

NYIMAK

Journal of Communication

Nyimak Journal of Communication | Vol. 7 | No. 1 | Pages 1 - 130 | March 2023 | ISSN 2580-3808



Published By:
Department of Communication Science
Faculty of Social and Political Science
Universitas Muhammadiyah Tangerang

Journal Address

Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial dan Ilmu Politik

UNIVERSITAS MUHAMMADIYAH TANGERANG

Jl. Perintis Kemerdekaan I No. 33 Kota Tangerang, Banten 15118

Website : <http://jurnal.umt.ac.id/index.php/nyimak>

Email : journalnyimak@fisipumt.ac.id

NYIMAK

Journal of Communication

DAFTAR ISI (TABLE OF CONTENT)

A Content Analysis #pecatluhut on The Political Ethics of Government in Indonesia — Asriadi, Cici Sundari, Zuly Qodir —	1 – 20
Social Media Twitter @BGRM Indonesia as a Medium of Information Communication and Outreach — Herlan, Hermansyah, Irfandi Pratama, Eko Priyo Purnomo, Aqil Teguh Fathani —	21 – 38
Self-concept on @Nge.review Instagram Account as a Representation of User Character — Farrasepta Deandra Sanubari, Sigit Surahman, Yudhistira Ardi Poetra —	39 – 53
The Role of Local Mass Media in Anticipating Hoax Information (Case Study at Radar Tasikmalaya) — Doddy Iskandar Cakranegara, Dadi Ahmadi, Septiawan Santana Kurnia, Firmansyah, Satya Indra Karsa —	55 – 70
The Wisdom of Sundanese Intercultural Communication in Social Interaction with Javanese Ethnic Communities — Alex Abdu Chalik, Lely Arrianie, Riska Sarofah —	71 – 88
#PrayForKanjuruhan On Twitter: Public Response to the Kanjuruhan Stadium Disaster — Gusti Naufal Rizky Perdana, Bambang Irawan, Paisal Akbar —	89 – 107
Power Relations and Patriarchy Politics on Dating Violence — Umaimah Wahid, Rafeah Legino —	109 – 130

Self-concept on @Nge.review Instagram Account as a Representation of User Character

Farrasepta Deandra Sanubari¹, Sigit Surahman², Yudhistira Ardi Poetra³

^{1,2,3} Faculty of Communication Studies University of Bhayangkara Jakarta Raya

Email: ¹farrasepta.deandra.sanubari18@mhs.ubharajaya.ac.id, ²saleseven@gmail.com, ³ardiyudhis@gmail.com

ABSTRAC

This study describes the Instagram account @Nge.review as one of the bookstagram accounts. Bookstagrammers are Instagram users who are obsessed with physical books where the object is the object in every upload on Instagram. Like other bookstagram accounts, each of these accounts has tens of thousands of followers and hundreds of uploads and, each upload has tens of thousands of likes. As one of the bookstagrammers, the owner and user here has differences with other bookstagram account users in the form of uploaded photos, the contents of the reviewed book reviews and the contents of the Instagram features contained in the account. The researcher aims to find the self-concept and character behind the habits that are shown through the contents of the account. This study uses a qualitative approach. On data search using interview techniques, observation and research documentation. Based on the research that has been done, it shows that the user as well as the owner of the @Nge.review Instagram account has a smart and imaginative self. The characters found in the user's account that is, have an open personality.

Keywords: *Self concept, representation, character, Instagram*

ABSTRAK

Penelitian ini menjelaskan akun Instagram @Nge.review sebagai salah satu akun bookstagram. Bookstagrammer adalah para pengguna Instagram yang terobsesi dengan buku fisik yang dimana benda tersebut menjadi objek dalam setiap unggahan di Instagram. Layaknya akun bookstagram lainnya, akun Instagram memiliki pengikut puluhan ribu dan ratusan unggahan serta, setiap unggahan ada yang memiliki belasan ribu *likes*. Sebagai salah satu *bookstagrammer*, pemiliki sekaligus penggunanya disini memiliki perbedaan dengan pengguna akun *bookstagram* lain dalam bentuk foto unggahan, isi ulasan buku yang dirensensi serta, isi dari fitur-fitur Instagram yang terdapat pada akun. Peneliti bertujuan untuk mencari konsep diri dan karakter di balik kebiasaan yang diperlihatkan melalui isi dari akun tersebut. Penelitian ini menggunakan pendekatan kualitatif. Pada pencarian data menggunakan teknik wawancara, observasi dan dokumentasi penelitian. Berdasarkan penelitian yang telah dilakukan menunjukkan hasil bahwa, pengguna sekaligus sebagai pemilik akun Instagram @Nge.review memiliki diri yang pintar dan imajinatif. Karakter yang ditemukan pada pengguna akun yaitu, memiliki pribadi yang terbuka.

