The Commoditized Self: Interpersonal Communication in Tinder Online Dating Apps

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ABSTRACT

Online dating apps have changed the way people build interpersonal communication, particularly in the way they present and disclose themselves online in order to search for a relationship. The characteristic of online dating apps has urged users to build a rather liquid relationship; hence the transformation of intimacy and user's view of romance, sex, and relationship. In the frame of computer-mediated communication and social informatics, socio-cultural context plays a significant role in shaping the self-presentation and self-disclosure performed by people, in the relation to the dating culture in Indonesia. In the case of Indonesia, this phenomenon is considered unique since the socio-cultural context is rather seeing the 'liquidity' in modern romance as banality and condemning the practice as immoral. This research aims to analyze the Indonesian socio-cultural context in shaping people's self-presentation and self-disclosure in interpersonal communication through online dating apps, particularly Tinder. This research is conducted by a new ethnography method, involving 20 informants who are Indonesian youth active users of online dating apps. The key findings in this research include the contestation between self-agency and self-commodification in the practice of using online dating apps, as well as the shaping of contemporary dating culture among Indonesian youth. Apparently, the contemporary dating culture in Indonesia, also constructed heavily by online dating apps, allows ones to gain sexual revolution in the process of commodifying themselves.

Keywords

Interpersonal communication, self-presentation, self-disclosure, media psychology, digital culture

INTRODUCTION

Online dating platforms have been shifting the way human develops and maintains interpersonal relationship (Homnack, 2015; Miller, 2015; Rochadiat et al., 2018). Globally, online dating has been the solution of urban youth in regards to search for relationship amidst their busy daily activities. In certain level and to some extent, online dating apps have shortened the process of social penetration and relationship building, because everyone in those apps are in there obviously because they are looking for romantic or intimate partners (Homnack, 2015; Miller, 2015; Schwartz & Velotta, 2018). Furthermore, the global usage of online dating apps is not only limited to committed but also casual romantic and intimate partners. This leads to the phenomenon of

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utilizing online dating apps to look for only sex partners or casual hook-ups (Homnack, 2015; Rochadiat et al., 2018). Whether it is 'friend with benefit', 'no strings attached', or 'one-night stand', online dating apps have given the chance for users to gain these forms of sexual-based relationship. However, there are also numbers of users who actually found committed relationship partners through the platform, and even ended up in marriage (Miller, 2015; Weigel, 2016).

In Indonesia, the practice of using online dating apps become quite controversial as the casual hook-up is seen as something that goes against the social norms and moral value in this country. Some previous researches even show a judgmental result, calling out the practice of looking for sex through online dating apps as a misuse of the apps, hence that online dating apps promote promiscuity among youth in Indonesia (Ferdiana et al., 2020).

However, this common view regarding the immorality of promiscuity apparently did not deter the hype of Indonesian youth in using the platform. Globally, online dating apps users was showing a significant rising number and keeps on rising during the Covid-19 pandemic (Setyowati, 2020). This raises a question in regards to the self-presentation and self-disclosure in the mediated interpersonal communication takes place in the space of online dating apps. Particularly, considering the banality of what so called as 'open-minded perspective' in the context of Indonesian socio-cultural background.

In the computer mediated communication (CMC), the 'hyperpersonal perspective' occurred when the CMC became more intimate than face-to-face communication (Walther, 2008, 2011). In this form of communication, information shared by individuals held a significant factor in shaping impressions. Some previous findings showed that 'hyperpersonal relationship' apparently took place in online dating apps (Antheunis et al., 2019).

However, in regards to CMC, we cannot neglect the concept that there are the motives of reciprocity and exchange as to why human builds interaction in cyberspace (Clemens et al., 2015; Orgad, 2007). Hence, the 'hyperpersonal' did not just occurred without motives of reciprocity and exchange. In the issue of 'dating', the CMC has created 'instant gratification' for people who are searching for romantic and intimate relationship (Clemens et al., 2015; Homnack, 2015). This condition established three dimensions in dating: (1) easy access to evaluate potential partner, (2) varied communication modes to communicate with potential partner, and (3) matching services through mathematical algorithms (Finkel et al., 2012; Homnack, 2015).

