

EFFECT OF USING INSTAGRAM STORIES ON PHUBBING BEHAVIOR IN THE GENERATION Z OF SALATIGA

Lifia Monica Christian, Phang¹, Daru Purnomo², Dewi Kartika Sari³

^{1,2,3}Faculty of Social Sciences and Communications, Satya Wacana Christian University Salatiga

e-mail: 362016103@student.uksw.edu¹; daru.purnomo@uksw.edu²; dewi.sari@uksw.edu³

Abstract. *Instagram Stories is one of the main features of Instagram. Indonesia becomes one of the most active countries in using and creating Instagram Stories content compared to other countries. However, the use of the Instagram Stories feature has raised concerns because of the daily activities, such as food consumed, holiday activities, and emotions that become the public consumptions by sharing moments using photos or videos through the Instagram Stories feature. When people use the feature on Instagram Stories to take moments and daily activities, this behavior triggers the ignorance of social interactions surrounding them because they only focus on creating Instagram Stories. The phenomenon of the moments' preservation through Instagram Stories feature can create phubbing behavior as a definition that describes someone's indifferent behavior in an environment. They tend to focus on their smartphones rather than interacting with their surroundings. This study was conducted to explore the influence of using Instagram Stories on Generation Z's phubbing behavior in Salatiga city. It used quantitative methods with the linear regression technique. It used a purposive random sampling technique with 397 respondents as the samples. The result of this study showed that the use of Instagram Stories affects the phubbing behavior in Generation Z in Salatiga, as for the percentage of the influence of the variable use in Instagram Stories toward phubbing behavior is 31.1%. The rest, which is 68.9%, is affected by other factors outside of the use of Instagram Stories that were not conducted by the researchers.*

Keywords: *Instagram Stories, Phubbing, Social Media, Z Generation*

Abstrak. Instagram Stories merupakan salah satu fitur unggulan dari Instagram. Indonesia menjadi salah satu negara paling aktif dalam menggunakan dan juga sebagai pembuat konten Instagram Stories terbanyak dibandingkan negara lain. Namun, penggunaan fitur Instagram Stories ini menimbulkan kekhawatiran karena aktivitas sehari-hari seperti makanan yang dikonsumsi, aktivitas liburan, hingga emosi menjadi konsumsi publik dengan adanya pengabdian momen melalui foto atau video melalui fitur Instagram Stories. Ketika seseorang menggunakan fitur Instagram Stories untuk mengabadikan momen dan aktivitas sehari-hari, perilaku tersebut dapat memicu seseorang mengabaikan interaksi sosial dengan sekelilingnya karena terlalu sibuk membuat Instagram Stories. Fenomena pengabdian momen melalui fitur Instagram Stories yang dilakukan dapat memicu terjadinya perilaku Phubbing sebagai istilah yang menggambarkan tindakan acuh seseorang dalam sebuah lingkungan karena lebih fokus terhadap smartphone daripada berinteraksi dengan sekelilingnya. Penelitian ini bertujuan untuk menjelaskan pengaruh penggunaan Instagram Stories terhadap perilaku Phubbing pada Generasi Z Kota Salatiga. Dalam penelitian ini menggunakan metode kuantitatif dengan teknik analisa regresi sederhana. Penelitian ini menggunakan teknik purposive random sampling dengan jumlah sampel sebanyak 397 responden. Hasil penelitian menunjukkan bahwa penggunaan Instagram Stories mempengaruhi terhadap perilaku Phubbing pada Generasi Z Kota Salatiga, adapun besarnya pengaruh variable penggunaan Instagram Stories terhadap perilaku Phubbing sebesar 31,1% dan sisanya yakni sebesar 68,9% dipengaruhi oleh faktor lain diluar dari penggunaan Instagram Stories yang tidak diteliti oleh peneliti.

Kata Kunci: Instagram Stories, Phubbing, Media Sosial, Generasi Z

INTRODUCTION

Instagram is an application that is used to share photos and videos, in which its users can interact with each other by commenting or liking that Instagram post. Based on *Asosiasi Penyelenggara Jasa Internet Indonesia's (APJII)* survey in 2018 shows that Instagram has become the second most visited social media by Indonesians with a percentage of 17.8% following Facebook. Another source from We Are Social also reveals Indonesia as the fourth largest country in accessing social media Instagram with 63 million active users in the range age of 13-65 years old.

According to Tirtoid, Instagram becomes the most frequently accessed application by Generation Z, with a percentage of 54.2% compared to other applications such as LINE, Google, Youtube. Generation Z is the generation who was born in the range of the year 1995-2010 as said in generation theory by Graeme Codrington and Sue Grant in a book entitled *Mind the Gap: Own Your Past, Know Your Generation, Choose Your Future*. Moreover, the research of "Getting to Know Gen Z: How the Pivotal Generation is Different from Millennials" by Barkley and FutureCast¹ shows that Instagram becomes Generation Z's sources and inspirations. They spend their time to edit pictures and create the most aspirational aside from themselves.

