

The Reception Analysis of Selfie Upload Messages at the Funeral on Instagram Social Media

(Case Study of @katarinakartikapanca Account)

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ABSTRACT

The use of Instagram social media for various purposes is possible. One of the possibilities was proved in the @katarinakartikapanca account that used it to upload a selfie with his father's coffin as the background. Subsequently, the upload stimulates various comments from other account users. The objective of this study was to trace the motives behind the awareness to upload the selfie. Moreover, it also investigated the reception of the message/upload according to other account users. This study was a qualitative analysis with the guidelines of Stuart Hall's reception theory and Abraham Maslow's hierarchy theory. The results showed that the motive for uploading the selfie according to the informant of the account owner of @katarinakartikapanca was for *digital mourning media* and for *remembering death media*. For the reception dimension for the @purihardjanti account, the decoding position that occurred in the reception process of the upload message above was *dominant hegemonic*. Whereas for the @suzi_suzana87 account, the decoding position that occurred in the reception process of the upload message above was *negotiation*.

Keywords : Reception Analysis, Instagram, Selfie, Funeral

I. INTRODUCTION

Nowadays, online communication activities carried out by the public all over the world are increasingly massive and intensive. There are many motives and purposes that underlie the public in accessing online services, the access to social media. Social media becomes an instrument or tool for sharing various content that can be freely created by every gadget user. One of the contents that is often shared in digital platforms is a photograph of a person. In other words, it can be said, this expanding cyberspace culture makes gadget users post selfies in cyberspace.

Selfie is a new terminology that was lexically included in the Oxford English Dictionary in 2013. In its simplest meaning, the word means 'a self-portrait that is shared via social media' (Rosalina in Nasrullah, 2015). Another non-lexical meaning of the word *selfie* according to Jerry Saltz (in Nasrullah, 2015), is an instant self-portrait, which is made with a smartphone camera and immediately shared or transformed via the Internet as a form of instant visual communication about where we are, what we do, what we think, and who we think sees us.

In Indonesia, outbreaks of self-portrait phenomenon are spreading. Social media users are competing to look as attractive as possible in a selfie uploaded to

Instagram social media which is usually done alone or with other people. The activity is a form of self-existence. Taking a selfie and sharing it on social media is not merely focused on the user's appearance, but is also a representation of existence. Selfie is an attempt of self-representation on social media, an effort to be considered exist in the network. A person who takes selfies is also trying to construct their social identity by maximizing or minimizing positive or negative characters in themselves so that their self-esteem is maintained (Shaw & Costanzo, 1982).

The indicators of successful selfie are the number of compliments, giving a *like* to the digital spatial. If some of the indicators have been achieved, then the individuals posting the selfie will feel satisfied, proud, and increasingly compelled to take selfies again and upload them on social media. There is a kind of repetitive behavior when a person deals with content in the cyberspace media.

Selfie, psychologically, is actually a form of digital narcissism (Nasrullah, 2015). A selfie taken shows that the user is designing themselves and the results of the design, in addition to self-existence, also as a form of performance on the stage to attract the impression of other account owners or users in social networking on social media (Shaw & Costanzo, 1982). Selfie can be said as a marker of the existence of an individual in a complex communication network and such tangle.

A form of work of photography (however simple it is) certainly cannot be separated from supporting elements, such as the background element. The background element cannot be set apart from self-portrait or an individual figure because the background also plays a role in the appointment or presence of a person in the communication network. Therefore, a selfie also, for example, must be seen from the background of the photo object. Many self-portraits with the background of a particular location and this shows that the user is in that place. For example, a selfie in a car, an airplane, to show that the

person is on a trip, riding the car or airplane. The background of selfies will depend on the person concerned in choosing what they will be shared. Uploading the selfie becomes a symbol that the user is realizing their existence which is not merely a photo object, but there is a specific purpose in it. There is a sort of 'hidden agenda' in the selfie posted on the social media.

Based on the background above, the researchers are interested in examining the phenomenon of selfies in the funeral. The researchers want to determine the motives of Instagram users to upload selfies in the funeral and how other users interpret the presentation of the photo upload. Viewed from the standpoint of communication science, this study belongs to the level of mass communication using new media, in this case is the Internet.

