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Focus and scope

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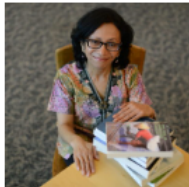
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The liquid identity of adolescents with disabilities: Changes in the identity of adolescents with disabilities in social media

Identitas cair remaja disabilitas: Perubahan identitas remaja disabilitas di media sosial

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Abstract
Studies on liquid identity have been done by many previous researchers. However, this article sees it differently where liquid identity is experienced by adolescents with disabilities who basically have many difficulties, obstacles in interacting with society in general. This study aimed to look at the process, intention, and purpose of the liquid identity experienced by adolescents with disabilities on social media. This study used a virtual ethnographic method with informants who are members of the Facebook community named "Indonesian Association of People with Disabilities." The number of informants is 23 adolescents with disabilities who are users of social media. The findings of this study showed that adolescents with disabilities take various ways to get recognition and acceptance by a wide audience according to their type and characteristics. This is done by using social media called liquid identity. To get recognition and acceptance on social media, the practice of liquid identity of adolescents with disabilities was shown by hiding their real identity, having multiple accounts, and sharing positive things on social media. This study concluded that support from various parties is needed, either from the community, parents, friends, schools, and the environment. The role of these parties is important to provide motivation, enthusiasm, and encouragement so that adolescents with disabilities can show value on social media with their identity that is recognized by the public as a positive identity.

Keywords: adolescents with disabilities; internet network; liquid identity; social media

Abstrak
Kemudahan akses jaringan internet berdampak pada masifnya pola komunikasi dan interaksi melalui media sosial, remaja termasuk dalam hal ini yang memiliki keterbelakangan atau disabilitas merupakan usia yang mendominasi penggunaan media sosial. Penelitian ini bertujuan untuk melihat proses, maksud, dan tujuan identitas cair yang dimiliki oleh remaja disabilitas di media sosial. Penelitian ini menggunakan metode etnografi virtual dengan para informan yang tergabung dalam komunitas facebook "persatuan penyandang disabilitas Indonesia". Temuan studi ini menunjukkan bahwa remaja disabilitas melakukan berbagai cara untuk bisa mendapatkan pengakuan dan dapat diterima oleh khalayak luas sesuai dengan tipe dan karakteristik yang dimiliki. Hal tersebut dilakukan dengan cara menggunakan media sosial yang disebut identitas cair. Untuk mendapatan pengakuan dan penerimaan di media sosial, praktik identitas cair remaja disabilitas ditunjukkan dengan cara menyembunyikan identitas asli, mempunyai akun ganda, dan menceritakan hal yang positif di media sosial. Studi ini menyimpulkan bahwa dukungan dari berbagai pihak sangat dibutuhkan baik dari komunitas, orang tua, teman, sekolah, maupun lingkungan. Peran dari berbagai pihak penting dilakukan untuk memberikan motivasi, semangat, dan dorongan agar remaja-remaja penyandang disabilitas bisa menunjukkan value di media sosial dengan identitasnya yang dikenal oleh publik sebagai identitas yang positif.

Kata kunci: remaja disabilitas; jaringan internet; identitas cair; media sosial

Introduction

Research on liquid identity has been widely carried out. Studies on liquid identity have been conducted by many researchers, but this article sees it differently where liquid identity is experienced by adolescents with disabilities who basically have many difficulties, obstacles in interacting with society in general, which are worsened by the mood of adolescents with disabilities that tends to change easily, be more sensitive, and easily sad. This is a challenge for the authors to be able to explain that, in the modern world, adolescents with disabilities also have a liquid identity on social media. Liquid identity is experienced by anyone, especially those who often browse the internet or the virtual world. In the virtual world, an individual is able to interact with anyone without having to get acquainted in depth with each internet user. The sophistication of the internet eventually triggers the formation of a liquid identity that is carried out by most netizens, including adolescents with disabilities who use internet access in their daily lives.

