

1

*by* Dr Sawir

---

**Submission date:** 12-Aug-2022 05:41AM (UTC-0400)

**Submission ID:** 1881704205

**File name:** Jurnal\_Iternasional.pdf (334.19K)

**Word count:** 3334

**Character count:** 18698

## Phenomenon of Public Space “Selfies on Social Media” for Millennial Sports Papua Indonesia

Rif'iy Qomarrullah<sup>1</sup>, Saharuddin Ita<sup>2</sup>, Muhammad Sawir<sup>3</sup>

<sup>1,2</sup> Cenderawasih University, Jayapura, Papua, Indonesia

<sup>3</sup> Yapis University, Jayapura, Papua, Indonesia

<sup>1</sup>  
**Abstract:**

This research is motivated by the researcher's interest in seeing the selfie phenomenon and the widespread use of social media that has spread to every level of society, including sports students at Cenderawasih University, Papua. Researchers found that what they display on social media not only displays selfies, but also various forms of expression and the backgrounds they present to the audience. But behind this action, it is inseparable from their various desires and goals to present selfies with various forms of expressions and backgrounds that they want to display. This study aims to analyze the selfie phenomenon in social media among millennial sports students. This research was analyzed by the theory of Phenomenology by Alfred Schutz. This research was conducted with a qualitative approach, with the type of research into the Phenomenology Study. The results showed that there were three main elements of the selfie phenomenon among sports students at Cenderawasih University, Papua: (1) Obtaining self-satisfaction and entertainment; (2) attracting the attention of others; and (3) Building self-image.

**Keywords:** Selfies, phenomenon, sports.

Date of Submission: 02-05-2021

Date of Acceptance: 16-05-2021

### I. Introduction

The existence of social media as a new technological tool is also an entity that contributes to the emergence of cyberculture, including memes, digital democracy, fan culture, and selfies [1]. Cyber culture itself is a social practice as well as the values of communication and interaction between users that appear in cyberspace from the relationship between humans and technology and humans and intermediaries, that culture is produced, distributed, and consumed through the internet and the networks formed between users (2). The selfie phenomenon is closely related to the image a person perceives of himself (self image). Because through selfies (taking selfies), everyone wants to show their best side to others. So, the impression that other people have of him can be positive. This will create an impulse from within him to do and achieve something in order to meet his needs. Selfie is also considered as a tool for the self-image of urban communities such as millennials in sports students at Cenderawasih University, Papua. Selfie is now a new phenomenon and has spread widely to every level of society, along with the emergence of new social networking sites such as Instagram. The selfie phenomenon in Instagram raises new problems, seen from the selfies displayed on Instagram such as expressions, certain backgrounds and the attributes that are worn. Another thing than that, selfies have also been considered a habit of the audience in social media and the stronger this habit is marked by comments made by other users on selfies that are shared with the public.

The results of the preliminary study show that sports students are competing to look attractive and exotic through a selfie on social media that they upload on Facebook, Instagram, and WhatsApp status, and they also have favorite selfie poses that are often used when taking selfies, which where these poses are selfie poses that are believed to be able to boost their physical beauty. Selfie millennial sports students have various reasons why they like selfies, but the most crucial reason and motivation is because they want to show their physical appearance. Selfies are a necessity in millennial children, so they tend to ignore other people's judgments of the resulting selfies, in the sense that other people's judgments of their selfies do not have a big influence on female adolescents in assessing themselves, because young women judge themselves based on their understanding of themselves not just judgments from others. There is an interesting thing that proves that millennial children with sports who are not considered socially attractive, they are more confident about their beauty / good looks or physical appearance, so that their self-concept tends to be positive. Based on the selfie phenomenon, a positive self-concept can be seen in their activities before uploading a selfie, that is, they do not manipulate their selfies excessively, because they can accept themselves as they are, while for teenage girls who are often judged to be socially beautiful, they have lower self-confidence, and negative self-concept. Then the selfie phenomenon, a negative self-concept in teenage girls is shown from her activities in taking selfies, in

which she always tries to manipulate her selfies excessively by changing the shapes of her face and body in her selfie photos. Based on the background of the problems above, the author is interested in researching the social symptoms of the selfie phenomenon among sports students at Cenderawasih University, Papua. The purpose of this study is to describe the social symptoms of the selfie motive phenomenon among millennial sports students.

