

# *Muru'ah* and Self-presentation through Virtual Display of Affection in UNISBA Female Students

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**Abstract**—Virtual Display of Affection is an activity or activity showing off intimacy in the virtual world in the form of visual, audio visual, image, or intimate text posted to social media. Virtual Display of Affection are active in using social media including Instagram and often present themselves on social media. The purpose of this study was to see *murū'ah* and self-presentation at the students of Bandung Islamic University who conducted a Virtual Display of Affection. The method of this research is a descriptive study with female students who meet the criteria of Bandung Islamic University students who are still active, hooded and have a partner and do a Virtual Display of Affection. The result from this research are, in general, the female students who do Virtual Display of Affection have a high level *murū'ah*, its mean that students have an effort to build respect or a good self-image according to the instructions of Allah and His Messenger, especially in carrying out their role as students. And then, the female students who have boyfriends have a low self-presentation, it's means that they are not be able to present themselves to others, and they also tend not to show intimacy both in the real world and the virtual world.

**Keywords**—*Muru'ah*; self-presentation; virtual display of affection

## I. INTRODUCTION

Social media use can have major impacts on young people's construction of self, especially with regard to gender, sexuality, and identity [1]. Today, teenagers not only show intimacy and contact with partners while in public places but also in the virtual world or social media. Show off intimacy and contact with their partner in the virtual world both visually, audio visually, images, or in the form of text posted on social media called the VDA (Virtual Display of Affection). Various ways and various moments can be used by the opposite sex to be shown to others through social media. Specifically, many teenagers showed the VDA via Instagram including Snap gram. The activities that are usually uploaded by teenagers are holding hands, embracing each other, hugging, even kissing. This also happened to female students at the Islamic University of Bandung. Self-presentation, particularly on social networking sites, may involve much self-reflection [2].

Based on the results of a survey conducted by researchers on UNISBA students, it was found that some hooded female students had partners and often showed their intimacy with partners in social media. They often express their feelings

through captions on photos. Not infrequently they waste their money and lie to parents about tuition fees so they can eat in a fancy café or make special events for their partners. Women may post sexually- explicit photos online for their own empowerment, but through male commenting, editing, and redistributing, this content can be transformed into degrading and objectifying material [3].

Some other students said they often skipped and did not do lecture assignments for lazy reasons. Even among them, they did not maintain their oral words by saying harshly and did not feel guilty because they were considered a habit. Women can use social media to become important creators of cultural content and self-con-struct their own gendered and sexual identities [3].

The student's behavior is certainly contrary to the values held by Bandung Islamic University. Bandung Islamic University itself is actually a private university that applies a learning system that is in accordance with Islamic principles. Unisba's motto is to be a *Mujtahid* (Thinker), *Mujahid* (Fighters), and *Mujaddid* (Reformers) person [4].

In addition, the vision of Unisba's mission is to make Unisba an independent, advanced and leading Islamic Higher Education in Asia. All lecture material, especially for Islamic Education Courses including Student Islamic Boarding Schools of College Student and Islamic Boarding Schools of Bachelor Candidate is made based on *Al-Quran* and *Al-Hadist* [4].

Based on the description, researchers are interested in conducting research related to the phenomena that have been written with the title "*Muru'ah* and Self-presentation through Virtual Display of Affection in Unisba Female Students". This study involved female students as subjects, based on the results of research conducted by Crescenzi and Tortajada, which stated that Girls present themselves alone more often than boys [5]. Besides that, the subject is students of an Islamic education institution, it is more important to behave as muslimah roles, as Abdullah bin Umar r.a, stated that the Prophet said: "The world is jewelry, and the best jewelry is a woman who is righteous." [6].

### A. *Muru'ah*

Al-Ashfahani said that *murū'ah* is an effort to apply morals that are commendable in all aspects of life and to keep

depraved morals so that a person always lives as a respectable and dignified person [7]. Furthermore, Imam Mawardi said that *murū'ah* is to maintain the most important personality or character so that it does not appear to someone who is bad or despicable [7]. Then Abdullah Al-Ansari Al-Hawari expressed his opinion regarding *murū'ah*, namely that someone is said to have the nature of *murū'ah* if his mind can control his lust [7].