The mediality of social media plays significant part in shaping the interpersonal communication built in cyberspace (Purwaningtyas, 2019). Mediality refers to a typical set of characterization of digital media platform, hence creating the way that certain platform works (Bruhn, 2016). In examining the mediality of online dating apps platform, it can be conducted by exploring the four aspects of social media, in which are connectivity, sociability, networking, and interactivity (Van Dijck, 2013). By observing the mediality of online dating apps, we would be able to learn how the online dating apps as a structure is constructing -at some point to some extent- the way users present and disclose themselves in the platform.

Critics towards online dating apps cited that unlimited choices in the platform are disserving for dating decision made by human (Wu & Chiou, 2009). Selecting potential partner based on their profiles has led human to the degrading cognitive and selectivity abilities, as well as excessive 'searching' behavior. This continuous 'searching', whether they realize it or not, has created the greater feeling of unsatisfying or unfulfilled. Besides, the 'gamification' in the process of searching for romantic or intimate relationship was also noted

as the critics for online dating apps (Homnack, 2015). The selection process became unnatural for the fast decision needed in 'swipe right or left'. Hence, online dating apps have created an environment where users are leaning on superficiality based on visual presentation or appearance. At this point, the self-presentation of users became significant aspect in the activity of using online dating apps. Some perspectives see it as reducing human's value on romance and intimacy, while on the other hand, some see it as effective way to reach their purpose, whether it is committed relationship or casual hook-up.

The usage practice of online dating apps is massive among Indonesian youth. At some level to some extent, it has shaped the mediated interpersonal human communication in the 21st century. By analyzing the interpersonal relationship built by online dating apps' users, it is not only the self-disclosure practice, but also how Indonesian youth defines intimacy would be revealed. Previous researches in regards to interpersonal communication, self-presentation, and self-disclosure in online dating apps by Indonesian users mostly describe the steps of interpersonal communication and relationship maintenance without going deeper by analyzing why such processes occurred (Herdianti, 2018; Kurnia, 2019; Lawado & Sukardani, 2020; Mellania & Tjahjawulan, 2020). It is highlighted on the behavioral pattern, but it lacks in academic discussion as to why such pattern formed. Thus, for the novelty purpose, this paper offers not only the 'how', but also the 'why' of certain self-presentation and self-disclosure, in the relation to the dating culture in Indonesia, developed by online dating apps' Indonesian users.

METHOD

This research was conducted by new ethnography method with qualitative approach (Saukko, 2003). New ethnography was used for its commitment to be 'truer' to lived realities of other people. This method was used in the effort to challenge the ideal concept in society

of interpersonal communication, in the case of this research is specifically mediated by online dating apps.

As one of the characteristic features of new ethnographic work is a dialogic shifting between the researcher's Self and the perspective of the Other people being studied, researcher gained the perspective of informants through in-depth interviews and digital observation. The digital observation is conducted by observing informants' activities on online dating apps and collecting the data by 'screenshot'. Instead of seeking 'truth', this method enables researcher to look for similarities and see the differences, hence doing justice to the lived worlds of others. The polyvocality came from the many perspectives of informants were used to make sense of the multiple voices that speak through any individual's lived realities. In this case, researcher's self-reflexivity was used as a tool to enhance awareness of the situatedness, in order to be more receptive to perspective that approach the reality from a different position.

The context of the study is focusing on the interpersonal communication build by online dating apps users in the platform. It is limited only to the self-presentation and self-disclosure that take place in online dating apps. Hence, this study will not go further to the interaction and relationship built by users outside the online dating apps platform. Instead, this study will be focusing only in the realm of online dating apps and computer mediated communication, in order to gain depth of the analysis regarding to the matter.

Snowballing method was used as method to choose informants in this research. They are twenty youngsters who have been a user of online dating apps, specifically Tinder, for at least more than three years; this period of time was determined with the consideration that informants would have more varied experiences. Their ages were ranging from 23 to 28, considering that they started using online dating apps since their early twenties.