Kata Kunci: Konsep diri, representasi, karakter, Instagram

INTRODUCTION

The presence of social media changes human behavior, one of which is the bookstagram phenomenon. From the magazine “Baltimore.com” said, “bookstagram” are Instagram users who are obsessed with physical books where the object is the object in every upload (Othman, 2011) (Evans, 2018) (Faisal & Mardiana, 2021). When the researcher searches for one of

Citation : Sanubari, F. D., Surahman, S., & Poetra, Y. A. (2023). Self-concept on @Nge.review Instagram Account as a Representation of User Character. *Nyimak Journal of Communication*, 7(1), 39–53.

the bookstagram accounts, there is a user with the username @nge.review. The contents of the account contain book reviews along with the book being reviewed. The account has 169 posts, 33,000 followers when it was last viewed on March 14, 2022. The owner and user of the account is named Shafira. The first book review that was uploaded was a novel entitled "Convenience Store Woman" on January 8, 2021. The books reviewed included fiction and non-fiction genres. A total of 127 reviews are novels, while 19 reviews review non-fiction and 8 reviews about poetry literature. The fiction reviewed includes, romance, life, science fiction, thriller, fantasy, horror and historical-fiction. Based on pre-research interviews with 10 followers whose likes and comments show that, they are more likely to buy books by following and reading reviews on the @nge.review Instagram account. In addition, the disclosure is in a simple review so that it is easy to understand and an interesting form of photo editing.

Not only followers are interested, seen from the tag and highlight features, they even tag the @nge.review account to fill out the event and work together. In the highlight content there is a mark to invite her to work together in discussions and in influencing knick-knacks related to books. One of the highlight contents was where she was invited to work with a writer named Raissa Almira by launching a book entitled "Something to Remember Me By". Moreover, there are even writers who are grateful that their books have been reviewed. One example, Emil Amir with a book entitled "Sala Dewi".

Early result with Shafira was that she said she had loved reading since she was 5 years old and that reviewing books started with "GoodReads" and Twitter. Based on this explanation, Maguire and Perkins mention that images uploaded on each social media are explicitly or implicitly associated with reading behavior (Maguire, 2016) (Noviandari & Mursidi, 2019). Reporting from "Britannica.com" said, human behavior is influenced by emotions captured by the human stimulus itself when interacting in an environment (Bornstein, 2020). However, nowadays the human environment is not only in direct life but also in the internet environment (Anggraini, Widodo, & Nurhaliza, 2021). Along with the development of technology and information, people today no longer have to meet face to face to talk or show something from what they feel. Instead, they can interact through the digital world of information with an internet connection network to express something from what is being felt (Tsay-Vogel, 2018) (Surahman, 2019).

The emergence of this new environment, humans tend to apply their motives in social media. Puntodi explained that in social media, we can interact by getting to know each other in various forms of exchange, collaboration, text, images, and audiovisuals (Puntodi,

2011). Likewise for the “bookstagramers”. All motives and forms of uploading and sharing images are often carried out by young users at this time (Elsafandari, 2011).

The presence of various motives of social media users that have sprung up makes people change their perceptions. Reporting from “The Chicago School of Professional Psychology” psychologist Sherry Thomas said that “there we will post our most beautiful photos and tell all the best news. In the game we want to play Avatar, we end up in the most self-revealing way. On social networking sites like Facebook, we try to introduce ourselves. But the profile has been that of many different people, often just a fantasy of who we want to be” (Thomas, 2016) (Syahraeni, 2020). Further explained again by Dr. Ali Jazayeri also said, the wider the interaction and the reach of the virtual world, the world becomes completely unreal. Ali Jazayeri said that he strongly the existence of social media has a big influence on human life. “Everything that can be seen, for example on Facebook or other social media sites, is not the real world. But it’s all man-made,” said Jazayeri.

