



FANTASY THEMES AND GROUP COHESIVENESS IN THE BANYUMAS PWI JOURNALIST GROUP: A SYMBOLIC CONVERGENCE ANALYSIS

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Abstract : Professional organizations such as the Indonesian Journalists Association (PWI) are crucial platforms for journalists to build solidarity and collective identity amidst a dynamic media landscape. This study examines the phenomenon of group communication within the PWI Banyumas, a community comprising members from various media institutions that rely on both virtual and face-to-face interactions. The increasing use of digital platforms such as WhatsApp and Zoom groups in daily communication has given rise to unique dynamics that are interesting to analyze through Symbolic Convergence Theory. Communication conducted virtually has several barriers to group communication, and symbolic convergence is explored in this study. The purpose of this paper is to explain the concept of symbolic convergence in group communication within the Indonesian Journalists Association (PWI) Banyumas. This study employs a qualitative descriptive approach, with the PWI Banyumas group serving as the research object. The data collection technique for this study was through group chat observation and direct interaction. Based on the results of this study, it was found that the fantasy theme within the PWI Banyumas group was achieved established through discussions about news and what news to write, as well as jokes that made each member feel considered and comfortable, resulting in a solid conversation with repetition in their interactions. The journalists who join aim to build cohesiveness and assume responsibility for their status and role within the Banyumas PWI group.

Keywords: Symbolic Convergence; Group Communication; Banyumas PWI; Fantasy Theme; Cohesiveness.

Abstrak: Organisasi profesi seperti Persatuan Wartawan Indonesia (PWI) menjadi wadah krusial bagi para jurnalis untuk membangun solidaritas dan identitas kolektif di tengah lanskap media yang dinamis. Penelitian ini mengkaji fenomena komunikasi kelompok di dalam PWI Banyumas, sebuah komunitas yang anggotanya berasal dari berbagai institusi media dan mengandalkan interaksi virtual maupun tatap muka. Meningkatnya penggunaan platform digital seperti grup WhatsApp dan Zoom dalam komunikasi sehari-hari memunculkan dinamika unik yang menarik untuk dianalisis

melalui Teori Konvergensi Simbolik. Komunikasi yang dilakukan secara komunikasi virtual adanya beberapa hambatan komunikasi kelompoknya dan konvergensi simbolik yang dianalisis dalam penelitian ini. Tujuan jurnal ini yaitu untuk menjelaskan konvergensi simbolik dalam komunikasi kelompok Persatuan Wartawan Indonesia (PWI) Banyumas. Penelitian ini menggunakan metode pendekatan deskripsi kualitatif dengan objek penelitian kelompok PWI Banyumas, teknik pengumpulan data penelitian ini melalui observasi chat group dan interaksi langsung. Berdasarkan hasil penelitian ini ditemukan bahwa Tema fantasi dalam kelompok PWI Banyumas ini melalui mendiskusikan berita dan berita apa yang ingin ditulis, serta lelucon yang membuat tiap anggota menjadi merasa dianggap dan nyaman, sehingga perbincangan menjadi solid dan adanya pengulangan dalam interaksinya. Wartawan yang tergabung memiliki tujuan untuk membangun kohesivitas yang memiliki tanggung jawab dalam status dan perannya dalam kelompok PWI Banyumas.

Keywords: Konvergensi Simbolik; Komunikasi Kelompok; PWI Banyumas; Tema Fantasi; Kohesivitas

INTRODUCTION

The Indonesian Journalists Association (PWI) was the first journalist organization established in Indonesia. It was officially established on February 9, 1946, in Solo, and is now commemorated as National Press Day. PWI's presence has strengthened Indonesian journalists' role as the vanguard of the nation's struggle against exploitation and threats from various countries seeking to weaken Indonesia. PWI members consist of journalists from all over Indonesia.