All of informants reside in big cities or urban areas in Indonesia (namely Jakarta, Bandung, Semarang, Yogyakarta, and Surabaya); this background gave socio-cultural context in reading informant's experience regarding to the issue. As of sex, the informants were consisted of ten female and ten male informants; this proportion, although qualitatively less significant, was determined in order to help researcher in avoiding gender-biased analysis and enriching the perspectives from as many genders as it could in the result.

Data collection process took place for several months in the late 2019 to the beginning of 2020 through in-depth interviews and observations. Applying the logic of new ethnography, the process of data collection and data analysis in this research were conducted in non-linear steps. Data analysis process was conducted by cross-checking and double cross-checking the result and the analysis simultaneously. Therefore, informants could be interviewed more than just one time in order to do the cross-checking. Lastly, in order to protect the personal data of informants, all the names (if any) mentioned in this paper were pseudonyms.

FINDINGS AND DISCUSSION
In Between Self-Agency and Self-Commodification

Observing the practice of online dating apps usage closely, there are two aspects in regards to the self-presentation conducted by users. The first aspect is the agency. In social science, agency is understood as the ability and capacity of individual to act based on their own choices (Rapport & Overing, 2000; Scott, 2006). In the social order of the society, agent is located within the social structure. In contrast, structure is understood as the factor that is influential in defining or limiting the agent's action and choice. Therefore, the study of agent is emphasizing the dynamics and negotiations occurred between agent and the structure

(Edgar & Sedgwick, 2008; Rapport & Overing, 2000; Scott, 2006).

In the practice of online dating apps usage, the structure is the factors that give influence toward agent or online dating apps users as the actor. Those factors are at the very least consisted of: (1) the mediality of online dating apps, (2) user's circle of friendship or the peer group, and (3) the socio-cultural background of the society where users live. Regarding to the mediality of online dating apps, every platform has its own characters that construct the way users interact with their potential partner.

The mediality of Tinder, in this case, is enabled users to do 'chatting' with other users that are already in 'match' with them. No matter how fond they are with certain users, they will not be able to interact with that user as long as that user does not 'swipe right' on their profile. At this point, users' agency is eventually limited by choices that have been defined by Tinder's system.

In general, the mediality of online dating apps has urged users to present the best side of themselves. At this point, they are free to choose which photo they would like to put as their profile picture. They are also free to decide how they would like to describe themselves in the biodata column in their profile. On one side, this freedom is a form of agency owned by online dating apps users. On the other side, whether they realize it or not, their agency is limited by the mediality of online dating apps.

> Tinder has only limited filters in the way we select our potential partner; it's only based on photo, and a very short bio, and then we have to decide whether we want to swipe right or left. Other apps, such as OkCupid, still has more filters such as hobbies, interest, so based on algorithm we can find people with more similar interests and more compatible with us. Sadly, OkCupid users here is not as many as Tinder users, so the possibility of meeting potential partner through Tinder is still higher than any other apps. [trans.] (*Informant No. 7*, 2020).

Algorithm, in which is a part of online dating apps' mediality as a digital media system, is also influential in affecting the practice of online dating apps usage. The algorithm of the apps will examine the compatibility based on sex, location, age, even some interests of users. On one side, users have the agency to decide what the indicators they have in considering a potential partner. On the other side, those indicators are undergoing a processing step by the work of apps' algorithm, so in other words, the agency of users are not really free from the structure of apps' mediality.

In regards to the online dating apps users' circle of friendship or peer group, it is found that this aspect is significant for the agent to define their decision for using online dating apps in the first place. Many informants admit that the reason they are using Tinder is because of their friends. However, some informants admit that the reason is mainly because they feel curious toward the apps and how it works. Along the way, the peer that they build in online dating apps also influence them in a way in the practice of online dating apps usage.

> At first I was afraid of using Tinder, because many friends of mine were saying that people in Tinder are only looking for sex. But because I'm curious, finally I decide to use it. Apparently, it is true that there are lots of people who are only looking for sex. [trans.] (*Informants No. 5*, 2020).