This shows that the @nge.review account displays its habits in every upload. Therefore, the problem is the user’s character behind the uploaded content of the @nge.review instagram account. The connection here, the focus of the research is character. As “The Chicago School of Professional Psychology” says that, what is seen through social media is not always real. The concept applied here is the concept of self. According to Mead (1936), basically human behavior has a social aspect. These social aspects can be in the form of basic biological or physiological drives and needs that underlie all behavior. Biological and physiological aspects are closely related to where humans come from and how the environment shapes human behavior. This, in turn, shapes the behavior of each different human being. The behavior that stands out in the content of the @nge.review account is reading. The limit of the problem in this study is Shafira’s self-concept and character behind the behavior shown through the @nge.review instagram account. George Mead’s self-concept includes mind, self and society. Where it reflects Shafira’s thoughts, self and how Shafira behaves in society. As previously mentioned that through her mind, she said she had been fond of reading since the age of 5 years. The purpose of this study is to reveal Shafira’s self-concept and character behind the behavior shown through the @nge.review instagram account.

Every individual certainly wants to have an idea/concept of who he/she is; it is a self-concept, where the self-concept consists of our strengths and weaknesses, our abilities and limitations, and our feelings and thoughts about our aspirations and worldview (Black, 1999). According to (Mead, Mind, Self and Society from the Standpoint of a Social Behaviorist, 1936) (Sampthirao, 2016) (Annisarizki, 2018), the self is formed from the phases of experience that are processed by the mind. He said, the mind is a social product or the product of

human experience itself. As we know, society cannot exist without a spirit and a self because all of its characteristics presuppose that the individual human being has a mind and a self.

According to Webster's dictionary, character is a characteristic possessed by humans in forming strong behavior and morals (Anonim, 2022). Meanwhile, in the book "Sharing-mu, Personal Branding-mu" written by Tamimy, character is based on five factors, namely, extraversion, agreeableness, conscientiousness, neuroticism and openness (Tamimy, 2017). Extraversion is defined as someone who is friendly, cheerful, optimistic, energetic, lively, and talkative. Agreeableness refers to a person who is trustworthy, honest, tolerant, friendly, forgiving, and kind (Melvin, 2022). Conscientiousness is characterized by people who are responsible, efficient, organized, productive, conscientious, achievement-oriented, and disciplined. Neuroticism is associated with feelings of fear and anger, namely the inability to control anger and low self-esteem. Finally, openness refers to those who are curious, imaginative, creative and artistic, challenge new, adaptable to change, and embrace other ideas and opinions (Kinch, 1963).

The presence of new media provides space for the human population to convey messages, aspirations and ideas (Zubaidi, 2011). One of the new media that is often used is social media. Social media is an online social network that has social power and has a significant impact on public opinion (Ardianto, 2011) (Murtado, 2019). Instagram is one of the most popular social media today, Instagram is also a single media platform and is commonly used to take, edit and publish photos (Tuti Widiastuti, Rambe, & Rasjiddin, 2022). Not only that, users of the media platform can also view photos of friends, find photos in the search feature and even interact with other fellow users (Manovich, 2017).

According to Hartley, representation is the use of language to express something meaningful and describe it to others (Ratnasari, Sumartias, & Romli, 2021). Representation can be in the form of words, stories, sequences of pictures, and others. Representation is also a symbol that represents ideas, emotions, facts, from its creator (Jason, 2010). Individual behavior is often formed from the results of social reconstruction. These results lead to behavior that can be represented through meaningful ideas from the individual's habits. According to (Lievrouw, 1992) (Yahaya, 2019), individual habits and behavior can be studied through interpersonal communication. Because all activities and the way a person behaves can be found when interacting with them (Putri & Kartika, 2022).

RESEARCH METHOD

This research was conducted using a qualitative approach method. According to (Denzin & Lincoln, 2006), qualitative researchers basically emphasize socially constructed reality, the relationship between researcher and subject. In the data search process, interviews, participant observation and hidden observation were carried out (Alenezi, 2020). The interviews were conducted in a semi-structured manner, by developing questions from the answers of the informants. Then from observational data, interviews, and also existing literature sources, the researcher conducted an analysis by reducing the collected data.

RESULTS AND DISCUSSION

Users of social media networks can join virtual communities and engage in networking activities, join in discussions and share information. One of the most loved online media today is Instagram. Utilization of this network also varies; just viewing, discussing, sending, or promoting products, and sharing information in the community, posting aphorisms, words of motivation (Surahman, Annisarizki, & Rully, Komodifikasi Konten, Khalayak, dan Pekerja pada Akun Instagram@ salman_al_jugjawy, 2019). Based on observations that the Instagram account @nge.review was first created on January 6, 2021. The first post that was uploaded was a fictional novel entitled "Convenience Store Woman" on January 8, 2021. Each upload contained a book review that received more than 1,000 likes since January 2022. In fact, every upload has reached 10,000 likes.

