

FLEXING: SHOWING OFF ON EMOTION-DRIVEN X COMMUNITIES OF *MARAH-MARAH* AND *RAMAH-RAMAH*

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ABSTRACT

This study aims to explore the practice of showing off, which is highlighting wealth, achievements, or lifestyle in the context of emotions conveyed through the “Marah-Marah” and “Ramah-Ramah” communities on the X social media platform. This research method uses descriptive qualitative data sources from both communities containing posts that describe showing off behavior and are driven by emotion. Data collection was done by observing interactions in the community and including supporting data, namely textual and visual. The results showed that different emotions between the two communities drove the explicit showing-off behavior performed by X users. In the Marah-Marah community, showing off is shown by mentioning luxury items with an emotional tone while in the Ramah-Ramah community showing off is shown by an achievement or one's ability towards something. This study concludes that showing off appears in both negative and positive contexts.

Keywords: community; flexing; X

INTRODUCTION

Nowadays, social media is one of the most important platforms for expressing feelings in oneself. Social media is a platform for digital interaction and information sharing. One of the ways to express feelings on social media is by

showing off. A Canadian sociologist and public figure, Goffman (1959) tells of his theory of dramaturgy, which considers flexing to be part of the “performance” a person puts on to form a certain impression in front of the public. In this case, flexing is a way to present oneself in

a way that impresses and controls the view from the other person's point of view when looking at it. In the context of social media, showing off is the act of excessively flaunting achievements, happiness, and luxurious lifestyles. This includes showing off achievements, wealth, status, or other elements that signify one's success. Flexing is not just about sharing moments but focuses more on highlighting achievements to attract attention and gain recognition.

Flexing is often considered more negative than showing off due to its nature of flaunting one's wealth or status. Showing off reflects how material possessions can be used to express identity, show group affiliation and shape one's self-image. Based on Schutz (1972), showing off is one of the ways to comprehend the social actions and behaviors of others. He explains how to understand social actions oriented towards the behavior of people or others, showing off is also included in the theory. He argues that human individuals can interact with others through symbols that have special meanings. On social media, showing off also often involves implicit symbols such as showing off expensive items, luxury vacations, or personal achievements that are interpreted by humans as a sign of success or social status.

With the development of digital technology and social media, the act of "showing off" has evolved into the term "flexing". In this research, we will further discuss the platform known as the "X" app. Within the X app, there is a community feature where users can express their inner feelings by abiding by the rules within the community. However, in using these communities, some users are indirectly "flexing" through the way they express their feelings. Two interesting communities named "Marah- Marah" and "Ramah-Ramah" are places where users can express their feelings, be it emotions or support and happiness. These two communities illustrate that social media can be a channel for different types of emotional expression, depending on the needs of the user.

Marah-Marah Community

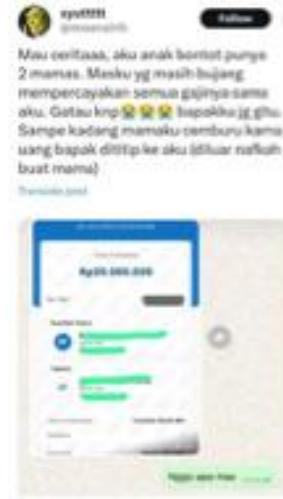
Figure 1. Marah-Marah Community



Translation: Why are poor people so stupid. My mom just got a motorcycle loan PCX for 55 MILLION Rupiah! (\$3466.90) If you buy it in cash, it's 32 MILLION Rupiah (\$2017.11). A DIFFERENCE OF 23 MILLION Rupiah!!! (\$1449.80) DOES SHE THINK MONEY GROWS ON TREES!!! This bike is also not really needed because there is one motorcycle that is still good. BUT SHE SAID IT WAS ALREADY OLD. For the sake of prestige willing to make her child stressed!!!

Ramah-Ramah Community

Figure 2. Ramah-Ramah Community



Translation: I want to tellll you all a story, I'm the youngest child with two older brothers. My single brother entrusts all his salary to me. I don't know 😂😂😂 why my father does that either. Sometimes my mother is jealous because the father's money is entrusted to me (outside of allowance for mom).

