Mamah Muda Morphogenesis in Indonesia

ABSTRACT

There has been changes in the young housewives' activities, as currently, they not only carry out domestic activities in the house, but also go outside of the house. Activities, such as taking children to school, become part of domestic roles, then meeting other young modern mothers and forming group. This group then raises the "*mahmud (*mamah muda*)*" or *young moms* term. Changes in traditional reproductive roles in the domestic sector are interesting to be analyzed using the Morphogenesis Theory by Margaret Archer. This theory acknowledges that there is an asymmetrical relationship between external structures that are relatively autonomous with internal cultures, and at the same time, there is a reciprocal relationship between the two. The cultural case of this young mothers groups could be used as an example of this Morphogenesis theory.

Constructivist paradigm study using this kind of phenomenological approach was able to explain how the process of morphogenesis change occurred, by conducting *in-depth, open-ended interviews* to ten mothers in their 30s whose children are in kindergarten/elementary school. This study was able to answer the research purpose, which was young moms, is the reality of changes in structure-culture and culture-structure, produced through the interplay of both groups through communication of symbolic convergence that is the exchange of information (material) into symbols (non-material).

Keywords: morphogenesis, structure, interaction, culture, *mahmud*.

Introduction

In big cities, especially in Jakarta, the "*mahmud (*mamah muda*)*" or *young moms* term is a relatively new phenomenon. Young moms are housewives who are young, beautiful, attractive, having high-taste, having good socio-economic status—for their husbands' economic supports are good,—generally not working and doing domestic activities like other housewives in general. Taking and picking up children to school, taking care of their husbands, taking care of other household needs activities are also an ordinary traditional routines. Young moms are pictures of the existence of modern mothers who are not only responsible for family domestic affairs but also active in social life (Femina Magazine, Issue 37, p. 53, 2016). However, with the sophisticating development of communication technology, the activities of "young moms" are broadened (Castells, 1991). For example, taking and picking up children to school activity for a mother is initially a traditional domestic activity that has lasted a long time and is an integral part or role for a mother, an old culture, an interaction or meetings arena with other young mothers— but then as the time goes on, it creates a new culture, that is young moms culture. For young moms, when their socio-economic conditions are good and they have their communication means; the purpose of taking and picking up children to school has changed and borne a new meaning, which is no longer just taking and picking up, but has become a place to show social existence where a young mother, with good socio-economic capabilities, will use it to develop

relationships with other young mothers who have the same characteristics and then form association or friendship by creating group or exclusive group where they then comply with the provisions that apply in the group, and become a structured group.

Taking and picking up children to school eventually became a kind of event for them to meet to plan activities outside of the house. The meeting between young moms when picking up children at school then becomes a place where interaction takes place, where each member of young mom engages in cultural social interactions, scilicet cultural relations between agents (young moms) which in turn will lead to cultural elaboration. On the other hand, the meetings that they conduct in a certain period of time will lead to elaboration or structural development. This is in contrary to the simple lives of traditional housewives, where after marriage they become full-time housewives with reproductive roles, so most of their time is spent at the house (Salaa, 2015: 2). They focus more on taking care of their husbands, family, and child management activities (Apreviadizy and Puspitacandri, 2014: 59). In the initial interviews conducted by the researchers, traditional mothers are more focused on their household or business. Taking children to school is not a routine obligation because not only that it can be done by a household assistant, their children can also go to school independently, so that it is less likely for them (traditional mothers) to meet or develop relationships between mothers as students' parents and other students' parents. Thus they do not have a group where there are parents of other children who are in the same classroom as their children in school.