II. THEORETICAL FRAMEWORK

Stuart Hall's Message Decoding

Reception analysis emphasizes the view of the public, in which how they can produce different meanings of the message offered by the media (Sakinah, 2012: 24). Thus, it can be concluded that the reception theory is a theory that discusses the decoding or meaning of the message made by the public so that the acceptance of the message is formed. Therefore, this study more focused on decoding conducted by the public. Various decoding positions and other users' backgrounds of code or messages of selfie uploads in the funeral can be analyzed using Stuart Hall's visual discourse of three decoding positions (1980: 171), consisting of: **hegemonic dominant**, **negotiation**, and **opposition** positions. The hegemonic dominant position is when another user captures and approves the message (selfie upload) properly and in accordance with the self-intended uploader without questioning the purpose or motive in the upload. The negotiation position is a mixture of adaptive and oppositional elements, which makes a person doing certain requirements according

to their wishes and doing it, but basically they receive the message (text/selfie upload) delivered. The oppositional position is the state of other users recognizing the code of visual discourse that is delivered but decides to re-interpret it in an alternative terms of reference so that they reject the discourse of selfie upload delivered and do not approve of the message that is exposed in the message code (text).

The message decoding above, by the audience/other account users in this study was formed on several factors, including: Frameworks of Knowledge, Relations of Consumption, and Technical Infrastructure. The Framework of Knowledge (Hall, 1980: 165) can be traced through how deep their knowledge of a product is as well as other general knowledge relating to their reading of messages in the selfie upload of the Instagram account. The Relations of Consumption is obtained by the audience/other users of the social relations it builds related to its decoding of message consumption. The relations occur in families, places of study between lecturers and students, relations at work, in the community, and other relations relating to the message consumption of a media. The Technical Infrastructure is a technical tool that supports the decoding of the audience in consuming selfie messages. The Technical infrastructure in this phase can be understood as tools used by the audience/exposed parties who help them understand the message.

Maslow's Hierarchy of Needs

Abraham Maslow is a well-known American psychologist who introduced motivation theory. The metaphor he uses to explain motivational hierarchy is a pyramid. Abraham Maslow (1943; 1970) suggested that basically all humans have basic needs. Maslow shows it in the five levels in the form of a pyramid, in which people start the drive from the lowest level. Maslow's hierarchy of needs start from basic biological needs to more complex psychological motives; which

will only be important after basic needs are completed. The needs of a level must at least be partially fulfilled before the needs of the next level become an important determinant of action.

Maslow developed a theory of how all motivations are interrelated. Maslow named his theory as a "hierarchy of needs". These needs have different levels. When one level of need is fulfilled or dominates, people no longer get the motivation from that need. Furthermore, people will try to complete the needs of the next level, until finally reaching the peak of needs described as the top of the pyramid. In Maslow's view, every person must develop to their full potential. Humans' needs to grow, develop, and use their abilities is called as self-actualization by Maslow.

Maslow also considered self-actualization as a desire to become the self that is increasingly following the person's ability, to be according to the ability of love and to be adequately satisfied. The need for self-actualization is the most important aspect in Maslow's motivational theory. Today, even a number of thinkers make this need a priority starting point for fostering superior human personality. Recently, the idea about the importance of a bridge between economic managerial ability and spiritual depth is emerged. The expected manager is a reliable leader without forgetting the spiritual side. In this context, the Maslow's hierarchy of needs that departs from the starting point of physiological needs until self-actualization is reversed. Hence, the expected behavior of the organism is not greedy and continually pursuing the satisfaction of needs, but rather behavior that prefers to understand rather than be understood, give rather than receive.

Maslow divides the level of human needs as follows: (1) *Physiological needs*. Physiological needs are the most basic human needs to maintain physical life, including the need for food, drink, shelter, sex, sleep, rest, and air, (2) *Safety needs* (*The need for a sense of*

safety). As soon as basic needs are completed, it is followed by what Maslow describes as the need for security or safety, (3) *Social needs*. After being satisfied with the need for security, social needs that include the need for belonging, mutual trust, love, and affection will be important motivators for behavior, (4) *Esteem needs* (The need for appreciation). According to Maslow, everyone in the community (except for a few pathological cases) has a need or wants a proper self-assessment, has a strong foundation, and is usually of high quality, of self respect or self-esteem, (5) *Self-actualization needs* (The need for self-actualization). According to Maslow, every person must develop to their full potential. Humans' needs to grow, develop, and use their abilities is called as self-actualization by Maslow.