In Indonesia, social media is mostly used by adolescents. Adolescence is the age where an individual needs more friends and experience in channeling individual similar interests. With the internet, it is easier to access all the needs of these adolescents considering the nature of the internet which is easily accessible at a rapid speed and reaches a large audience. Based on data from the Indonesian Internet Service Providers Association (APJII), it is stated that the number of internet users in Indonesia in 2018 reached 171.17 million or around 64.8% of the total population of 264.16 million people. Of the total internet users in Indonesia, it is still dominated by the millennial generation from year to year who often surf in cyberspace. The millennial generation is more interested in getting all kinds of conveniences and friendships in a virtual network. In the APJII survey, people aged 15-19 years have internet penetration of 91%. This figure shows very high penetration considering that in that year the development of the internet and social media began to move up and was in demand by many millennials in a short time. Moreover, other data stated that, below that age group, particularly those who were born in the early 1980s to early 2000s or aged 20-24 years, they showed a percentage of 88.5% in the use of internet facilities (Ludwianto 2019). At these ages, having lots of friends is a necessity and pleasure in the self. However, many impacts occur from the use of social media for adolescents. It does not only have positive impacts, but many negative impacts are also experienced by adolescents. The positive impacts that can obviously be taken are providing the widest possible network of friends and quick access to information. Meanwhile, the negative aspect is the occurrence of many virtual crimes and bullying in cyberspace or what is often called cyberbullying. Cyberbullying can happen to anyone, not only men, young and old all have the possibility to experience cyberbullying. This is especially so for vulnerable adolescents, such as those with disabilities.

Regarding the negative impact caused by social media, as stated in a study conducted by Namkung (2019), people with disabilities are more vulnerable and more often experience disrespectful treatment, ridicule, and unpleasant treatment that is carried out as if they have a bad character, commit crimes and have a tendency to experience discrimination in the workplace and public services, socio-demographic, as well as physical and mental health characteristics. These negative effects were significantly greater in the teenage years than in middle-aged (ages 40-49) and late (ages 50-64) versus older adults (ages 65 and older). This is because, during their teenage years, a transitional phase occurs from children to adults, so that these adolescents cannot be considered to be adults, but have also passed the age of children. According to Krahn et al. (2015), understanding the meaning of discrimination against people with disabilities is very crucial because it is a health problem in society. Without realizing it, these discriminations have a serious effect on victims, especially for adolescents with disabilities with all their weaknesses. Data disclosed by Groce (2018) showed that more than 90 million people in America and one billion people around the world experience a barrier in recognizing, feeling and empathizing in terms of discrimination against marginalized people.

A study conducted by Varghese et al. (2017) stated that college-age adolescents also tend to feel insecure with internet access that is carried out in their daily lives when it is done continuously and for a long time. There is a link between the perpetrator and the victim in the dangers of using the internet. The same

ideas are also agreed by Ševčíková (2015), who tried to identify the age of children and adolescents as informants who were asked for information in this regard. Children and adolescents also have a negative risk received from using the internet. The negative impacts of internet use according to Cheng et al. (2018), if done for a long time and uncontrolled, include sadness, depression, and eventually individuals begin to reduce their use of the internet to maintain their emotions. According to Cassidy et al. (2017), the emotions have the effect of taking revenge and reversing the situation so that a social interaction in the virtual world is beneficial to both parties. There needs to be some kind of counseling, as suggested by Watts et al. (2017), in which those who have a lower-middle economy will be more prone to depression in internet use and counseling and assistance should be carried out so that the problems they encounter are not prolonged.

The number of adolescents with special needs is still quite high in developing countries such as Indonesia. The exact number is very difficult to determine. This is because each survey agency or ministry has different indicators in identifying disability categories. Based on data from Satu Data Indonesia (data. go.id) in 2020, the number of people with disabilities in Indonesia is 6,008,661 people.

According to Turkle (1995) and Papacharissi (2002), the internet plays a vital role in many aspects of our social, political and cultural life, and, in the early days of the internet, there was much enthusiasm for its growing and potential role in providing space for individuals to build identities. The internet also provides a space to communicate with other individuals and share ideas, joys and sadness. According to Van Zoonen (2002), who provides support for this initial statement, it is expected that the internet can develop as a virtual extension of the public sphere in discussing political and social issues. However, the internet has become a means to construct identity. On the internet, a person can reproduce their identity easily. This is because the relationship that occurs on social media is a relationship that crosses the boundaries of time and space. A person can build a network or connect with anyone without having to meet face-to-face. The connection offered by the virtual world will ultimately have a positive impact and a negative impact, and one of these two impacts cannot be eliminated. What can be done is to reduce the negative impact caused by the internet, one of which is to carry out a liquid identity.