Based on the acquisition of empirical data obtained through online observations by researchers here, the results on the tag and highlight feature are that, as a user and owner of the @nge.review account, Shafira likes knick-knacks related to books such as, "booksleeve" or book bags, calendars, books and bookmarks. One of the highlight features also shows Shafira as a user of the @nge.review account, which is trusted to influence products related to books, among others, by showing the items she got by accompanying the account tag that sold the item. For example, in the highlight "funny stuff" there she displays instastories that invite her followers to see the items she gets from book knick-knacks accounts such as "booksleeve" which she gets from the @cloudsleeves.id account, then the book calendar from the @tututustudio account and "notes" from @joyladaindonesia.

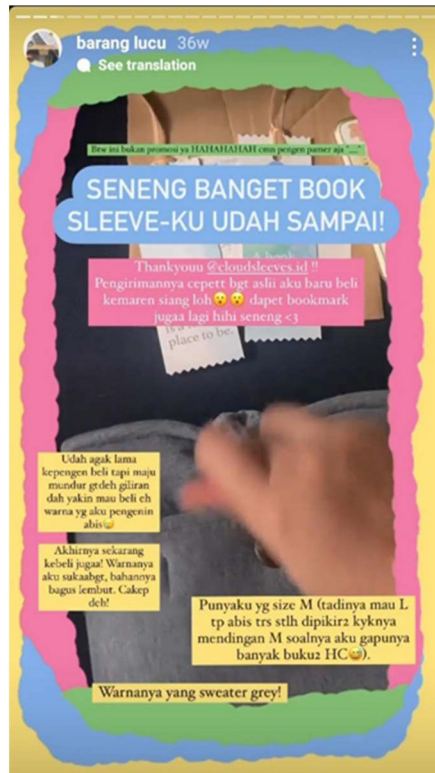


Figure 1. One of The Highlight Features on THE INSTAGRAM account @nge.review

Source: [https://www.instagram.com/s/](https://www.instagram.com/s/aGlnaGxpZ2h0OjE3OTE4MDE2MzlwMTIzNzU4?story_media_id=2729183577447039709_45044573552&igshid=YmMyMTA2M2Y=)

[aGlnaGxpZ2h0OjE3OTE4MDE2MzlwMTIzNzU4?story_media_id=2729183577447039709_45044573552&igshid=YmMyMTA2M2Y=\)](https://www.instagram.com/s/aGlnaGxpZ2h0OjE3OTE4MDE2MzlwMTIzNzU4?story_media_id=2729183577447039709_45044573552&igshid=YmMyMTA2M2Y=)

Last seen on June 27, 2022, the number of followers increased to 39,900 and the total number of uploads increased to 182. The books reviewed in this account include novels, self-improvement and poetry collections. The novels reviewed are fiction genres from within the country and abroad. Each fiction from within the country amounted to 65 and foreign fiction also totaled 65 reviews, last seen on June 27, 2022. The fiction novels reviewed include, love fiction, life fiction, science fiction, thriller, fantasy, horror and historical-fiction. The non-fiction books that have been reviewed include self improvement and a collection of poetry.

Another observation on the @nge.review Instagram account in one of the highlights is that there is an “online event” that Shafira has participated in as the owner of the @nge.review account as well as a resource person or performer. One of the online events contained a live recording of Shafira’s Instagram in collaboration with a young writer named Raissa Almira.

In the recording, Shafira and Raissa discussed the launch of a book entitled “Something to Remember Me By” written by Raissa on January 14, 2022.

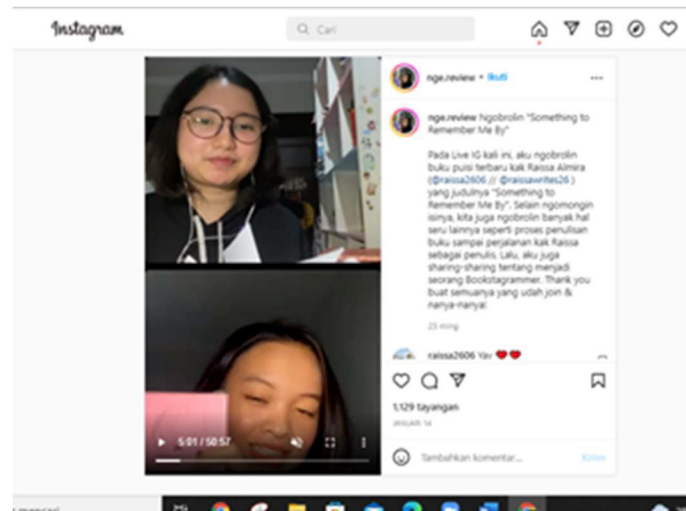


Figure 2. “Live Instagram” Talking about “Launching” Book entitled Something to Remember Me By

