Construction Of Jogjakarta 90's Classic Car Fans Identity in The Perspective of Symbolic Convergence Theory

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ABSTRACT

A community is a social group of several organisms based on various environments. Jogjakarta 90's was formed based on the same interests and hobbies in loving the cars of the 1990s. This study focuses on knowing how the identity construction of a Jogjakarta 90's community is from the symbolic convergence theory's perspective. This study aims to determine the self-concept of Jogjakarta 90's classic car community members. Another aim of this research is to find out if the members of the Jogjakarta 90's classic car community construct their identities. This study used a qualitative descriptive method using interview and observation methods. Retrieval of informants in this study using purposive sampling. The results of this study show that in a Jogjakarta 90s community, there are no special rules for each member, and those who want to join Jogjakarta 90s can join immediately. In addition, the members of Jogjakarta 90 feel like members of and family because there is no age limit between them, making the members closer and maintaining good relations with each other. Furthermore, the symbolic convergence in Jogjakarta 90's resulted from equality between members with one. That equation formed through conversations about the '90s cars owned by members.

Keyword: Jogjakarta 90's community, members, maintaining good relations

INTRODUCTION

A community is formed because an individual realizes that there are similarities with other individuals. These similarities include hobbies, interests and so on. Furthermore, a community is a social group of several organisms based on various environments. One of the communities in Yogyakarta is Jogjakarta 90's. It is a community which exists based on the same interest and love for 1990s cars.

The Jogjakarta 90's community does not only consist of young people, but also cross generations ranging from 18 years old to 60 years old. Moreover, Jogjakarta 90's members come from various different backgrounds, some are students, entrepreneurs, workshops, civil servants and others. The similarity and love for cars made in the 90s mean that this community has more members every day.

According to Sheldon Stryker, identity is a relationship of mutual influence between individuals and society. A person is formed by interactions and social structure shapes interactions. If we have many roles, it means that we have many identities. Our behavior in a form of interaction, role expectations and identity can influence us, as well as the behavior of those who interact with us (Ruliana & Lestari, 2019).

Previous research which had been conducted by Oro, Andung, and Liliweri with the title Symbolic Convergence in Building Group Cohesiveness (Analysis of Ernest Bormann's Fantasy Themes in the Silky Band Community of Kupang City) described fantasy themes in the Silky Band group, and analyzed Silky Band's symbolic convergence in building group cohesiveness (Oro et al., 2020).

Furthermore, research on youth group social media discussion themes related to the Covid-19 case by Indriani and Prasanti with the title Analysis of symbolic convergence in youth group social media related to the COVID-19 case in Indonesia, stated that the chain of themes formed in the group is related to the COVID-19 case; besides, to recognize their chat culture in groups (Indriani & Prasanti, 2020).

Meanwhile, Idham Imarshan had been conducted research entitled Symbolic Convergence of the Indonesian Pageant Lovers Community on Instagram, showing that the symbolic convergence of the pageant lovers community emerges spontaneously from its members, and widely used Instagram media. Some forms of symbolic convergence that emerged were Ms. Brownies, going down the mountain, and the country of the round hat(Imarshan, 2021).

Researcher which had been conducted by Malik about the Symbolic Convergence of Islamic Religious Dialogue Broadcast Material Among Teenagers on Radio Mesra FM Parepare City, stated that fantasy themes use religious dialogue broadcast material with symbols for conveying a language style which adapts to the language of teenagers so that they can convey the material more effectively to among these teenagers(Malik, 2020).

Finally, Fatika, in her research entitled Symbolic Convergence in the Communication of the Indonesia Escorting Ambulance (IEA) Group in Solo Raya, showed that the occurrence of fantasy themes in the IEA Solo Raya group started from symbols of attitudes, behavior, incidents which then experienced convergence (Fatika, 2021).

The difference between this study and previous study is that it discusses more about the construction of a community's identity. Researcher intends to focus on dissecting the identity construction of the Jogjakarta 90's community from the perspective of symbolic convergence theory. It makes the researcher interests in studying "Construction of the Identity of Classic Car Fans in Jogjakarta 90's from the Perspective of Symbolic Convergence Theory".

LITERATURE REVIEW

• Identity Construction

According to Berger and Luckman, 2013: 235, identity is a word which comes from the English language identity which literally means a sign, characteristic or identity which is inherent in a person or group that differentiates them from other people. Identity is an element of reality which is always related to society. It is formed through social processes, once it has been realized it will be maintained, changed or reshaped through social relationships (Rahayu & Hero, 2022).