The concept of identity proposed by Stuart Hall (1994 in Solomos 2014) explains that identity is something that is imaginary or imagined about an individual's life needs. A need will arise because of uneasy and indecisive feelings which are then filled by forces that come from the external side of each individual. Identity is an embodiment of imagination which is seen as cultural identity which is identity as being and identity as becoming. In the first perspective, identity is seen as a unit that is shared, or an individual's form and is within the self. Many people have a common history and origin or common ancestry, so it is this point of view that sees more of their physical or outward characteristics as a group. Identity is seen from the beginning when humans were born into the earth.

According to Turkle (1999), one of the key elements or essentials of living in the online world and having an impact on identity is creation. This is the creation and projection of personalities built into virtual spaces. In cyberspace, it is known that an individual's body can be represented by its textual description: the fat can become slimmer, the ugly become beautiful, the short become tall. The fact that self-presentation can be written in text means that a person can construct one's identity, which makes it easier for that person to be accepted by the public or a wide audience. The relative anonymity of life on the internet allows an individual to have the option of being known only by an "account" or online name of their choice, which can provide an opportunity to express aspects of oneself that have often been unexplored before. In addition, many aspects of the self can be explored in parallel. The online service offers its users the opportunity to be known by several different account names. For example, it is common for someone to become BroncoBill in one online community, then ArmaniBoy in another, and MrSensitive in the third community.

For many people, joining an online community means crossing borders into very busy territory at extremely fast speed. Some people feel the fragmentation of discomfort, some feel comfortable, and

others feel the possibility for previously unknown self-discovery. For example, a 26-year-old graduate student in history said, "When I step into a new community and I create a character and know I have to start typing and publish my ID, I always feel panicked. It seems like I might find something I don't want to know." Another example is a woman in her late thirties who recently got an account on America Online citing the fact that she can create five different "accounts" for herself on her account as an opportunity to "express all her moods in any way she wants" in different places.

According to Georgalou (2018), social networking sites are a sociocultural place in dynamic online media and provide an unprecedented opportunity for every user to present themselves through the unification of language with a semiotic model. The discussion can be focused on Facebook, one of the most widely used online social networking sites. Facebook can bring together ideas and concepts related to online language, and identity through five topical issues, consisting of time, profession and education, attitude, and privacy. In Facebook, an individual can put themselves in the same place and time, post activities, share and expand their expertise and support solidarity among colleagues and fellow schoolmates; communicating currently perceived emotions, tastes, thoughts, opinions and judgments. In controlling the flow of textual information on Facebook profiles, users can secure their privacy settings so that unwanted things will not happen. In the discourse of identity, Facebook can function as a space for language literacy practices, building relationships, digital memory storage, research tools, knowledge forums, cardiography for the community, and a network of Facebook friends. At this point, it is important to see Facebook as a platform that connects one person to another without any time limit. All can be linked and connected at the same time.

According to Nasrullah (2017), identity is crucial in cyber media because every netizen can perform simulations, creating multiple identities that do not reflect the actual reality at all. Each individual can create their identity according to their wishes and interests. This is the reason regarding the emergence and development of hoax cases in Indonesia. They are distributed by a virtual identity where, even though the author is real, the account is a simulacrum. To conduct research on identity, it is certainly not only the surface that is studied but also its origins and processes. How they spread it, where they spread it and the goals taken in spreading hoaxes must also be studied.

According to Santrock (2012), the use of digital-based social media in recent years, such as e-mail, instant messaging, social networking sites, chat rooms, video and photo sharing applications, and online multiplayer and computer techniques, increasingly affect our lives. Furthermore, the desire to save the resulting information sharing, access information quickly and easily, and take advantage of the widespread use of internet technology has, according to Tarı Cömert and Kayıran (2010), turned cyber-victimization and cyber bullying on the internet into a significant serious problem among adolescents (Heirman et al. 2015, Van Ouytsel 2015). Intimidation of perpetrators can be defined as a deliberate act against those who cannot defend themselves through any form of electronic communication by a group or individual (Patchin & Hinduja 2006, Smith et al. 2008). Cyberbullying is indeed more dangerous than bullying in real life because it can have a wider and more serious impact. According to the latest research conducted by Eroğlu et al. (2015), Safaria et al. (2016), and Patchin and Hinduja (2017), around 25.5-67.5% of adolescents worldwide are affected by bullying in cyberspace. This research complements previous research in which cyber bullying has an impact ranging from ordinary, moderate, or serious impacts to victims. This depends on the characteristics of the victim, the support system that supports the victim to survive in the midst of cyber bullying, and also the social class of the victim. This research does not necessarily judge that cyber bullying has a very serious impact. However, if the social capital owned by the victim can overcome all the attacks of cyber bullying, the impact of cyber bullying can be minimized. This research is interesting to study because it complements previous studies.