The Banyumas Indonesian Journalists Association (PWI) consists of journalists from various media institutions. In their communication practices, both face-to-face and through virtual media, several obstacles arise, particularly when communication is conducted online. Furthermore, fantasy themes also emerge in virtual communication. It aligns with the symbolic convergence theory, which recognizes four main terms. First, fantasy themes, namely messages that contain humor, stories, or analogies, can spark a spirit of interaction. Second, fantasy chains, namely messages that elicit responses from communication participants, thus creating intensity in various fantasies. Third, fantasy types refer to recurring fantasy themes that are revisited and discussed in multiple situations. Fourth, rhetorical vision, namely, when fantasy themes expand beyond the group scope. These four terms are explained by West.¹

Interactions within the Banyumas PWI group through virtual communication, such as WhatsApp, Zoom, email, and Instagram, also involve the use of verbal and nonverbal communication. Language itself is understood as a set of symbols and rules for their use that are understood by a

¹ Arianto, Arianto. "Tema-Tema Fantasi dalam Komunikasi Kelompok Muslim-Tionghoa," *Jurnal Ilmu Komunikasi UPNYK* 10.1 (2012): 103647.

community.² The use of verbal language aims to convey specific intentions, thoughts, and feelings. According to Mulyana, referring to Guci and Porter, verbal language is manifested through words that represent individual realities. Furthermore, Mulyana explained that the primary function of language is to provide names or labels for individuals, objects, and events, where a person's name serves as a marker of social identity.³

Cohesiveness is a crucial factor in research related to the development of fantasy themes within a journalist group. Members of this group come from various agencies and media outlets, not just from Banyumas. This fosters cohesion, ensuring members remain strongly motivated to stay active within the group and are willing to accept additional assignments.⁴ In many groups, cohesion fosters positive feelings about shared experiences and toward fellow members. Groups with high levels of cohesiveness typically demonstrate greater enthusiasm for undertaking additional assignments. In general, the higher the cohesiveness, the higher the level of member satisfaction. However, despite these benefits, excessive cohesion can also have negative impacts, such as the emergence of *groupthink*.⁵

Based on the previous description, the general formulation of the problem in this study is: "What is the form of symbolic convergence in the communication patterns of the Indonesian Journalists Association (PWI) Banyumas group?" The purpose of writing this journal article is to describe and explain the symbolic convergence that occurs in the communication of the PWI Banyumas group.

METHOD

The research in this journal article uses a qualitative descriptive method. The qualitative approach starts from a natural setting to interpret the phenomena that occur through the use of various methods⁶. The phenomenon studied is the experiences of PWI Banyumas members in conducting group communication through virtual communication media, with the research object being the PWI Banyumas Group.

² Wicaksono, W. M., & Novianti, W., "Komunikasi Verbal dan Non Verbal dalam Pembentukan Konsep Diri Anak Panti Asuhan Bunda Serayu." JURNAL SIMBOLIKA: Research and Learning in Communication Study, 7(1), (2021): 96–106. <https://doi.org/10.31289/simbolika.v7i1.4656>

³ Deddy Mulyana, *Ilmu Komunikasi Suatu Pengantar*. (Bandung: PT Remaja Rosdakarya, 2018)

⁴ Efianda Kusumajanti dan Maryam, "Analisis Tema Fantasi Keluarga di Kalangan Manusia Lanjut Usia". VI(2) (2015): 115–130.

⁵ Stephen W. Littlejohn, Foss, K.A., & Oetzel, J.G. , " Theories Of Human Communication Eleventh Edition ." In Waveland Press, Inc. Vol. 53, No. 95 (2012). <https://doi.org/10.1017/CBO9781107415324.004>

⁶ Neuman, W. L. "Metode Penelitian Sosial: Pendekatan Kualitatif dan Kuantitatif edisi 7". (Jakarta: PT Indeks, 2015).

