

INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY

by Ida Novianti

Submission date: 21-Apr-2023 12:48PM (UTC+0700)

Submission ID: 2071062493

File name: student.pdf (296.66K)

Word count: 4052

Character count: 21481

Proceeding of 2nd International Conference on Empowering Moslem Society in Digital Era

Moslem Student Actualization in Instagram

Mazaya Conita Widaputri¹, Ida Novianti²

¹State Islamic University Maulana Malik Ibrahim Malang, Indonesia

²State Institute on Islamic Studies Purwokerto, Indonesia

mazaya.conita@gmail.com

1

Abstract: This article aims to examine and analyze self actualization of Muslim students in social media, instagram. This social media gives space to express the creativity, talents, and all the potential in each individual to develop themselves. The data of this study were explored through observation on 5 Muslim students who actively used instagram in the last month. Their posts will be studied through self-actualization theory of Abraham Maslow and *tasawuf* theory formulated by Suwito NS. The data in the form of posts from selected members will be analyzed through reading with the above theories. This study found that the self-actualization form of Muslim students in instagram tends to vary according to educational background, talents and interests, as well as motivation of Muslim students in their lives.

1

Keywords: *instagram, moslem students, self-actualization, psychology, tasawuf*

A. Background

In 2017, eMarketer estimates internet users in Indonesia will reach 112 million people, surpassing Japan in the fifth rank that grew the number of internet users lower. Overall, the number of internet users worldwide is projected to reach 3 billion people by 2015. Three years later, by 2018, an estimated 3.6 billion people on earth access the internet once a month.

Social media is one means for individuals to exchange news, get various information, to express themselves. Instagram, one of the most popular social media today and has had active users all over the world. This app offers interesting features that stand out in the visual field so loved by various circles. In addition to sharing photos and videos to the public, instagram also has many features such as instastory and live events so that anyone can share their situation right away. With these features, instagram is very close to the lives of its users. Instagram users can share all aspects of their lives to the general public, such as: their feelings, the food they

eat, the clothes they wear, to their opinions and thoughts.

From this phenomenon, it can be seen that the presence of instagram brings change for the individual self. In the opinion of some individuals instagram active users, instagram brings changes to themselves based on their individual goals in using instagram. Some individuals say that instagram brings positive benefits, such as media to do business, publish works, access information, to as a tool to show the world who they are. In addition, some individuals also argue that instagram makes themselves more consumptive, wasting time, resulting in job delays, even making individuals addicted to always access instagram at any time.

The phenomenon that happens around us, many people who care about how it will be seen by others. So they tried their best to beautify and improve their self-image to look good and more than others. Many people are willing to save on food and beverages that are their basic need to buy luxury goods and publish them to the public through social media. They seem to have become slaves of

social media, subordinating basic needs that should be the first and more concerned with buying internet data. As you can see, it is rare for a student who does not have a smartphone and does not access the internet for a day.

Maslow, with his hierarchy of needs theory outlines the sequence of human needs as follows; physiological (food and beverage is more important than the need for security, love, self-esteem and self-actualization, but rather the opposite. According to Ag. P. Mahendradhany in his article, "Sometimes we are too busy to polish our social media accounts rather than polish ourselves"

With the various features that exist, instagram is a visual communication tool that can build a person's self-actualization, no exception an active moslem instagram users. Self-actualization according to Abraham Maslow is, the power that encourages self-development and individual potential, this is an innate and characteristic of all human beings. In expressing themselves, everyone using instagram as a media to show their talents and interests. In addition, with instagram everyone can feel their own existence in the social sphere. For example, when someone uploads a photo of their work in any form, then they will feel more recognized in their social environment.

Based on the background of the problem, then the focus of the problem in this article is: "How a Muslim can respond to the current development and actualize themselves through the means of social media instagram". This article has a purpose that is to know the nature of self-actualization of a Muslim in the digital era, namely where instagram into a popular media among the public.

The previous review of relevant studies in this article is a study conducted by Lenny Setyowati entitled "Self-Actualization of Generation Y in Instagram". The focus of previous research is on instagram media as a means of self presentation. The previous research equations with this article are the same using media instagram as a means of self-actualization. The difference between the two is that the previous study discusses self-actualization from the standpoint of Maslow's humanistic psychology and is supported by Goffman's dramaturgy theory, while this

article discusses self-actualization with Maslow's humanistic psychology theory as the main theory and compared to the Islamic view (Sufito formulated by Suwito NS) self-actualization. So the goals of this article is the actual self actualization of a Muslim according to the Islamic view.