III. METHOD

This study was a qualitative research using reception analysis. Qualitative research aims to explain the phenomenon through deep data collection from informants. The study conducted has a focus on content, text, and response on social media, in this case is Instagram. The subjects in this study were key informants, including an Instagram user who uploaded selfies at the funeral and Instagram users who provided comments on the upload. The object of this study was an Instagram account with content that has been selected by the researchers based on certain conditions.

The population in this study was Instagram users who upload selfies relating to funerals, coffins, garlands, and tombstones. The sample in this study was selected purposively with criteria set by the researchers, consisting of: (a) Have an Instagram account, (b) Active using Instagram, (c) Ever uploading selfies related to funerals, and (d) Commenting on uploads of selfies on Instagram accounts at point c. Furthermore, the selfie that will be analyzed in this study is an

Instagram user account that can be accessed by the researchers.

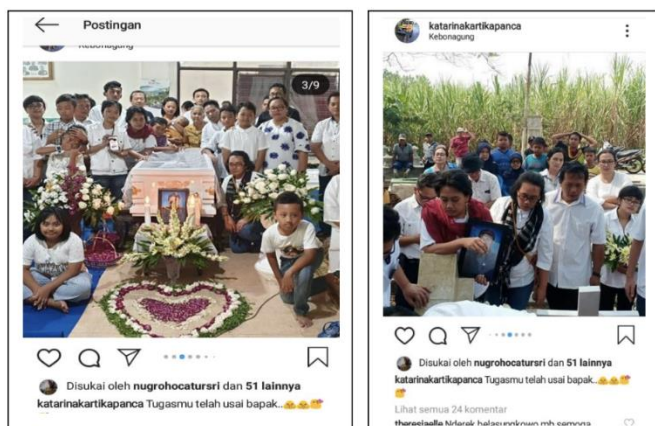
The data was obtained by visiting social media user accounts that upload selfies with the specified criteria. In this study, the intended social media is Instagram, and see other users who provide comments on the selfie upload. Then, the researchers will take photo or screenshot of the uploads along with the comments. Next, the researchers will contact the Instagram user for an interview, explore their motives for uploading the selfie and how other users interpret the uploads. In this study, the researchers used Miles and Huberman's interactive analysis techniques. This analysis technique basically consists of three components, including: data reduction, data display, and drawing and verifying conclusions that should be carried out.

IV. DISCUSSION

The discussion in this problem is categorized into 2 dimensions, as stated in the problem statement above, consisting of the motive dimension with the data source of the uploader or account owner, and the reception dimension in which the information is extracted from other account users who provide comments, likes, and other message characters.

Motive Dimension

The selfie upload at the funeral that will be discussed in this paper is a photo upload on behalf of Katarina Kartika Pancawati, an ASN in the Surakarta City Government. The death of her father became a moment of grief and she uploaded a picture of herself and her family when she was beside the coffin, to the funeral procession.



Instagram account of @katarinakartikapanca

The motive always underlies a person to take a certain action, including in the context of this study in which the action of Katarina Kartika Pancawati in her awareness of uploading her selfie even in a moment of grief. Based on the interview conducted by the researchers, there are several structures of motives possessed by the informant regarding her decision to upload the reality of the death of her loved one.

1. Representation of Digital Mourning

Humans cannot be separated from the roots of social life, so that the existence of other people in the scope of their life becomes absolute. Moreover, from the beginning of life to the event of death, individuals still need other individuals. Regarding this study, if the news of birth is announced, then obituaries will also be spread. This is considered as one of the motives of Katarina, when she consciously uploaded the visual news of her father's death on her Instagram account, as she said:

"This is how it is, Ms. Icha... I am a village secretary in the Sriwedari Village, an ASN... previously I was at Disdukcapil... at the City Hall... I have many colleagues, right?... the deceased was a church activist... he also had a business, my father's friends are many... so, if I am asked about the motive... my upload is just a means of notification... while the obituary is printed in limited number, right?... so, in my opinion,

it is replacing the obituary... moreover, its scope is wider ..." (Katarina, October 14, 2019)

Based on Katarina's explanation, it is revealed that one of the things that underlies her upload is how sad news can be spread as widely as possible, so colleagues who primarily use the Instagram application can find out the news. The reason is actually, as Abraham Maslow said, how humans tend to express their existence in society. In this context, it reflects the level of need in strata 3, that is social needs. This need is a reflection of how human beings, by nature cannot be uprooted from their social base.