Data collection techniques included interviews with several members of the Banyumas PWI, observations conducted starting April 1, 2022, and a literature review. The interviews were conducted to explore group communication practices, while the literature review was used to strengthen the analysis with previous research findings. Sarwono explained that the data collection techniques included observation, interviews, and documentation.⁷

The data analysis in this study follows the stages proposed by Miles and Huberman.⁸: data collection, data reduction, data presentation, and conclusion drawing. Furthermore, data credibility was tested using triangulation techniques, including source triangulation, technical triangulation, and time triangulation.⁹ The results of source triangulation enhance the credibility of the field findings, while the literature review provides additional support through previous research relevant to this topic.

RESULTS AND DISCUSSION

A literature review serves as a crucial foundation in developing research, allowing the author to analyze and compare it with the current study. Based on a search of previous research, no titles or analysis results were found that were identical to this study. However, the author has cited several relevant studies as references to enrich the literature review. The previous studies used as references come from various books and journals related to this research topic.

Group Communication

According to Michael Burgoon and Michael Ruffner, group communication is defined as face-to-face interaction involving three or more people with a specific goal, such as sharing information, maintaining relationships, or solving problems. Through this interaction, members can gain a more accurate understanding of each other's personal characteristics. This definition encompasses four primary elements: face-to-face interaction, the number of participants, the objectives to be achieved, and the ability of members to recognize the personal characteristics of other members.¹⁰

Meanwhile, Mulyana explained that a group is a collection of individuals who form a community or organization because they share a common goal, are familiar with one another, and

⁷ Sarwono, J, "Metode Penelitian Kuantitatif dan Kualitatif". (Yogyakarta: Graha Ilmu, 2006).

⁸ Miles, MB and Huberman, AM, *Qualitative Data Analysis (translation)*. (Depok: UI Press, 2007).

⁹ Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D," (Bandung: Alfabeta, 2014).

¹⁰ Tutiasri, R. P., "Komunikasi Dalam Komunikasi Kelompok," CHANNEL: Jurnal Komunikasi, 4(1), 2016: 81-90. <https://doi.org/10.12928/channel.v4i1.4208>

actively participate in the group.¹¹ Each individual can be part of more than one group, depending on their needs and environment. Robbins and Judge added several reasons why someone joins a group, namely.¹² 1) Sense of security – groups reduce feelings of vulnerability when individuals stand alone. 2) Status – membership in groups that are considered necessary gives social recognition and status. 3) Self-esteem – groups can increase members' self-confidence; 4) Affiliation – a group fulfills the social needs of an individual. 5) Strength – a challenging goal achieved in a way that an individual becomes Possible with a support group. 6) Achievement goal – a good objective that individuals and groups can achieve more effectively.

The types of groups themselves are very diverse, making classification a challenging task. Cota divided it based on objective classification, namely: a.) Formal groups (eg, organizations, military , companies , agencies, government) and non-formal groups (such as social gatherings, group study , or community hobbies); b.) Groups small (family , friends , class) and groups big (tribe, nation , army division , or nation); c.) Group term short (committee activities , passenger vehicle general) and group term long (family , country, army , school); and d.) Group cohesive (family , friends , committee , group, religious) and groups No cohesive (audience cinema , readers magazine , visitors center, shopping).¹³

Symbolic Convergence Theory

A study entitled "*Convergence Symbolic About Conversation: Adolescent Boys in the Social Media Group Line*" by Prasanti & Indriani discusses the application of the convergence symbolic theory in conversations between members of the LINE social media group. In this study, Ernest Bormann emphasized the concept of *fantasy* as the core of this theory. Fantasy theme analysis was then used as a method to understand the communication dynamics that occurred.¹⁴

Another study, "*Symbolic Convergence in Communication of the STAND UP Indo Pekanbaru Community Group*" by Elsakina¹⁵, also examines the theory proposed by Ernest Bormann. Symbolic convergence theory is regarded as a comprehensive framework for understanding the exchange of messages that lead to the development of group consciousness, ultimately resulting in shared meanings, motives, and feelings.