Over time and the technological development, Instagram always makes innovation by releasing a new feature called Instagram Stories, which is a feature that allows its user to upload videos or photos that will only last for 24 hours and then disappear. Although this feature was initially accused of imitating Snapchat features reported by Tech in Asia, Instagram Stories users manage to beat Snapchat users in Indonesia.

The presence of Instagram Stories has succeeded in increasing the number of Instagram active users in Indonesia, which originally amounted to 22 million in 2016 and increased by 50% in 2017 to 45 million active users. After that, in April 2019, it increased to 56 million active users in Indonesia. Sri Widowati, as the Country Director of Facebook in Indonesia, said that Indonesia is one of the most active countries in using the Instagram Stories feature and as the most Instagram content creator. It can be seen through the uploaded stories content, which is two times more than the average global users. Those data showed a massive use by Indonesians for Instagram, especially the Instagram Stories feature.

However, the use of the Instagram Stories feature raises concerns. Previously, things like daily activities, consumed food, holiday activities, and the users' feeling were

¹ Barkley, Inc. & Futurecast. 2017. Getting To Know Gen Z: How The Pivotal Generation Is Different From Millennials.

Retrieved May 20, 2020 from www.millennialmarketing.com/wp-content/uploads/2016/12/FutureCast-The-Pivotal-Generation-7.pdf

a privacy matter and personal consumption. Nowadays, it becomes public consumptions with sharing moments through photos and videos by the Instagram Stories feature. These concerns are supported by Metta Resty Utami's research result on the phenomenon of the use of Instagram Stories (Phenomenology Study of Students in Bandung), indicating that Instagram Stories becomes a place for someone to share information, express feelings, self-existence, and determine actions. Other research from Marina Amâncio about Stories (2017) also represents that someone using Instagram Stories as a media to share feelings, food, interactions, updates, selfies, togetherness with people around them, animals, and the surrounding environments.

According to Del Barrio (Yanica, 2014: 83), the intensity of the social media use, which in this case talks about Instagram Stories, can be seen through two aspects: qualitative aspect and quantitative aspect. A qualitative aspect relates to the involvement of someone's feeling in accessing and understanding social media. It has two indicators, which are attention and comprehension. Attention indicator shows attention as a part of someone's interest. People tend to give more attention to an activity that interests them than an activity that is done without any interest. Meanwhile, comprehension indicator is an effort of someone to understand, enjoy, and keep information or experience gotten by social media as their knowledge. Then, a quantitative aspect relates to the duration of the use of social

media, which are separated into two indicators: duration and frequency. Duration is how long social media is used by someone. It can be seen through the amount of time someone spends using social media. At the same time, frequency is how often someone uses social media. It can be seen through the numbers of someone opening and accessing social media at a certain time. Based on the research that has done by Swa Mark Plus and Co (Abrar, 2003: 79-80), the duration of social media is categorized into three categories. Those categories are Heavy User (more than 40 hours/month), Medium User (about 10-40 hours/month), and Light User (less than 10 hours/month).

The phenomenon of the moments' preservation from the Instagram Stories feature can lead to phubbing behavior. As Haigh (2015) said, it may describe someone's indifferent behavior in an environment because they tend to focus more on their smartphones than interacting with people surrounding them. Karadag's (2015) research found that phubbing behavior can occur due to two factors, which are communication breakdown and obsession with phones. Communication breakdown is known when someone focuses more on their smartphone and ignores face-to-face communication. When someone is preoccupied with playing on their smartphone while engaged in a conversation, that they will likely not fully absorb information from the other person, and it is uncommon for their interlocutors to repeat the same statement. Robert Kaunt (Sparks,

2013)² stated that individuals that use smartphones excessively might experience a short attention span or attention distraction. At this level, they tend not to understand the information fully because smartphones can cause distraction. The presence of smartphones seems to be able to shift the human need to socialize with each other.

Meanwhile, obsession with phones is the situation when someone is hard to take off their smartphones even though in an environment that lacks face-to-face communication. Seen from a survey in 2014 conducted by James A. Roberts in his writing in *Medical Daily*³ relates to smartphones addiction, it shows that about 79% of someone looks for their smartphone within 15 minutes after wake up, 68% of people sleep with their smartphone, 67% people check their smartphone even when it is not vibrating or ringing, and 46% state that they “cannot live without their smartphone”. Roberts also encloses three characteristics that can show someone’s addiction to smartphones. First, emotional instability. Someone who has a less stable mood and is temperamental tends to become addicted to the phone. They probably are looking for an escape place or taking their mind off to fix their emotions by frequently using their phone to read the news, news from friends, check feeds, and more. Second, an Extrovert. Someone who

is an extrovert has the potential to phone addiction. It is because an extrovert loves to be the center of attention and connected with people. The feel of “connected” can be the biggest emotional motivation for them to always play with the phone. Third, Materialistic Personality. Nowadays, smartphones can show someone’s lifestyle. It is used as a way to reveal their wealth status.