## **II. Material and Method**

The research was conducted using a phenomenological qualitative descriptive approach [3]. The informants in this study were 25 students of the sport science faculty of Cenderawasih University, Jayapura City, Papua Indonesia, which was held in April 2021. The data collection techniques used by researchers were interviews, observation and documentation [4]. The data analysis method used is descriptive method [5], which describes the results of the data obtained. The selfie phenomenon is closely related to the image a person perceives of himself (self image). Because through selfies (taking selfies), everyone wants to show their best side to others. So, the impression that other people have of him can be positive. This will create an impetus from within him to do and achieve something he wants in order to fulfill his needs. Therefore, in the process of taking selfies, there are a number of things that need to be explored about what are the reasons for teenagers to take selfies so that they have a positive or negative impact, to prevent excess selfie activities on adolescents, an analysis process is carried out. Meanwhile, in this study analyzed with the phenomenological theory proposed by Alfred Schutz [6]. The essence of thought is how to understand social action (which is oriented to the behavior of people or other people in the past, present and future) through interpretation. In other words, the social action on experience, meaning and awareness. To describe all one's actions, Schutz grouped them into two types of motives, namely: (a) In-order-to-motive; and (b) Because motive.

## **III. Results and Discussion**

Based on the research that the author has done regarding the social symptoms of the selfie phenomenon among sports students at Cenderawasih University, Papua. The author found three reasons why millennial sports students share selfies by displaying various expressions and backgrounds that they want to display, the motives are as follows:

First, girls are more likely to take selfies than boys. In general, a girl who has a high curiosity, and explores everything, and tries everything she has never experienced. The behavior in the form of selfies was seen by female students. When the selfie results get better, the motivation to upload to social media will be even greater. Where in them there is a need for respect from others, status, fame, domination, pride, being considered important and appreciation from others. People whose needs for self-esteem are fulfilled will appear as confident people independent of others and always ready to develop continuously to further achieve the highest need, namely self-actualization. Self-actualization is the process of being yourself and developing unique psychological traits and potentials. Self-actualization will change in line with the development of one's life. When a person reaches adolescence-adulthood, he will experience a shift in self-actualization from physiological to psychological. on Path's social media accounts so as not to be out of date, providing information to friends about what they are doing and filling teenage leisure activities so as to reduce boredom and to add to photo collections. Too often uploading selfies depicts the increasing narcissism among millennial children. This also leads to the perception that teenagers who have a hobby of selfies are more concerned with appearance and beauty or physical good looks [7]. Students who are addicted to this are illustrated by the self-concept in the self-scheme, namely self-knowledge, which influences the way a person processes information and takes action. If the social scheme of the object is someone else, then in the scheme of itself the object itself, through the discussion of images, visually conveys messages covering various types of messages, namely the delivery of messages, ideas, ideas, visions, the attitude of the photographer and the audience [8]. There is an interesting fact that some female students who are said to be not women in their daily lives are considered beautiful by others, instead they are more confident about their beauty or physical appearance, so that it is reflected that they have a positive self-concept [9]. Based on the selfie phenomenon, the positive self-concept of teenage girls can be seen from the activities they do before taking selfies, namely they do not edit their selfies excessively, such as changing the appearance of their face or body, what they edit is lighting or simply adding accessories to photos only, so that the photos look more varied and they are able to assess their physical appearance and assess others positively and openly. While teenage girls who are actually often said to be beautiful and often get praise from others for their physical beauty, they actually have lower self-confidence and a negative self-concept. The phenomenon of selfie, negative self-concept is shown by how female adolescents assess their own physical appearance, the results of which prove that they cannot respect themselves, and tend to assess their physical appearance negatively coupled with feelings of envy so that female students compare their own physical appearance with the physical appearance of other women. Therefore, in his mind there is always a feeling of dissatisfaction with his physical appearance or beauty.