¹¹Yohana, N., & Wulandari, T., "Perilaku Komunikasi Kelompok Komunitas Virtual Communication Groups Behaviour of Kaskus Virtual Community of Riau Raya Region," *Penelitian Komunikasi*, 17 N.1(0761), 2014: 117–128.

¹²Robbins, S. P. & Judge, T. A., "*Perilaku Organisasi*," (Depok: Salemba Empat, 2007).

¹³Kusumajanti,

¹⁴Prasanti & Indriani,

¹⁵Elsakina, R. F., "Konvergensi Simbolik Dalam Komunikasi Kelompok Komunitas Stand Up Indo Pekanbaru," *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Sosial dan Ilmu Politik*, 3(2), 2016: 1–14.

Bormann proposed two main assumptions of this theory. First, reality is created through communication, namely through the relationship between the words used and the experience or knowledge possessed. Second, individual meanings of symbols can converge to become reality. Thus, reality is understood as a collective narrative or story that explains how something matters to members of a group. This theory emphasizes that chatter, jokes, and gossip within a group serve to strengthen cohesiveness and shared awareness.

Cohesiveness, according to West refers to the extent to which group members are willing to work together, reflecting a sense of unity within the group.¹⁶ Taylor, Peplau, and Sears (2009) noted that cohesiveness is a collective characteristic of a group, based on individual commitment to the group. Groups with high cohesiveness typically attract members' interest in staying, even prompting them to invest their time and energy in the group's survival.¹⁷

Results and discussion through observation, interviews, and *literature studies*. The Banyumas Regency PWI consists of print media journalists, online media journalists, TV media journalists, and radio media journalists. PWI is also part of a group of organizations that have multiple organizational structures. Lilik Darmawan leads PWI Banyumas Regency. PWI Banyumas Regency members consist of 40-50 people. To become a PWI member, one must follow a series of selections, including the journalist orientation selection and the Journalist Competency Test (UKW).

The organizational structure of PWI comprises a chairperson, three vice chairpersons, a secretary, a deputy secretary, a treasurer, a deputy treasurer, four sections (advocacy, education, sports, and cooperation), and PWI members. PWI Banyumas Regency has various achievements both at the provincial and national levels, these achievements include: 1st Place in the 2020 Technical Performance Award, 1st & 2nd Place in Explore Kendal Regency at Central Java level 2021, 3rd Place in the 2021 National Journalism BPJS Health, 2nd Place in the 2021 National Journalism BPJS Employment, and 1st Place in the 2021 Pertamina Journalism Award at Central Java level.

The Indonesian Journalists Association (PWI) also has a vision and mission, as follows: its vision is to establish PWI as a professional and dignified organization in the era of media landscape transformation, with a spirit of nationalism, freedom, and digital creativity. Meanwhile, its mission is to establish PWI as a professional and dignified organization in the era of media landscape transformation, with a spirit of nationalism, freedom, and digital creativity (PWI, 2022).

¹⁶ West , R. & Turner, L. H , “ Understanding Interpersonal Communication 2nd Edition ,” (Depok: Salemba Humanika , 2011).

¹⁷ Kusumajanti,.

Stages of Group Development

Stages of development of the Banyumas PWI group, according to Bruce Truckman (1965), groups develop through five stages.¹⁸:

Stage formation (*Forming*)

Stage beginning development group. Stage: is marked with orientation, testing, and dependency. Members try to understand what its purpose is and what they will play to reach the goals that other member groups have. Members start developing relationships and test behaviors that can become an acceptable group. The interaction group tends to behave politely. At this stage, every member strives to act in a friendly, open, and interested manner towards others.

Stages the formation of the Banyumas PWI through the systematic orientation of journalists and the Journalist Competency Test (UKW). Journalist Competency Test. Of the 48 participants, four did not pass or were deemed not yet competent. The purpose of holding UKW is to distinguish between genuine and counterfeit items. UKW is divided into three levels: young, middle, and main. After. After following UKW, you will receive a a card sign issued by PWI and be added to a the group WhatsApp.