Meanwhile, students' parents nowadays are connected through groups in the mobile phone messaging application where, they can obtain information about schools as well as develop further relationships. Mobile phones are access that are used in everyday activities (*http://techno.okezone.com/read/2015/11/12/207/1248429/ pengguna-internet-di-indonesia-mulai-beralih-ke-mobile*). The mobile phones use is inseparable from the internet use, where in 2017 as many as 143.3 million people were users of 262 million people total population in Indonesia,. This is accompanied by the social media use as platforms used through mobile phones. Social media is a routine activity for most of people in their daily communication. The *Kompas R & D* survey in December 2015 showed that social media became a daily necessity for some people in networking. There are four most widely used social media platforms: Facebook (77 percent), Instagram (7.8 percent), Twitter (6 percent), and Path (4 percent). But people mostly use three platforms: Facebook, Twitter and Instagram. Through technology that characterizes the modern society, they are connected to each other and become media for interactions. In another survey, the technology use in Indonesia in the female group is more active than other segments (Juuriens and Tapsel, 2017: 11) and mothers who have children under five years-old are the highest segment in doing online shopping (*http://mix.co.id/brand-insight/research/tren-ibu-muda-sekarang-belanja-online-via-smartphone*).

Further preliminary research was carried out by the researchers through young moms' social media who often post activities with their groups such as daily meetings and routines with their respective characteristics. A young mom who sent his children to school in West Jakarta, posted a meal with her group in a restaurant with a dress code. While a young mom in Tangerang area posted a birthday celebration for one of the group members at a restaurant. Similarly, a young mom in Semarang posted a social gathering with thematic clothes. Then in the interview, the resource (interviewee) could mention the activities of other groups both in Jakarta and outside Jakarta with different classes. Observation by the researchers in private school and kindergarten lobbies in North Jakarta, Bogor and South Tangerang, saw that every

day, mothers go out with their group after taking their children to school then return to school for picking up their children. Thus young moms groups are spread in various schools and occur on a wide scale.

One of the private education foundations in Jakarta, has sixteen kindergartens with 209 classes and at the elementary level there are seventeen schools with 348 classes. Overall the foundation has 657 classes and every year it always opens for new student registrations. Meanwhile the data from Ministry of Education and Culture states that in 2019 the total private schools in Jakarta amounted to 1263 and that the data do not include those outside Jakarta, so groups that start from schools and have their respective activities would always appear in large numbers and continue to grow. Young moms' and their group activities are depictions of different behaviors in traditional and modern mothers.

The community is dynamic because it always changes from time to time. Changes do not happen by itself but through a social system that works on the elements in it. The social changes that occur involve the relationships of each element; both the structure in relationships, the organization, and the bond between the elements of society (Sztompka, 2005: 6). Structure becomes the main emphasis in social change, because if the structure changes then it tends to bring changes to other elements. However, changes in the form of social systems can be seen at various levels. For cultural changes between generations, for example, the structure of government through cultural elites builds on the culture of the younger generation. Through the interactions that occur between structures and individuals; it shows how the younger generation has the ability to accept the culture that is believed by the previous generation and take the culture stated by the state so that it finally has a new culture (Beiroth, 2017). While in the micro sphere, changes occur in friendship, family or group relationships. Archer, through Morphogenesis Theory, provides the view that individual changes in society occur through interaction in groups (Archer, 1996: 282). Groups become means of change that occur to individuals from one stage to another, such as in the mothers' social gathering group, where initially is a routine meeting to take payments for saving and group funding and then turns into a competition for the members (Abdullah, 2016: 17). Furthermore, through the initial role of technology, mothers who participate in on line quizzes individually while waiting for their children at school, through interactions that took place through social media continue to meet in the real world and finally form the Quiz Hunters community, that is *Online Qu-ters* mothers. (Hasmira, 2016: 68). Interactions that occur between individuals are part of the occurrence process of a form or called as morphogenesis (Archer, 1996: 282). The occurrence of a form in Margaret Archer's understanding of Morphogenesis happens through structural relations, individual actors involved in groups, as well as emphasis on interactions that are part of the process which ultimately leads to a new form (Archer, 1996: 282). Previously, young moms were not heard, but nowadays, the presence of young moms and their groups become a phenomenon in the society. Thus, this study aimed to describe how morphogenesis occurs in *mahmud (*mamah muda*)" or *young moms* phenomenon.