This phubbing behavior is also closely related to the dependency theory. The more people depend more on a particular media to fulfill their needs, the more important that media becomes for them, in which it may influence them more (Littlejohn & Foss, 2009: 428). This theory, which is introduced by Sandra Ball-Rokeach and Melvin DeFleur, is the development of the Uses and Gratifications theory. Along with the Uses and Gratifications theory, the dependency theory shows that someone who depends on media for their particular need or achieves a certain goal does not mean that they are dependent on all media. According to Sandra Ball-Rokeach and Melvin DeFleur, there are two factors that determine how much someone depends on media. The first factor is someone depends on the media to fulfill their need more than media that less fulfill their need. The second factor, media dependence, is determined by social stabilities that happen; the more stable the social

² Sparks, Glenn G. 2013. *Media Effects Research, A Basic Overview*, 4th ed. USA: Wadsworth

³ Roberts, James A. 2016. *Smartphone Addiction: 3 Personality Traits That Make*

You More Likely To Compulsively Check Your Phone. Retrieved November, 28, 2019, from <https://www.medicaldaily.com/smartphone-addiction-3-personality-traits-make-you-more-likely-compulsively-403839>

situation, the less someone will depend on the media (Littlejohn & Foss, 2009: 428). Even though the media mentioned in this theory is mass media, new media development, such as smartphones, has the same characteristics as mass media. It can be seen that both of them can spread information to the public, but it's just that the convergence of media that makes mass media can be enjoyed through a medium like a smartphone (Littlejohn, 2009: 686).

When someone uses Instagram Stories to capture the moments and daily activities, this behavior can lead to phubbing behavior, which results in someone's ignorance with the social interactions surrounding them since they are too occupied in making Instagram Stories. It is supported by the research result conducted by Varoth Chotpitayasunondh and Professor Karen Douglas from Psychology Faculty at the Kent University towards 153 students in British University, which found that the addiction to the internet triggers someone to phubbing or ignore social interactions with people around when using their phones.⁴

According to SETARA Institute, Salatiga is the second most tolerant city in Indonesia. The concept of tolerance assessed by the SETARA Institute is explained through several variables that affect social behavior between the city residents' identities, such as various policies and city government's actions, and behavior between entities in the city. Salatiga

city residents are heterogeneous. It can be seen through the presence of 39 ethics and six religions in Salatiga. Data retrieved from the Central Bureau of Statistics Indonesia shows the total population of Salatiga with the range age of 10-24 years is 48.892 people who are also included Generation Z in Salatiga.

Generation Z in Salatiga as the generation who lived in one of Indonesia's tolerant cities makes it an interesting research subject. The researcher tried to explore whether there is an influence between the moments' preservation through Instagram Stories to the phubbing behavior that can trigger someone ignores social interactions in Generation Z who lived in the second most tolerant city in Indonesia. Based on this background, the researcher's problem formulation is how the influence of using Instagram Stories toward the phubbing behavior in Generation Z in Salatiga. This research aimed to analyze the influence of using Instagram Stories on Generation Z's phubbing behavior in Salatiga city.

METHODOLOGY

This research was conducted using a quantitative explanatory approach that explained the relation or influence between the researched variable, which was the use of Instagram Stories as the variable X and phubbing as the variable Y. This research was done in Salatiga city.

⁴ Varoth Chotpitayasunondh, Karen M. Douglas. 2018. The effects of "phubbing" on social interaction. *Journal of Applied Social Psychology*. Volume 48, Issue 6:304-316.

Retrieved May, 22, 2020, from <https://onlinelibrary.wiley.com/doi/abs/10.1111/jasp.12506>

This study's population was the total number of Generation Z in Salatiga, as many as 48.892 people (Central Bureau of Statistics Salatiga in 2017). Meanwhile, as many as 397 respondents were taken as the samples using Slovin's formula sampling technique.

Based on a book entitled "Paradigma dan Model Penelitian Komunikasi", the researcher used a closed-ended questionnaire to collect the primary data. It was arranged from a list of questions about the problem that was researched to the respondents with answer options such as multiple-choice, a four-point Likert scale, and check-lists to ease the responding in filling out the questionnaire.

