"Am I Creative Enough or Perfectly Charming?" Gender Comparison of How Millennials Represent themselves on Instagram

Edwi Arief Sosiawan[1*] and **Rudi Wibowo**[2]

ABSTRACT

Photos uploaded by the millennial generation are the process of re-purposing the means of photography in the form of self-representation as a way to construct their identity. This self-identity construction process also involves gender roles related facts that demonstrate various behaviors in the social media use. Photos posted as self-representation are not only getting a normative or supportive response in the caption as a comment or like, but also bringing up cases and problems. This article figures out the gender comparison in the self-identity construction of the millennial generation in social media Instagram. The netnography (virtual ethnography) method used to interpret the phenomenon of the daily behavior of the millennial generation on Instagram. Primary data derived from hypertext interactions with the millennial generation of Instagram users. The findings point that the male millennial prefer to present themselves as an intimate and friendly person who is close to the family in daily life. They are also more oriented towards presenting their preferences and hobbies by visualizing symbols related to them, such as highlighting creativity with tools used as photo and video cameras. While the female millennial tend to dislike daily show because it is considered a private matter. However, they like to show their identity through fashion or clothing known as OOTD, highlight their creative products, and more focus on themselves.

Keywords

Instafamous, instaidentity, netnography, self-objectification, self-representation

INTRODUCTION

The millennial generation as a digital generation concept put forward by Prensky (2001) became popular with labels pinned as millennial or a generation of millennial. This generation is touted as a generation that is fluent in communicating using digital media online. Their fluency in using online digital media that is rich in information leads them to particular cultures and behaviors that differ from previous generation.

The consensus states that the millennial generation is only familiar with the digital culture (cyberculture) because since their birth has been exposed to digital technology. The millennial generation is a generation that is fluent in the use of digital technology and has never experienced anxiety in its use and utilization. Therefore, the millennial generation is the generation that has never experienced a world that is not digitally connected.

[1][2] Faculty of Social and Political Sciences, University of Pembangunan Nasional Veteran Yogyakarta, Indonesia

* Corresponding author: Jl. Babarsari No. 2, Sleman, Yogyakarta, Indonesia, e-mail: edwias@upnyk.ac.id

The millennial generation, who was born after the existence of the Internet, tends to shares about themselves. There was no longer any hesitancy in expressing an opinion, even often using an extensive network of communication in online digital media compared to demographic or offline communication networks (Lenhart et al., 2010). The millennial generation shows themselves through photos, videos, caption writings, and status through a variety of different online digital media. One of the online digital media used is social media that also has many variants in it.

The millennial generation utilizes the presence of multi-platform social media as a means to accumulating reinforcement of identity-related to their relationship with their friends. On the other hand, the free social media with minimal social risk makes the millennial generation always motivated and eager to make self-presentation continuously and sustainably with the various variants they want. The motivation to make self-presentation online is because they can immediately know the acceptance of others (other social media users) through the likes, comments, and followers who follow their social media accounts. Therefore, the passion and motivation to do a self-presentation through social media variants also aim to test their identity as desired expectations through the acceptance of other users.

When conducting self-representation through self-identity, then it would not be far from gender roles even while using social media (Arymami, 2020). The identity representation of the millennial generation also has a gender difference in social media. Some research has also proven this; For example, in terms of social media use, women have more considerable energy and tend to spend their time using social media than men (Brenner, 2012; Rideout et al., 2010). Female millennial generation also said to give a gesture of approval or not in social media with longer sentences than men do in each topic discussed. Even demographics based on the findings of PEW Research 2018 show that the number of female users in social media states to be more at 62% than male users (Smith & Anderson, 2018).

Thus, the existence of gender perspective is also seen in the use and utilization of social media. Therefore, the formulation of the problem presented in this research is, "How is the gender difference in the social media usage model of Instagram and social media Facebook among the next generation of subscriptions?"

This research sees from the perspective of one of the most popular social media, Instagram, while the issues surrounding the gender perspective that preconceived through Instagram social media have not yet been widely studied or explored scientifically in the form of research and journal writing. Generally, social media studies are more often directed toward their usage, psychological effects –cognition, affection, conation (Nurul, 2015), and utilization in the context of the process and not on cultural and communication studies. The research is trying to see from the most popular social media perspective of Instagram as the issues that surround gender preconceived through Instagram social media have not been studied or researched scientifically in the form of research and journal writing. Generally, social media studies are more directed toward the discussion of their usage, psychological effects, and utilization in the context of the process and not on the flow of cultural and communication studies.