Based on the data example of Marah-Marah Community, it is mentioned that they own more than one motorcycle, including a relatively expensive new motorcycle (PCX for 55 million rupiah (\$3466.90)). This shows that they are the ones who bear the monthly installment costs, which can be interpreted as their financial ability to handle such expenses, albeit while complaining. This can be considered as covert flexing as the information about the expensive motorcycle and financial responsibility is conveyed indirectly. Meanwhile, the data obtained from the Ramah-Ramah community shows that a person has money that may be more than 20 million rupiah (\$1260.69) from the collection of his brother's salary and his father's savings. This shows that the person is trusted by his brother to save 20 million rupiah (\$1260.69) which can later be used for a vacation. This can be considered as flexing because there is an amount indirectly uploaded by the sender and the trust given by the family to keep the money is also part of flexing.

Previous studies about flexing on social media discuss the relationship between personality traits such as extraversion and narcissism, which contribute to self-disclosure, which, in turn, affects the frequency of check-ins on social media (Wang & Stefanone, 2013). Rosida et al. (2023) examine Indonesian content creators' use of social media to express their wealth and social identity through the display of luxury fashion brands and services. This study is a qualitative research with cultural studies approach and uses the theory of consumer society and conspicuous consumption. Another research reveals that the flexing phenomenon has been present for a long time and has evolved into a platform for showcasing wealth and achievements in society. This research utilizes a qualitative phenomenological approach and then describes a clearer picture of the flexing phenomenon in society (Pohan et al., 2023; Susanto et al., 2023). The practice of "flexing" refers to displaying wealth, a luxurious lifestyle, and personal achievements on social media. This study uses a literature review method, examining and analyzing theories from books, journals, and other sources to understand this phenomenon and its impact on society. The findings suggest that the flexing trend should be

avoided, as it promotes a tendency to boast or show off (Pohan et al, 2023). Susanto et al. (2023) seek to investigate public perceptions of the narcissistic behavior associated with the "flexing" phenomenon among wealthy Indonesians on social media with a sample of 7 students aged 17-24 years.

The gap left by the previous studies is flexing through certain emotions - anger and hospitality - in the context of X's communities of Marah-Marah and Ramah-Ramah. Through the investigation of these specific forms of flexing, this study is expected to generate a comprehension of how showing off is delivered implicitly or explicitly through a mixture of anger and hospitality-based emotions. The word flexing in this modern society can be said to have become common. This behavior appears in many forms, one of which is in a community on one of the social media. Flexing can be a positive thing and can be negative as well. The phenomenon of "flexing", or showing one's wealth and achievements online, is increasingly prevalent in today's digital era, especially on social media platforms. Users who do this often show a lifestyle that is considered luxurious or successful to gain recognition or prestige from the online community. However, the impact and reasons behind flexing are still not fully understood, especially in emotional communities such as Marah-Marah and Ramah-Ramah, which have unique features in the way they communicate and interact with others.

1. How are the interactions in the Marah-Marah and Ramah-Ramah communities affected by the flexing phenomenon?
2. What drives the members of the Marah-Marah and Ramah-Ramah communities to perform flexing actions?
3. In what ways do the Marah-Marah and Ramah-Ramah communities differ in terms of the emotions underlying flexing behavior?

Understanding social behavior through interpretation, as studied by Schutz (1971), involves analyzing the meaning individuals give to social contexts, interaction through symbols, and projections of the past, present, and future. Marah-Marah community posts can

be seen as an example of the application of protection theory in understanding behaviors that show wealth in a post from the Marah-Marah community, the sender of the post mentions a comparison of motorcycle prices which is a symbol of wealth and there is social status in it, then also in the post there is not only an element of individual wealth but raises a variety of meanings, for example, there is pride, disappointment, or envy with people, it is in line with social actions that have meanings that are generally understood by members of a community, therefore this is the same as Alfred Schutz's concept of meaning in social interaction. Then, a post in the Ramah-Ramah community also correlates with Alfred Schutz's theory where the behavior of the person mentioned that she received and managed his father's money so that the feelings of his mother who felt jealous of her were referred to as meaningful actions or behaviors. Following Schutz's theory of understanding social action. Then, the money given by his father and brother also goes into a symbol of wealth and there is also a sense of trust in that person. His jealous mother also has meaning as a form or symbol of feelings in the social context of the family. From these various symbols, the person who sent the post used symbols to talk about the deep meaning of feelings, wealth, and even beliefs in a social context, especially in the social family.