Research Method

This study used a virtual ethnographic method. This research not only understands the practices of liquid identity, but also learns about the stages of carrying out a liquid identity, the process of creating a liquid identity in the media by adolescents with disabilities, to the final result of the liquid identity being

carried out. Recent research using computer media has contributed to the debate over the definition of ethnography on the internet (or 'netnography', a term invented by Kozinets 2002). As stated by Hine (2000:34), "ethnography in cyberspace (virtual) aims to provide a distinctive understanding of the significance and implications of internet use." Virtual ethnography is a method in socio-cultural anthropology which, when properly applied, can provide theoretical understanding and assist determine the dynamics of online relationships smoothly. Indeed, virtual ethnography is used with the help of technology, which incidentally becomes absolutely necessary in the process of modernity.

Ethnography on the internet is a new qualitative research methodology according to Kozinets (2002), by adapting several features of traditional ethnography to study culture and cultural practices that arise in text-based communication through computer media. The ethnographic process in each research is different, and there is no agreement on the process of how ethnography is carried out. This worsens and contributes to the failure of the ethnographer. This is in line with Hine (2000) who refuses to identify certain stages in doing ethnography.

Paccagnella (1997) and Kozinets (2002) recognize that traditional ethnographic methods need to be revised to meet specific needs and constraints on costs, research questions, and research locations, in some cases such as computer networks or virtual media environments; it is better if research sites about communication through computer media have in common with relevant and focused research sites, for example a particular website; have a fairly high flow of posting or communicative activities; post meaningful messages; fairly rich descriptive data; exist between the interactions of members of media users, so that internet ethnography will adapt to the virtual environment and attempt to interpret.

Conducting ethnography on the internet involves a willingness to continually learn how to live in cyberspace and how to account for activities there over time. This is carried out to show that identifying behavioral patterns is an important feature of an ethnography, and patterns of life and social relations should be learned in gradual, long-term direct contact with members of a social group. Regarding the length of time, there is no definite limit, depending on the data needs and the analysis carried out. It could be three months, one year, three years and so on. The time is diverse. We must prepare ourselves to interact with a community, particularly with citizens from all over the world across all time zones.

The target of this research is adolescents who have a Facebook account in the "Indonesian Association of People with Disabilities," with the consideration that Facebook disability communities have more than 1,400 followers with the majority are people with disabilities who often upload activities of their communities and who have been able to live independently as well as various achievements of people with disabilities so that they are able to motivate other group members. Thus, the liquid identity presented is more diverse, starting from the beginning of the creation of liquid identity, to the process and final result of the liquid identity of each of the adolescents with disabilities who have a typology. The liquid identity that is presented on social media is interesting to study more deeply. Adolescents with disabilities have their own way of sharing on social media so that they can be accepted by many audiences and that they can be aligned with other normal adolescents.

The subjects studied and involved as informants were selected according to the research criteria as follows: adolescents with disabilities who are over 18 years old; the limitation for adolescents with disabilities who were involved as informants were those who have physical disabilities, but have the ability to speak and reason. This does not include deaf, speech impaired, autistic, or quadriplegic disabilities, those joined in the Facebook community of "Indonesian Association of People with Disabilities", or have multiple identities on social media. The informants studied were male and female and with different socioeconomic statuses, so that they tend to have variations in answers.

Virtual ethnography is more than participant observation. Because we live and work in cyberspace, we can use many methods to collect various rich data, including by providing a list of questions and semi-structured face-to-face interviews. This offline data collection is useful when discussing issues of

originality and correctness of data and as a crosscheck process. The list of questions is also adjusted to the needs, usually containing a mixture of open and closed questions. The aim is to capture the motivations, interests and perceptions of informants regarding various problems: especially how social networks are created and reproduced in cyberspace. Second, it will provide insight into the creation, negotiation and reproduction of the sociality of the online experiences they create as they move between the virtual world and the real world. There were 23 informants who were interviewed virtually. The informants interviewed had various criteria, ranging from gender, social class, and types of disabilities, so that it tends to result in varied answers. After looking at these criteria, the researchers then looked at their track records on social media, so that the researchers were able to identify which type of liquid identity was carried out by each informant. The analysis was then carried out based on the theory proposed by Bauman, which in nature will complement or add to and even reject the theory because there is a dynamic of society in the modern era.