Millennial Generation

All individuals in a specific time with similarities in age range and assumed to have experienced in following similar events referred to as generation (Mannheim, 1952, pp. 276-322). Howe and Strauss (1991) also convey the generation term, which is an aggregate of all people born during the time and phases from childhood to old age by having three distinctive criteria that are the age of location in history, the same behavioral belief, and the membership of the same period.

The three criteria show differences in preferences as well as in each of their behaviors, attitudes, beliefs, and values. The difference also led to the distinction between the previous and subsequent generation that referred to as the gap. When the technology is attributed to the context of the inter-generational gap, Prensky (2001) mentions the term millennial generation (digital natives) and digital immigrants. Millennial generation is an attribute given to generation that exposed to the continuous development of technology since their birth, especially digital technologies such as computers, the Internet, social media, and others. While digital immigrant is a generation born before the digital era but then interested, and adopt new things from the technology.

"A person born or brought up during the age of digital technology and so familiar with computers and the Internet from an early age" As found in Oxford Dictionaries is a limitation to call them millennial generation. Prensky (2001) underlines them with "all 'native speakers' of the digital language of computers, video games, and the Internet" (p. 1). Despite the limitations of the millennial generation based on the birth of someone who coincides with the existence of digital technology, however those who referred to as the millennial generation are certainly contextual, considering the presence and dissemination of digital technology itself varies in each place.

In America, the so-called millennial generation is those who were born after 1980, because the birth and growth phase of Internet technology in America began in that year (Purwadi, 1997, p. 80). In Indonesia, the concept of the digital native assumed to have begun with those born after 1996 when the emergence of internet service providers (ISPs) started in Indonesia (Hill & Sen, 2005, p. 1).

The millennial generation born along with the development of technology has different boundaries and characteristics from those of the previous generation. Prensky (2001) believes there are differences in the way they think and process information. According to him, the brain and lifestyle of children who are already familiar with the computer world and the internet world are different from previous generation. In short, the millennial generation has a distinctive culture and lifestyle with the born-digital (born already digitally) and net-savvy (networked fluent) attributes.

The concept of a millennial generation is criticized by Selwyn (2009), who is seeing the concept as more likely an excessively elaborated myth. Prensky's concept of generation is regarded as a mere moral panic because it is unsupported by empirical facts. Selwyn doubts the concept of millennial generation that does not demonstrate the behavior of young people in using technology.

In contrast to Selwyn, who criticized that the concept of the millennial generation is without empirical evidence, Tapscott (2009) tends to show harmony with the concept of a millennial generation as a generation that grows with the Internet and social media called the Net-generation (gen net). While the perspective of Prensky (2001), the originator of the concept of millennial generation, mentions the characteristic of a millennial generation as a generation that prioritizes speed as they live in the internet era that wants to communicate quickly and the information rapidly dispersed (pp. 2-3). As a result, they tend to do and want things as quickly.

In the end, the millennial generation express themselves along with freely used symbols. According to Prensky (2001), the millennial generation much appreciate freedom, ranging from freedom of choice to freedom of expression. This condition is inseparable from the "ideology" of the internet media itself as a media without limits so that the millennial generation consider freedom as one of the most important values in their lives.

Self-identity

Identity is a designation to define oneself and is usually announced to others to show themselves in accordance with the situation. "Identity is the name we call ourselves, and usually it is the name we announce to others that we are as we act in situations" (Charon, 1998, p. 86). According to Giddens (1991), self-identity is not inherited or static, but instead becomes a reflexive project, which becomes a value of one's life (p. 188). Therefore, a person's identity does not show in behavior, nor other people's reactions, but in the ability to maintain a particular narrative. Giddens firmly states that identity is a project that ceaselessly endeavored. Identity is not a noun but a verb. Identity is a continuous process that seeks to self-understand reflexively by individuals in situations that change at a specific time and space.