Literature Review

Morphogenesis theory is a theory that put forward by British sociologist Margaret Archer (1996). This theory looks at how structures and agents play a role in changing society. Archer's Morphogenesis Theory belongs to integration theories, as an effort to integrate broad

(macro) scale with small (micro) scale in daily life (Ritzer and Stepnisky, 2013: 11). Four sociologists who also carry out integrative micro-macro analyzes are Giddens, Archer, Bourdieu and Habermas. The Giddens approach through Structural Theory sees that agency and structure are duality. While Bourdieu looks at the dialectical relationship between *habitus* and *field*, whereas Habermas through "the colonization of the life-world". Margaret Archer basically changes the theories of agency conception and structure in a different direction, scilicet by focusing on the relationship between agency and culture. Actually this approach originated from Archer's work in 1982 as a critique of the micro and macro integration theories based on the reality of the agents' duality and structures, such as the Giddens Structural Theory.

Giddens' view is that when individuals practice as arranged by structure, this is affirmed that individuals do not only act as structures but also as systems themselves. Thus there is duality in the structure (Giddens 1989: 23). Structuring refers to an actively occur processes that are informed by a virtual structure and acted upon in reproduction where the social structure is confronted (King, 2010: 254). But Archer argues that there are differences in looking at structures and agencies. Structure and agency are two things that have autonomy and causal interaction relationships, where both condition each other in different time periods and open systems such as in the social world. According to Archer, the dualism of structures and agencies is the premise that the socio-cultural system influences social interaction—vice versa, and these influencing factors influence change or social stability (Archer, 1996: xvi). Social structures, cultural structures and agents form powers that can be distinguished from one another and interplay that occurs is that they influence each other from different influence factors. This interplay is mediated by human agency through reflection carried out in interactions where there are interests, objective opportunities which are embedded in situational logic. Then, this can bring direction to the agent in an action. Social agents can collectively change the structures by conditioning the structures, but at the individual level, individuals are important elements in the social life interpretation; not structural conditioning but rather meaningful socio-cultural interactions of agents (Bouzanis, 2016: 661). Archer's approach was built from Walter Buckley's view, Functionalist Marxism from David Lockwood and Critical Realism from Roy Bhaskar which was later put together in the Theory of Morphogenesis. Archer's thinking of culture was influenced by Durkheim and Max Weber where culture was built through ideas (Zeuner, 1999: 84-85). Archer's analysis is on the reproduction and transformation of cultural systems and social structures that focuses on the dynamics which occur between systems and sociocultural interactions (Vandenberghe, 2005: 229). In social, cultural and agent structures relationships will always occur, because culture is produced collectively and agencies are individuals who carry out this culture (Porpora in Archer, 2013: 29). To understand the culture and the relationships that occur in it, Archer gives a view through his rejection of the Conflation Theory, namely the cultural system in anthropological approaches to the time of sociology (Archer, 1996: 25-70).
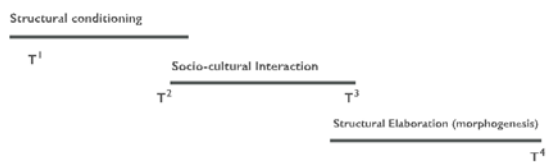
Morphogenesis Cycle

Morphogenesis contains two words; morpho means form, while genesis refers to formation which is the result of social interaction. Morphogenesis is a process that will change the innate system in a structure. While morphostasis is the opposite of morphogenesis which is a process in a complex system and aims to maintain the innate system of the structure (Buckley, 1967: 58). Morphogenesis is a cycle consisting of three stages and runs in parallel, which are