Results and Discussion

As stated by Bauman (2005), modernity is liquid. Whoever can survive and win to carry out mobility will fill the spaces in the public sphere. However, for those who are unable to survive and mobilize, they will flow out and attract themselves from the life they had previously experienced. They will be excluded from one another. The losers, not only are without mobility, but also excluded and confined to areas stripped of meaning and even the ability to offer meaning. They are able to move with a very limited movement so that it really hinders the interaction between them. Thus, the superior class may be intoxicated by their mobility opportunities. Others may very likely feel imprisoned within their home territory, where they do not have much opportunity to move. Furthermore, both parties would feel humiliated by their inability to allow the mobility and observation of the elites to freely rotate whenever they wished. This inequality continues to occur, resulting in one group being forced to leave a community because they are considered unable to socialize. Consequently, territory becomes a battleground where the losers and winners in space wars will face off in a very unequal battle. This liquid identity occurs uncontrolled and unplanned, and flows like a liquid. Liquid identity is carried out so that these disabled adolescents are able to exist and can be freely accepted on social media like adolescents in general.

As stated by Gergalow (in Xiaorong 2018), in social media, especially Facebook, an individual constructs their identity by mobilizing everything they have. Humans have a desire to be accepted, equated with others; therefore, on social media, the capital owned by a person is empowered in such a way so that this desire can be realized. Inevitably, the sacrifice in utilizing all the resources or capital owned has given rise to new identities on social media. Adolescents with disabilities in this study are unable to fill the spaces that, according to Bauman, exist in modern reality, will be the losers. Adolescents with physical and psychological deficiencies will get worse, withdrawn, so they are unable to work. As Bauman (2005) said, modernity is liquid. Who can survive, and is able to exist, to carry out mobility will fill the spaces in the public sphere. However, those who are unable to survive and experience defeat will flow out of virtual groups and withdraw from the life they previously lived. They will be excluded from one another. The losers are not only without mobility, but also excluded and confined to areas stripped of meaning and even the ability to offer meaning. They are able to move with a very limited movement so that it really hinders the interaction between them. Thus, the superior class may be given the widest possible opportunity, but others who are intimidated, lose in the space war and are very likely to feel imprisoned in their area of life, where they do not have much opportunity to move forward, or simply to establish a relationship. Furthermore, these minorities will feel humiliated by their inability to allow the mobility and scrutiny of the elites to freely rotate whenever they wish. This inequality continues to occur, resulting in one group being forced to leave a community because they are considered unable to socialize. Consequently, territory becomes a battleground where the losers and winners in space wars will face off in a very unequal battle.

This study was conducted virtually by finding the following data: First, the identity of the informants shows that they are from different socioeconomic statuses. In the data obtained from the informants, it

is stated that the informants are from various different social statuses. Some are from lower to middle economic status, and some are from upper middle economic status. The data above show that adolescents with disabilities from the upper or lower classes still need recognition, and also rewards. They try to fill the empty spaces that Bauman mentions in his theory of liquid modernity. These adolescents with disabilities who come from various economic circles are able to answer the needs of the audience, what they want to be presented to the public about a person's identity. Second, the sexes of the informants are male and female. There is no difference between the sexes of adolescents who practice liquid identity on social media. Both boys and girls who get bullied on social media eventually practice liquid identity as a form of adaptation mechanism. The social media used is Facebook. It is found out that informants who are members of the Facebook community of "Indonesian Association of People with Disabilities" and who were interviewed have actually carried out a liquid identity in the form of using different identities on various social media accounts. The informants with multiple identities have different account names, different posts from previous accounts, and different socio-cultural backgrounds. For example, one of the informants interviewed initially had a student background in one of school X, but finally changed themselves to be in school Y. It is also applied to the place of residence. The informant changes the place of residence of the area which is their original residence. Inevitably, they have multiple social media with different profiles. In addition to dual identities on social media, some informants only have one social media account, but they deleted previous posts that had a negative effect that the audience did not like. They started to make new posts by giving a lot of positive energy to their readers, filling in about their achievements, the contributions they made to the nation and the country, as well as enthusiasm for other adolescents with disabilities to be able to work so that the image of adolescents with disabilities with all shortcomings that are marginalized, excluded and alienated are no longer highlighted.