Hall (1996) states, self-identity constructs a dialogical process that marks any boundaries about oneself and what makes one equal or different from others. A person's identity is inseparable from "sense" (awareness) to the bonds of collectivity. Hall's statement is applied when the identity is formulated as something that makes a person 'have or share similarities' with others. At the same time, the identity also formulates "otherness" or something beyond those equations. So that the distinctive identity is not only formed by collective bonds, but also by categories of difference. Social processes form an identity. Once it has acquired its form, then preserved, modified, or even reconstituted by social relations (Berger and Luckmann, 1991, p. 248)

It is also in line with the view of Giddens (1991), who presents four concepts of identity and subjectivity as first, person/personhood as a cultural product (p. 53). Being a person (subject) is

entirely social and cultural. Second, identity is a personalized entity according to specific history, time, and space. Third, identity is a self-project. Fourth, identity is social. Identity is no longer understood as a 'fixed trait' or a set of 'distinctive traits' that individuals possess. Still, it is 'self' (person) as understood by people reflectively regarding the biography.

Giddens (1991) mentions that reflexivity, as a characteristic of modernity, causes narratives about a person's identity that may continue to be revised (p. 32). However, the surrounding communities may detest or reject if someone often describes discrepant biographical narratives. Lastly, Giddens also insists that self-identity is the result of cultural production or reproduction. Identity is essentially not something that can be designated and visible but a lifelong process.

METHOD

This research utilizes a contemporary qualitative paradigm approach that is netnography or virtual ethnography. This type of research data includes primary and secondary data. Primary Data derived from hyperlink interactions with the *millennial* generation of the Instagram user (chat via email and social media). The advantages of hypertext formats are that any kind of symbol exchange in the form of texts, sounds, or images can be saved in the original format so that the means of recording data also shifts towards digitization. Whereas for collecting secondary data obtained through observations-participation by using Internet media and Smartphones (Kozinets, 2009, p. 25)

The analysis stage in netnography is very participatory and democratic, so the readings of the text can become very fluid. Therefore, data analysis is carried out gradually from the beginning to the conclusion on the interpretation of observed phenomena and symptoms. Netnographic data analysis uses inductive approaches. The approach conducted by processing and refining the raw data to create the quintessence of it, thereby obtaining the essence of the data (Kozinets, 2009).

FINDINGS AND DISCUSSION

Millennial Generation of Avid Instagram User

The observations made on the millennial generation of the Instagram user community, @instameetyk, show that generally, they have long known and used Instagram social media in over three years. In general, the millennial generation gains literacy from their surrounding environment, namely through friendship, family relationships, and self-taught learning. A fact found as the result of conducted observations and interviews that the duration of daily usage of Instagram by both male and female of the millennial generation ranges from 3 hours to more than 5 hours per day. When referring to the categorization of time duration in accessing the internet, the usage of Instagram social media among the millennial generation in this study's subjects belongs to avid users or heavy users (Hertlein, 2014, p. 31). It means that the millennial generation of the research's subjects accesses Instagram for more than 40 hours per month. The duration of Instagram use when applied to the frequency calculations in minutes, then the millennial generation access Instagram social media once every 3.5 to 7 minutes. The absence of differences also occurs at the duration of an Instagram account ownership between males and females of the millennial generation, who averagely already have it since around 2014 and 2015 or about 4 to 5 years when this research conducted.

Self-Photo/Portrait is Everything

Associating the gender-based behavior of the millennial generation concerning uploading/posting photos, in general, they seem to post photos of self-photo types or called portrait photographs or portraiture. There were no differences between males and females of the millennial generation in regards to the style of the portrait photos themselves. The style similarity is even dominated by traditional portrait and environmental portrait. The difference only was seen in the shooting angle. Head shoot photo angle more preferred by the female millennial generation that emphasized on showing the facial and at maximum ¾ of the body. In contrast, the male millennial generation prefers body shoots photo that shows the whole body. The female millennial generation prefer the head shoot photo because they want the projection of a warm personality character through a pose of smiling or activity while on the updated situation and location. Whereas the male millennial

generation in expressing themselves through portrait photographs tends to be selective in choosing the updated situation and location.

According to both females and males of the millennial generation, portrait photographs can represent their feelings and are better able to introduce their identity to the public. In other words, portrait photos preference because it is considered more useful to signify self-existence through a particular pose. Moreover, according to the millennial generation, portrait photos on Instagram are easier to manage on the feed page that the uploaded/posted photos arranged to create a proportion/content/quality that even conveyed a message/meaning. It shows that the millennial generation of research subjects have exercised personal branding as how to socialize themselves or their self-image individually with an emphasis on self-packaging (Montoya & Vandehey, 2002, p. 12).