The sampling method was purposive random sampling with the criteria the respondents were active users of Instagram Stories with the range age of 10-24 years old in Salatiga. Data collected was analyzed using descriptive statistics and linear regression technique using IBM SPSS Statistics 22 program.

RESULTS AND DISCUSSIONS

This research aimed to examine how much influence the use of Instagram Stories has on phubbing behavior in Generation Z in Salatiga. In this research, the researcher used Dependency Theory, which means the more people depend more on a particular media to fulfill their needs, the more important that media becomes for them, in which it may influence them more (Littlejohn & Foss, 2009: 428).

To discover whether Generation Z in Salatiga dependent on using

Instagram Stories that can lead to phubbing behavior, so that data analysis was analyzed on the use of Instagram Stories variable (X) with phubbing behavior variable (Y) using linear regression technique.

Based on the research result, Sidorejo sub-district became a region with the most number of respondents, as many as 302 respondents, with 76%. This result was just the same as the data retrieved from the Central Bureau of Statistics Salatiga in 2020 that stated Sidorejo sub-district became the highest population of 57.943 people than the other sub-districts in Salatiga. Moreover, most respondents' age range was in the range of 19-22 years, as many as 339 (85.2%) respondents from a total of 397 respondents. Based on the age category revealed by the Department of Health Republic of Indonesia (2009) shows that 19-22 years of age included in Late Adolescence Stage with the age range of 17-25 years old. The ages of 19-22 years old are considered as the age of students and university students. Another source from NapoleonCat about the use of Instagram in Indonesia stated that the users aged 18-24 years old become the largest age group of Instagram users in Indonesia, with 38% or about 25 million users. It is supported by previous research, in which the ages of 19-22 years old are included in the largest age group of Instagram users in Generation Z in Salatiga. Moreover, females became the most respondents in this research, with a percentage of 69.5% and followed by males, with a percentage of 30.5%. It proves that this research result confirms NapoleonCat's statement in

the Indonesian Instagram User Report in April 2020 that found female is more active in Instagram with a percentage of 51.1%. The rest is male, with a percentage of 48.9%. Data from goodnewsfromindonesia.id⁵ showed that Instagram could fulfill a female's need to tell and reveal their emotional side, so it can be seen that females dominated Instagram Stories users in this research.

Salatiga is called a heterogeneous city because of the presence of 39 ethnics that lived in Salatiga. According to the research result, out of 39 ethnics, there were 23 ethnics involved in this research. Javanese ethnicity became the most respondents with a percentage of 51.6%, followed by Chinese ethnicity with a percentage of 14.4%, and *Batak Karo* ethnicity with a percentage of 7,3%. It can be concluded that most respondents came from Javanese ethnicity. It is supported by data from *BPS* related to Percentage of Indonesian Population According to Ethnic Groups that indicate Javanese Ethnic as the largest group of ethnic in Indonesia reach 40.22% out of the total population.

In terms of religions, there were respondents from 5 religions involved in this research. Christian respondents were the largest respondent, with a percentage of 65%, and then Catholicism was 17.6%, and Islam was 16.4%.

The majority of the respondents' allowance and data quota were ≤ Rp50.000 per day and ≥ 11 GB per

month. It is supported by the research from Alvara Research Center with IDN Media in "Indonesia Gen Z and Millennial Report 2020: The Battle Of Our Generation", that said Gen Z's spending on telecommunication and leisure more than 20% out of the spending total in a month. It can be seen through the behavior in using the internet, especially image or video-based social media, which is more wasteful in data quota. It causes Gen Z's spending on telecommunication and leisure is higher than Millennial and Gen X.

This research showed the respondents more widely used the Android operating system with a percentage of 82.6% than iOS, with a percentage of 17.4%. This finding is similar to APJII's survey related to the smartphone's brand or type, which is the user uses to connect to the internet. It found that Samsung with Android operating system becomes the largest choice at 37.7%, followed by Oppo and Xiaomi, which also use the Android operating system with each percentage as many as 18% and 17.7%. Besides, the research from Alvara Research Center with IDN Media in "Indonesia Gen Z and Millennial Report 2020: The Battle of Our Generation" stated that Gen Z, Millennial, and Gen X prefer smartphones as the most widely used device to access the internet, and they also admit that they only have one smartphone with an Android operating system (98.4%). The iOS operating system has a better quality

⁵ Iman, Mustafa. 2020. Pengguna Instagram di Indonesia Didominasi Wanita dan Generasi Milenial. Retrieved May 22, 2020

from <https://www.goodnewsfromindonesia.id/2020/06/14/pengguna-instagram-di-indonesia-didominasi-wanita-dan-generasi-milenial>

in Instagram Stories than Android, which can be seen from the result of the uploaded images and videos that are smoother, the font difference, and some special features that only iOS users have, such as copy and paste images from iOS gallery directly to Instagram Stories. However, this research found that the Android operating system still got its place in the respondents' heart.