Showing off is a person's actions aimed at attracting the attention of others, generally by showing off something they own or a particular ability. This behavior is intended to gain attention or admiration but is often perceived as annoying by others. Self-presentation is part of a person's "character" to create ideas in front of an audience (Goffman, 1959). The word "show off" itself can have a positive, and negative meaning, the positive side can be used as a source of ideas or inspiration, motivation, and also a celebration of achievement, while the negative side of excessive show off can lead to arrogance. Showing off has various functions, including: wanting to show that someone is great, they want to promote themselves to the general public, they want to attract public attention, making others feel inferior or not believing in themselves. In the context of social media, self-presentation is often interpreted as

a means to express identity, express group affiliation and create a self-image. While sharing often occurs on social media, it focuses on creating influence through achievements, status and wealth with the primary goal of being noticed and celebrated. Showing off on social media has become a phenomenon in itself, namely "flexing", young people use it to show off their assets on digital platforms such as Instagram, Tik Tok, and X.

Self-disclosure and personality traits play an important role in behavioral expression. Self-expression refers to the way a person reveals personal or emotional information to others, usually with the intention of intimacy or familiarity. Self-disclosure involves sharing personal information that was previously unknown, to make it common knowledge. This process is often used to build relationships and foster trust (Joinson & Paine, 2012). According to research conducted by Wang and Stefanone (2013), personality traits such as extraversion and narcissism are closely related to the frequency of self-presentation on social media, including easy work. Personality traits are characteristics that describe how a person typically thinks, feels, and behaves consistently. These traits distinguish individuals from each other and make them unique.

Zappavigna (2012) highlights that in social media, the expression of emotions can occur implicitly and explicitly, and both play an important role in shaping affiliation in emotion-based communities. Zappavigna (2012) also observed that emotional affiliation can be built implicitly through the use of twitter features. First, text is the core message of a tweet which generally consists of 140 characters. Next, hashtags or keywords are a feature to categorize certain tweets so that they are easy for users to find. In addition, mention is a feature to greet or refer to other fellow users to create interaction between them. Then, links are used in tweets to expand or direct to other sources. Meanwhile, media clarifies tweets or makes tweets more interesting. Furthermore, emojis are used to express users' tweets based on their emotions. Finally, replies, retweets and likes, is a reaction shown by other users in response to a tweet. Thus, both implicit and explicit expressions play an important role in creating and

maintaining emotional dynamics in these online communities.

The phenomenon of showing off on social media has become an increasingly dominant part of digital social interaction. Pakpahan and Yoesgiantoro (2023) suggest that these actions are often motivated by the desire for social validation through "likes," comments or increased followers. In X, showing off can be seen when posting messages and many users use likes, retweets, and quote tweets and give their opinions openly. The impact of showing off on social media is often related to mental health, including feelings of anxiety, low self-esteem, or even dissatisfaction with one's personal life due to comparing oneself to others who do the same. The impact often depends on the intention behind the post and how it is received by others. Users express themselves using features such as text, hashtags, images, and emojis to attract attention and encourage others to respond to community members.

METHOD

This qualitative study explores the meaning behind the act of showing off in the context of social interaction in X's communities. This design was implemented because this research focuses on extracting meaning from the behavior and social interactions that occur on these social media platforms. How users of app X in the two communities interpret and practice flexing as a form of self-expression, both in the context of positive achievements and social protests. In these two communities, the flexing phenomenon is examined based on the context and emotions that influence users behavior. The "Marah-Marah" community usually uses flexing to express anger or dissatisfaction by combining strength, annoyance, or unpleasant experiences. In contrast, the "Ramah-Ramah" community prefers to use flexing to describe kindness, friendliness, or achievement in a positive tone.