Second, the existence of social media as a new technological tool is also an entity that contributes to

the emergence of cyber culture. Furthermore, in many cases, cyber culture in social media cannot be found or occurs in the real world. Although it occurs in the virtual world with the help of technological devices, cyber culture has a role as well as an influence on the social life of offline users [10]. Culture in a semiotic perspective explains that culture is a set of social practices through which meaning is produced, circulated, and exchanged, both symbols and signs [11]. Then in Instagram or Facebook the symbol of love is interpreted as a sign of liking what has been published to the public, in the midst of the selfie phenomenon that is trending among Cenderawasih University students, especially millennial sports children. Based on the results of observations and interviews, it was found that the motives of sports students from Cenderawasih University in Papua to display selfies with certain expressions or backgrounds that want to be displayed because of the motive to get self-satisfaction and entertainment when many get symbols of love, because for them the love given indicates that the public liked the photo shown. The research conducted shows that in addition to the entertainment motive of uploading selfies on Instagram and the presence of positive responses such as likes and comments, it is also a reason for uploading selfies again. The presence of Instagram or Facebook as a new social media that functions as a service provider for sharing photos, of course in this case it is inseparable from the user's motive in using the media. Motive is an understanding that completes all the driving reasons or impulses in humans that cause him to do something [12]. Regarding the use of media, there are four functions of media for individuals. These functions include: information, personal identity, integrity and social interaction, entertainment [13]. Not much different from the views of some of the experts above, in this case the motives of some sports students in sharing selfies to the public. In addition to a sense of self-satisfaction and feeling entertained when they get a lot of love, some sports students also get self-satisfaction and are entertained when they upload selfies that want to be displayed such as expressions that are considered beautiful, handsome, sweet, funny and worthy of being seen by the public. The addiction to selfies has certainly led to negative things, but if we refer to the view of Karl Marx that how "religion as opium", where according to Marx, the function that religion plays in people's lives is the same as addiction to a person. Therefore, with religion, the suffering and pain experienced by an exploited society can be alleviated through fantasy, no more oppression [14]. It is the same as what sports students do, where selfies not only provide a level of self-satisfaction, entertainment, but also have become addictive to always share selfies so that these activities become daily routines. This also shows that the selfie activities carried out by most teenagers result in an addictive nature which ends in an obsession to get the desired photo [15]. Based on Alfred Schutz's view of the motive of one's actions. Schutz distinguishes two types of motives, namely 'in order to' and 'because' motives. The first motive relates to a person's reasons for taking an action in an effort to create expected situations and conditions in the future. The second motive is a retrospective view of the factors that cause a person to take certain actions [16]. Seeing the motives of some sports students, they often share selfies with what they display, such as certain expressions and backgrounds, because of the "for" (in order to) motive. They often share selfies with a cute, beautiful, dashing smile, even funny expressions because of the motive for self-satisfaction and entertainment. When they get lots of love signs and will repeat selfies again. They feel satisfied and entertained even though they see selfies that are considered beautiful, manly, sweet, funny, and sweet on social media.

Third, the presence of social media among sports students is an interesting phenomenon. As we know, the existence of the internet in Indonesia is mostly accessed by teenagers. The use and behavior of the internet with sports students, shows that at least more than 30 million people in Indonesia who access the internet regularly, it means that almost half the university students. The presence of social media among teenagers makes a person's private space fuse with public space. There has been a cultural shift among sports students, they do not hesitate to upload all their personal activities to be conveyed to their friends through social media accounts in shaping their identity. This study wants to describe how the selfie phenomenon is used by sports students as a medium to form self-identity. The existence of the internet indirectly produces a new generation. This generation is considered to be a future generation who are nurtured and raised in a new cultural environment of interactive digital media, who are aloof (desocialized), communicate personally, are computer literate, are raised with video games and more free time to listen to radio and television [17]. There was a cultural shift, from traditional media culture to digital media culture. One of the social media that is quite influential in Indonesia is Facebook and Instagram. Individual values that are displayed indirectly describe the self-concept of individuals and interact with individuals.