Stage emergence conflict (*Storming*)

Members have found a purpose and feel comfortable with each other, so they begin to express their opinions honestly. Members compete for power and position. Members want their ideas to be accepted. Constructive disagreement helps the group clarify its purpose. This stage can lead to cynical comments and sarcastic remarks, or even sharp disputes. Conflict in the Banyumas Regency PWI once occurred due to differences of opinion, which resulted in members leaving the group, forming a new group, and participating in the Banyumas PWI without taking the Journalist Competency Test (UKW).

Stage normalization (*norming*)

This stage is marked by increasing cohesion, collaboration, and trust among members. After expressing their opinions honestly and resolving conflicts, members become loyal to one another. At this stage, members begin to appreciate the differences that occur between them, strengthen relationships, and freely express their ideas. Members accept the rules established by the group and provide positive and constructive feedback to each other. One of the discussions regarding the formation of the Banyumas PWI group previously was following the UKW as a rule of the

¹⁸ Arianto, Arianto. "Tema-Tema Fantasi dalam Komunikasi Kelompok Muslim-Tionghoa," *Jurnal Ilmu Komunikasi UPNYK* 10.1 (2012): 103647.

Banyumas PWI, by building trust between members and resolving conflicts through coffee meetings and the openness of members when interacting in the WhatsApp group.

Stage performing (*performing*)

Stage: This is marked by the existence of harmony and productivity from every member. All members own togetherness, trust, self-confidence, and high spirits. During this stage, conversations focus on sharing information related to tasks and problem-solving. However, groups cannot reach their full potential at this stage if they fail to resolve conflicts during the *storming stage* and develop productive norms. Solving problems can lead to members becoming closer to the Banyumas PWI group or, conversely, to them resigning. And with the enthusiasm of each member in the Banyumas PWI, they hold a category for the best written work; which is held once a year.

Adjourning (celebration on achievement of the objective)

New goals cause members to return to the beginning of the development group. Still, cohesion, trust, and norms that have been developed previously tend to help the group move faster and more fluently through the stages. The achievements of the Banyumas PWI, with its work on existence stage categorization, are best exemplified in writing current news issues that are the hottest, thereby strengthening interaction and fostering discussion among group members.

Use of Verbal and Non-Verbal Communication PWI Banyumas

Verbal communication is a form of communication that uses only words, either spoken or written. Where, through words, a person can express their feelings, thoughts, emotions, and ideas¹⁹. This is in line with what West and Turner (2011) stated: verbal symbols are important in interpersonal communication for various reasons. First, language strengthens social relationships. Words connect one person to another. Interpersonal relationships are built in everyday conversation. In conveying messages, communicators use more verbal messages, namely language. Based on the results of observations and interviews conducted, the focus of verbal communication within the Banyumas PWI group is the language used. Four aspects of language rules are phonological, semantic, syntactic, and pragmatic.²⁰

- a) The phonological aspect of PWI Banyumas is the structured sounds used verbally to communicate a message. Furthermore, the language used informally, as indicated by

¹⁹ Valentina, E., & Sari, W. P., "Studi Komunikasi Verbal dan Non Verbal Game Mobile Legends: Bang Bang. Koneksi," 2(2), 2019: 300. <https://doi.org/10.24912/kn.v2i2.3899>

²⁰ West, R. & Turner, .

interviews, suggests that PWI Banyumas is not a structured organization but rather a fluid one.

- b) The semantic aspect is evident through observation; the words in the Instagram caption adhere to journalistic rules, whereas in WhatsApp chat groups (WAGs), the language is more informal and uses everyday Indonesian, even though the users are domiciled in Banyumas.
- c) Syntactically, words used are sometimes not always taken literally. For example, "just keep sleeping," discussions about "drinking soju," teasing about age, and even confessions about love. These are examples of verbal language used at the Banyumas PWI.
- d) The pragmatic aspect at PWI Banyumas uses non-formal language because journalists come from several agencies.