There were two variables in this research. Independent Variable (X) was the variable of using Instagram Stories, which were separated into two aspects: qualitative aspect and quantitative aspect. In the qualitative aspect, there were two indicators, which were Attention and Comprehension. Meanwhile, in the quantitative aspect, there were duration and frequency. Then, Dependent variable (Y) was the variable of the phubbing behavior. It had two indicators, which were Communication Problem and Obsession with the phone.

The first indicator in the qualitative aspect, which was the variable of using Instagram Stories (X), was attention. A total of 236 (59.5%) respondents disagreed that attention influenced the respondents using Instagram Stories. It could be seen in which the respondents did not pay any special attention to use Instagram Stories. This special attention was related to how the respondents took a certain time and forgot the time because of Instagram Stories.

The second indicator of using Instagram Stories (X) in the qualitative aspect was comprehension. A total of 245 (61.7%) respondents agreed that comprehension becomes an important aspect to aspect and understand social media, especially Instagram Stories. The respondents agreed that understanding and absorbing every information in Instagram Stories could make them enjoy the activities when accessing Instagram Stories. It could be seen from the respondents who used the features in Stories, then also shared and received information through Stories.

The third indicator of using Instagram Stories (X) in the quantitative aspect was duration. This research found that a total of 303 (76.3%) respondents used Instagram Stories for 2-12 hours per day. It means that those 303 respondents were categorized as Heavy User with the duration of using Instagram Stories more than 40 hours per month. Meanwhile, the remaining 94 respondents used Instagram Stories for one hour categorized as Medium User with the duration of using Instagram Stories for 10-40 hours per month. It is similar to the research from Tirto.id⁶ that 34.1% of Generation Z accesses the internet for 3-5 hours per day, and the most frequently visited application is Instagram.

The fourth indicator of using Instagram Stories (X) in the quantitative aspect was frequency. As many as 295 (74.3%) respondents

⁶ Gerintya, Scholastica. 2018. Bagaimana Teknologi Memengaruhi Masa Depan

Generasi Z. Retrieved May 20, 2020, from <https://tirto.id/bagaimana-teknologi-memengaruhi-masa-depan-generasi-z-cFHP>

opened and accessed Instagram Stories 1-6 times per day. Then, 83 respondents with a frequency of 7-12 times per day and 19 respondents with more than 12 times. From this research, the highest frequency to open and access Instagram Stories was 34 times per day.

After that, in the phubbing behavior variable (Y), the first indicator was communication problem. 369 (93%) respondents disagreed with the communication problem, in which when the respondents focused on using Instagram Stories until they ignored face-to-face communication with their interlocutors. This result showed that the respondents did not ignore face-to-face communication with their interlocutors when using Instagram Stories. This result is not similar to the researcher's observation that found using Instagram Stories to capture moments and daily activities triggered people to ignore their surroundings because they were busy making Instagram Stories. This observation's result is supported by Varoth Chotpitayasunondh and Professor Karen Douglas' research from the Psychology Faculty at the University of Kent towards 153 students in British University. They stated that internet addiction could lead to phubbing behavior or ignore social interactions with people when someone uses their phones.

The second indicator in the phubbing behavior variable (Y) was obsession with phones. This research indicated that 83.9% of the respondents did not agree with it. It showed that using Instagram Stories did not make the respondents addicted

to phones, whether in an environment with less face-to-face communication or alone. In contrast, from the researcher's observation, the researcher found that the respondents assumed that this kind of behavior was just normal. However, from the view of people around the respondents who saw this behavior, it could be uncomfortable because either the respondents were in a group or alone, they could not take off their phones. It is supported by Robert Kaunt's (in Sparks, 2013) research that written individuals who use smartphones excessively will experience a short attention span. At this level, they might find it hard to understand information that is fully delivered because technology such as smartphones can cause distraction.

Based on the hypothesis test, the calculated R-value is 0.558, and the correlation value is strong (> 0.5), which has a positive and unidirectional correlation. It means that the higher the using Instagram Stories, the higher phubbing behavior happened. Vice versa, the lower the using Instagram Stories, the lower phubbing behavior.

Based on the regression test, the calculated coefficient of determination (R square) is 0,311 or 31.1%. This result indicated the influence of using Instagram Stories on the phubbing behavior only gave an effective contribution of 31.1%. Meanwhile, the rest of 68.9% influenced by other factors that did not research by the researcher.

The way someone using smartphones has various types. Instagram Stories is a feature on Instagram. By adding more

independent variables from the whole features on Instagram or other social media that influence the phubbing behavior, further research may find bigger influences.