Structure or Cultural Conditioning, Socio Cultural Interaction, and Structure or Cultural Elaboration; each stage will lead to other phenomena and this will occur continuously (Archer, 1996: 280). Through these steps, form 1 (T1) to the new form (T4) occur (see figure 1). Structural or Cultural Conditioning is a stage where individuals in a group determine what is approved or not. Therefore they will create a system of structures or cultures that is appropriate for them as individuals and for their groups. Influences which arise either material or relationships that build and form a system as well as other components are structural and cultural emergent property (Archer, 1995: 175). Technology is inseparable from people's daily lives. Technology is digital media where there are various content, such as games, social networking applications, photography and so on, all of these are provided in one device—a gadget (Athique, 2013: 1). The technology facilitates communication which is the people interaction where morphogenesis is in the stage of the Socio Cultural Interaction. This stage is an element that occurs in the middle of the cycle, where interaction is a relationship that occurs between cultural actors. The dynamic conclusions of socio-cultural interactions are shown through diagrams in which there are four forms: *Constraining Contradiction, Competitive Contradiction, Concomitant Complementarities, and Contingent complementarities*. Cultural Elaboration is the result of socio-cultural interactions. Conclusion of Cultural Elaboration in Archer's morphogenesis is shown in a scheme consisting of four types (see figure 2).

Figure 1: Three Stages of Simple Morphogenesis
(Realist Social Theory: The Morfogenesis Approach, Archer, 1995: 375).

Which condition	Contradictions		Complementarities	
	Constraining	Competitive	Concomitant	Contingent
Situational Logic	Correction	Elimination	Protection	Opportunity
CS Level	Syncretism	Pluralism	Systematization	Specialization
S-C Level	Unification	Cleavage	Reproduction	Sectionalism

Figure 2: Conclusion of Cultural Elaboration

Symbolic Convergence Theory

211
212   Socio-Cultural Interaction in the Morphogenesis cycle talks at the level of group
213 communication that looks at the factors influencing the process and sees how groups interact in
214 natural situations. Interactions in Morphogenesis Theory explain the responses given by
215 individuals in groups to make a group agreement, but Bormann's Symbolic Convergence Theory
216 (1980) can sharpen the process of interaction that occurs in morphogenesis. SCT explains how
217 individuals share fantasies through conversations that build group awareness and create social
218 reality (Borman 1985: 136). Fantasy conversations give satisfaction to individuals (Miller, 2005:
219 242). In addition, it creates awareness to act for members (Kartikawangi 2013: 78). The SCT
220 processes through conversational narrative symbols in the form of meaning and emotion
221 (Littlejohn, 2017: 272). So the center is on responses that occur in groups (Griffin, 2011: 38).
222 Symbols are basic needs of humans and humans have the ability to use symbols (Morrisan, 2013:
223 136). Symbols are visible components of the communication process (Ruben, 2006: 73). The
224 symbols that are created, then become group symbolic identities that can give pride and
225 motivation to group members (Cragan, Wright and Kasch, 2004: 47). The converged symbol
226 trigger a symbol agreement as a signal used by the group (Bormann, 1985: 131).

227
228

229 **Methodology**

230
231   The research paradigm was constructivist, which is historical understanding and
232 cultural formation of the object under study (Cresswel, 2007: 21) with a phenomenological
233 approach that focused on individual experiences (Bogdan and Taylor: 1975: 5). The limitation of
234 the study was that of the Cultural Elaboration stage. Data collection took place from 2015 to
235 2019 through observation, documents and interviews. In-depth and open-ended interviews were
236 conducted at ten persons as resources (interviewee) with judgment sampling and snowball
237 sampling techniques.

238
239 **Research result**

240
241   Married women and then having children are individuals who carry out roles as wives
242 and mothers. Besides those who are working on a career or running a business, there are also
243 those who are just housewives. When their children are at the age of one to two years, they (the
244 children) have not yet entered formal education at school, but when they enter the school age,
245 the housewives' activities increase, such as preparing for school needs including taking and
246 picking up to school children. Learning time for early childhood in school lasts two to three
247 hours so that if they go home they feel half-hearted (to go home) and prefer to wait at school.
248 While waiting, they meet other mothers and eventually form groups in the mobile phone
249 messaging application. The formation of a group consisting of students' parents started from this
250 point on.