Cultural context consists of three types: high-context culture, low-context culture, and the Sapir-Whorf Hypothesis. High-context cultures emphasize nonverbal cues and interpersonal relationships. Low-context culture relies solely on the words used to interpret meaning. Furthermore, the Sapir-Whorf hypothesis posits that language plays a significant role in shaping a person's thoughts and worldview. Observations and interviews with the Banyumas PWI revealed that a low-context culture characterizes the cultural context, as individuals tend to speak directly and concisely when discussing matters of importance. This is because this organization is more informal than existing organizations that are overly procedural. In this cultural context, Indonesian is used; sometimes, Javanese is used during virtual communication or direct interaction.

Non-verbal communication is often referred to as the language of posture and body movement, encompassing all forms of expressive behavior that are not based on words.²¹ Nonverbal communication, especially *body language*, can enhance the message conveyed during the communication process. Body language can play a role in, namely: repeating a message previously conveyed verbally, contradicting the verbal message conveyed, becoming a substitute for a verbal message, and adding meaning or significance to the message²².

From the observation results, Mas Lilik, as the chairman of the Banyumas PWI, always uses his hands when speaking so that the words conveyed are clear through *gestures*. Then, through Instagram besides *gestures* there is non-verbal communication such as flower arrangements from the Banyumas PWI to celebrate birthdays or sent to several agencies that have collaborated, the

²¹Gozalova, MR, Gazilov, MG, Kobeleva, OV, Seredina, MI, & Loseva, ES .. "Non-Verbal Communication in the Modern World," Mediterranean Journal of Social Sciences MCSER Publishing, 7(4), 2016: 553-558. <https://doi.org/http://dx.doi.org/10.5901/mjss.2016.v7n4p553>

²² Phutela, D., "The Importance of Non-Verbal Communication Categories of Non-Verbal Communication. IUP Journal of Soft Skills", 9(4), 2015: 43-49.

Banyumas PWI logo is the same as the central PWI, and bags for basic necessities that have the words PWI Banyumas. In addition, PWI Banyumas through comments using *the emoticon "high five"* symbol as in the photo below:

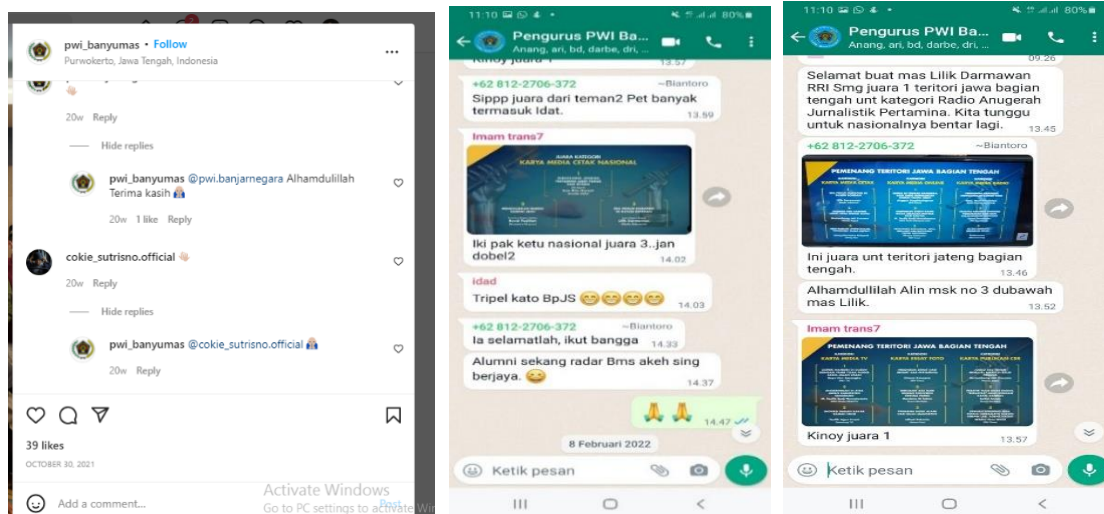


Figure 1 Instagram @pwi_banyumas and WA Group (WAG)