Source: <https://www.instagram.com/p/CYthXAGoSby/>

In previous research, there were assumptions about self-concept that were found in his research, namely interpreting the meaning of life, namely things that are considered very important and valuable and provide special value for someone so that they deserve to be the main goal in life. If it is successfully fulfilled it will cause a person to feel the meaning of life and in the end will lead to feelings of happiness (Mayaza, 2011).

When compared with previous research, this research is based on observations, discussions, data mining, and other supporting data. It was found that Shafira adapted her response to her condition and mood. For example, the contents of the recording of the discussion between Shafira and the author named Raissa’s book, which the researcher has listened to, found that all the poetry written in the book “Something to Remember Me By” adapts to the experiences of today’s youth. This made Shafira enthusiastic when discussing with the author, during Shafira’s discussion with the author, the reactions and responses she showed were friendly and quite enthusiastic.

Unlike the “live” instagram recordings, self-development service accounts such as GoodSide.id once invited Shafira as a resource person in a discussion entitled “Find Meaning Through Books”. During the discussion, the host who accompanied the discussion kept inviting

“Oh, hmm, at that time, I was initially contacted via Instagram, it was like Sis Raisa said it was like she wanted to publish the same book that was pink in color. The one with “Something to Remember Me By”, then he asked for an email to send some kind of proposal for cooperation, and then, eh, at first he responded that if I agreed, he wanted to send his proposal to an email, then it ended, then it was sent via email, like that. Actually I was sent by email and I read the proposal and then I read the book. The book is like in his proposal, it’s like explaining what kind of book he hopes to take in what form his collaboration will take. At that time, as I recall, there were two choices, whether to review or use “live Instagram” like that. Then, it’s like I’m just having fun, like I’m going to try live Instagram as well, because I’ve never been on Instagram before, it’s like that for the first time. Then hmm, actually it’s not “live instagram” it can be like youtube or something, forgetting one more thing. But, if I’m not active on youtube, I don’t have a youtube account and I’m also going to be able to post too. So it’s like, let’s just “live Instagram”. After agreeing, it was like he asked for a whatsapp number, an address like that and then he sent the book. I read, I reviewed and agreed on the live date, that’s all (interview with Shafira June 23, 2022).”

Based on live Instagram recordings that have been listened to by researchers, Raissa Almira as a writer quite likes the form of photo editing and book reviews uploaded to the @nge.review instagram account. This makes the author re-upload the photos that have been uploaded to the @nge.review instagram account into the author’s instagram account. From there, the researcher asked about the reason for the author to re-upload the photo of the book that had been uploaded to the instagram account @nge.review and then answered by Shafira as follows.

“Oh, actually at that time, after “Something to Remember Me By” hmm, this brother offered again to collaborate in reviewing some of his other books. In the end, I reviewed all of his books and then, when I posted it, he asked for permission to repost and then he asked for the original file. So, it’s actually part of the job. Therefore, he reposted the results because from his collaboration he said he would repost it (Interview with Shafira June 23, 2022) .”

Based on Shafira’s expression in these quotes, consciously through her memory she remembers things that have been given to her by other individuals. Through her reflexivity, what she expresses is an answer to the experiences she has ever felt. From this, it is one example of the results of the involvement of individual organisms in interactions. In short, all actions, attitudes, reactions and responses given by Shafira while she is talking and

interacting with anyone are controlled by the nervous system and stimuli in her body. One of them is through her awareness of speaking and expressing experiences that she remembers to tell. In her memory, she also said the beginning of liking reading books had been in her since the age of 5 years. She increasingly likes reading inspired by her elementary school friends who read more books than she did at that time.

2. Self

The self is something that evolves. Initially absent at birth, but appears during social experiences and activities (Thariq, 2018). The development of thought that occurs in individuals is partly the result of overall and simultaneous relationships and processes with other individuals in that process. Our habitual actions, such as our movements in the external world, and to which we are so adapted that the mind is not involved, are a series of sensations when humans wake up in the world (Blanchar, 2020).