> I have ever heard from my friends about how Tinder works, that there are many who are looking for partners in having sex, that there are many who are cheating from their lover in real life. And I have to admit, ever since I used Tinder, there is my point of view that is shifting about sex. At first, I thought that we only have sex with our lover, but now I know that there are forms of relationship in which we can have sex without any commitment. For me personally, I think that is not complicated. And of course, it's more fun to do. [trans.] (*Informant No. 3*, 2020).

At this point, the micro social structure that gives significant influence towards the agent is not only in the form of friendship circle, but also the relation that is built by the culture in online dating apps. On one side, the agent has had their own agency within the motivation that they have when they start using online dating apps. On the other side, that motivation could shift and change during the process when they are already being inside the structure of relationship in online dating apps environment. Hence, users' agency is, at some point to some extent, limited by the peer or environment built in online dating apps.

Regarding to the socio-cultural background of the society where users live, based on the analysis conducted towards research result, it is found that the culture of patriarchy has affected in the way users interact through online dating apps. As we know, the patriarchy system is rooting strong in Indonesia and it is still dominating the common view of Indonesian people, including the informants in this research, whether they realize it or not. Through the female informants, we found the way they present and bring themselves in interpersonal communication is based on the understanding towards the common view that applies to women.

> In Tinder, there is some kind of implicit rule that girls have to put on sexy picture on their profile so that many people will swipe right. I see that the tendency is like that. Photo is very significant. [trans.] (*Informant No. 2*, 2020).

The visual standard that applies in online dating apps cannot be separated from the construction of patriarchy culture, in which women in order to look 'interesting' have to fulfil certain criteria that is commonly acceptable as the conception of 'beauty', such as having white skin, pointy nose, straight and long hair, and slim body. Moreover, women often utilize the concept of 'male gaze' to intentionally show the persona of themselves as interested as they

could be, as well as feature some 'fetish' to attract men's attention, for example, putting photos in which they are wearing glasses, school uniform, bikinis, and many more. On one side, female user have the agency to freely present themselves. On the other side, whether they realize or not, their choice is trapped within the frames of patriarchy culture construction, in which has driven them to follow certain standards.

The three aspects in the structure that are influential toward the agency of individual have led to the understanding that there is a big system occurred in the practice of online dating apps usage. That system is the cyberspace as a market place. At this point, users are marketers who promote themselves as the product, with online dating apps space as the arena to market the product. With this frame, the self-presentation of users could be seen as marketing strategy of the self, in which is conducted in order to gain some purpose or fulfil some needs and motivations. Hence, the contestation occurred in regards to self-presentation is in the pendulum of self-agency (what the self wants to show) and self-commodification (what others want to see from the self).

Commodification refers to the process of transaction or exchange into something that is profitable (Allmer, 2015). Based on the self-presentation conducted by informants in this research, it is found that online dating apps have become the market place for users to 'market' themselves. In this form of self-commodification, they exchange their persona to get the fulfillment of their initial purpose of joining online dating apps, whatever that purpose may be. They construct themselves through interpersonal communication they conduct via online dating apps in order to gain the sense of euphoria (Purwaningtyas, 2020). At this point in this matter, 'profit' is no longer referring to only materials or economical income, but rather seen as emotional investment.

However, this process of self-commodification often goes unnoticed by users. In other words, the process occurred subconsciously. They do not realize that when they put their profile online at the platform, they are actually conducting the marketing upon themselves. They put themselves out there in order to get potential partner. This logic of practice is actually not a new thing, since before the digital era, there is a thing called "looking for partner" (cari jodoh) column in newspaper or magazine; a place where people put their profile in order to attract potential partner.

Nevertheless, the practice of self-commodification takes a toll on how users present themselves on cyberspace, particularly the online dating apps platform. Whether what they present on their profile is authentic or not is questionable. On one side, they may long for presenting for what it is. On the other side, what they present is constructed by the effort of the fulfillment toward their goals; hence they must consider what others or the potential partners want to see from them. At this point, a contestation between the self-agency and self-commodification takes place.