Roles in the group communication process (PWI Banyumas), According to Benner and Sheats, there are 3 types of roles when someone is involved in the group communication process:

1. Task role:

- a) The Chairman of PWI is responsible for leading, coordinating and controlling the implementation of duties, authority and responsibilities., b) The Deputy Chairperson for Organizational Affairs is responsible for handling matters related to the selection, acceptance and promotion of membership status. c) The Deputy Chair for Education is responsible for handling matters related to the implementation of journalist education and training programs. d) The Deputy Chairperson for Cooperation is responsible for designing and implementing cooperation programs with partner institutions or agencies, both within and outside the media sector. e) Secretary and deputy, make proposals for collaborating agencies, f) Treasurer and deputy, manage the funds at PWI Banyumas, and g) Sections (Organization and Advocacy, Education, Cooperation, Sports)

Interviews with the Banyumas PWI revealed that although roles are assigned, individuals are more open to contributing new ideas and solving problems. The approach to problem-solving is more informal, rather than organizational. For example, members might suggest holding a PWI social service activity.

2. Building and Maintaining Roles :

There is a category of written works by journalists who are members of PWI Banyumas that are particularly effective. This is done every year, once, with the goal of giving praise and appreciation to the journalists who have joined. Support other things to do , when journalists currently write news to the relevant agencies, journalists who are members share and give each other input regarding writing that is permitted or not.

3. Self-centered roles:

In the individual group, some are egocentric; for example, they did not take the Journalist Competency Test (UKW) to enter the Banyumas PWI but instead left without any clarity and formed a new organization. This has happened in the Banyumas PWI.

Norms in the Banyumas PWI group are defined as rules or provisions that bind members of a group in society, used as a guide, order, and control of behavior. describes norms as a means for individuals in a group to express central values and clarify the main principles that become the group's identity ²³.

There are several norms in the PWI Banyumas organization, such as 1) the norms and rules in PWI Banyumas are regulated in the journalistic code of ethics which is also the rule of play for all journalists or journalists, whether they are members of PWI Banyumas or not, 2) the journalistic code of ethics is determined and supervised by the press council, 3) organizationally within PWI Banyumas, it tends to be open and search, without any organizational rules, 4) there are monthly PWI Banyumas membership fees, and 5) Prospective members who join are required to have a journalist card or abbreviated as KW.

The norms and rules within the Banyumas PWI are based on the Basic Regulations for Household Regulations (PD-PRT), the Journalistic Code of Ethics, and the Journalist Code of Conduct. There are informal rules within the Banyumas PWI, such as that if someone violates the journalistic code of ethics, they will be reminded or given a warning to ensure PWI members comply with the Journalistic Code of Ethics. In addition to having a Member Card, PWI members are also required to attend Journalist Orientation and the Journalist Competency Test, which is proven by a Journalist Competency Test Certificate (UKW). PWI is a fluid organization, with no binding punishments for its members, such as expulsion or resignation. The rules in the Banyumas PWI organization, specifically the PWI PDPRT (Basic Regulations and Household Regulations) of the PWI, fall within the scope of the internal PWI National Journalism Code of Ethics. And because

²³ Lewis, L. K. and Seibold, D. R., "Innovation Modification During Intraorganizational Adoption. *Academy of Management Review*,"18(2), 2016. <https://doi.org/https://doi.org/10.5465/amr.1993.3997518>

there are rules, of course, there are consequences if members of the Banjarnegara PWI break the rules, which can result in the revocation of their membership in PWI Banjarnegara, and the worst consequence is facing the realm of law in court.