The Race for Followers, Likes, and Comments

One of the existences of ownership of Instagram social media accounts is the number of followers, comments as well as the number of likes. The number of followers, comments, and likes is a measure of the recognition (actualization) of someone on Instagram. Based on observations, the dominant research subject of the millennial generation has more than 500 followers. The number signifies that they are already interacting with other users through following (following other user's social media accounts) or followed by other users. The observations made on the millennial generation as respondents show that the number of likes received is significant with the number of their followers; the more followers they have, the more likes likely gained from posting photos. By looking at the number of comments on each research subject of the millennial generation, show that the number of comments gained from the posted photos is ranging from 1 to 82 comments. It varies from each research subject means that there is an element of subjectivity in commenting on each photo and depends on how active the millennial generation to comment on other user's accounts too. Closeness in personal relationships and the intensity of interaction through Instagram social media becomes the algorithmic logic for getting comments.

There is no significant difference in the number of followers between males and females of the millennial generation Instagram accounts, although female users tend to be dominant. The number of followers on the female of millennial generation accounts exceeds the number 1,000; one of the research subjects among the female of millennial generation even almost have 10,000 followers. Based on observations on the female millennial generation, this difference occurs because they tend to be more "daring" to follow and ask for the follow back (follback) than male users. Male users, on the other hand, do not like asking to be followed, but they do not hesitate to follow other users. In other words, the female generation likes to be followed by others, and the male generation likes to follow other users.

Despite the number of followers that tend to be a lot and more daring to ask for follback, the female of millennial generation tends to maintain their account privacy more. The status of their accounts indicates this tendency which is often set to private[1]or not viewable to the public. In other words, the research subjects of female millennial generation tend to choose the followers based on the users they know well and whom they want. In contrast, the male millennial generation generally does not lock their Instagram account and does not choose in detail about their followers.

Honesty in the Instagram Timeline

The most fundamental and first thing in self-identity construction on Instagram is –the account handle or account name or username. The facts taken from the female and male of millennial generation show that they do not use pseudonyms or fictional names and additional names. The females and males of the millennial generation are more pleased and comfortable with their real names or their popular nickname and do not intend to use false identities or use fake accounts. The reason to use their real name and their popular nickname as the identity is to make it easier for others to recognize them. Besides, the use of the original identity also aimed to make the followers easier to give appreciation, confirmation, or validation on the identity of the millennial generation

---

[1] Private is the term to lock an Instagram account so that not all users can view the content in one's account. This locking or private action also aims for the account owner to be able to select or choose followers who are known to them or they liked. Another purpose of locking an Instagram account is so that the account owner can secure his account from the actions of ignorant people, such as hater, hacker, and a stalker that can be detrimental.

through uploaded photos on Instagram. Not only account names that use real identities, the males and females of the millennial generation also use their biographical data on Instagram by providing information that is no different from their biographies in offline life.

Daily Life Presentation

The daily identity referred to here is an identity constructed through photos in the daily activities of the millennial generation or activities and behaviors that are not exclusive. Judging from the daily photo posted by the males and females of the millennial generation of research subjects, there are facts of difference between the two. The male of the millennial generation generally posts more daily activity photos in their Instagram feed. Privacy and not wanting to reveal too much of their daily life are the main reasons for the females of the millennial generation of women not to post daily activity photos. The reason for the male millennial generation to post photos of their daily life because it aims to convey their daily activities and to shows that they can be good friends; They also want to show closeness with their family.

Another unique point of difference in daily life exhibits between the male and female millennial generation is the development that shows the male role deviates from their traditional roles. The male role is usually conditioned to be independent, considered taboo to do domestic jobs, and not close to the family. Instead, the male of the millennial generation demonstrates their capability to perform domestic jobs such as cooking, as well as showing closeness to their primary family and togetherness with their male friends in their community. The female of millennial generation identity construction does not show those tendencies. Besides their reluctance to exhibit their daily activities due to the privacy factor, their high sense of 'me' may also at play. Which makes the female of millennial generation also deviate from their traditional roles and further convey the narrative of personal attributes in the form of self-photographs and selfies and less featuring their collective bonding. It appears that photo postings on Instagram are used by the male of millennial generation to present their identity role as opposite from its distinctive traditional one, while the female of millennial generation portrays a role deviation that entirely out of its traditional role by asserting the instant needs of their self-existence through portrait photos and selfies.