According to Chris Barker, identity construction is a building of self-identity which shows who and how we really are, the similarities we have with a number of people, as well as the differences which distinguish ourselves from other people. Identity construction is not a concept which can stand alone since the way we build identity depends on the social situation in which we interact with other people so that understanding will be gained (Rahayu & Hero, 2022).

• Symbolic Convergence Theory

Ernest Bormann said that symbolic convergence is a theory which discusses the exchange of messages which can raise awareness of the group involved in the presence of shared meanings, motives and feelings or the tendency of group members to relate experiences in the past (Suryadi, 2010).

Convergence occurs when several people develop their personal symbolic worlds to complement each other so that they have a basis for creating community and discussing shared experiences and for creating shared understanding.

According to Miller, in operationalizing symbolic convergence with the term Fantasy Theme Analysis (FTA) (Suryadi, 2010). Fantasy means a dramatic process of messages which can be in the form of jokes, analogies, word games, stories and so on which are able to create a spirit of interaction between group members. Fantasy in this case includes experiences, parables from memories of the past, images of the future to jokes which have emotional content.

METHOD

This study used qualitative descriptive. Qualitative descriptive is the process of describing qualitative research containing quotations of data (facts) found in the field in order to provide support for research results (Anggito Albi & Setiawan, 2018).

To obtain analytical data, researchers conducted in-depth interviews by using purposive sampling provisions. The criteria were determined based on those who knew about the formation of Jogjakarta 90's, namely the chairman and members of Jogjakarta 90's who were informants. In addition, this study used a post positivism paradigm.

Furthermore, in this study the researcher used source triangulation which means that he compared information obtained from one source with another source. Moreover, exploring the same source with different techniques and determining different (exact) times from the Jogjakarta 90's classic car community seen from the perspective of Symbiotic Convergence Theory and Identity Construction.

RESULT AND DISCUSSION

• Construction of Jogjakarta 90's identity

Identity construction occurred in Jogjakarta 90's, where this community shows that there are similarities between individuals which exist in their social relationships. Citing the theory regarding identity construction, individuals reveal what they really are, including the similarities they have with those around them in the social processes that are formed (Rahayu & Hero, 2022). It means that individuals act in accordance with the conceptual categories they think about. Furthermore, reality cannot exist by itself but rather the individual forms it from his own interpretation. The formation of Jogjakarta in the 90's began with the lack of accommodation for classic car fans in the 1990s in Yogyakarta. In addition, there is no community space or intense forum and coordination system between communities.

Based on the results of the interview, Jogjakarta 90's is different from other communities, namely that it does not apply special regulations, such as, member fees for members and anyone who wants to join Jogjakarta 90's. There is no age limit in Jogjakarta 90's which makes each member feel like family; besides, makes them closer and maintain good relationships with each other. Moreover, Jogjakarta 90's can be a forum for other communities and always applies the principle of sitting at the same level, standing at the same height which means that everyone is equal in Jogjakarta 90's. It is in accordance with what was conveyed by Rahayu and Hero who discussed identity where identity is formed through social processes (Rahayu & Hero, 2022).

Chris Barker stated that identity construction can differentiate a person or even a community from others (Rahayu & Hero, 2022). It is the same as researchers seeing that Jogjakarta 90's has its own uniqueness which attracts members to join and be active in Jogjakarta 90's. Furthermore, the informant expressed his interest in 90s cars in order to open up opportunities to have broad relationships from various circles and to be different from other young people. According to the informants, being a member of Jogjakarta 90's does not mean only having to focus on 1990 cars but being active in building relationships with other members and being active in sharing with the community. Therefore, Jogjakarta 90's has sharing activities during the month of Ramadan or sharing with children in orphanages with the aim that the presence of Jogjakarta 90's is beneficial for every community.

The results of the interview also show that what Chris Barker had stated about the differences between ourselves and other people (Rahayu & Hero, 2022), makes the informant proud to be part of Jogjakarta 90's since he has a uniform as a sign of membership and has participated in the biggest activities held by Jogjakarta 90's namely "90's Car Show" and received support in the form of funds by the Yogyakarta Tourism Office because it is one of the activities aimed at advancing tourism in Yogyakarta.

The results of interviews with informants then reviewed Chris Barker's opinion regarding identity construction, which is the concept of the way we build identity depending on the social situations in which we interact with other people (Rahayu & Hero, 2022). Researcher then discovered that only the members can understand the interactions which occur at Jogjakarta 90's since the social situations which shape the interactions occur within the community; for example, if an informant uses a red Suzuki sidekick, he will be nicknamed according to the type of car or his regional origin because remembering that Jogjakarta 90's members come from various regions.