B. Theoretical Review

1. Self Actualization Abraham Maslow

Abraham Maslow, a humanistic psychologist who emphasized the potential of human self that continues to grow as life goes on. This theory includes Maslow's hierarchy of needs as follows: physiological needs, security needs, the need for love, self-esteem needs, and self-actualization needs. Maslow believes that humans generally move through the hierarchy of needs in order from the most basic needs to the highest needs.

- a. Physiological needs, are the most basic needs of every individual that includes the need for food, drink, sex, and rest. This physiological need is very important and must be satisfied before the individual can meet other higher needs.
- b. The need for a sense of security, the fulfillment of a sense of security ensures the individual that they live in an environment free of danger, fear, and chaos. This need arises after the physiological needs are fulfilled.
- c. The need for love and affection. These needs include friendship, family support, self-identification with a group, and intimate relationships. If this need is not fulfilled, a person will feel lonely in his life. This need arises after the physiological and safety needs are met.
- d. The need for self-esteem, this need includes the recognition of others who generate feelings of prestige, acceptance and status, as well as self-esteem that produces feelings of adequate, competent and confident. Lack of fulfillment of this need will produce discouragement and inferior feelings. This need dominates every individual when physiological, safety, and love needs are met.
- e. Self-actualization needs. Self-actualization is a manifestation of one's potential, capacity and talent, for the fulfillment of a mission (calling or

impulse) as an ever-increasing tendency toward unity, integration or synergy within himself. Humans tend to want to actualize themselves after the four basic needs have previously been fulfilled.

Maslow (1987) says, "Musicians should make music, artists create works of art, poets write poetry when they can come to terms with themselves. What a human should do should be done. They must be true men of their own nature. This need can be called self-actualization." (Matthew H. Olson, B.R Hergenbahn: 2013)

Characteristics of someone who has actualized himself is:

- a. Creativity: a person who actualizes himself is one who can show his creative traits. Creativity is meant here is able to realize its ability to be a simple innovation. He does his creativity without any tendency or influence from anywhere, but everything is done naturally.
- b. Interpersonal relationships: a person who actualizes himself tends to have close relationships with others.
- c. Social consciousness: or a sense of community is a condition in which a person who actualizes himself can sense self-identification, sympathy, and compassion, and want to help others.
- d. Acceptance of self, others, and nature: the trait of the self-actualizing person accepts everything he or she is and what others are. Attitudes like this make them have a high level of tolerance and also a great level of patience in accepting others and self.
- e. Spontaneity, fairness, and simplicity: those who self-actualize behave spontaneously, naturally and not artificially. They do not hide their feelings or thoughts. (Hasyim Muhammad: 2002)

2. Tasawuf formulated by Suwito NS.

Islam teaches the elevation of human spirituality called by Sufism and also teaches that the best of human beings is the most beneficial Muslims to human beings (anfa'uhum li al-nas) and other beings (the universe). It was stated by the Prophet Muhammad SAW:

6
خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

"The best of man is the most beneficial to man" (Narrated by Ahmad, ath-Thabrani, ad-Daruqutni.) This hadith is assigned by al-Albani in Shahihul Jami'no: 3289).

To be able to be useful for fellow creatures, Suwito NS (2011) formulates Sufism in a modern way by offering an easy concept for early Islamic learners. Sufism is understood as a means or technique for getting closer to God, or a technique for upgrading the spiritual qualities of humans. Through this tasawuf someone will be closer to God and increasingly have the quality of morals or characters better and noble.

There are three steps that must be executed, if you want to practice the stages of Sufism. The three steps are summarized in the word KIM namely *Kuras, Isi, Mancar*.