In analyzing the textual data studied from the community Marah-Marah and Ramah-Ramah posts on X, several linguistic elements attracted attention, especially the use of emojis. These emojis serve to express the sender's emotions, for example, the use of crying and sad emojis by users often signified feelings of disappointment. In addition to textual data,

visual analysis also played an important role in providing additional context to understand the emotions conveyed by the sender. Images were used as a tool to reinforce the sender's message.

Table 1. Self Disclosure and Personality Traits

	Self-Disclosure			Personality Traits		
	Anticipation	Construction	Subjectives	Anticipation	Construction	Subjectives
Marah - Marah			✓	✓		✓
Ramah-Ramah			✓			

The research data comes from emotion-based community texts on X, which reflect angry and friendly behaviors. Data is taken from various posts and interactions of members of the community. Techniques of analysis by Spradley (2016) were employed in this study namely domain, taxonomy, componential, and cultural theme. In domain analysis, the theory of showing off by Rui and Stefanone (2013) was employed to reveal the types of showing off namely self-disclosure and personality traits. In taxonomy, findings that showed self-disclosure and personality traits were investigated by employing the theory of flexing types by Schultz (1971) to reveal how showing off was related to the types of flexing. In the componential analysis stage, the relations between types of showing off, of flexing, and the specific rules of the two communities were investigated. In the cultural theme, the communicants are free to express anything in the community, but they still have to obey the rules of each community. From here it can be seen that there is negotiation, especially for show off behavior to remain accepted in the community.

Community rules on platform X serve as guidelines and expressions of collective culture. These rules are conveyed with an assertive language style, full of sarcasm, humor, and visual symbols such as emojis. Sarcastic and assertive language : Examples of sarcasm such as "You're just asking questions, like a new maid" show the dominant position of the admin and let members know that they should understand the community norms. Emojis such as  and  create a casual atmosphere while hinting at the importance of the rules. Dark Humor: Phrases like "May you rot in hell" add assertiveness while keeping an element of

humor. Contrast of Formality and Casual Style: The combination of formal and casual language emphasizes a strict yet friendly structure. Through this style of language, the X community affirms identity and solidarity, making the rules more than just guidelines, but also a strong cultural expression

DISCUSSION

This study examines how flexing is expressed in two emotional communities on platform X, namely Marah-Marah and Ramah-Ramah. In Marah-Marah, flexing often occurs through complaints that implicitly show pride, such as mentioning expensive items or work facilities. For example, a user complained about a family member using her expensive facial soap, which highlighted her preference for high-quality products.

Ramah-Ramah community shows flexing in the form of gratitude and pride, usually through stories about family relationships or financial support. One user shared a story about how she was trusted to manage a large amount of family money, reflecting trust and economic stability. Both communities use symbols such as item brands, money amounts, and emojis to reinforce their emotional messages. In Marah-Marah, flexing tends to be a way of showing resilience or self-defense, whereas in Ramah-Ramah, flexing is more about gently emphasizing positive relationships and personal excellence. This research shows that flexing is not just about showing off, but also a means to build identity and emotional affiliation on social media.

These two types of communities show how social media platforms such as X can reflect a wide range of views and emotions of its users. Interactions within these communities are heavily influenced by the topics discussed, the social context, and the individual judgment of each user. Flexing is a way to present oneself in a way that impresses and controls the view from the other person's point of view when looking at it. Personality traits refer to relatively stable personality characteristics that distinguish individuals from one another in terms of patterns of thinking, feeling, and behaving. Personality traits argue that these traits influence how a person interacts with their social world, including behavior on social

media. Self-disclosure is the revealing of previously unknown information so that it becomes shared knowledge, often with the goal of creating bonds and developing trust. Anticipation involves exhibiting expected behaviors or even going overboard in meeting those expectations, with the aim of demonstrating status, knowledge, or wealth. Construction can happen when someone presents themselves in a way that makes others feel connected or impressed. Subjective refers to individuals using certain meanings and symbols for "flexing" in the social world.