251
252 **Structural Conditioning (T1)**

253
254   The formation of a group in the mobile phone messaging application (*WhatsApp Group*)
255 initially involves only a few people, then the number of members increases according to the

number of children who are in the same class with their children through solicitation from one mother to another mother. The emergence of this group occurs through a networking process; the relationships process – reciprocal messages that are developed naturally or even spontaneously. Individuals want to join the group because of the homogeneity of (1) the characteristics of children and parents (2) the same needs for school information and (3) the similarity of environmental characteristics of group members, which is the same school and residence that close from the school location. Homogeneity is the similarity that have to be conditioned by the group, such as backgrounds or other similarities that can improve group development (West and Turner, 2010: 244). Why people join groups in a social context is to meet individual needs (Ruben and Steward, 2006: 273). Mothers groups as parents meet individual goals to obtain school information including coordinating school assignments—this is structural conditioning.

Structural Socio-Cultural Interaction (T2)

In conversations that take place in WAG (*WhatsApp Group*), mothers share information such as those related to school like children's school work. They will share information with each other, especially when they have to bring what is needed and will work together to get it. While other conversations relate to group assignments so that they can accompany their children to do the task well. Information on school schedules, examinations and holidays; information through the WAG is faster and meets the information needs compared to opening the school agenda. Conversations then continue on information related to child development such as pediatricians, immunization, to vacation locations for families. Not only that, they are also various information about the benefits obtained through credit cards, online applications, and newly opened restaurants near the school. Through technology, people try to find information about anything. Information is a message sent by people through technology and this makes people become digital (or, being digital) as mentioned by Negroponte (1995: 17). With technology, people are offered a variety of information that makes them rich in information— even more, people are able to make and send information through conversations that occur within the WAG. The conversation then goes on to the idea of going to the location together and getting other benefits. The idea that is expressed in the WAG results in a divided response (*sectionalism*) including **accepting, accepting but not following, and being silent**. The response is a form of tolerance for each individual because ideas are implemented even though it can't be followed by all. The group that resulted from the divided response and implemented the ideas (proposed) ultimately results in situational logic, scilicet opportunities for individuals. Thus the second form in the young moms' morphogenesis stage is in the conditions of *contingent complementarities*, which are groups as additional complement where information becomes a material relationship in the structure.

Structural Elaboration

Furthermore, what happened through the socio-cultural interactions above is that in addition to a large group consisting of a number of mothers whose children are classmates—at around 30, then there are new groups that consists of members who accepted and agreed on ideas proposed in the group. Although there are mothers who do not choose to join and follow