- a. *Kuras* or in Sufism is known as *takhalli*. At this stage, one must make the process of emptying, throwing away, cleaning, wiping, deleting, and brushing bad properties of dirt, moss, crust, diseases, liver viruses. Things to be emptied or cleansed such as arrogant, jealous, showy, ungodly, cheat, lie and other bad traits. In this phase is usually known as step or taubat station. There are at least three important things in repentance, such as regret bad deeds, commit not to repeat again, and try to replace with good deeds.
- b. The second stage is *Isi* or *tahalli*. It is this stage that a person must do the process of inserting, filling, installing and directing the good traits in the heart, mind, and soul. These good qualities include polite attitude, courteous, generous, respectful of others, sharing, obedience, discipline, fair, honest, and so forth.
- c. Third, stage *Mancar* or *tajalli*. At this stage one must implement, practice, manifest, share, and actualize oneself in total good life to fellow creatures. This is the stage of application in daily life, no longer the stage of intention.

Table 1. Process of self-actualization in Islam

Acronym	Meaning	Term		Definition		
K	Kuras	<i>Takhalli</i> (تخلی)	Process	Throw away Cleaning Emptying, Deleting	Diseases Dirt Virus Bad characters	Heart
I	Isi	<i>Tahalli</i> (تحلی)	Process	Inserting Installing Intending	Good charactres Glory Benefical	To heart
M	Mancar	<i>Tajalli</i> (تجلی)	Process	Doing , Implementing Practicing Realizing Actualizing Sharing Applicating	Wisdom, Good behaviour	Into daily life

C. Method

Excavation of data in this research using qualitative approach. According to Agus Salim (2006), qualitative method is a method that obtains data directly from field and not laboratory or controlled research, data extracting is done naturally, and to obtain new meanings in the form of response category of the researcher must develop dialogical situation as scientific situation.

This study does not prioritize the size of the population in the data mining because the population that became the informants was

limited. This article emphasizes the depth (quality) of the data rather than the extent (quantity) of data obtained. Excavation of data was done to 5 informant of Muslim student active in accessing instagram. How to extract data obtained through: (1) interviews related to their instagram account (2) direct observation to see the effect of instagram on themselves (3) literature review of books and journals related to the theory of self-actualization from the standpoint of psychology and Islam.

D. Result

Table 2. Data about instagram account of moslem student

Informan	L/P	Follower	Following	Type of post	Type of caption	Purpose of post
@doniputrap51	L	1332	464	Photograph	Photograp h descriptio n as well as words of wisdom or quoting hadith	So that people who see uploads can be motivated, passionate, and positive-thinking in life
@kutipanrindu ku	P	16.900	104	Quotes	Romance	In order for others who see their uploaded photos to control their emotions, especially for the

Informan	L/P	Follower	Following	Type of post	Type of caption	Purpose of post
						younger generation who are often overwhelmed by feelings of uncertainty.
@nihayaarina	P	1010	872	Academic event	Opinion and motivation	So that anyone who reads and sees can be inspired and inspire others in improving themselves.
@alvinarosyda	P	553	463	Volunteer and <i>dakwah</i>	<i>Dakwah</i>	In order for the person who sees his uploads to move his heart to know the religion of Islam deeper.
@farididedo	L	845	822	Travelling video	Video description (location, time, and event)	So that anyone who sees can be entertained.

Fifth informant are use social media instagram to upload things that become their interest or talent. First informan has a hobby in the field of photography so he manages instagramnya account to upload the results of his photograph work. The second informant has a talent in making poetry, so her instagram account is filled with a collection of romantic word³ The third Informan is an active member in the academic field and often attends national and international academic events so that his instagram account contains his experiences in that regard. The fourth informant is a person who loves social activities and also a person who wants to change for the better, then posting on instagram account contains social activities and also Islamic *dakwah*. While the fifth informant is an adventurous soul and wants

to share his adventure experience to the public via short video.

Judging from the captioning of the photos uploaded by the five informants, there is a difference of motivation from the fifth to use social media instagram, but it can be concluded that the fifth want what they upload can bring good effect for others.

- a. First informant, he uploaded his own photos and give a caption that sometimes not relevan from the photos. He quotes the hadith and the words of wisdom directed so that one who sees it can be inspired and motivated in the spirit of his life.
- b. These second informant who uploaded the words in the form of romance poems and given a short caption because the photo already in the form of quotes. She wants young people who have an

uncertain feeling to realize that life is not just a matter of love, but there are many other things that need to be fought.