The researchers underlined again about the motive for uploading by asking that, if that the main purpose is simply as a digital obituary, is the message then received by the uploader? According to the informant, there is actually also an awareness that people will not immediately open the message or the news in their smartphone, so there is the possibility of delayed feedback. However, the media is considered practical and in a short period of time, it can spread the sad news. *"...technology helps, right? ... it quickly spreads... but, I don't feel that there is a significant number of friends who made comments... maybe it's also because they only know me at IG... but, what makes me respect after they found out from the IG is that there was someone who in a few moments later called directly to me... there was a video call too... well I think this is... good... in my opinion"* (Katarini, October 14, 2019)

The informant also said that the uploading was also a way to provide opportunities for colleagues and other friends both from the deceased and the uploader to pray. The prayer is certainly hope for the dead. According to her, in social relations that exist during life, mistakes will definitely occur. Social relations provide broad possibilities for the occurrence of wrongdoing.

“I realize as a human, father, the deceased, certainly had a lot of mistakes... maybe by doing this, there is a way to forgive him... so that he comes to the Father in heaven well... that’s it, Ms. Icha....” (Katarina, October 14, 2019).

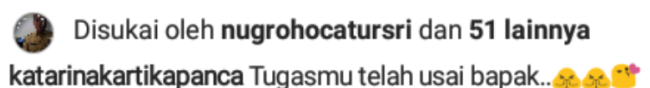
It can be seen from the explanations given by the informant to the researchers, the reasons related to social relations became the motive for uploading the obituary as well as photos of family and the deceased on Instagram social media. The informant (who was pictured wearing a black scarf) also said that in fact the mourning that was sent via digital media was shared mourning, where many family members gathered. In the sociological reality in our society, in general, there are two important events that can ‘unite’ family or close people in one moment, consisting of marriage and death. In that context, it also provides information about how the deceased has a respected position in his family, at least outwardly it is revealed how family members (who may live very far) are willing to come to pay their last respects.

2. Self and Other Reminder of Death

The widely dispersed uploads according to the informant at the same time is a way to remind ourselves and all people of the event of death which is indeed necessary for all creatures. In the context of Abraham Maslow’s hierarchy of needs, such needs can be categorized to self-actualization but the direction is more transcendental. Remembrance of death is the peak of human needs in terms of spirituality, where awareness about it is tried to be built by the uploader, both for herself or for others who can access her account.

“I am a Catholic, I am a Master’s educated person from religious to the general education, it has taught me a lot about how I am responding to this temporary life.... so hopefully what I uploaded has taught us all... the clothes that we wear is white ... I mean that we die in white ...” (Katarina, October 14, 2019)

This second motive is very important in seeing the world as temporary. The informant is aware of that and her awareness to upload the reality of death and her self-portrait on Instagram social media account is a behavior intended to carry out the task of raising awareness of others. In addition, if we look closely, the post or upload is also accompanied by comments written by the informant saying “Your task is over, Father”. That sentence ends with three emoticons.

 Disukai oleh nugrohocateursri dan 51 lainnya
katarinakartikapanca Tugasmu telah usai bapak..😞😭🥰

According to the informant, that sentence is conveyed as an expression of a daughter who had been under the care of her father. The duty of her father in family relations is indeed hard, at least as stated by the informant who said that:

“... we as children can see and feel how father struggled for the family... how to work for children ... we are a big family... 6 siblings... well... so from childhood until we are this old and independent, this is all because of father... that is his duty to the family ... not to mention the heavy social tasks...” (Katarina, October 14, 2019).

As a daughter, the informant felt that she has to remember the figure of his father who became the head of the family with heavy tasks. Even in the psychological literature, there are at least 15 formulations regarding the duties of a father in the family. The fifteen formulations are a father as family leaders, family protectors, providers of all needs, givers of love, leaders in religion, motivators, role models, attention givers, instructors, disciplinary trainers, quality time givers, close friends, household assistants, and entertainers (dosenpsikologi.com). Therefore, the sentence on the Instagram account is a form of appreciation that should be dedicated by a daughter to her father.

The father's duty as a family leader is felt by the informant to be quite representative of the other more specific tasks. However, in reality, he still has to share with another family member. Not to mention the tasks that are directed externally, including tasks related to entities and communities where the person is located. For examples, the tasks relating to the religious community.