The status in the Banyumas PWI Group, which refers to the definition, condition, or position of an individual in relation to the surrounding community, is more equivalent among members at PWI Banyumas. For example, during the Banyumas PWI, create an orientation agenda for journalists, devotion social events, and so on, for the new committee, without the administrator or chairman of PWI Banyumas. Participation in the Banyumas PWI group is also very positive, as evidenced by their dedication to social causes, environmental preservation, and support for journalists affected by COVID. Not only oriented to write, but also related photos with journalism only. That thing proven in picture as following :



Figure 3 Instagram @pwi_banyumas

Creating *trust*, such as being frank, open to other people's ideas, caring about others' success, having integrity (honesty and having moral principles), and being responsible ²⁴. Within the Banyumas PWI itself, this *trust* is formed due to the aforementioned elements of *trust*, such as being open to the ideas of each individual who joins the Banyumas PWI. This is then built during journalist orientation and the Journalist Competency Test (UKW). Furthermore, journalists who are members of the Banyumas PWI do not abandon their responsibilities to the institution that oversees them.

²⁴ Lumsden, Gay, & Lumsden, D. L. . " Communicating in groups and teams: sharing leadership (4th ed.) " . (Wadsworth /Thomson Learning , 1993).

Analysis of the Elements of Symbolic Convergence Theory in the Banyumas PWI Group

Fantasy Theme Analysis (FTA) by Bormaan involves stages of elements to operationalize this theory, namely through message content, dramatization, fantasy chain, and *symbolic clues*.²⁵

No.	Message content	Dramatization	Chain Fantasy	Symbolic Clue
1.	construct drinking soju	Using words, wordplay, and emotional	Drink this soju, so conversation in whatsgroup as joke	Connection is harmonious, like an informal and solid group
2	Constructing Long sleep	Using words, wordplay, and emotional	This long sleep has also become a topic of discussion in WhatsApp groups as a joke	Connection is lyrical like an informal and solid group
3	Constructing issues latest about what is happening discussed	play , and emotions become a discussion	Issues that want to be addressed written conversation in whatsgroup as discussion	Solid group and effective communication

Source: Researcher's processed results, 2025

West and Turner explain that cohesiveness in a group comes from the attitudes, values, and behavioral patterns of the group; where members are attracted to the attitudes, values, and behavior of other members, it can be said to be cohesive.

The cohesiveness of the Banyumas Regency PWI group is as follows: The cohesiveness formed within the Banyumas PWI group can be a positive value for its members to achieve common goals., The fantasy themes that emerge within this group create a sense of unity. Members feel comfortable and even enthusiastic about the values, attitudes, and actions of their peers. Group cohesiveness is very beneficial for group members, tasks are carried out voluntarily by individuals.

²⁵ Mutiaz, I. R., "Konstruksi Realitas Simbolik Generasi Milenial Melalui Tema Fantasi Selebgram Di Media Sosial," Jurnal Sositologi, 18(1), 2019: 113–129. <https://doi.org/10.5614/sostek.itbj.2019.18.1.9>

CONCLUSION

Based on the results and discussion, it can be concluded that there are several communication barriers and symbolic convergence in the PWI Banyumas communication group, both face-to-face and virtual. The interaction within the PWI Banyumas communication group also includes verbal and nonverbal communication. The through Results and discussions on WhatsApp and Instagram social media @pwi_banyumas. From the assumption of symbolic convergence, first that reality is created through communication, through talk about news that will be written by each journalist. Through the stages of group formation, the Journalist Competency Test (UKW), and journalist orientation. The norms and rules within the Banyumas PWI refer to the Basic Household Regulations (PD-PRT), the Journalistic Code of Ethics, and the Journalist Code of Conduct.

The fantasy theme within the Banyumas PWI group revolves around discussing news and what they want to write, as well as jokes that make each member feel valued and comfortable, creating a cohesive conversation and repeating interactions. Second, the assumption of symbolic convergence is the unification of the *high five symbol* and the jokes about 'sleeping for a long time' and 'drinking soju', which have no real meaning. The journalists who join aim to build cohesiveness and responsibility within their status and role within the Banyumas PWI group.

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