- c. The third informant, who uploaded her own photos about her experience or academic event then gave a caption of opinion and thought. According to her, she uses instagram like a mini blog that can publish his writings of opinion. She wants anyone who sees her uploads on instagram can be inspired to be better and move in their respective fields.
- d. The fourth informant who upload photos that she was looking on the internet and give caption in the form of Islamic da'wah. According to her, as a Muslim must convey the knowledge that has been owned to anyone even though it is a little. It is her hope that anyone who sees his upload can be moved and recognize Islam deeper.
- e. While the fifth informant, upload a short video about his experience exploring a place in order to entertain others.

E. Discussion

According to the results of observations and interviews conducted by the author of 5 people Muslim students active instagram users, they choose to use instagram applications to publish what their interests. This indicates someone always wants to be known by others that they are able to perform a certain ability and it can be a medium to show his existence. As in the self-actualization theory of Abraham Maslow, one of the factors of self-actualization is obtaining an existential life. Existential life here is, gain recognition from others, to gaining self-esteem, this is in accordance with the hierarchy of needs formulated by Abraham Maslow.

Research conducted by Qashmal (2015) shows that social media instagram can form a person's self image. The results of his research indicate that: (1) There is a relationship between the use of social media instagram based on personal needs in integrative to the formation of self-image, (2) There is a relationship between the use of social media instagram based on social integrative (social needs) on the formation of self-image. Thus, the results of Qashmal's research support

that instagram can shape a person's self image.

To meet the need for self-actualization, one must have met the fundamental needs that have been formulated in Maslow's hierarchy of needs. If a person is hungry, surely he will find food, if someone does not feel safe then he will seek refuge, if someone is lonely he will find friends, and if someone does not feel worthy he must be defensive and seek compensation. When these lower needs are not met, someone can not fully direct his or her potential toward self-actualization (George Boeroe: 2016)

The life of a person who has actualized himself is governed by b-needs (the need to exist). These needs include the desire to constantly manifest the potentials of the self, the desire to "be what you can be," and this need is the question of being who you really are.

On the other hand, someone who has not yet actualized himself is governed by d-needs, or d-motives because they are influenced by things like food, love, and appreciation. Personal perceptions that have not yet actualized themselves are influenced by their deficiencies (deficiencies), hence this is also called a perception directed by a fundamental need. According to Jourard (1974), perceptions directed towards needs are solely focused on searching objects that can satisfy the needs, ignoring everything that is not relevant to the needs.

However, is it true whether instagram is the right medium to meet one's self-actualization? In the view of Islam, self-actualization becomes an interesting discussion in the concept of Sufism. Actualization is intended according to the theory of Sufism formulated by Suwito NS, the so-called self-actualizing people are those who can embody themselves into being useful to others.

Thus, there is a comparison between the concept of self-actualization in terms of humanistic psychology pioneered by Abraham Maslow and self-actualization in the view of Sufism. The comparison is self-actualization according to Abraham Maslow, is the manifestation of one's potential, capacity and talent, for the fulfillment of a mission (call or

impulse) as an ever-increasing tendency towards unity, integration or synergy within himself. While self-actualization in the Islamic view of someone who has cleansed himself of ugliness then fill it with goodness and express it in the form of actions that are beneficial to others.

However, both can be found a synchronous intersection between the two paradigms, namely the actualization can bring a person to a better direction. A person is always encouraged to change from the previous unfavorable state and develop all of his potential towards goodness. This motivation is based on human nature that is the nature that every human being who is born into this world in holy state.

It can be concluded that in this digital age, there are many tools that help each person to achieve his actualization, such as the variety of social media applications; Instagram. However, to get a meaningful life a Muslim should realize that the essence of self-actualization is based on the b-values that have been fulfilled. According to 5 informants Muslim students active instagram users, they use instagram to be useful for others. What they upload and publish according to their interests and talents, then they have hope that the viewers can be inspired and motivated from what they publish.

If what is meant by self-actualization is to gain recognition, existential life, and acceptance of others to oneself, then instagram has a substantial share in the actualization of a Muslim. However, for a Muslim should not be affected by the life of hedonism that is popular on instagram and wants to follow him to look cool in the eyes of others. This shows that the motivation of having an instagram account is to show off the capabilities possessed and also the goods owned.