"...my father was a church activist... so the sentence that I wrote on the Instagram account above has two directions... for the family duty as a family leader... and outside as the duty to serve the religion that we profess... to be the servants of God... that's it, Ms. Icha... hmmm yeah that means that with the father's return to the Father's house, the task with those two aspects has finished, right ... it's over ..." (Katarina, October 14, 2019).

Furthermore, when the researchers examined the sentence, there was an upload of three emoticons at the end. The two emoticons are in the same expression, while the last is different with an additional heart in the eye. According to the informant, the presence of the emoticon reinforces the expression of memories in the individual or figure that is worth remembering. Indeed, his body has been blocked by the ground, but the realities that he has created will be something that remains even if only in memory. Digital technology provides the facility to rediscover how to remember it when we open our Instagram account.

"the first two emoticons... hmmm ... I mean as an expression that strengthens my sadness... my loss ... while the last one... which is with a sign of love... or heart, it represents my love for the late father... but also a deep sense of loss..." (Katarina, October 14, 2019)

In communication, there is verbal and non-verbal communication. Thus, when the effort to remember and remind in a message of grief uploaded on an Instagram account is not sufficiently represented by verbal languages, then the presence of non-verbal

languages will reinforce the message being conveyed. In the context of this study, the presence of emoticons as acknowledged by the informant derives from a sense of inadequacy of verbal language, so message emphasizing is needed through other symbolic means, not in the form of syllables, but rather the agreed pictures that have a certain meaning, and that is non-verbal language that is used by the informant.

In addition, a digital platform like Instagram is basically a mass communication channel, where the characteristic of one of them is the increasingly massive spread of what it carries. As Bitner said, "mass communication is a message communicated through mass media to a large number of people" which means that mass communication is a message that is communicated through the mass media on a large number of people (Rachmat, 2005: 188), so that the message said by the informant as a reminder of death is expected to be spread massively.

Reception Dimension

Discussion on this dimension refers to the reception by the Instagram account users when receiving the communication message uploaded by the first informant. In that effort, the researchers only received responses for interviews with informants named @purihardjanti and @suzi_suzana87.

Based on Stuart Hall's categorization regarding how the recipient's reception in giving their response to the message, the researchers will describe in depth in the following paragraphs. In analyzing audience responses, Hall divides three important items, consisting of the positions dominant hegemonic, negotiation, and opposition (Hall, 1987: 11). Furthermore, the message decoding process above, by the audience/other account users in this study was formed on several factors, including: Frameworks of Knowledge, Relations of Consumption, and Technical Infrastructure (Hall, 1980: 165).



Instagram accounts of @purihardjanti and @suzi_suzana87 who responded to the account of @katarinakartikapanca (selfie uploader at the funeral)

Decoding process by @purihardjanti account

The researchers traced the account and communication was successfully established so that research data could be obtained from this informant. According to the informant, what she did by posting or uploading responses to the owner of the account who took a photo with her late father was feedback on the message conveyed in the upload.

“I responded... because I saw that what was uploaded by Ms. Katarina was a mourning news, in which one day, people might experience the same thing. So, what was uploaded by Ms. Katarina for me is good... it actually reduces uncertainty, right?... regarding the condition of the late Mr. Bambang...” (Puri, October 12, 2019)

The informant also said that with the existence of digital technology and the Internet connection networks, information can be easily and quickly spread. The informant considered very positively the use of social media to upload what is happening, which in the context of this study is a news of death. It appears that the informant has the same knowledge reference as the owner of the uploader account, which in Hall’s terminology is the process of message decoding based on the framework of knowledge (Hall, 1980: 165). This means that the other account user

(Puri) and the uploader account user (Katarina) have the same knowledge framework, for example about technology and its usefulness in the spread of mourning news.



@Purihardjanti account

In the response upload above, the other user account uses a mixture of Javanese and Indonesian language. She also uses female addressing, which is the word *Mbak*. The response sentence appears to also end with an emoticon in the form of a face with a blue circle on top of it.