The definition of *murū'ah* itself means the ability of the mind to be able to avoid the demands of lust that will demean and humiliate and undermine the noble values of humanity, both in words, wealth and in position [7]. *Murū'ah* consists of three aspects namely verbal *murū'ah*, position *murū'ah*, and wealth *murū'ah* [7].

### B. Self-Presentation

Meanwhile the definition of self presentation is the process by which we try to shape what others think about us and what we think about ourselves [8]. Basically, everyone has special steps in presenting themselves to others. In his work entitled "The Presentation of Self in Everyday Life", Erving Goffman states that individuals are called actors, presenting themselves verbally and non-verbally to others who interact with them [9]. Self-presentation or often also called impression management is an act of presenting oneself done by each individual to achieve an expected self-image. This self presentation can be done by individuals or can also be done by groups of individuals/ teams/ organizations [10]. Jones states the summary of five strategies in the construction of self-presentation obtained from experiments on interpersonal situations, namely ingratiation, self-promotion, intimidation, exemplification, and supplication [11].

### C. Virtual Display Affection (VDA)

Virtual Display of Affection is an activity or activity showing off intimacy in the virtual world, either visually, audio-visual, images, or intimate texts posted to social media. The form of Virtual Display of Affection is not only in the form of visuals or images. Words or intimate text exhibited on social media is also a form of Virtual Display of Affection. The closeness of the relationship between the parties that communicate will be reflected in the types of messages or their nonverbal responses, such as touch, expressive eyes, and physical distance that is very close.

## II. METHOD

The research was carried out systematically and sequentially to obtain data about the description of *Murū'ah* and self-presentation through the virtual display affection of UNISBA students. Arikunto explains descriptive research does not mean to test a particular hypothesis, but only describes what it is about a variable, symptom, or condition. This method is used to explain the current problems by explaining and understanding as well [12].

## III. RESULTS AND DISCUSSION

Based on the results of data processing, an overview of *Murū'ah* and Self-presentation is presented in the table as follows:

### A. Murū'ah

*Murū'ah* means human honor, dignity and authority that must be nurtured by man himself. There are three aspects of *murū'ah*, namely: verbal *murū'ah*, position *murū'ah*, and wealth *murū'ah*.

TABLE I. MURU'AH CATEGORY

Category	Score	Percentage
Low	9-102	47,6 %
High	103-131	52,4 %

Based on the table 1, the female student is included in the low *murū'ah* category is 47.6%. Based on these data, the Unisba students who conduct Virtual Display of Affection have a high *murū'ah*, meaning that students have an effort to build a good honor or self-image according to the instructions of Allah and His Messenger. Students who have a high *murū'ah* are able to avoid the demands of lust that will demean and humiliate and undermine the noble values of humanity, both in words, position or in utilizing their wealth as students studying at universities based on Islam.

Nevertheless, there are 47.6% female students who showed low *murū'ah*. They exhibit behaviors that are in accordance with what has been described in the introduction, that is, even though students are veiled, but they have partners and often show intimacy with partners in social media. They also dare to spend money to make special events with their partners. Even among them said words that were inappropriate to be spoken by veiled students, especially those uploaded on social media. One aspect that makes students able to control the behavior of virtual display affection is the variable self-control, that it turns out that self-control is one of the factors associated with the emergence of *murū'ah* behavior [13]. In this study it was stated that individuals would be able to regulate their behavior in accordance with what Allah SWT had ordered, so that they were able to optimize the function of mind in controlling and regulating oral, deeds, assets, and positions, so as to maintain their dignity or dignity [13].