#### IV. Conclusion

##### 1. Summary

Based on the results of research and discussion, it can be concluded that behind the selfie uploaded to social media is not just a photo, behind the selfie actually has a purpose and purpose. The selfie motive among military sports students at Cenderawasih University is for. get self-satisfaction and entertainment, because they want to build a self-image, to attract the attention of others. The motives are not only aimed at themselves, but also aimed at the audience, where the motives are manifested through the expressions, backgrounds, and



attributes that are worn, then it is implied by non-verbal messages to be conveyed to the public.

## 2. Recommendation

Suggestions as recommendations that can be given from the results of this study are: (a) This research can be used as a reference material for adolescents to be able to appreciate and accept themselves, especially in positive physical appearance so that they can get happiness in themselves, that selfie photos can be used. make it a channel for positive expressions and emotions; and (b) this research can be used as a reference material for women to be able to appreciate and accept themselves, especially in positive physical appearance so that they can find happiness in themselves without having to be overshadowed by the beautiful myths that have been created by the mass media and believed by Public.

## References

- [1] Ishanan. (2017). Dakwah di Era Cyberculture: Peluang dan Tantangan. *Komunike*, 9(2): 91-104.
- [2] Wazis, Kun. (2017). Pertarungan Persepsi Budaya Maya Dalam Masyarakat Digital. *Mediakom: Jurnal Ilmu Komunikasi*, 1(1): 1-15.
- [3] Sartono, E. K. E. (2018). Pendidikan Nilai Kepedulian Sosial Melalui Budaya Sekolah (Studi Fenomenologi di SD Tumbuh I Yogyakarta). *DIDAKTIKA: Jurnal Pendidikan Sekolah Dasar*, 1(2): 43-50.
- [4] Joesyiana, Kiki. (2018). Penerapan Metode Pembelajaran Observasi Lapangan (Outdoor Study) Pada Mata Kuliah Manajemen Operasional (Survey pada Mahasiswa Jurusan Manajemen Semester III Sekolah Tinggi Ilmu Ekonomi Persada Bunda). *PeKA: Jurnal Pendidikan Ekonomi Akuntansi FKIP UIR*, 6(2): 90-103.
- [5] Linarwati, Mega., Fathoni, Azis., & Minarsih, M. M. (2016). Studi Deskriptif Pelatihan dan Pengembangan Sumberdaya Manusia Serta Penggunaan Metode Behavioral Event Interview dalam Merekrut Karyawan Baru di Bank Mega Cabang Kudus. *Journal of Management*, 2(2): 1-8.
- [6] Supraja, Muhammad. (2012). Alfred Schutz: Rekonstruksi Teori Tindakan Max Weber. *Jurnal Pemikiran Sosiologi*, 1(2): 81-90.
- [7] Raditya, Michael H. B. (2014). Selfie dan Media Sosial pada Seni sebagai Wujud Eksistensi. *Jurnal Ilmu Sosial dan Ilmu Politik*, 18(1): 26-36.
- [8] Raharjo, Makmum. (2006). Fotografi Seni Sebagai Ekspresi Budaya: Sebuah Tinjauan Seni Fotografi Pertunjukan. *Jurnal Dimensi Seni Rupa dan Desain*, 3(2): 130-138.
- [9] Keromnes, G., Chokron, S., Celume, M. P., Berthoz, A., Botbol, M., Canitano, R., Du Boisgucheneuc F, Jaafari N, Lavenne-Collot N, Martin B, Motillon T, Thirioux B, Scandurra V, Wehrmann M, Ghanizadeh, A., & Tordjman, S. (2019) Exploring Self-Consciousness From Selfand Other-Image Recognition in the Mirror: Concepts and Evaluation. *Front. Psychol*, 10(719): 1-12.
- [10] Habibzadeh, As'hab., Amiri, Nejat., Jafaripoor, Ruohola., Babaeian, Mohsen., Amiri, Mosa., & Jalilipoor, Nematolahe. (2014). A Study on Role of Social Networks in Formation of Cyberculture. *European Online Journal of Natural and Social Sciences*, 3(3): 608-618.
- [11] Al-Shraideh, Mona., & El-Sharif, Ahmad. (2019). A Semiotic Perspective on the Denotation and Connotation of Colours in the Quran. *International Journal of Applied Linguistics and English Literature*, 8(1): 19-33.
- [12] Andjarwati, Tri. (2015). Motivasi dari Sudut Pandang Teori Hirarki Kebutuhan Maslow, Teori Dua Faktor Herzberg, Teori X Y Mc Gregor, dan Teori Motivasi Prestasi Mc Clelland. *Jurnal Ilmu Ekonomi & Manajemen*, 1(1): 45-54.
- [13] Lipursari, Anastasia. (2013). Peran Sistem Informasi Manajemen (SIM) dalam Pengambilan Keputusan. *Jurnal STIE Semarang*, 5(1): 26-37.
- [14] Farihah, Irzum. (2015). Filsafat Materialisme Karl Marx (Epistemologi Dialectical and Historikal Materialism). *FIKRAH: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 3(2): 431-454.
- [15] Fitriyana, Eka., & Sari, Hasmila. (2017). Kecenderungan Adiksi Selfie Pada Mahasiswa Fakultas Keperawatan. *Jurnal Ilmiah Mahasiswa Fakultas Keperawatan*, 2(3): 1-7.
- [16] Krisnawati, Evina., & Soetjningsih, Christiana Hari. (2017). Hubungan Antara Kesepian dengan Selfie-Liking Pada Mahasiswa. *Jurnal Psikologi*, 16(2): 122-127.
- [17] Yuniati, Yeni., Yuningsih, Ani., & Nurahmawati. (2015). Konsep Diri Remaja dalam Komunikasi Sosial melalui "Smartphone". *Mimbar*, 31(2): 439-450.