But if what is meant by self-actualization is self-acceptance, has a strong stance (not affected others), secede; need for solitude, and able to see reality more efficiently. So Instagram does not play a role in supporting self-actualization. The second perception of self-actualization does not make social media a means to show everyone the ability of their own. Although a Muslim has an instagram

account, his motivation is for others to take advantage of what he publishes. Given, the development of today there are many ways for a Muslim to be able to spread goodness and take advantage of media that already exist in the way of goodness.

F. Conclusion

The presence of social media does not always bring bad impact, but its presence can also be seen through the glasses that are positive in judging. Given now is the digital age that can not be denied that all aspects of life are close to electronic equipment, not least for a Muslim.

3
From the discussion and research results obtained, it can be concluded that the characteristics of self-actualization of Muslim students in instagram is divided into 2 categories, namely:

1. Physical: uploads of body beauty (handsome / beautiful), food, natural scenery, or personal items. It also includes the ability, hobbies, certain skills that interest them. This first Kateori refers to self-actualization according to Abraham Maslow.
2. Non-physical: The meaning behind the upload is physical. This meaning is more lasting and aims to provide benefits to others. This second category leads to the approach of self-actualization according to the Islamic view which refers to the theory of tasawuf (beneficial to others).

Bibliography

- Alfrinda, Muhammad Furqon. Yahya, Martunis. 2017. "Motivasi Mahasiswa Bergabung dalam Media Sosial Instagram". *Jurnal Ilmiah Mahasiswa Fisip Unsyiah*. Vol. 2, No. 3.
- Boeroe, George. 2016. *Personality Theories: Melacak Kepribadian Anda Bersama Psikolog Dunia*. Yogyakarta: Prismsophie.
- Hidayat, Wicak. *Pengguna Internet Indonesia Nomor Enam Dunia*. (online). (https://kominfo.go.id/content/detail/4286/pengguna-internet-indonesia-nomor-enam-dunia/0/sorotan_media)

- Jourard, S.M. 1974. *Healthy Personality: An approach from the viewpoint of humanistic psychology*. New York: Macmillan.
- Mahendradhany, A. 2016. *Virus Generasi Milenia: Aktualisasi Diri yang Haus Akan pengakuan Sosial*. (online)
(<https://id.linkedin.com/pulse/virus-generasi-milenia-aktualisasi-diri-yang-haus-mahendradhany>)
- Maslow, A.H. 1987. *Motivation and Personality* (edisi ketiga) (Revised by R. Frager, J Fadiman, C. McReynolds, & R. Cox), New York: Harper & Row. (Karya aslinya diterbitkan pada 1954)
- Muhammad, Hasyim. 2002. *Dialog Antara Tasawuf dan Psikologi: Telaah Atas Pemikiran Psikologi Humanistik Abraham Maslow*. Yogyakarta: Pustaka Pelajar.
- Olson, Matthew. Hergenhahn. 2013. *An Introduction to Theories of Personality*. (edisi kedelapan) (Diterjemahkan oleh Yudi Santoro). Yogyakarta: Pustaka Pelajar.
- Qashmal, Zaim. 2015. *Hubungan Penggunaan Media Sosial Instagram Dengan Pembentukan Citra Diri*. Publikasi Ilmiah Universitas Islam Bandung.
- Salim, Agus. 2006. *Teori dan Paradigma Penelitian Sosial*. Yogyakarta: Tiara Wacana.
- Setyowati, Lenny. 2017. "Aktualisasi Diri Generasi Y di Instagram". *Interaksi: Jurnal Ilmu Komunikasi*. Vol. 6 No. 1. hal 93-109.
- Suwito, NS. 2011. *Eko-Sufisme: Konsep, strategi dan dampak*. Purwokerto: STAIN Purwokerto Press.

INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY

ORIGINALITY REPORT

9%

SIMILARITY INDEX

8%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1	www.ejournal.iainpurwokerto.ac.id Internet Source	5%
2	e-journal.uum.edu.my Internet Source	1%
3	pps.iain-tulungagung.ac.id Internet Source	1%
4	Layla Mardiyah. "Gender Education in the Family (The Urgent Parenting of Gender Equality in Early Childhood)", International Conference of Moslem Society, 2018 Publication	1%
5	Submitted to Nottingham Trent University Student Paper	1%
6	Submitted to International Islamic University Malaysia Student Paper	<1%

Exclude quotes On

Exclude bibliography On

Exclude matches

< 17 words