TABLE II. CATEGORY OF MURU'AH ASPECTS

Category	Verbal	Position	Wealth
Low	34,7 %	54,03%	33,04 %
High	65,3 %	45,97%	66,96 %

Based on the table 2, it can be seen that female students who belong to the high verbal *murū'ah* category have a percentage of 65.3%, while female students who belong to the low verbal *murū'ah* category are 34.7%. Based on these data it can be concluded that Unisba students who conduct a Virtual Display of Affection have a high verbal *murū'ah*. This means that Unisba students who do Virtual Display of Affection are able to maintain their verbal's. They are able to control themselves in words. Even so, there are 34.7% of female students whose speeches are rude or dirty and tend to state things that contain disability that can offend others. They talk about lack of friends or directly disseminate information without selecting the contents of the information. In addition, there are also students who mock and mock each other with

friends when they are angry by saying harsh words even some calling with bad nicknames on social media.

In the position *murū'ah*, it can be seen that female students who are in the high position *murū'ah* category have a percentage of 45.97%, while female students who are in the low *murū'ah* category are 54.03%. That means that Unisba students who do Virtual Display of Affection have a fairly low position *murū'ah*. The students were not able to maintain their position as students, where the role of students is to learn and prepare themselves for their future to benefit the community. The hope of being a student who behaves *mujahid*, who always follows the teaching and learning process in order to be quality and able to compete and show a balance between intellectual, emotional and social competence and responsiveness to changes in knowledge has not been reflected in his behavior. Besides that, the hope of being a student who behaves *mujtahid*, which can produce thoughts, ideas in the learning process based on Islamic values has not been fully reflected in everyday life. Another hope is to become a student who behaves *mujaddid*, which can create a new learning environment contextually based on Islamic values still not well realized. Female students still do less useful things, such as doing a Virtual Display of Affection on social media. They are still fixated on their own orientation and interests, or are fixated on doing things that they usually do. Meanwhile, there are 45.97% of female students who have demonstrated 3M behavior (*Mujahid*, *Mujtahid* and *Mujaddid*) who can apply *murū'ah* to their position in life. They are not only fixated on their role as students, but also understand that they do not merely represent themselves in interacting, but they also as representatives or representatives of Bandung Islamic University when they are outside the campus environment.

In wealth *murū'ah*, it can be seen that female students who belong to the low wealth *murū'ah* category have a percentage of 33.04%, while female students who are in the high wealth *murū'ah* category is 66.96%. It can be concluded that Unisba students who do a Virtual Display of Affection belong to the high wealth *murū'ah* category. This means that female students are able to manage their assets well. Money given by parents can be used properly according to their designation. They are able to control the desire not to buy items that are not yet urgently needed. They do not waste their wealth for unnecessary purposes, and some female students are able to find a property in a lawful way, for example by working while studying. Even female students have also issued *infaq* (charity) and alms routinely issued to people in need, including beggars. This means that students are not easy to spend money on things that are less important. Even so, as many as 33.04% of students use their money to buy expensive gifts or make events with couples in luxurious places even in limited financial conditions. Some even lie to their parents in order to meet financial needs for the event to be held with a partner.

**B. Self-Presentation**

TABLE III. CATEGORY OF SELF-PRESENTATION

Category	Score	Percentage
Low	41-62	79,8 %
High	63-84	20,2 %

Based on the table 3, the percentage of female students in the high self-presentation category was as much as 20.2%, while female students in the low self-presentation category is 79.8%. So it can be concluded that Unisba students who do a Virtual Display of Affection with a partner, have low self-presentation. That means students who do Virtual Display of Affection do not present themselves to others. Self-presentation is the process by which we try to shape what others think about us and what we think about ourselves. In the research conducted by Yang and Brown [2], actually through Self-Presentation conducted on-line (virtual), when students presenting themselves, at the same time they will get support from readers. So, it will contribute to self-esteem simultaneously, even not for longitudinal. Self-presentation engaged students in self-reflection, which was related to lower self-concept clarity concurrently but higher self-esteem longitudinally [2]. In this study, it can be said that the low self-presentation of female students is a picture of the low self-esteem.