These results explain that the way Jogjakarta 90's members interact with other people regarding similarities or differences becomes an identity. There is relationship between personalities of the members who enjoy classic cars and interactions between similar individuals so that in the end the members of Jogjakarta 90's consider that this community is part of themselves which is a form of identity construction. It is in accordance with what Rahayu and Hero stated that identity construction is not a concept which can stand alone since the way we build identity depends on the social situation in which we interact with other people so that understanding will be gained (Rahayu & Hero, 2022).

- **Symbolic Convergence in Jogjakarta 90's**

Based on the results of field research, researcher found a fantasy theme or Fantasy Theme Analysis (FTA) as Miller operationalizes symbolic convergence (Suryadi, 2010). Researchers pay attention to the values in the Jogjakarta 90's community, such as, topics of discussion about classic cars, information about community activities, and jokes in the community which aim to create pleasant atmosphere. It is in line with the context of symbolic convergence so that it can increase cohesiveness among members of Jogjakarta 90's.

A shared understanding of community values is part of the fantasy theme in the Jogjakarta 90's community. This value is conveyed through various stories which develop evenly in the community. Researchers find that members of the Jogjakarta 90's exchange stories about their respective pasts related to classic cars. Stories about the problems experienced by various members regarding the cars they own make each member share their experiences and find solutions to fix them. It is in accordance with Suryadi's opinion regarding symbolic convergence, namely the exchange of messages which can give rise to shared feelings to relate experiences in the past (Suryadi, 2010).

Each member of Jogjakarta 90's indirectly exchanges symbolic meanings through stories and comments. When this process occurs, researchers saw the process of symbolic interaction. The delivery of stories with various symbolic meanings about past values by each member has experienced unification or convergence. As what Ernest Bormann said that symbolic convergence discusses the exchange of messages which can raise awareness of the group involved in the presence of shared meanings, motives and feelings or the tendency of group members to tell stories about past experiences (Suryadi, 2010). Furthermore, the results that researchers found regarding symbolic convergence in Jogjakarta 90's, namely the ease of joining and always communicating information about activities and informants who had the status as chairman of Jogjakarta 90's feels equal to the other members. Unless there is a large activity, the chairman of Jogjakarta 90's will lead and prepare the discussion of the activity carefully and adjust the agenda with other members.

Therefore, based on the explanation above, the researcher found that there is unification or convergence in the Jogjakarta 90's community which is built through communication or interaction regarding the discussion of classic cars in 1990. The word and messages games convey by informants and community members illustrate the differences in past backgrounds and problems related to car problems experienced by informants and other members who experienced a unified message which receive understanding from every member of the community (Suryadi, 2010).

CONCLUSION AND RECOMMENDATION
Based on the research results, the researcher concluded that the self-concept possessed by members of Jogjakarta 90's shows that members are proud to be part of Jogjakarta 90's since they have a uniform as a symbol of membership; besides, they have participated in the biggest activities organized by Jogjakarta 90's, namely "90's Car Show" and they have received support in the form of funds by the Yogyakarta Tourism Office because it is one of the activities aim at advancing tourism in Yogyakarta. Furthermore, in this study it shows that the identity construction process of the members of Jogjakarta 90's is formed since it is related to the personalities of the members of Jogjakarta 90's who enjoy classic cars and interactions between similar individuals so that in the end Jogjakarta 90's is part of them even though they are getting older.

Furthermore, the results regarding symbolic convergence in Jogjakarta 90's are related to the fantasy theme, namely the values in Jogjakarta 90's. In addition to discussing classic cars, they discuss information regarding activities in the community, as well as jokes they create with the aim of making pleasant atmosphere and it can increase cohesiveness among Jogjakarta 90's members. Moreover, symbolic convergence regarding ease of joining and always communicating information about activities and equality between members makes Jogjakarta 90's a forum for its members to always maintain good relations. In addition, researcher finds that there is unification or convergence in the Jogjakarta 90's community which is built through communication or interaction regarding discussions of 1990 classic cars, and it is related to past memories regarding 1990 classic cars.

In this study, researchers suggest that the Jogjakarta 90's community can maintain ongoing activities, the more frequently members interact, the identity of the community will be better constructed. Adding activities to the community is also a researcher's suggestion for Jogjakarta 90's to further increase the intensity of each member's meetings so that they can create new topics when they gather; besides, members can give and receive meanings and symbols to each other which can show the symbolic convergence which is occurring.

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