Marah-Marah Community

1. Self Disclosure

"ANJIR SAKIT HATI COK MASA FACIAL WASH GUA DIPAKE BUAT SABUNAN AJG DIKIRA SM ABANG GUA ITU SABUN YAALAH BT BGT SISA DIKIT TDNYA MASI BANYAK BGT LU BAYANGIN...YAALLAH CETAPHILKU 🙄🙄💔"

"OH CRAP IT HURTS MY HEART WHEN MY FACIAL WASH IS USED FOR SHOWERING DAMN IT AND MY BROTHER THINKS IT'S SOAP OH MY GOD, CAN U IMAGINE ITS SO ANNOYING THERE'S ONLY A LITTLE LEFT...OH MY GOD MY CETAPHIL 🙄🙄💔"

Source : @prncssht

This account X user said that the facial soap he bought was used by his older brother for the body. Even though the actual soap he bought was very expensive. His older brother thought it was just ordinary soap. The user shared a story of annoyance when his Cetaphil facial wash, a premium skincare product known to be quite expensive, was carelessly used by his brother as a regular body wash. In complaining about the significant reduction of products that she carefully cares for, the user indirectly reveals her preference for high-quality goods.

In this data, the characterization of anger is expressed through overwhelming emotion as the user vents their frustration on social media. "Oh, crap it hurts my heart when my facial wash is used for showering" The user wrote, brimming with anger. "Not quite there, the user added "OH MY GOD IT'S ANNOYING THERE'S ONLY A LITTLE LEFT". Writing in capital letters also characterizes that when

reading this data, it feels that the user is very angry in that context.

Behind the angry tone, there is another nuance that implies pride. Cetaphil is the product that the user mentions and is not just any facial soap. It is a premium brand, a symbol of skincare that is often associated with a classy lifestyle. When the user mentions the product specifically, there is an indirect message that the user cares about quality and has something special. This was reinforced by the overwhelming sense of resentment that the expensive product was being treated like a cheap body wash. In this one emotionally charged complaint, the user not only expresses anger, but also indirectly asserts a status. A simple event turns into a narrative that shows two sides: natural anger and implicit showing off of what the user has.

This data is included in self-disclosure because the user expressed emotional disclosure of annoyance and disappointment referring to his brother when using too much Cetaphil brand soap. The expression shows familiarity or closeness where the user feels comfortable expressing his frustration towards his brother. Here, flexing is not done explicitly. Instead, the user conveyed it in the form of an emotional and dramatic complaint, making the story relatable and entertaining for the reader. The explicit mention of the Cetaphil brand not only adds a comedic touch, but also subtly suggests quality standards and attention to self-care. This data is reinforced by Schultz's theory of anticipation. This post falls under anticipation because the exaggerated behavior aims to show status and potentially reflects an attempt to display the social status or value of the item. As we know, Cetaphil is one of the soap brands that some people think is expensive, and has high quality. Through this kind of self-disclosure, flexing becomes more subtle yet still effective. The audience understands that users are choosing quality products without feeling like they are being confronted with vanity. It reflects a new trend, where flexing on social media is often wrapped in lighthearted everyday stories but still implies a certain status or preference.

2. Personality Traits

"Apa sih anjeng dikit dikit bawa kabupaten, gue kerja di cikarang gaji pokok 5,3jt njeng, makan dapet jemputan dapet belom di tambah lembur dll"

"What the heck always bringing up the district for every little thing. I work in Cikarang with a base salary of 5.3 million rupiah (\$333,37 USD), dude. I get meals and transportation, and there's overtime and other benefits on top of that."

Source : [@klmxyz](#)

The anger expressed by the user seems to stem from exasperation with comments that often compare it to a "District," a stereotype that is often considered less advanced than industrial areas like Cikarang. The phrase "always bringing up the district for every little thing" reflects a deep frustration, as if the user wants to stop a debate that the user deems irrelevant. The use of harsh words like "what the heck" and the highly emotional tone of the user's writing adds to the intensity of that expression."