During the interview with Shafira, what the researcher found when observing the conversation was that Shafira showed that she had curiosity. Quoted from his expression during the interview as follows.

“During the first semester, I taught 5th grade elementary school children. The reason I’m doing this is because I really like teaching, but I’m just curious to try it. Then during the 4th semester, I took part in being a mentor for high school students who wanted to go to college. Just ask questions like that kind of major, not a mentor who mentors lessons like that (direct interview with Shafira June 30, 2022).”

The curiosity he has is also shown through his expression in reading books, such as the interview answers below.

“Hm, it’s actually interesting because maybe there are many things that we don’t know are around us but, in fact there are. For example, it’s like about traditions like that at that time when I read a book entitled “Women Who Cry to the Black Moon” which was on my instagram too. It’s about a tradition called marriage and capture in East Nusa Tenggara if I’m not mistaken. Well, that’s something I never knew there was such a tradition before. So, actually from Indonesian fiction, there are several fictions that highlight the uniqueness of the region and if I didn’t read the book, I didn’t know there were things like that. Then I have a book, I kind of forget what it’s called but, what area is there in Kalimantan? What is he? Bury that person from the ground like he’s been drowned in oblivion. It’s like mud, because ordinary land there is limited, because it doesn’t seem

like something that is usually shown in the media or talked about a lot. Through fictions like that, you know that (direct interview with Shafira June 30, 2022).”

Before the researcher asked permission to meet through a meeting, she also said she liked interesting places such as cafes, and artistic places. During an interview with researchers at Bangi cafe, she also said that she likes to clean up her room and tidy up books. She said that when tidying books, it is better to tidy up according to the height of the book and tidy up a row of books according to the series and the same author. This shows that she likes neatness and cleanliness. As long as the researcher met directly with Shafira, the initial reaction given by Shafira personally was quite calm and didn't talk much because she first met directly with new people like researchers. However, she is quite friendly and open when interacting with anyone. This, if associated with the element of “self in mind, self and society” shows that the actions shown by Shafira depend on adaptation to an environment, situation and atmosphere. When meeting directly with the researcher, the situation was quite calm, the environment was clean and the atmosphere was comfortable and safe at the cafe. Through a previous interview on May 26, 2022 on the zoom platform, she said that when there is leisure time, apart from reading, she also likes watching movies and traveling. This shows that besides being open, quite calm and friendly, she also has a relaxed self.

3. Society

As we know, human society cannot exist without spirit and self. For all its characteristics presuppose that its individual members have a mind and a self. But its individual members will have no mind or self unless they arise or originate from social processes at a lower stage of human development - humans are simply the result of engagement. This is a stage that is completely dependent on the physiological differentiation and needs of the individual organism. Not only for physiological reasons, but (if our social theory of the origin and nature of mind and self is correct) there must be a lower stage of the human social process. That is, certain ongoing social processes in which humans participate must be pre-existing in humans to enable them to develop their minds and themselves in relation to that process.

When interviewed with Daffa as one of Shafira's friends through the “Zoom” platform, she said that, Shafira is a friend who is quite fun to talk to and interact with, as reported in her answer as follows.

“I don’t really remember specifically. But, we are like there is a kind of “circle”. Yes, maybe the gang is rude. Eh, no but, more to what huh? It’s more like we just make a group. The six of us who thought they were compatible at the time were friends. So, there are three boys, three girls. Then, from there, it’s getting closer. We don’t have a specific motive for, for example, approaching Shafira because we want her grades to be good or something. No, it’s just like it’s okay if you have a fun conversation and then it’s over, just be friends (interview with Daffa June 10, 2022).”

Based on the research, further observations were made to see Shafira herself during a gathering with friends. Through information and an agreement with one of Shafira’s friends named Daffa, the researcher was allowed to join in gathering with Shafira and her friends at the Kedai Inn, in front of Senayan, on the afternoon of August 2, 2022. During the time the researcher gathered with Shafira and her three friends, the researcher observed Shafira’s interactions. When hanging out with her friends, she looks like she likes to talk and likes to joke. During the time researchers joined, Shafira showed herself to be quite enthusiastic and friendly enough when she knew other people well. This shows that, Shafira is quite enthusiastic and likes to talk when she is hanging out with people she has known for a long time. From there it shows certain ongoing social processes that are seen in the acquisition of observations.