Another difference in the daily exhibit is the form of photos posted. If the male of millennial generation loves group photos and rarely photograph themselves, the female of millennial generation in their daily photo posts dominated with portrait photos or selfies. The perspective preferences of the photograph are also different between the males and females of the millennial generation. The male of the millennial generation likes the photo with an entire body angle or long shot while the female of millennial generation likes the photo with an angle ¾ of the body or medium shot. The female of millennial generation prefers portrait photos or selfies because posing by themselves does not inconvenience them in taking and selecting photos to be posted.

Lifestyle and Luxury Presentation

Lifestyle and luxury exhibits on Instagram are unavoidable phenomena. The presence of influencers among the Instagram users who provide motivation and influence, as well as selebgram (Instagrammer), a user with a famous reputation on Instagram who often invites and attracts other users to imitate their particular lifestyle. It is not uncommon for a particular lifestyle to be followed and adopted by the crowd because it was a highlight on Instagram. The lifestyle photo postings among the research subject of the millennial generation become a predominant one. It is natural because Instagram users will directly or indirectly imitate what became the highlights on Instagram, so was any other user.

When comparing the lifestyle presentation between male and female millennial generation, it is apparent that the female millennial generation tend to like to post photo styles of dressing and traveling. In addition to influencers and instafamous users as an attraction to replicate OOTD photo posts, the other reason is the desire to be considered fashionable and stylish. The female millennial generation adopted the OOTD style to look fashionable and stylish, styled with the overall fashion items that they happen to wear at that moment. In other words, all of the fashion items used are entirely their own, not specific clothing intended for fashion photoshoots or fashion shows. As for the traveling photo post, it is usually used as a complement to the OOTD to show a match between

the fashion used and the surrounding landscape of the traveling location. It also provides information about the location of the travel and to boast of ever being at that location.

Differently, the male millennial generation tend to post lifestyle presentation photos that are closely connected to their hobbies. Their posted photos are usually random, but it shows the closeness with their hobbies/preferences. The closeness to their hobbies or preferences is always displayed on posted photos for either traveling location or nature and any other visuals. The male millennial generation have an opinion that photo posts should be able to show the distinctive identity of each man, including hobbies and preferences. Therefore, the identity that the male millennial generation wants to present is the demonstration of how their free time is utilized in a beneficial and positive lifestyle.

Attitudes and Creative Presentation

The male and female millennial generation show differences in the aspects of presenting their attitude, perspective, and creativity. The male millennial generation prefers to post photos of their attitudes and creativity with creative photos and self-portraits showing creative activity. The male millennial generation does not pay much attention to how they look in their activity; instead, they focus on how their creative activities best captured on camera and posted on Instagram feeds.

On the other hand, the female millennial generation of the research subject has a difference in composing narratives about their attitude and creative photos. The female millennial generation prefers to post their creative photos with the symbols of their creative products as well as themselves without emphasis on the tools used to create such as cameras and others. It is harder for the female millennial generation to choose a photo that is aesthetically pleasing about their creativity to post in the Instagram feed.

To point out the difference of behavior between the female and male millennial generation that in the selection of photos posted as the presentation of their attitude and creativity of which the female millennial generation pays more attention to the aesthetics than the male millennial generation. The comparison is visible from overall photo posts in the research subject of the millennial generation's Instagram account for both males and females. The female millennial generation are more aware of their appearance and made an effort to improve it rather than showing their actual appearance. It is related to the female needs of self-actualization in the form of narcissistic and mystical fulfillment to appear attractive and ideal (Beauvoir, 2009). The awareness of their appearance is what makes female millennial generation choose Instagram as the medium to construct their identity and felt satisfied with what they have done in their photo posts on Instagram.

Presentation in Caption

One of the features in Instagram as a part of the photo posting is the caption. The caption is a text used as a complement to uploaded photos on Instagram or in popular terms, also called a status, which contains ideas that someone wants to convey through the photo posted. Reading the caption in the posted photos of males and females millennial generation, a difference found in the way they express themselves through written text. The female millennial generation tend to consistently quote quotes as a caption on some or each of the photos they posted.

Content of the captions written by the female millennial generation tends to have no relation with the context of the posted photos. However, the constructed meaning leads to positive things such as inviting and greeting followers or other users to behave positively. The languages used by the female millennial generation tend to combine with a foreign language (English) and composing the sentence politely as well as following the comprehensive grammar. The trend adopted by the female millennial generation in writing caption is as an expression of feelings and as a part of self-presentation for personal branding.