The similar spectrum of contestation also occurred in the steps of interpersonal communication built by users. At this point, there is a dialectic between what they want to disclose and what they think their potential partner want them to disclose. Therefore, in conducting the decision-making process towards the actions and attitudes, the self-agency is faced with the reality of self-commodification. Even though it is often not realized by users, the process of self-commodification that takes place in online dating apps space has shifted the dating culture among users.

Sexual Revolution: The Contemporary Dating Culture among Indonesian Youth

The computer mediated communication (CMC) in the practice of online dating apps usage is not only occurred in the stage of interpersonal

mediated human communication between two users, but also in the stage of interaction between users and their gadget (Orgad, 2007; Walther, 2008, 2011). With the understanding that when the interaction occurs, user is imagining or visualizing that they are having interaction with someone else or potential partner; hence the process could be concepted as mediated interpersonal communication. At this point, users' self-presentation in online dating apps becomes a significant aspect in laying out the basis for the continuity of interpersonal communication.

In the frame of social informatics, online dating apps users are considered as social actor. At this point, online dating apps users are not only seen as users of communication and information technology, but also as active users who are embedded to social group; hence the usage of communication and information technology is also related to the mediated social interaction (Lamb & Kling, 2003). In the context of Indonesian society, culture and social system that apply are taking part in giving colors toward the shaping of social groups and common views in the society. This socio-cultural context is mirrored in the practice of online dating apps usage by Indonesian youth.

In practice, social actor has faced some challenges in regards to the usage of communication and information technology, in which is influenced by the social environment or "milieu". However, users as social actors are often engaged actively in constructing the "milieu" itself (Lamb & Kling, 2003). The dialectic between actor and social environment is also found in the usage of online dating apps. The socio-cultural condition in Indonesian society is commonly placing the discussion about sex and sexuality as things that are considered as taboo; hence the topic becomes a quite awkward, or even inept, to be discussed in a public forum. Meanwhile, the environment in online dating apps has urged users to openly discuss the matter of sex and sexuality. At this point, online dating apps could be said as being

the platform that shaping the sexual revolution. Besides, the sexual revolution is not only happening in the stage of the freedom in discussing about sex and sexuality, but also in the stage of the existence of the technology itself in the activity of human's 'dating'.

Social trends and technology have shaped the way human connects with one another, when they connect, and whom they are connected to (Arymami, 2018). In the practice of 'dating', the existence of online dating apps has brought easiness and efficiency in terms of time for people who want to meet new acquaintances, partners for having-fun, or even potential partner for more serious and committed relationship. Through online dating apps, pep-talks occurred in interpersonal communication are usually being cut-off with the understanding that what both parties wanted from being-in-platform was in order to look for courtship; instead, users tend to go straight to talk about things they are looking for in online dating apps (Purwaningtyas, 2020). With such clear purposes, pep-talks are no longer needed for users; hence, the time could be more efficient. In the middle of Indonesian youth's activities and hustle-bustle, they could just access their gadget and get their potential partner from online dating apps. The time they spend offline for going out and looking for potential partner could be allocated for another activity.

The changing in social system has brought changes into the most micro level in human interaction, in which is intimacy and love (Giddens, 2013). What has been done by digital media by emerging and penetrating into the joints of human life is shifting the communication pattern into the most micro level. There are couples who 'meet' or know each other for the first time through online space, there are people who asked people for a 'date' for the first time by phone or text, and there are also people who 'break-up' with their partner by phone call or text message. There is some phenomenon related to interpersonal relationship that are

emerging along with the development of digital media, such as cyber dating, sexting, and issues surrounding misunderstandings, affairs, and adultery.

The function of communication has been doubled from the social needs into the social emotional, related to symbolism, entertainment, and personal existence (Castells, 2013; Castells et al., 2009). The mediality of communication modes that are digital-media-based is characterized by openness, multiple identities, and interactive message production. These characteristics are manifested through the elimination of space and time distance, the elimination of social norms applied in society, vast information, privacy issues, personalization, and domestication, as well as the fusion of mass and personal into 'self-mass communication' (Castells, 2013; Castells et al., 2009). At this level, the self is not just a part of mass, but instead becoming the mass itself.