However, this research only focused on how far the influence of using Instagram Stories on phubbing behavior became a significant research result. Through this research, Instagram Stories gave influenced as many as 31.1% of the phubbing behavior in Generation Z in Salatiga. If further research about social media is conducted, it may find bigger and deeper influences about social media use that can lead to a rife phubbing behavior.

The phenomenon of phubbing was analyzed using dependence theory. Even though the media mentioned in this theory is mass media, new media development, such as smartphones, has the same characteristics as mass media. It can be seen that both of them can spread information to the public, but it's just that the convergence of media that makes mass media can be enjoyed through a medium like a smartphone (Littlejohn, 2009: 686).

The determinism of technology affects how media can give a big role in the era when that media is created. There are four periods in determinism theory: tribal age, literacy age, print age, and electronic age (Griffin, 2012: 344). Each media has its role in human civilization. In the print age, media such as books or magazines are popular. Then, in the electronic age,

smartphones offer many conveniences and benefits; for example, there is no limitation of place and time.

However, Luhan said that media could negatively influence humans, one of which is the presence of the phubbing phenomenon in the electronic era as a cause of the influence of technological development, especially smartphones. It is similar to this research that showed when someone relies on media to get and receive information, especially the Instagram Stories feature, then this feature becomes more important for that person. From this research, it found that Instagram Stories also influenced the causes of phubbing behavior as much as 31.1%.

This research is similar to previous research about the use of smartphones on phubbing behavior. Regarding Gunawan Saleh and Ribka Pitriani's research about the influence of social media Instagram and WhatsApp towards "Alone Together" culture formation⁷, they stated that social media such as Instagram and WhatsApp gave a significant influence in "Alone Together" culture formation in the Riau University. The correlation coefficient value was 0,403 showed a moderate relationship that influenced about 16.3% between media social Instagram and WhatsApp to "Alone Together" culture formation in the Riau University. Meanwhile, the remaining 83,7% influenced by other

⁷ Gunawan, Saleh dan Ribka Pitriani. 2018. Pengaruh Media Sosial Instagram dan WhatsApp Terhadap Pembentukan Budaya "Alone Together". Retrieved June 29, 2019

from
<https://journal.untar.ac.id/index.php/komunikasi/article/view/2673>

variables that were not researched in this research.

Another previous research by Yusna Kusnita⁸, entitled *The Effect of Behavior Phubbing Smartphone Due to Use Excessive against Social Interaction Students (Studies in Student Syiah Kuala University in Banda Aceh)*, used dependency theory that showed phubbing behavior due to excessive smartphone use has a positive effect on students' social interaction. For every single change influences phubbing variable behavior as much as 62.5%. He claimed the phubbing behavior for the excessive use of smartphones positively and significantly influences students' social interactions.

CONCLUSION

Based on these results that have been explained, it could be concluded that Sidorejo sub-district became a region with the most number of respondents, as many as 302 respondents, with a percentage of 76%. The age range of the most numbers respondents was 19-22 years old, as many as 339 (85.2%) respondents with females as the most respondents in this research, with a percentage of 69.5% and then males with a percentage of 30.5%. Moreover, from the various ethnics who lived in Salatiga, it showed that Javanese ethnicity became the largest group with a percentage of 51.6%, followed by Chinese ethnicity was

14.4%, and *Batak Karo* ethnicity was 7.3%. Meanwhile, Christian respondents got the highest percentage of 65% in terms of religion, followed by Catholicism was 17.6%, and Islam was 16.4%. The majority allowance and data quota from the respondents were \leq Rp50.000 per day and \geq 11 GB per month. In terms of system operation, the Android operating system got a percentage of 82.6% more used than the iOS operating system with a percentage of 17.4%.

According to the result, the calculated R-value is 0.558, and the correlation value is strong (> 0.5), which has a positive and unidirectional correlation that means the higher the use of Instagram Stories, the higher phubbing behavior occurred. On the other hand, the lower the use of Instagram Stories, the lower phubbing behavior occurred.

Moreover, to answer this research's aim, the regression test got a coefficient of determination (R square) as many as 0,311 or 31.1%. This result indicated the influence of using Instagram Stories on the phubbing behavior only gave an effective contribution of 31.1%. Meanwhile, the rest of 68.9% influenced by other factors that did not research by the researcher.

Furthermore, to answer the research hypothesis, it could be seen through the probability that was calculated using the Anova table,

⁸ Yusnita, Yuna. 2017. *Pengaruh Perilaku Phubbing Akibat Penggunaan Smartphone Berlebihan Terhadap Interaksi Sosial*

Mahasiswa. Retrieved June 28, 2019 from www.jim.unsyiah.ac.id/FISIP/article/view/3662

which was 0,000, much less than 0,05. It could be concluded that the statement of “there was the influence of using Instagram Stories on phubbing behavior in Generation Z in Salatiga” on this hypothesis was accepted.