The male of the millennial generation mostly chooses to use random text captions that tend to be short sentences. While the female millennial generation tend to combine with a foreign language, the male millennial generation prefers to use Bahasa Indonesia and slang. The composed sentence also tends to be a statement that constructs simplicity. In writing a caption, the male millennial generation although tends to be brief but always related to the context of the posted photo because the meaning conveyed tends to emphasize the content and meaning of the photos posted in their Instagram feed.

Discussion and Reflection

The millennial generation presentation through photo uploads mostly aimed to show their identity. Instagram, as a social media that accentuates photos and videos (visual symbols), utilized by the millennial generation to compare their real selves to their photo version as an unrealistic form of self-visualization. The dominant reason for the millennial generation is that they feel comfortable with the self-visualizations and even create a new identity. Hence, they think Instagram social media is capable of fulfilling their self-actualization through important events that they can share easily with other users to get instant recognition via comment and like.

The millennial generation is the constant "occupant" of Instagram social media, and it seems that as a user, they have been using social media for at least more than three years. Judging from the duration of Instagram use, which is classified as a heavy user, the life of the millennial generation is inseparable from social media Instagram. It means that they need Instagram as a medium of interaction, communication, and self-expression. The indication that the millennial generation involved in online interaction and communication with the high intensity through Instagram also shows that millennial generation has an easy-going personality, friendly and empathetic, as well as more open to others. The five great personality traits of the millennial generation have extraversion, openness, and high agreeableness (Friedman & Schustack, 2016).

The form of self-identity construction performed by the next generation of millennial is predominantly using self-portrait photos. The dominance of the portrait photos shows that the millennial generation does use Instagram as a self-identity construction medium through negotiating photo ideas between the millennial generation as the subject with others taking photographs. Portrait photos are used as self-reflection to obtain the validity of a constructed identity through the likes and comments of the followers/other Instagram users.

The goal aimed at self-identity construction, including the presentation of daily life, lifestyle or luxury, and creativity. There are several differences between male and female millennial generation in constructing their identity. The male millennial generation prefers to show themselves in daily life activities, while the female millennial generation tends to dislike it as considered the realm of privacy. The male millennial generation constructs their identity as a personable and friendly person and is close to their family, while the female millennial generation is more self-oriented. Daily life presentation photos posted show the female millennial generation choosing aesthetically pleasing photos. For the lifestyle presentation, the male millennial generation is more oriented towards showing their identity with a photo representation that visualizes symbols close to their specific preferences and hobbies while female millennial generation prefer to present their identities through fashion or clothing known as OOTDs.

In the lifestyle presentation, the male millennial generation chooses a photo that is more aesthetic than the female millennial generation. However, for showing creativity, the female millennial generation prefer to post photos that are aesthetic with the highlights on their creative products and themselves rather than the tools used to produce them. While the male millennial generation brings out their creativity by emphasizing the tools used to produce it, such as a photo or video camera. In this context, the male millennial generation does not heed their appearance in photo postings. For identity construction through the caption written on the photo posts, it shows that the female millennial generation prefers to write down their content with a positive solicitation text in the form of quotes even though it does not correlate with the context of the posted photo. While the male millennial generation does the caption writing with a short and simple text that related to the posted photo's context.

The effort in self-identity construction using Instagram led the millennial generation in its process has to follow the pattern of the Instagram feature, so they are not as flexible or free as carrying it out in the offline world. Therefore, the formed identity is an identity in the style of Instagram or referred to as instaidentity. In correlation to following the pattern of Instagram features on the construction of self-identity media, the self-identity constructed through the photos in the post tends to show similar or collective identities. Therefore, the constructed self-identity by the millennial generation using Instagram is a collective or common identity.

After a posting becomes a public consumption in the world of online social networks, other users as spectators have a prerogative right to provide a choice of response. Responses such as like

or comment will be the evaluation or validation of the identity of the millennial generation. Getting a response from the followers such as like and comment made the millennial generation unable to escape self-objectification and instafamous.

CONCLUSION

The identity construction of a millennial generation through Instagram social media uses a representation through the three paths, namely text, photo quantification, and photo visualization show the honesty in the identity construction by the *millennial* generation. Honesty is also practiced in the use of Instagram account names that use the initial of their full name instead of a pseudonym and any form of fake Instagram account.