Shafira as the owner of the @ngereview account is a very active person in cyberspace. Slightly different from real social life. Where Shafira is a rather quiet and slightly introverted person. So this research is interesting to be able to study it further with several different approaches and perspectives from what has been done at this time.

CONCLUSION

Based on the results obtained during the study, it shows that, Shafira has an open self when interacting and talking to anyone, both on social media and in the real world. Through the researcher’s observations on the recording in the content, one of the highlight features obtained results, namely, the reactions and responses she gave adjusted to who she spoke and interacted with. When in real life, the meeting between the researcher and Shafira at Bangi Kafe showed that, Shafira had a self that didn’t talk much when she first met face-to-face with new people. But it was different when she gathered with her three friends. When the researchers looked back further, they got the results that, when Shafira gathered with her friends, she was quite enthusiastic, liked to talk and liked to joke. Based on every character Shafira has observed during the research, it shows that she belongs to the category of

openness and self-concept that is inherent in her, namely, smart and imaginative. It is said to be smart because it can be seen from his expression in reviewing books, namely, the choice of words that are made in a simple way so that they can be understood by followers who are visiting to see his uploads as well as the form of photo editing she makes. It is said to be imaginative because it is able to express a picture of the contents of a book that has been read. This is also supported by pre-research interviews with a number of followers who like and comment on every upload to the @nge.review instagram account.

REFERENCES

- Annisarizki. (2018). Makna Tinder sebagai Tempat Mendapatkan Teman Hidup. *Lontar: Jurnal Ilmu Komunikasi*, 6(1), 1-14.
- Anggraini, D., Widodo, A., & Nurhaliza, W. O. (2021). FENOMENOLOGI KONSEP DIRI ISTRI PENCARI NAFKAH UTAMA. *Verba Vitae : Jurnal Ilmu Komunikasi*, 2(2), 121-139.
- Alenezi. (2020). Researching Social Media in Digital Age: Reflections on "Observation" as a Data Collection Method. *International Journal of English Language & Translation Studies*, 8(3), 38-44.
- Anonim. (2022, 4 12). *Character*. Retrieved from merriam webster: <https://www.merriam-webster.com/>
- Ardianto. (2011). *Komunikasi 2.0*. Yogyakarta: Mata Padi Pressindo.
- Black, H. (1999). A sense of the sacred: Altering or enhancing the self-portrait in older age. *In Narrative Inquiry Journal*, 9(1), 327-345.
- Blanchar. (2020). Social Media Reponses to Self-Concept Theats. *The Undergraduate Journal of Psychology at Berkeley*, 13 (1), 4-55.
- Denzin, & Lincoln. (2006). Disciplining qualitative research. *International Journal of Qualitative Studies in Education*, 19(6), 769-782.
- Elsafandari. (2011). Studi Fenomenologi Motif Bookstagrammer Indonesia. *eProceedings of Management*. 8, pp. 56-68. Bandung: Telkom University.
- Evans. (2018, 8 6). *baltimoremagazine*. Retrieved from <https://www.baltimoremagazine.com/section/community/book-lovers-create-an-online-community-through-instagram/>
- Faisal, D., & Mardiana, S. S. (2021). PENGARUH AKUN INSTAGRAM @BERITACILEGON TERHADAP KEBUTUHAN INFORMASI PENGIKUT (FOLLOWERS). *Podcast Jurnal Ilmu Komunikasi*, 1(2), 1-9.