According to the informant, the use of a mixture of Javanese-Indonesian languages and the daily addressing of Javanese women is a form of intimacy between the informant Katarina and the informant Puri. Familiarity is tied through social relations which are certainly good or harmonious. Puri further said that:

“We are indeed friends for a long time... and quite close... so when I heard that Mr. Bambang (Katarina’s father) passed away through the upload of Ms. Katarina’s selfie, then I was shocked too, so I did have to say my condolences... I thought it was one of many ways... after all we are friends...” (Puri, October 12, 2019).

Based on the informant’s explanation, one thing that gives clarity on how she responds to the mourning selfie upload is nothing but the social relations that

have been developed before. This is indeed logical in the law of social relations, in which it is impossible for people who do not know before will directly experience deep intimacy. What was said by the informant Puri regarding this research is in accordance with the reference of public responses when dealing with certain messages. Accordingly, this is where the terms of Relations of Consumption apply (Hall, 1980: 165).

Regarding the selection of emoticons at the end of the sentence expressing mourning depicted with the head of a person with a blue circle above his head, Puri said if the picture she meant as a blessing from the one who has power, in connection with death. Death that is full of prayer will end in the pleasure of heaven.

“...well according to our teachings... death is a joy because it is a new round of meeting with the Lord Jesus in Heaven... what else will we on that if not as a blessing... that’s why I give that picture...” (Puri, October 12, 2019).

Based on the information given by the informant, the decoding process of the selfie upload message at the funeral on the Instagram account of @katarinakartikapanca, there are at least two elements that influence the informant Puri (@purihardjanti account) as other account user/audience. The two elements are the frame of knowledge and the relation of consumption.

If it is analyzed in terms of position in decoding, what happens is that the selfie upload dominates the discourse that was built by the uploader. In other words, the decoding position that occurs in the message reception process above is dominant hegemonic. Another account user/audience in the context of this study is the informant Puri, with sympathy, giving responses that can be said without doubt, she responds positively to the messages. It is proved by the responses given that is so constructive by for example using everyday language that shows

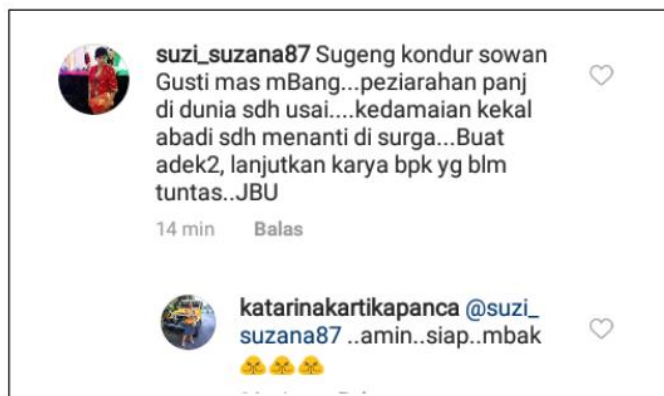
close relationships, strengthening prayer, and blessing symbols, by giving emoticons at the end of the sentence.

Decoding process by @suzi_suzana87 account

The account owner above is the deceased colleague. The uploads of selfies at a funeral done by the account of @katarinakartikapanca received responses that can be analyzed by the Stuart Hall’s decoding approach. According to the informant, the response she gave was a form of concern for an event that encountered her colleague. The sympathy uploaded in that account is an expression of humanity that she holds.

“for me... the selfie uploads ... well... not at all for unclear purposes... or imitating in using modern communication media... what I feel is actually giving me the most up-to-date information about Mr. Bambang... it’s because we are far apart...” (Suzi, October 11, 2019)

The information shows how the informant felt she could benefit from the selfies. The same as the other user’ informant before (Puri), this informant also considered good use of digital based media to inform what was happening, including the sad news that was uploaded with images of the coffin and the uploader herself. It appears that the informant (Suzi) has a knowledge framework that is not much different from the account of @katarinakartikapanca, which uploaded the selfie. Theoretically, the reality of the similarity of knowledge references is the process of message decoding of the public with the main point of the framework of knowledge (Hall, 1980: 165). In this context, between the other account user (Suzi) and the uploader account chooser (Katarina) at least have the same point of contact regarding the digital-based social media utility.



Account of @suzi_suzana87

In that account, response messages from the other account user on the conversation wall are seen using mixed languages. The public, in this case, the account of @suzi_suzana87 seeks dialogue with a fairly high degree of introduction through the use of the Javanese and Indonesian languages. The level of familiarity is also strengthened by the mention of the name of the deceased directly. This indicates that the deceased and the account owner knew each other well.