Although the apparent honesty in the construction of self-identity, but other facts indicate the existence of some manipulations conducted in the self-identity constructs by the *millennial* generation. The use of features like *filters* and self-enhancing ideas in their self-presentation makes the absence of authentic representation. Ultimately the self-identity construction of the millennial generation no longer indicates the actual reality. Photos as a self-reality reflection of the millennial generation have changed since the use of *filters* and editing. So, the look in the Instagram feed of the *millennial* generation is a new reality dissimilar to the genuine reality so that self-identity construction through photo postings in Instagram feed has become dishonest or no longer genuine.

REFERENCES

Arymami, D. (2020). Spornosexual Capital: The Economic Crisis of Indonesian Urban Masculinity. *I-Pop: International Journal of Indonesian Popular Culture and Communication*, *1*(1), 13-20. https://doi.org/10.36782/i-pop.v1i1.27

Beauvoir, S. (2009) [1949]. *The Second Sex*. Trans. Constance Borde and Sheila Malovany-Chevallier. Random House: Alfred A. Knopf.

Berger, P. L., & Luckmann, T. (1991). *The social construction of reality: A treatise in the sociology of knowledge*. Penguin Books. (Original work published 1966)

Brenner, J. (2012, March). *Social networking*. Pew Research Center. https://pewinternet.org/Commentary/2012/March/Pew-Internet-Social-Networking-full-detail.aspx

Charon, J. M. (1998). *Symbolic interactionism: An introduction, an interpretation, an integration* (6th ed.). Prentice Hall.

Friedman, H. S., & Schustack, M. W. (2016). *Personality: Classic theories and modern research* (6th ed.). Prentice Hall.

Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Polity Press/Blackwell Publishing.

Hall, S. (1996). Introduction: Who needs 'identity'? In S. Hall & P. D. Gay (Eds.), *Questions of cultural identity* (pp. 1-17). SAGE Publications.

Hertlein, K. M., & Blumer, M. L. (2013). *The couple and family technology framework: Intimate relationships in a digital age*. Routledge.

Hill, D. T., & Sen, K. (2005). *The internet in Indonesia's new democracy*. Routledge.

Howe, N., & Strauss, W. (1991). *Generations: The History of America's Future, 1584 to 2069*. William Morrow & Company

Kozinets, R. V. (2009). *Netnography: Doing ethnographic research online*. SAGE Publications.

Lenhart, A., Purcell, K., Smith, A., & Zickuhr, K. (2010, February 3). *Social media & mobile internet use among teens and young adults*. Pew Research Center. https://www.pewresearch.org/internet/wp-content/uploads/sites/9/media/Files/Reports/2010/PIP_Social_Media_and_Young_Adults_Report_Final_with_toplines.pdf

Mannheim, K. (1952). The problem of generation. In P. Kecskemeti (Ed.), *Essays on the sociology of knowledge* (pp. 276-320). Routledge & Kegan Paul.

Montoya, P., & Vandehey, T. (2002). *The personal branding phenomenon: Realize greater influence, explosive income growth and rapid career advancement by applying the branding techniques of Michael, Martha & Oprah*. Peter Montoya.

Nurul, D. T. S. (2015). Dari Follow Turun ke Hati: Upaya Media Sosial Internal JakunUB Menyentuh Kognisi, Afeksi, dan Konasi Mahasiswa Universitas Bakrie. *Journal Communication Spectrum: Capturing New Perspectives in Communication, 5*(2), 116-130

Prensky, M. (2001). Digital natives, digital immigrants Part 1. *On the Horizon*, *9*(5), 1-6. https://doi.org/10.1108/10748120110424816

Purwadi, D. H. (1997). *Belajar sendiri: Mengenal internet jaringan informasi dunia*. Elex Media Komputindo.

Rideout, V. J., Foehr, U. G., & Roberts, D. F. (2010, January 1). *Generation M2: Media in the Lives of 8- to 18-Year-Olds.* Kaiser Family Foundation. https://www.kff.org/other/poll-finding/report-generation-m2-media-in-the-lives/

Selwyn, N. (2009). The digital native – myth and reality. *Aslib Proceedings*, *61*(4), 364-379. https://doi.org/10.1108/00012530910973776

Smith, A. & Anderson, M. (2018, March 1). *Social Media Use in 2018*. Pew Research. https://www.pewresearch.org/internet/2018/03/01/social-media-use-in-2018/

Tapscott, D. (2008). *Grown up digital: How the net generation is changing your world*. McGraw-Hill.