This shifting in communication modes has led us to the next discussion in regards to 'dating culture' existed in society. Digital media and online dating apps have enabled the shifting in courtship model; from conventional model to the contemporary one. In the conventional model of courtship, particularly in patriarchal society like Indonesia, it is common for men to be considered as the more active side in dominating the courtship process, meanwhile the women become the side that is passively participating in the courtship process. In the practice of online dating apps usage, female users are able to conduct the courtship actively, in an equal level or even more active than the male users. At this level, the sexual revolution has taken place. Women are no longer becoming the passive agent in the courtship process.

The similar sexual revolution also takes place in the practice of dating. Digital media in general and online dating apps in particular have enabled women to take control over dating activity. Female Tinder users in this research have shown the tendency to actively engage and participate in courtship and dating activity.

> I never hesitate to chat first when I got 'match' with someone (on Tinder). And if I feel like we're compatible through the chatting, I also do not hesitate to ask him out first. Why should we wait for him to ask us first, right? There is no such thing as women's prestige nowadays. We're all got equal rights to get what we want. [trans.] (*Informant No. 6*, 2020).

The social norms applied in patriarchal society have normalized not only the position of male as more superior being than their female counterparts (in which are considered are inferior), but also the scheme of heterosexual relationship. What considered as 'normal' relationship in Indonesia is the heterosexual ones. This implicates the normalization towards males who have more than one female partners, in compare to females who have more than one male partners. Hence, women who are more active in courtship are often being labeled as 'delinquent', 'obstinate', or even 'slut'. However, the practice of online dating apps usage has shifted those things.

Nevertheless, the common view in society is not necessarily shifting along with the shifting in dating practice. Female informants in this research admitted that they often got sexual harassment when interacting with the opposite sex in online dating apps.

> Just because I put a sexy photo on my profile picture, and just because there are lots of hooker in Tinder, it doesn't mean that I'm a hooker too, right? But I have experiences when some boys were just directly asking me how much does it cost (to have sex with me)? At that point, I felt harassed. After that I just cut-off my communication with him. [trans.] (*Informant No. 5*, 2020).

With some bad experiences occurred to female users, however, they admitted that it doesn't necessarily make them stop to use online dating apps.

> Lesson learned, but it's not up to the point that it makes me stop using Tinder. I just have to be more careful for the next time. (*Informant No. 8,* 2020)

At this point, it is inevitable that the sexual revolution has occurred. However, this phenomenon is always undergoing some negotiations with the socio-cultural condition that is still dominated by the patriarchal culture. At some point to some extent, women have been taking control in the dating practice. On the other side, in some aspects, the dating practice is still dominated by patriarchal culture that often goes unnoticed by women themselves; one of them is in the form of women objectification in liquid relationship.

Casual sex relationship (in which the agents involved in it are not always required to be in love with one another) on one side has positioned women in the equal rights and powers to their male counterparts, particularly in terms of the need for the fulfillment of desires and sex. On the other side, the common view towards women (that sees women as object and positioned them as men's field of desire fulfillment) often inflicts sexual harassment. 'Fluid love', 'liquid love', 'cyber intimacy', 'commoditized love', or many more terms to call the sexual revolution that happens in dating culture, has become double-edged knives for women.

> I'm trying to not being hypocrite, here, whenever I see sexy girls on Tinder, there is this thought, even though slightly, in my mind that those girls are kind of girls that we can pay (to have sex with), or even easy to have sex with without even paying, nowadays people calling it as 'ready-to-fuck' or RTF girls. Well, although by putting on sexy photo it doesn't always mean that she's a hooker, but at least she must be an open-minded person who is easy to have sex with without any feelings involved [trans.] (*Informant No. 2,* 2020).

