations, another exciting result is how they define appearance. For Lalin, the online persona will not connect to the offline persona, so it does not bother her if her friend has an evil online persona as long as in a genuine friendship (offline), they match and feel connected. On the other hand, Mar believes that the online persona is the true identity of the account in the offline area. She will not consider an account with an evil online persona that engages in problematic tweets for knowing her private data and including her offline friends.

Based on Sztompka's Trust Theory which consists of Reputation, Performance, and Appearance, we can conclude that Lalin and Mar developed their own Trust system. Lalin constructs reputation by looking at the gesture of another Twitter user, while Mar uses the conversation of daily life to define reputation. On the performance side, Lalin must show that she is always active as a Twitter user using DM rather than Mar, which uses fanfiction, retweets, likes, and interaction. On Appearance, Lalin wants her friend to connect well with her without caring about her persona. In contrast, Mar looks at an excellent online persona, which shows in the activity of her friend, like sharing informative tweets even though it is not about volleyball. These different responses from Lalin and Mar show that every person constructs their trust in another person. The Trust Theory indicates that there is always another way for a person to look at another, and they need the system to build trust.

Based on Joinson's theory of self-disclosure, we found that Self-Consciousness, Self-Anxiety, Self-Esteem, and Social Desirability were evident among the informants. Self-Consciousness was observed as they used Twitter to search for information on their favorite athlete and connect with other fans. Self-Anxiety was also prevalent due to the fear of being doxed, which was experienced by Lalin in a previous online friendship.

Self-esteem shows how Lalin and Mar have used social media. Lalin chooses to cover her face/ identity because she does not want to flex to another person. After all, she often meets with her favorite athlete and takes good pictures with them. While Mar sometimes posts her face but later feels afraid because of the online criminal that can use her photo, so sometimes she also deletes it. As for social desirability, Lalin uses social media to search for the community she wants to join, which she could not do during her university day; on the other hand, Mar uses the internet because of the speed offered to the user so that Mar can search faster about her favorite thing.

Those findings related to the CMC theory we have slightly explained before. Erving Goffman described life as drama or performance, where people can manage their impressions through dress, props, and manner. The character of the drama was designed to create clear images, to be liked and appreciated. Cyberspace had limitations as a stage for self-presentation, but it also brought a unique chance that the real world could not offer (Pearce, 2019).

CMC is identified into two characteristics by Walther; there are first, that informed the presentation of self-reduced communication cues and potentially asynchronous communication. In turn, they will optimize self-presentation by the

message sender and idealized perception by message receivers (Henderson & Gilding, 2004). Walther mentioned that the cues do not bind participants in CMC to personalities that others refer to as physical appearance or vocal attributes. They are more willing to pay attention to other aspects like planning and self-censorship. In CMC, they have more time for message construction and less stress of ongoing interaction; users may have taken the opportunity for objectives of self-awareness, reflection, selection, and transmission of sound cues (Walther et al., 2015). This theory begs why people were prepared to trust each other in the context of reduced communication cues and asynchronous communication. Nevertheless, we answer another question by explaining how people can gain trust in the reduced cues and asynchronous communication when discussing online friendship in the CMC context.

These CMC became the new public sphere based on the data we collect. Based on the meaning of Habermas's original public sphere, all citizens can have guaranteed access, and it is a world of social life that forms public opinion. Compared to this meaning, CMC that Twitter represents is a new public sphere where all users can have a social life even though a fake one. In this media, users can have all the access they want, all the conversations they long for, and also give opinions from their perspective.

After elaborating on online friendship, private data, self-disclosure, and trust and then getting the results from interviewing two respondents about an extended company from online to offline, we can conclude that the communication patterns in Twitter provide trust for private data exchange 1.) Mutual friends on Twitter. It means your friends must also be one of my friends or my friends have known you before me, so we can ensure the background check if it is needed by telling my friends; 2.) Mutually frequently exchange messages on DM to discuss their interest in volleyball and daily life. Mutual communication is a big part of this pattern because mutual communication shows the same interest in becoming friends; 3.) Has interaction at least once daily, either by DM, reply, like, RT, or space. Frequent interaction will strengthen the relationship or maintain the already-built friendship; 4.) Frequently doing space. Space is a feature provided by Twitter so the user can talk like they are on a phone call, but you can maximize the members in a group. You can become a speaker or just a listener; 5.) Has productivity in Twitter, like you are making AU (fanfiction on Twitter) or something else that can ensure that you have great activity on Twitter, like creating some digital art or a commentary towards your favorite athlete or something else; 6.) There are interactions in the tweets (like and reply) to show the account's credibility to be trusted. More like an RT on the tweets will lead to the assumption that your account can be trusted because it also means many people agree with you or know who you are in cyberspace, not only a zero followers account with a bot; 7.) Share something informative in the tweets, and 8.) Maintain a good online persona by avoiding problematic tweet or being judgmental. Tweeting too many inappropriate tweets and enjoying Twitter's drama will make your online persona look terrible because it means you want to see noise, and someday you will also make it.

CONCLUSION

This research concludes the communication patterns on Twitter that influence people to make online friendships extending to offline. The results were obtained by conducting research in cyberspace (Twitter) using the netnography method and doing a literature review, observation, discussion, and interview with two respondents. The data were analyzed using the theory of trust by Sztompka and the theory of self-disclosure by Joinson. The result is that eight communication patterns on Twitter create a trust for exchanging private data to extend their online friendship to offline. At first, they are attracted to the same matters, in this case, volleyball, then they start to talk about daily life and feel "click" with each other. Frequent communication and mutual feedback become significant matters for their friendship gaining trust. Finally, they are willing to extend their friendship from online to offline and exchange private data.

For further researchers, this research is still open to be developed, for example, by comparing the respondents with different gender and age groups. The researcher can also focus on another community or cyberspace like other social media such as Instagram or Facebook—a big chance to research communication patterns for maintaining trust when the friendship has already been extended. There are two sides to friendship in cyberspace and offline space. Is the persona still the same? A comparison between online and offline friendship communication patterns that create trust can be made.

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