> "I have three Facebook accounts, Miss, with different names and different backgrounds. I realize that playing a role like this, sometimes having to position myself in different accounts, is not easy. I have to learn new habits, other people's lives. And take a closer look to things." (Informant RAC).

According to one informant, RAC, role-playing with more than one Facebook account is not easy. It requires learning in the role-play. Moreover, the new accounts must show a perfect figure in front of the audience. Being perfect and far from reality is something that is not easy, especially for adolescents with disabilities. Synchronizing answers when someone asks a question is an extremely difficult thing. However, when they have done it and get appreciated, it will be a satisfaction, even if it is not a real thing. This is in accordance with research conducted by Turkle (1999), which found one of the key elements or important things of life in the online world and has an impact on identity is creation. Someone wants to look perfect in the eyes of others. A person creates and reproduces their identity so that they have several different accounts at the same time in an online community. This is intended by people who want to appear acceptable to the audience, even though by using another different identity. This is also experienced by informant RAC. RAC wants to be a person who is not only bullied, not only oppressed, but also shows a value that is worthy of being accepted by others.

> "I only have one Facebook account. But I don't want to look weak, even though I cry a lot, even though I often feel humiliated. So, I deleted my previous posts, where I felt that people were being harassed. I want other people to know that I exist and have a role at least almost the same as those of non-disabled people." (Informant YUD).

According to informant YUD, they only wanted to show positive things in the eyes of other people. They want to show their achievements, the activities they have done so far, and delete old posts that contain things that are considered negative. What was stated by informant YUD supported the research conducted by Turkle (1999) that, although they did not have multiple accounts, the informant concealed their true identity, and deleted things that were considered negative and used as a source of bullying on social media. On social media, where people do not meet and deal directly with other people as opposed to interaction, it makes it easier for informants to hide their identities.

According to the data produced by the authors, liquid identity is often carried out by adolescents with disabilities with the following objectives; first, to get pleasure; in a social interaction, adolescents basically tend to want positive relationships. They do not want to be humiliated and harassed because they have physical disabilities. This will increase pleasure and quality of life. Life turns out to be more beautiful when these adolescents create works, and prove that they exist and deserve to be reckoned with and play an active role just like other normal adolescents. As stated by one of the informants, "I initially felt that being someone else was strange and difficult, but for a long time, I enjoyed it and I got pleasure." (Informant RAC).

Being someone else is sometimes unimaginable in the offline world, but it is very possible in the online world. This is because the account owners sometimes do not know each other. This is to gain confidence because self-confidence is important for human survival. Without self-confidence, adolescents who want to have many friends at that period will withdraw themselves, be marginalized, and, if they cannot get up, they will lose their future. Moreover, the informants who have been interviewed are informants who have shortcomings, so they are more vulnerable and have a need to get lots of friends, to get existence and praise. Because of this need, through social media, these adolescents with disabilities have the convenience given to play multiple roles or have multiple profiles on social media in several accounts. This is in accordance with research by Turkle (1999) that, in the online world, it is easier for someone to create. The creation meant in this study is a dual identity, and not in accordance with their original identity.

From the data collected, it shows that there are processes that informants go through when they have a liquid identity. The first stage is observation. Informants observed that the audience has a preference for and respect for what kind of identity, which here includes characteristics, habits, disposition, and physical appearance. Informants make observations and browse on social media through comments given by the audience. Based on these comments, it can be seen which things are liked and which things are not liked, which things make people respect, and which things do not make people respect. This process is accompanied by a process of comprehending and understanding the characteristics of the wider community. The second stage is the creation of appropriate new accounts on social media, especially Facebook, but there are also those who delete old posts that have a negative effect, complain, doubt, or are marginalized. The account has gone through the first process. Thus, the negative impression, the impression of being marginalized, and not being confident in being marginalized no longer appears in the new account. The informant with this new identity becomes more confident in writing down all experiences, activities, and positive things they do. The third stage is to put up the best photo because physical appearance is also very important in creating a good image, playing a role in being a person who is always positive, spreading enthusiasm and motivation to others, giving happy stories in life, having fun, self-confidence, and feeling valued.