Based on the result and the conclusion of this research, the influence on the use of one feature in Instagram, in which Instagram Stories, could affect as many as 31.1% of the phubbing behavior in Generation Z in Salatiga. It is expected for Generation Z in Salatiga to use Instagram Stories wisely, without neglecting social interactions with their surroundings.

Lastly, further research that discusses similar research should explore a larger and deeper percentage of the influence on the use of social media that can create phubbing behavior by adding independent, intervening, or moderate variables such as the overall features in Instagram or other social media. Also, using different testing techniques from this research. Besides, further research should improve the research instruments to give more contribution and minimize phubbing behavior’s negative aspects.

REFERENCES

- Abrar, Ana Nadya. (2003). *Teknologi Komunikasi: Perspektif Ilmu Komunikasi*. Yogyakarta: LESFI.
- Agung, Bintoro. (2017). *Dibanding Dunia, Instagram Stories Indonesia Lebih Panjang*. Retrieved May 20, 2019, from <https://www.cnnindonesia.com/teknologi/20170726151712-185-230472/dibanding-dunia-instagram-stories-indonesia-lebih-panjang>
- Amâncio, Marina. (2017). “Put it in your Story”: Digital Storytelling in Instagram and Snapchat Stories. <https://uu.diva-portal.org/smash/get/diva2:1111663/FULLTEXT01.pdf>
- Anggoro, Spto. (2017). *Tirto Visual Report: Masa Depan ditangan Generasi Z*. Retrieved May 20, 2019, from <https://tirto.id/tirto-visual-report-masa-depan-ditangan-generasi-z-ctMM>
- Ardial. (2014). *Paradigma dan Model Penelitian Komunikasi*. Jakarta: PT. Bumi Aksara.
- Asosiasi Penyelenggara Jasa Internet Indonesia. (2018). *Laporan Survei Penetrasi dan Profil Perilaku Pengguna Internet Indonesia 2018*. Retrieved May 20, 2019, from <https://apjii.or.id/content/read/39/410/Hasil-Survei-Penetrasi-dan-Perilaku-Pengguna-Internet-Indonesia-2018>
- Badan Pusat Statistik Salatiga. (2018). *Banyaknya Penduduk Kota Salatiga Menurut Kelompok Umur dan Jenis Kelamin, 2017*. Retrieved May 23, 2019, from <https://salatigakota.bps.go.id/statictable/2018/11/02/275/banyaknya-penduduk-kota-salatiga-menurut-kelompok-umur-dan-jenis-kelamin-2017.html>
- Baran, Stanley J. dan Dennis K. Davis. (2010). *Teori*

- Komunikasi Massa: Dasar, Pergolakan, dan Masa Depan.* Jakarta: Salemba Humanika
- Barkley, Inc. & Futurecast. (2017). Getting To Know Gen Z: How The Pivotal Generation Is Different From Millennials. Retrieved May 20, 2020 from www.millennialmarketing.com/wp-content/uploads/2016/12/FutureCast-The-Pivotal-Generation-7.pdf
- Codrington, Graeme & Sue Grant-Marshall. (2005). *Mind the Gap: Own Your Past, Know Your Generation, Choose Your Future.* South Africa: Penguin Books.
- Data Reportal. (2019). Digital 2019 Indonesia. Retrieved May, 2019, from <https://datareportal.com/reports/digital-2019-indonesia?rq=indo>
- Gerintya, Scholastica. (2018). Bagaimana Teknologi Memengaruhi Masa Depan Generasi Z. Retrieved May 20, 2020 from <https://tirto.id/bagaimana-teknologi-memengaruhi-masa-depan-generasi-z-cFHP>
- Griffin, Em. (2012). *A First Look At Communications Theory*, 8th Edition. New York: McGraw-Hill
- Haigh, A. (2015). *Stop Phubbing*. Retrieved May 22, 2019, from <http://stopphubbing.com/>
- Hanika, I. M. (2015). Fenomena Phubbing di Era Milenia. *Interkasi*, 4(1), 42–51.
- Horrigan, J. B. (2000). New Internet Users: What They Do Online, What They Don't, and Implications for the 'Net's Future. Pew Internet and American Life Project., 1–27. https://www.pewinternet.org/wp-content/uploads/sites/9/media/Files/Reports/2000/New_User_Report.pdf
- Iman, Mustafa. (2020). Pengguna Instagram di Indonesia Didominasi Wanita Dan Generasi Milenial. Retrieved May 22, 2020 from <https://www.goodnewsfromindonesia.id/2020/06/14/pengguna-instagram-di-indonesia-didominasi-wanita-dan-generasi-milenial>
- Institute, Setara. (2018) Ringkasan Eksekutif Indeks Kota Toleran Tahun 2018. Retrieved May 23, 2019, from <https://drive.google.com/file/d/1SR3-7tWpb16QpyyIydHBnm8eLiqEPjHp/view>
- Karadağ, E., Tosuntaş, Ş. B., Erzen, E., Duru, P., Bostan, N., Şahin, B. M., ... Babadağ, B. (2015). Determinants of phubbing, which is the sum of many virtual addictions: A structural equation model. *Journal of Behavioral Addictions*, 4(2), 60–74. <https://doi.org/10.1556/2006.4.2015.005>
- Kemp, Simon. (2019). Digital In 2018: World's Internet Users Pass The 4 Billion Mark. Retrieved May 20, 2019, from <https://wearesocial.com/blog/2019/04/the-state-of-digital-in->