However, behind the anger, there is a striking tone of pride. The user clearly revealed their base salary of 5.3 million rupiah (\$333.37), a figure that can be considered competitive, especially for industrial areas. Not only that, the user also mentions other work facilities such as free meals, pick-up service, and additional opportunities from overtime. Mentioning these details is not just a way of venting, but a way of showing status as a worker who earns more than just a basic salary. This narrative not only reflects a momentary emotion, but also a communication pattern often found in online communities, which is a combination of anger and covert showing off. The expression of resentment towards the "district" stereotype transforms into a moment to emphasize personal achievements and boast about facilities. In other words, in the user's anger, there is an implied message: "I'm better than you think."

This post emphasizes that individuals show their personality and characteristics in social interactions, including in social media. This is included in personality traits because this post has qualities or characteristics that define the expression and reflect traits that tend to be defensive or sensitive to employment status and

conditions. Someone with this trait often feels that they need to emphasize or point out aspects of their salary, facilities, or work location whenever they feel compared or judged by others. This form of data is often found in the Marah-Marah Community. Whether it is from regional comparisons to job facilities. In this data, the user responds in an angry tone and compares her working conditions in Cikarang, she receives a base salary of 5.3 million rupiah (\$333.37), gets meals, shuttle transportation, as well as additional overtime pay and other facilities. It is included in subjectives because such expressions are usually influenced by personal viewpoints as they are based on personal experiences and feelings of self-worth.

In addition, personal pride, social environmental expectations and frustration with social stigma also influence the emergence of subjectives in these data examples. The emotional expression is shown with certain symbols such as salary, location, and facilities obtained.

Ramah-Ramah Community

1. Self Disclosure

"Sehat-sehat mertua baik 😊 Ibu mertuaku single parent, tiap bulan kirimin aku uang takut anak laki-lakinya jadi dosa karena belum bisa penuhin kebutuhan anak isterinya. (Suamiku kerja serabutan yang penghasilannya gak menentu)."

"Stay healthy, dear mother-in-law 😊 My mother-in-law is a single parent, every month, she sends me money because she's worried her son might be sin for not being able to meet his wife and child's needs. (My husband doesn't have a permanent job whose income is uncertain)."

Source : @abcdeheheee

The story shared by account user X in the Ramah-Ramah community reflects family relationships, especially between in-laws and sons-in-law in the context of economic assistance. The user shared a story about her kind mother-in-law, who regularly sends money to her daughter-in-law and grandchildren. Her husband works odd jobs and experiences income uncertainty. This is a common problem that many people face in the working world, as not all jobs have financial stability. The mother-in-law is concerned that

her son is unable to provide for the family and in her view, this could be a source of sin for her son.

From the data, the friendly characteristic lies in the combination of using captions with good and polite language in the shared community. Account user X uses the 😊 emoji (with the meaning of emotion, tears, or gratitude) in the sentence "Stay healthy, dear mother in laws 😊" providing a positive and gentle emotional atmosphere that reflects friendliness. In addition, the content of the tweet conveys respect and gratitude for the financial support from her mother-in-law by emphasizing the good side of the tweet. By combining these elements, this post not only shares the experience, but also creates a positive atmosphere for the community readers.

The data is included in self disclosure because account user X talks about her family life, especially her mother-in-law who is a single parent. In the narrative, there are elements of emotion and feelings expressed by the user. For example, gratitude and thanks to her mother-in-law who regularly provides financial support by sending money totaling 500 thousand rupiah (\$31,52) to buy her son's pacifiers. Sharing these feelings publicly is a form of self-disclosure, as it shows the personal side of the family. In this tweet, the user may not be directly "flexing," but the act of sharing the story of the mother-in-law's kindness can be considered as a way to show the individual's success in the family context. This can be interpreted as a form of pride and positive action from her in-laws, as well as helping to inspire and attract positive attention in the community.

From the perspectives of Schultz's show off theory, it contains users' personal disclosures which say that because it reflects the individual views and experiences of X account users. This is evidenced by the image included in the tweet containing proof of transfer worth 500 thousand rupiah (\$31,52) which was used to buy pampers. It also shows that her mother-in-law is a good person and indirectly shows that she is a well-off person despite being a single parent. Through this data, it can be considered a form of soft flexing because not everyone has the same condition. This phenomenon shows the desire to be

recognized and appreciated by others. The user indirectly shows closeness to her mother-in-law, success in building a harmonious family relationship, and implies that her family is in a better financial condition because of the assistance.