> "I chose my best photos which looks appropriate to be installed on Facebook. This is to minimize the negative effects in the future that I will receive. This is what I did some time ago and I feel that what I did was successful. I feel accepted by what I show." (Informant MAU).

According to the informant MAU, photos play a very important role in social relations in the media. With photos that look good, informant's friends in the account will give appreciation. Although humans are not perfect, especially the informant with all their limitations, the informant tried to display their best profile photos. The final stage is the final result of a liquid identity. In the end, a liquid identity makes a person feel more valuable, more respected, and more existent in cyberspace. In essence, humans have both good and bad sides, but, these adolescents with disabilities try to build identity constructions to encourage friends and themselves on social media. In essence, the online and offline worlds are the same, where a person can have social interactions with anyone, but through the online world and social media the interaction is faster and covers a wider community in a short time. Once people have no respect, then blasphemy will easily be contained in unlimited conversations on social media, and vice versa.

In Bauman (2005), liquid modernity is basically another name for what some other scientists call a symptom of postmodernism. Bauman emphasized that one of the symptoms in liquid modernity is liquid life. Bauman said that liquid life is a precarious life, lived under conditions of constant uncertainty. Due to its liquid nature, liquid modernity is sometimes unpredictable. Liquid life lives in a liquid social where changes are rapid and continuous so that we cannot understand the patterns that occur in society.

As social media is used in this modern era, everything can change life to be liquid, unpredictable, at a very high speed. Adolescents with these disabilities, if they do not do anything about it, they will be left behind and will become vulnerable adolescents who will be marginalized. The need for existence, self-confidence, is actually needed by all humans, including those who have shortcomings. Therefore, the identity of adolescents with disabilities on social media finally becomes liquid according to what the audience wants. Facilitated creation in virtual media mentioned by Turkle (1999) makes it easier for someone to reproduce their identity, so that their identity looks perfect and accepted by the audience. As stated in Molz (2012), the network built in the online or virtual world is different from the network carried out in offline relationships. What Molz stated is in line with the results of this study that social networks are needed in carrying out social relationships, including in online media, but this relationship looks different from offline relationships because it involves a liquid identity in it.

Conclusion

The transition period from childhood to adulthood is generally a period where individuals desire to have many relationships, friends, and networks which will then facilitate the establishment of social relationships. This condition is also experienced by adolescents with disabilities. Social media in modern society facilitates the creation of convenience in making friends and networks. With social media, they can explore various regions, even across countries, with very fast movements. This is what Bauman calls liquid life. The liquid identity carried out by the informants in this study consisted of two types. The first is to have multiple accounts by eliminating their original identity, the second type is to have one account, but the informant hides an identity that is considered negative for the audience. The two types above are both liquid identities that are carried out on social media which make it easier for the perpetrators to reproduce identities that are not the same as their original identities. The novelty in this research is to find the types of liquid identities that are carried out between one informant and another with various stages that are carried out in reproducing their social identity.

Liquid identity is generally carried out by all adolescents, but, in reality, adolescents with disabilities have more issues than normal adolescents in general because of the various limitations they have. The reasons varied from the initial process to the final process to get a lot of friends and networks, a lot of recognition, a lot of confidence, and existence. Identity construction is built for a need that is desired by anyone, including respect and appreciation, and to avoid insults and bullying. The sense of respect and appreciation that they want to get is of course by showing a positive identity value, with support from various parties.

Through the media, adolescents with disabilities provide an opportunity to carry out a liquid identity, where these adolescents can often appear as what the public wants. The identity then turns liquid because many of these adolescents have more than one social media account, or change their previously owned posts to create a good image presentation. With the disabilities possessed by adolescents, there will be a paradox between the desire to carry out a liquid identity on social media, and the ability of adolescents with disabilities to reproduce their identity. There needs to be support from various parties, so that these adolescents with disabilities continue to exist in their world. This support can come from the community, parents as the closest people to the informant, friends, school, or the environment. Therefore, the role of the support system that the researchers mentioned earlier is needed to provide motivation, enthusiasm, and encouragement so that adolescents with disabilities can show value in social media with their identity that is known by the public as a positive identity.

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