301 the new groups but they are still part of the large group and group conditioning remains the same,
302 which is the existence of children's school information needs.
303
304 **Cultural Conditioning**
305
306   Mothers who accept ideas and want to join group meetings have various reasons
307 including to have an opportunity to get acquainted with each other, which lead to psychological
308 pleasure. Thus, the need to socialize is the main factor. However, these mothers have an
309 attachment to their role still. They will stick to the rules that group meetings that will be held do
310 not interfere with their personal lives and especially their responsibilities to their children and
311 households. In addition, with the presence of mobile phones, they can manage businesses and
312 other needs so that it is easier for them to be able to coordinate everything they need, both
313 household and business. So that they have more free time to arrange needs and have time to
314 socialize with groups. As individuals in social structures, their participation in joining the groups
315 with activities is cultural conditioning in the internal logical relationship in which individuals
316 have social relationships with other individuals.
317
318 **Cultural Socio-Cultural Interaction (T3)**
319
320   After eating and having gathering activities in various restaurants from the days when
321 waiting for their children to go home from school, then the activities continue where it is not just
322 a waste of time. Other activity ideas come up with a schedule and way of how to protect the
323 group (***protection***) so that they stay connected to each other. They believe that this is a way to
324 bind closeness through routine meetings. In this situation, members will encourage each other to
325 preserve togetherness. They make a systemization for the activities done, including what they
326 should be wearing and the similarity of their groups. The process of developing rules creates
327 group culture through symbols, rules, and codes that appear in various forms and become
328 standard through communication is the process of developing group culture (Ruben and Steward,
329 2006: 277). The meeting themes are then proposed and discussed by the group, especially the
330 dress code. As individuals, members of the group, have their own fantasies which then are
331 shared through responses like laughing, adding ideas, to joking—in group conversations that
332 take place in the WAG. This is done through written conversations along with emotional icons
333 (emoticons) provided by the WAG to show and clarify individual emotions. The meeting themes
334 are derived from cultural globalization, references from other groups through social media.
335 Response that involves pleasant emotions like this gives them awareness of being in a group.
336 Conformity occurs in individuals as they are becoming similar to their group. Starting from how
337 they dress, what they wear to what they do. Symbolic convergence through a dress code occurs
338 at this stage. Dress code is a symbol of group identity which then develops group cohesiveness
339 (West and Turner, 2010: 243). Thus the ***socio-cultural interaction*** that occurs in culture is in the
340 condition of the ***Concomitant Complementary*** where the symbol of group identity converged
341 through the dress code—is the main complement to the individual.
342
343 **Cultural Elaboration (T4)**
344

Spending time together is habits that are carried out by the mothers' groups. These habits then become a culture. Thus the culture of mothers who wait for their children to go home from school is a lifestyle. Lifestyle, according to Sumarwan (2004: 56), is a pattern in which people live and use money and time,—and lifestyle reflects a consumption pattern. This consumption pattern describes a person's behavior, especially how s/he lives, uses money and uses the time s/he has.

Each group has a different pattern of habits. Based on the typology, there are (1) type of mothers' groups in West Jakarta whose activities are eating and doing sports. The mothers who send their children to school in the West Jakarta area are mostly business women. There are many cafes and restaurants within the close radius from school area in West Jakarta; besides it is a strategic area for several adjacent locations such as the Pantai Indah Kapuk area which can be reached in a short time; (2) type of mothers' groups in Tangerang with their spending time activities at the mall. Tangerang is a suburban area of Jakarta and a newly developing city so there are many new malls or tourist locations. Mothers in Tangerang are not working and their husbands are working in the office. So what Tangerang mothers mostly do is spending time at the mall; (3) type of mothers' groups in Semarang with social gathering activities and photography interest. Semarang is a metropolitan city, the capital city of Central Java Province which only has a few large malls, so mothers prefer to gather in social gatherings and take photos with friends at the restaurant, especially the newly open restaurant. Thus in group culture that emerges through symbolic convergence which is believed by each group to be a cultural elaboration, that is a new form of young moms morphogenesis.

	Structural	**Cultural**
Conditioning	Internal material relationship	Internal logical relationship
Socio-Cultural Interaction	*Contingent Complementarities:* Material information as additional complementary. Opportunities. Sectionalism.	*Concomitant Complementarities:* Symbol is the main complementary. Group protection. Sistemization.
Elaboration	Structural conditioning is the same with the divided groups.	Group culture that emerges through symbolic convergence.