In practice, the understanding about love, romance, and intimacy becomes problematic. Along with the shifting of human communication modes with the existence of digital media, the transmission process of information also changes, which is in the end changing the social interaction, modifying relationship, and transforming the intimacy (Arymami, 2018). Online dating apps have enabled intimacy to be conducted collectively. Human started to put committed relationship in separated aspect from intimate relationship. Intimacy is based on three accesses: access of space and time, access of emotion (personal experience), and access of body (physical intimacy); when these three accesses are fulfilled, then someone could experience intimate relationship with someone else., even though they do not involve in committed relationship with each other.

The self-disclosure process is an essential factor in intimacy. In the self-disclosure itself, the effort to gain three accesses that underlying intimacy is conducted. The dating culture resulted from sexual revolution has brought the understanding towards 'intimacy' to the intertwining level with people's expression and value of love and romanticism. This explains how online dating apps users could find intimacy with someone whom they barely know online. When the expression and value toward love and romanticism are 'meet-and-match' or compatible, even though they have just met online through online dating apps, then they could gain the sense of intimacy.

The online dating apps have presented the liquid dating culture for its users. It also presents the understanding of intimacy that is based on reciprocity on expression and value toward love and romanticism. All process of interpersonal communication conducted in online dating apps is built in order to fulfill those motives.

In the context of Indonesia, the dating culture is a rather sensitive issue if not controversial, because it is closely related to the norms and morality issue in the society, particularly among the youth. Various issues

surrounding the dating culture, such as free sex, are considered to be against certain religious teachings and values. In the macro scale, the existence of online dating apps is providing neither answer nor bridge toward those controversies. On the other hand, it is seen as the practice of promiscuity among youth, particularly Tinder. However, in the development, there are some religious online dating apps emerge in Indonesia, such as Muzmatch and Muslima. This phenomenon opens up opportunities for further research in this matter.

CONCLUSION

In this study, the mediated interpersonal communication is analyzed through self-presentation and self-disclosure conducted by online dating apps users. By also considering the socio-cultural background of Indonesian society in analyzing the case, there are two major aspects in the discussion that are significant to be highlighted. First, there is a contestation between self-agency and self-commodification in the practice of online dating apps usage. Second, there is a contemporary dating culture shaped by the sexual revolution brought by online dating apps, in which has also brought several consequences toward users.

At some point to some extent, users are gaining their self-agency by online dating apps usage, where they can be free in expressing their sexuality and talking casually about sex without fear of judgment. However, the mediality of online dating apps has in some way limited users regarding to choices of potential partner. Besides, the socio-cultural background of Indonesian patriarchal society has created quite complicated situation for female users.

On one hand, they are free to present themselves. On the other hand, the self-presentation is also constructed by some standards in regards to the concept of 'beauty' or 'sexy', that urges them to use certain graphic-filters to beautify their photo profile, or use photo which they wear revealing clothes. All efforts conducted to 'beautify' themselves are in order to gain attraction from their male counterparts.

Those efforts depict the self-commodification process that occurs in online dating apps space. This is occurred not only to female users, but also to male users. They are putting themselves on online dating apps and promoting themselves through self-presentation and self-disclosure conducted, in order to gain them benefit in terms of emotional investment. Hence, the online dating apps space has become the market place where we can find people and choose which people we like to be connected with as potential partner.

In the end, the self in online dating apps space is being commoditized. Using online dating apps has made them a part of celebration towards the sexual revolution in contemporary dating culture among Indonesian youth. Sex relationship becomes separated from committed relationship; hence creating the liquid courtship among users. They utilize the marketing of the self in order to gain certain benefits, including casual sex relationship. Nevertheless, some consequences also emerge along with the sexual revolution, since the common view and the subconscious mind of users are hegemonized by patriarchal culture.

Female users are susceptible to get sexual harassment from male users. Moreover, female users are also susceptible to get more judgment from society by actively participating in courtship process. However, the existence of online dating apps itself has helped women to at least get closer with their freedom in the discussion of sex and sexuality, as well as in the dating culture. In online dating apps, they have equal rights and powers as their male counterparts in regards to participation in dating. They have the same chance to promote themselves in the market place of potential partner. Even though it's being commodified, they have also reached their agency, at some point to some extent.

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