“... Ms. Icha asked why the language was mixed... it’s indeed because we already know each other closely... I just spontaneously wrote it... also that I mentioned the name, right? ... so indeed we are close friends... only that this is the means of communication through Bambang’s daughter... so that’s all...” (Suzi, October 11, 2019)

In the text uploaded by the informant, there is a sentence about the task of humans in the world, that is, *your pilgrimage in the world is over...* This sentence is quite interesting, considering that it is a terminology of faith that does need an explanation from the uploader/ writer. In empirical reality, the word *pilgrimage* is a word used to indicate when people visit someone’s grave. People who are visited are people who live eternally in the afterlife. However, in the context of the upload above, something reversal of the nature of pilgrimage occurs. Following that way of thinking, then what happens is that this world is a

tomb that is more worthy of pilgrimage, because eternal life is precisely after death itself. According to the informant Suzi, the world is precisely a place of pilgrimage, the world is death.

“... well in my opinion, this world is actually a tomb... it is precisely a place for pilgrimage... a human’s duty is a pilgrimage... pilgrimage is to pray... goodness. Bambang has already finished his task of praying ... his pilgrimage is over... it looks like the opposite, Ms. Icha ... but try to think about it further ... if you feel like it is right too... that’s it ...” (Suzi, October 11, 2019). At the end of the message, the informant tried to remind that the family left behind should continue what was said by the deceased. This message seems to explain how the social relations that are tied between the deceased with the account user is established well. It is proved that there is an indication regarding the aspirations to work of the deceased that has not been completed. Thus, there is a decoding process that refers to the relation of consumption. However, the relationship actually developed between the deceased with the account owner @suzi_suzana87. Moreover, the decoding is also influenced by the frame of knowledge between the account of @suzi_suzana87 and the deceased.

Viewed from the perspective of position in decoding, what appears is that the selfie upload does not dominate the discourse constructed by the selfie uploader. That means the decoding position that occurs in the process of receiving the upload message above is negotiation. The argument is when there is a message that does not fully agree with the unconditional upload discourse. In the second sentence of the message that says *“for the sons and daughters, please continue the work of the father that has not been completed...”* it is a condition or imperative that can not be considered free the account owner does not do anything. There is a kind of moral imperative that is required, so this is the message negotiation space that Hall intended.

V. CONCLUSION

The motive has always been the basis for a person to take a certain action, including in the context of this study, which is the action of Katarina Kartika Pancawati in her awareness of uploading her selfies even in times of grief. Based on the results of the study, it can be seen that the upload motive is related to the representation of digital obituary. However, obituary/sad news can be spread as widely as possible, so colleagues who primarily use the Instagram platform can find out the content. This is in line with Abraham Maslow's perspective, how humans tend to express their existence in society. In this context, it reflects the hierarchy of need in strata 3, that is social needs. This need is a reflection of how human beings, by nature, cannot be uprooted from their social base.

Moreover, the upload motive also refers to the Self and Other Reminder of Death. The widely spread upload according to the informant is at the same time a way to remind herself and all people of the event of death which is indeed possible for all creatures. In the context of Abraham Maslow's hierarchy of needs, such needs can be categorized to self-actualization but the direction is more transcendental. Remembrance of death is the peak of human needs in terms of spirituality, in which awareness about it is tried to be built by the uploader, both for herself or for others who can access her account.

In the reception of the decoding process for the selfie upload message at the funeral on the Instagram account of @katarinakartikapanca, there are at least two elements that influence the informant Puri (@purihardjanti account) as a user of the other account/audience. The two elements are the frame of knowledge and the relation of consumption. The selfies are dominantly controlling the discourse that was built by the uploader. In other words, the decoding position that occurs in the message reception process above is dominant hegemonic. Another

account user/audience in the context of this study is the informant Puri, with sympathy, giving responses that can be said without doubt, she responds positively to the messages.

Regarding the reception by the account of @suzi_suzana87, there is a decoding process that refers to the relation of consumption. However, the relationship actually developed between the deceased and the account owner @suzi_suzana87. Moreover, the decoding is also influenced by the frame of knowledge between the account of @suzi_suzana87 and the deceased. The decoding position that occurs in the process of receiving the upload message above is negotiation. The argument is when there is a message that does not fully agree with the unconditional upload discourse.

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