- Jason, H. (2010). *Communication, Culture, and Media Studies Konsep Kunci*. Yogyakarta: Jalasutra.
- Kinch, W. John. (1963). A Formalized Theory of the Self-Concept. *American Journal of Sociology*, 68 (4), 481-490.
- Lievrouw, L. (1992). Communication, representation, and scientific knowledge A conceptual framework and case study. *Journal Knowledge and Policy*, 5(1), 6-28.
- M, T. (2017). Menampilkan Image Diri dan Karakter di Media Sosial. In Sharing-mu, Personal Branding-mu. *Journal Visi*, 5(1), 21-35.
- Manovich. (2017). Instagram and Contemporary Image. *Journal Project*, 30(1), 111-148.
- Mayaza. (2011). Hubungan Konsep Diri dengan Kebermaknaan Hidup Pada Remaja di Panti Asuhan. *Proyeksi*, 6(2), 03-112.
- Mead, G. (1936). Mind, Self and Society from the Standpoint of a Social Behaviorist. *Journal The Modern Schoolman*, 13(2), 43-58.
- Melvin, Manis. (2022). Social Interaction and the self Concept. *The Journal of Abnormal and Social Psychology*, 51 (3), 362-370.
- Murtado, Ali. (2019). Self Concept, Self Efficacy, and Interpersonal Communication Effective of Student. *Psikohumaniora: Jurnal Penelitian Psikologi*, 4 (1), 526-543.
- Noviandari, H., & Mursidi, A. (2019). Relationship of Self Concept, Problem Solving and Self Adjustment in Youth. *International Journal for Educational and Vocational Studies*, 1(6), 651-657.
- Othman, N. (2011). The Relationship between Self-Concept, Intrinsic Motivation, Self-Determination and Academic Achievement among Chinese Primary School Students. *International Journal of Psychological Studies*, 3(1), 90-98.
- Puntoadi. (2011). *Menciptakan Penjualan Melalui Social Media*. Jakarta: PT. Elex Media Komputindo.
- Putri, Annisa; Kartika, Tina. (2022). Pengalaman Komunikasi dan KOnsep Diri Pada Foodstagramer di Kota Bandar Lampung dalam perspektif Fenomenologi. *Ath Thariq Jurnal Dakwah dan Komunikasi*. 6 (1), 107-119.
- Ratnasari, E., Sumartias, S., & Romli, R. (2021). Social Media, Digital Activism, and Online Gender-Based Violence in Indonesia. *Nyimak: Journal of Communication*, 5(1), 97-116.
- Sampthirao, P. (2016). Self-Concept and Interpersonal Communication. *The International Journal of Indian Psychology*, 3(3), 177-189.
- Surahman, S., Pratiwi, M., & Annisarizki. (2019). Cross Culture Generasi Milenial dalam Film "My Generation". *Rekam Jurnal Fotografi, televisi, Animasi*, 15(1), 13-32.

- Surahman, S., Munawar, M. A., & Pratiwi, M. (2019). REPRESENTATION OF THE FACE OF THE CITY OF SERANG IN THE PRINT ADVERTISING OF 2018 MAYOR'S MEMORIES. *AL-ULUM: Jurnal Ilmu Sosial dan Humaniora*, 5(1), 31-60.
- Surahman, S., Annisarizki, & Rully. (2019). Komodifikasi Konten, Khalayak, dan Pekerja pada Akun Instagram@ salman_al_jugjawy. *Nyimak; Journal of Communication*, 3(1), 15-29.
- Surahman, S. (2019). Post Truth, Masyarakat Digital, dan Media Sosial. In S. Surahman, *Komunikasi dalam Media Digital* (pp. 179-188). Yogyakarta: Buku Litera.
- Syahaeni, A. (2020). Pembentukan Konsep Diri Remaja. *Al-Irsyad Al-Nafs, Jurnal Bimbingan Penyuluhan Islam*, 7(1), 61-67
- Tuti Widiastuti, A. A., Rambe, A. F., & Rasjiddin, E. A. (2022). Social Media Optimization Strategy for Local Fashion Brand Development. *Nyimak: Journal of COmmunication*, 6(1), 55-75.
- Tamimy, M. (2017). Menampilkan Image Diri dan Karakter di Media Sosial. In Sharing-mu, Personal Branding-mu. *Jurnal Visi*, 5(1), 21-35.
- Thariq, Muhamad. (2018). Interpersonal Communicataion Role for Self-Concept of Children and Families. *Budhapest International Research and Critics Intitute*, 1 (2), 182-195
- Thomas. (2016, 10 7). *A Virtual Life: How Social Media Changes Our Perceptions*. Retrieved from The Chicago School of Professional Psychology: <https://www.thechicagoschool.edu/insight/from-the-magazine/a-virtual-life/>
- Tsay-Vogel, M. S. (2018). Social media cultivating perceptions of privacy: A 5-year analysis of privacy attitudes and self-disclosure behaviors among Facebook users. *Journal New Media and Society*, 20(1), 34-43.
- Yahaya, A. (2019). The Relationship of Self-Concept And Communication Skills Towards Academic Achievement Among Secondary School Students In Johor Bahru. *International Journal of Psychological Studies*, 1(2), 25-34.
- Zubaidi. (2011). Ruang Publik Dalam Media Baru. *Jurnal Ilmu Komunikasi*, 1(2), 139-158.