2. Personality Traits

"Mau ceritaaa, aku anak bontot punya 2 mamas. Masku yg masih bujang mempercayakan semua gajinya sama aku. Gatau knp 🤔🤔🤔 bapakku jd gitu. Sampe kadang mamaku cemburu karna uang bapak ditiup ke aku (diluar nafkah buat mama)"

"Let me telllll you, I am the youngest child with 2 brothers. My single brother entrusts all his salary to me. I don't know why 🤔🤔🤔 my father did the same thing. Sometimes my mother is jealous because my father's money is entrusted to me (outside of the living expenses for my mother)."

Source : @moonsirih

This tweet from the Ramah-Ramah community, the user shared a story about her family. The tweet shows how the user, as the youngest child, is trusted by her father and older brother to keep their paychecks, an unusual role for the youngest child in a family where the amount of the paycheck is not small and sometimes makes her mother feel jealous of her. This user said that she is often given the responsibility of managing money, a job that usually requires a high level of trust and maturity.

From the data users convey their information using good and friendly language, other users can easily understand the information shared by users. In the example tweet, the user conveys his story as the youngest child who is given great trust in managing his family's finances. The use of the "🤔" emoji shows that the user is expressing feelings of confusion mixed with emotion, not too serious and gives a relaxed impression that attracts the reader's empathy. The language style in the tweets "Let me telll you" and "I don't know why 🤔🤔🤔" gives a friendly feel with a delivery that does not seem contrived. The story was delivered in a positive tone, light humor about her mother's jealousy and emphasizing the family's great trust in her as the youngest child. This combination makes

the tweets fun and in keeping with the character of the Ramah-Ramah community.

The data includes personality traits because it can only be fully understood by those in the relationship. The user's father and older brother entrusted them with money not only as a form of financial trust but also to show recognition of the user's emotional state. For the user, this action may have a deeper meaning, such as a sign of her ability to manage responsibility, despite her status as the youngest child. The data above has a subjective aspect that contains a user's experience and not just information. The family relationship that exists between the youngest child and his family raises the reader's admiration, especially about how the user is trusted and expert in managing money. There is indirect flexing included in the subjective part, namely how the user understands and has a great responsibility for the money given to him, as evidenced by the screenshot containing transfers worth 20 million rupiah (\$1260.69), which significantly shows the financial capabilities of individuals, the nominal is large enough to cause various reader assumptions. The form of high trust and responsibility that users have in saving and managing family finances is also indirectly included in the flexing form of expertise.

CONCLUSION

The findings from the Ramah-Ramah community highlight two significant aspects of self-disclosure and family dynamics. User X's narrative about her supportive mother-in-law illustrates the emotional complexities within familial relationships. Another user's experience as the youngest child, entrusted with managing family finances, emphasizes trust and responsibility within family roles. This dynamic not only highlights her maturity but also indirectly conveys a sense of capability, further enhancing her familial relationships. These narratives reveal how self-disclosure fosters deeper connections and reflects individual experiences within family structures.

In the Marah-Marah community, which is dominated by users who want to vent their emotions, the practice of flexing has unique characteristics and is different. The use of angry expressions in flexing also shows how emotions can be a key communication tool, indirectly

emphasizing social norms of resilience and independence in the face of challenges. In addition, the practice of emotions in the Marah-Marah community can be analyzed with the support of theory, the results of which can distinguish the implementation of each type of flexing. The data presented, overall reflects a complex mix of emotional openness, social awareness, and personal pride that demonstrates self-expression on social media while subtly conveying one's values and preferences.

This article can serve as an initial reference for future research, especially for researchers interested in exploring showing off or flexing behavior on other social media platforms, such as Reels on Instagram and TikTok videos. Using the same approach, future research could test whether emotional motivations, such as pride or the desire to appear superior, remain relevant or different on visual platforms compared to text-based platforms such as X. Such a study would enrich the literature on showing off behavior on social media and provide deeper insights into how different platforms affect the way users construct their self-image in public spaces.

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