TABLE IV. FIVE STRATEGIES CATEGORY IN SELF-PRESENTATION

Category	Self				
	Ingratiation	Promotion	Exemplification	Intimidation	Supplication
Low	37,90%	61,30%	46,70%	97,50%	78,20%
High	62,10%	38,70%	53,30%	2,50%	21,30%

Based on the table 4, the percentage of female students in the high ingratiation strategy category was 62.1%, while female students who were in the low ingratiation strategy category is 37.9%. It can be concluded that Unisba students who do Virtual Display of Affection have high ingratiation, meaning that students have a strategy to make themselves look fun and attractive to others, for example by giving praise, being a good listener, friendly, and so on. The purpose of this strategy is to be perceived as pleasant or interesting. It seems that students are trying to show themselves well in public, so that various efforts are made. In general, people tend to present themselves accurately, so that they have the chance to present themselves not in real life. There are three reasons why someone needs to present themselves accurately: (a) there is anxiety so that it is necessary to maintain a self-image in the public (b) the need to portray yourself positively and accurately so that it will strategically choose the types of information to be conveyed and (c) there are significant social sanctions associated with being caught lying [14].

Common tactics include flattery or praise to be liked by others, to be a good listener, to be friendly, to do things that benefit others and adjust to their attitudes and behavior. In this way it seems as an effort to be recognized by others, in line with the results of research which states that when manner by which people define themselves in this context does not run far from that of an actor who sees the need to manage a stage performance [15]. Thus, there are individuals who would resort to a purposeful manipulation of their image to gain another person's approval, such as by being a good listener and to be friendly.

For the self-promotion strategy, the percentage of female students who are in the high category is 38.7%, while female students who are in the low category is 61.3%. It can be concluded that Unisba students who do a Virtual Display of

Affection have a low self-promotion, meaning that students lack a strategy to give a good impression on their achievements, they tend to show less competence to others. In contrast, there was 38.7% of female students who used this strategy to be seen as competent or expert in certain tasks. They show their strengths and give an impression of the advantages they have for others. It seems that the basis of students in presenting themselves is an attempt to show that they are in a relationship (having a boyfriend), as an attempt to show closeness with their partner and to maintain their relationship with their partner [15].

For exemplification strategies, the percentage of female students who are in the high category is 53.3%, while female students who are in the low category is 46.7%. It can be concluded that Unisba students who do Virtual Display of Affection have high exemplification, meaning that students have a strategy to present themselves as people who are honest, disciplined and kind or generous. They project their appreciation for honesty and morality. They show behavior to be role models for others. The young men and women who will potentially be in successful, powerful, and even leadership roles in our society going forward [3], but in this study female students used online media only for friendship relations or showing their relation with their boyfriend.

For intimidation strategies, the percentage of female students who are in the high category is 2.5%, while the students who are in the low category are 97.5%. It can be concluded that Unisba students who conduct Virtual Display of Affection have low intimidation, meaning that students do not have the desire to intimidate others in the hope that they are feared. Instead, they want to look good and pleasant in front of others. Only 2.5% of female students use this strategy to cause fear and how to gain power by convincing others that they are dangerous people. The preference of virtual identity by Muslim women was intended primarily for self-protection [16].

For the supplication strategy, the percentage of female students included in the high category is 21.3%, while the female students included in the low category were 78.2%. It can be concluded that Unisba students who conduct Virtual Display of Affection have low Supplication, meaning that students show helpless behavior and ask for help from others. This strategy is carried out by showing weaknesses and dependencies to get help or sympathy. Even though this strategy tends to receive support from others, they will be perceived as less functioning individuals.

#### IV. CONCLUSION

The self-presentation presented by female students in relation to the behavior of virtual display affection is an

attempt to show their relationships with their partners, and as an effort to build relationships with their boyfriends. While it is related to *murū'ah* for students who show the behavior of virtual display affection, it seems that it is influenced by the self-control variable, so it becomes a determinant whether in displaying affection behavior with partners in online media is excessive or not, given the value of religion (Islam) rules that are the basis for behavior.

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