Rif'iy Qomarrullah, et. al. "Phenomenon of Public Space "Selfies on Social Media" for Millennial Sports Papua Indonesia." *IOSR Journal of Sports and Physical Education (IOSR-JSPE)*, 8(3) (2021): 34-37.

## ORIGINALITY REPORT

10%

SIMILARITY INDEX

7%

INTERNET SOURCES

0%

PUBLICATIONS

5%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://garuda.ristekbrin.go.id">garuda.ristekbrin.go.id</a> Internet Source	2%
2	Submitted to Syiah Kuala University Student Paper	2%
3	Submitted to University of Queensland Student Paper	1%
4	Submitted to University of Northumbria at Newcastle Student Paper	1%
5	<a href="http://aspiration.id">aspiration.id</a> Internet Source	1%
6	<a href="http://ejournal.iainbukittinggi.ac.id">ejournal.iainbukittinggi.ac.id</a> Internet Source	1%
7	<a href="http://repository.radenintan.ac.id">repository.radenintan.ac.id</a> Internet Source	1%
8	<a href="http://ejournal.umm.ac.id">ejournal.umm.ac.id</a> Internet Source	1%
9	<a href="http://inferensi.iainsalatiga.ac.id">inferensi.iainsalatiga.ac.id</a> Internet Source	<1%

---

Exclude quotes Off

Exclude matches Off

Exclude bibliography On

---

GRADEMARK REPORT

---

FINAL GRADE

GENERAL COMMENTS

**/0**

**Instructor**

---

PAGE 1

---

PAGE 2

---

PAGE 3

---

PAGE 4

---