- [april-2019-all-the-numbers-you-need-to-know](#)
- Laila, Yanica Nur. (2014). Korelasi Antara Kebutuhan Afiliasi dan Keterbukaan Diri dengan Intensitas Menggunakan Jejaring Sosial pada Siswa Kelas VIII SMP Negeri 15 Yogyakarta (Skripsi). Universitas Negeri Yogyakarta.
- Littlejohn, Stephen W. & Karen A. Fross. (2013). *Teori Komunikasi*. Jakarta: Salemba Humanika
- Morissan. (2013). *Teori Komunikasi: Individu Hingga Massa*. Jakarta: Kencana Prenada Media Group.
- Napoleon Cat. (2020). *Instagram Users In Indonesia*. Retrieved May 12, 2020, from <https://napoleoncat.com/stats/instagram-users-in-indonesia/2020/04>
- Nasrullah, Rulli. (2015). *Media Sosial: Perspektif Komunikasi, Budaya, dan Sioteknologi*. Bandung: Simbiosis Rekatama Media.
- Read, Ash. (2018). Instagram Stories: The Complete Guide to Using Stories. Retrieved May 20, 2019, from <https://blog.bufferapp.com/instagram-stories#>
- Roberts, James A. (2016). Smartphone Addiction: 3 Personality Traits That Make You More Likely To Compulsively Check Your Phone. Retrieved November 28, 2019, from [https://www.medicaldaily.com/smartphone-addiction-3-personality-traits-make-you-](https://www.medicaldaily.com/smartphone-addiction-3-personality-traits-make-you-more-likely-compulsively-403839)
- more-likely-compulsively-403839
- Saleh, G., & Pitriani, R. (2018). Pengaruh Media Sosial Instagram dan WhatsApp Terhadap Pembentukan Budaya “Alone Together.” *Jurnal Komunikasi*, 10(2), 103. <https://doi.org/10.24912/jk.v10i2.2673>
- Septania, Rizky Chandra. (2018). Lebih from Separuh "Generasi Z" Kecanduan Ponsel. Retrieved May 22, 2020, from <https://tekno.kompas.com/read/2018/02/24/15094817/lebih-from-separuh-generasi-z-kecanduan-ponsel>
- Silalahi, Drs. Ulber. (2015). *Metodologi Penelitian Sosial Kuantitatif*. Bandung: PT Reflika Aditama.
- Sparks, Glenn G. (2013). *Media Effects Research, A Basic Overview, 4th ed.* USA: Wadsworth
- Sugiyono. (2012). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Penerbit Alfabeta.
- Thaeras, Ferdy. (2017). ‘Phubbing’, Fenomena Sosial yang Merusak Hubungan. Retrieved May 22, 2020, from <https://m.cnnindonesia.com/gaya-hidup/20170714134144-277-227920/phubbing-fenomena-sosial-yang-merusak-hubungan>
- Varoth Chotpitayasunondh, Karen M. Douglas. (2018). The Effects Of “Phubbing” On Social Interaction. *Journal Of Applied Social Psychology*. Volume 48, Issue 6:304-316. Retrieved

We Are Social. (2020). Digital 2020 Global Digital Overview: Essential Insights Into How People Around The World Use The Internet, Mobile Devices, Social Media, and Ecommerce. Retrieved May 20, 2020, from <https://wearesocial.com/digital-2020>

Wood, Julia T. (2014). *Komunikasi Teori dan Praktik (Komunikasi dalam Kehidupan Kita)*. Jakarta: Salemba Humanika.

Yusnita, Y., & Syam, H. M. (2017). Pengaruh perilaku phubbing akibat penggunaan smartphone berlebihan terhadap interaksi sosial mahasiswa. *Jurnal Ilmiah Mahasiswa*, 2(3). www.jim.unsyiah.ac.id/FISIP/article/view/3662