Figure 3: Stages in the Process of Young Moms Morphogenesis

Discussion

This young moms group is formed because of the existence of individuals who have the same perceived identity and taste similarity as well as specific goals through a historical process as a condition to meet individual and group needs. In the process of young moms' morphogenesis, groups that is social structures become a beginning of change. The group mediates individual changes. In young moms' morphogenesis the structures become a medium of changes that occurs in individuals (Archer, 1996: 282). Structures are social relations in which agents or people are within social structures (Porpora in Archer, 2013: 29). While Giddens believes the structure as a rules and resources that are formed from the repetition of social practices (Giddens, 1984: xxxi). Structures become the medium of social practice and has

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382 an empowering nature. So there is a difference between the two in which Archer sees the
383 structure as media that changes individuals to meet their needs as happened in young moms
384 while Giddens sees the opposite—the structure empowers individuals. Giddens further stated
385 that in the end the agent—the individual, would act as a patterned structure but on the contrary,
386 Archer's understanding is that the agent has their own autonomy. In the young moms group, the
387 agency has the ability to meet their individual needs, both as individual and social needs. In
388 fulfilling their social needs, young moms meet and gather regularly while waiting for their
389 children at school; it becomes habits and eventually turns into lifestyles then emerging the young
390 moms culture. Culture in Archer's view is a system agreed upon with each other in groups
391 (Archer, 2013: 29).
392 Structural systems are related to cultural systems through socio-cultural interaction
393 which is an interplay between cultures and culture structures. Socio-cultural interaction that
394 occurs in groups, is an interaction where individuals give responses to one another. Response
395 that occurs, besides considering personal life, individuals are also considering other individuals
396 so that tolerance occurs in it to maintain the group. Conversations that occur in particular groups
397 through this technology will continue to grow. Like in the students' mothers group which are
398 originally for sharing information and coordinating the children's tasks. In the emphasis of the
399 researchers, in the young moms groups, information, like non-physical material, becomes a
400 necessity at the beginning of the structures relationship. Information is related to what makes us
401 from not knowing to knowing. Information is a message that is interpreted by the recipient of the
402 message. Archer said that material needs are physical (Archer, 1995: 175). But through the
403 young moms' case, the structures do not only talk about the relationship of physical material but
404 also non-physical, that is information, where in this case it is fulfilled through socio cultural
405 interaction in technology. Furthermore, conversations in technology encourage them to meet
406 directly (off line) at a location. Technology is inseparable from individuals in groups and this is
407 *structural emergent properties*, whereas technology—through social media—provides
408 references to symbols and this is *cultural emergent properties* that will be approved to be used in
409 the groups' offline meetings. Besides for improving each other relationship, their offline
410 activities are made more interesting with meeting themes. Arrangement of these themes occur
411 through agreement on the convergence process of *dress codes* that become the symbol of group
412 identity and form of tolerance to each other. This form of social interaction fulfills their social
413 needs, so that individuals, especially mothers, are no longer the same as when they were only
414 taking and picking up children, but over time they become individuals who have groups life with
415 symbols in it. This became the researchers' next emphasis—which previously has not been
416 explained by Archer. Symbols such as *dress code* have not been mentioned by Archer,
417 especially on how symbols are converged through individual fantasies. In *socio-cultural*
418 *interaction* in structures, information becomes a message that is shared according to the needs of
419 each individual in the group. However the socio-cultural interaction in cultures, symbols become
420 individual needs and agreed upon through the convergence process. Archer previously has not
421 yet explained how social cultural interaction occurs through the process of symbolic
422 convergence. Through young moms' morphogenesis, the researchers added that symbolic
423 convergence is a process that occurs in social cultural interactions so that it brings changes to
424 individuals in groups.
425
426

Conclusion

Young moms' morphogenesis occurs through a process, in the following stages. The first form (T1) is *structural conditioning* in which individuals join groups with conditioning that occurs is material—that is information as internal material relations. The second form (T2) is a group with *socio-cultural interaction* conditions in which information is an additional complementary material. The third form (T3) is a group with a condition of *socio-cultural interaction* where symbols become the main complement. The fourth form (T4) is an individual who has a group culture that emerges through symbolic convergence. Morphogenesis occurs through group communication within technology through symbolic convergence. This study showed that the morphogenesis process of young moms is a change in the form of structure-culture and structures through interplay that occurs between the two systems, scilicet the change in the form of socio-cultural interaction in groups, from material to non-material, from information to symbols.

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