

**ADOLESCENT VESPA MATIC USER'S LIFESTYLE IN
SEMARANG**

(Study on the Modern Vespa Enthusiast '024Scoot')

Thesis

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Department of Sociology



Written by:

Aditya Yuda

1906026103

**FACULTY OF SOCIAL AND POLITICAL SCIENCES
WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG**

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LEMBAR PENGESAHAN

Skripsi
Adolescent Vespa Matic Users Lifestyle in Semarang
(Study on the Modern Vespa Enthusiast '024Scoot')

Disusun oleh:
Aditya Yuda
1906026103

Telah dipertahankan di depan majelis pengujian skripsi pada tanggal 22 Juni 2023
dan telah dinyatakan **LULUS**.

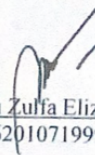
Susunan Dewan
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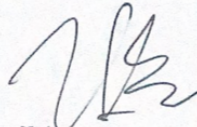
Dr. Ahwan Fanani, M. Ag
NIP. 197809302003121001

Sekretaris



Dr. Hj. Misbah Zulfa Elizabeth, M. Hum
NIP. 196201071999032001

Pengujian Utama I



Kaiser Atmaja, M. A
NIP. 198207132016011901

Mengetahui,

Pembimbing I



Dr. Hj. Misbah Zulfa Elizabeth, M. Hum
NIP. 196201071999032001

Pembimbing II



Ririh Megah Safitri, M. A
NIP. 199209072019032000

HALAMAN PERSETUJUAN PEMBIMBING

Lamp : 5 (lima) eksemplar

Hal : Persetujuan Naskah Skripsi

Kepada

Yth. Dekan Fakultas

Ilmu Sosial dan Ilmu Politik

UIN Walisongo Semarang

Di Tempat

Assalamualaikum Wr. Wb.

Setelah membaca, mengadakan koreksi, dan perbaikan sebagaimana mestinya, maka kami menyatakan bahwa Skripsi saudara/i

Nama : Aditya Yuda

NIM : 1906026103

Jurusan : Sosiologi

Judul Skripsi : Adolescent Vespa Matic Users Lifestyle (Study on the Modern Vespa Enthusiast '024Scoot')

Dengan ini telah kami setuju dan mohon agar segera diujikan. Demikian, atas perhatiannya diucapkan terima kasih

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Semarang, 1 Juni 2023

Pembimbing,

Bidang Metodologi dan Tata Tulis

Bidang Substansi Materi

Dr. Hj. Misbah Zulfa Elizabeth, M. Hum

NIP. 196201071999032001

Ririh Megah Safitri, M. A

NIP. 199209062019032000

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Dengan ini saya menyatakan bahwa skripsi saya ini merupakan hasil kerja saya sendiri dengan penuh kejujuran serta tanggungjawab dan didalamnya tidak terdapat karya yang pernah diajukan untuk mendapatkan gelar kesarjanaan di suatu perguruan tinggi di lembaga pendidikan lainnya, disamping pengetahuan dan informasi yang diadopsi dari penerbitan ataupun belum atau tidak diterbitkan dicantuman sebagai bahan referensi yang menjadi sumber rujukan

Semarang, 1 Juni 2023

Peneliti



Aditya Yuda

NIM. 1906026103

PREFACE

With all the praise and thanks to Allah SWT, who has given love, mercy, guidance and grace, we can still live in good health and sufficient until now. Do not forget sholawat and greeting to our Prophet Muhammad SAW, who taught us goodness.

In the writing process of this thesis, the writer was assisted by several parties - parties who have helped the writer to be able to finish this writing finally. Here are the parties that the writer should thank:

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12. Other parties that cannot be mentioned one by one.

The writer is aware and realises that this thesis is beyond the perfect word. Therefore, the writer is very welcome to all criticism and suggestions from those interested in this topic. The writer does expect this writing will be helpful for whoever reads it.

Semarang, 1 Juni 2023

The Writer,



Aditya Yuda

NIM. 1906026103

DEDICATION

Dedicating this writing and an undergraduate degree to:

My father, Mr *Budhi Hartono*, and My mother, Mrs *Danuk Gantini*.

Thank you for every love you gave me.

Beloved Almamater, Faculty of Social and Political Sciences

Walisongo State Islamic University of Semarang

Thank you for the experience.

MOTTO

“Live Free, Live Authentically”

ABSTRACT

Aditya Yuda
1906026103

Adolescent Vespa Matic User's Lifestyle (Study on the Modern Vespa Enthusiast '024Scoot')

Today's adolescent lifestyle is indeed more advanced and open compared to the past, starting from their appearance style in public, how they speak, leisure time entertainment, food and beverages choices, homes, vacations, and so on, even vehicles that saw as an indicator of the owner's taste and sense of style. Arief (2017) said that some adolescents choose the motorcycle brand Piaggio Vespa not only for mobilising themselves but for style. One social phenomenon is a group of adolescent Vespa Matic users in Semarang City called Modern Vespa Enthusiast '024Scoot'. This group is a group of people who are enthusiastic about the Modern Vespa and have tastes and characteristics different from adolescents of their age. Adolescents in this group spent thought, time, and money on their Vespa, and one of the informants said he actively saves his money so they can modify their Vespa later. Based on observation, one of the adolescents uses Instagram to build a relationship with others who also use Vespa Matic, and he uses it for various purposes, such as posting his modified Vespa and reposting an aftermarket Vespa modification part. They also do activities together, such as Sunday Morning Ride, Nightride, and Touring. This study will examine the social phenomenon of adolescent Vespa matic users regarding: (1) the beginning process of using a Vespa matic till they modify it, (2) their interpretation of modification of the Vespa, and (3) the social and economic implications of their behaviour and attitudes.

This research uses a qualitative research method with a phenomenological approach. With this approach and methods, the writer will uncover a phenomenon revealing the nature of the existing symptoms. This research also uses two sources of data: primary data obtained from the adolescent Vespa Matic users of Modern Vespa Enthusiast '024Scoot' and secondary data obtained indirectly through the media and other parties. This research also uses three data-collecting procedure, which is observation, interview, and documentation.

The results of this research are (1) the beginning of using the Vespa Matic and modified spare parts and accessories can be known through the four stages in the 'Act' from George Herbert Mead's theory of Symbolic Interactionism, starting from the recognising impulses, then they perceive and the final stage is the consumption stage where the adolescent buys, uses, and modifies their Vespa with various previously made considerations, (2) the meaning of their modification is the desire to be free from the behaviour and attitudes taught by their parents, namely by deciding to modify it and they also consumed the knowledge they get from their interactions with others Vespa matic modifications users both directly and through internet channels, and (3) the use of a modified Vespa Matic has implications in social and economic terms, such as verbal and non-verbal reject for the social implications and saving activities and negotiation practices to fulfil their lifestyle for the economic implications.

Keywords: Adolescent, Lifestyle, Vespa

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CHAPTER I INTRODUCTION

A. Problem Background

Today's adolescent lifestyle is indeed more advanced and open compared to the past, starting from their appearance style in public, how they speak, leisure time entertainment and food and beverages choices, homes, vacations, and so on, even vehicles that saw as an indicator of the owner's taste and sense of style (Featherstone, 2001) . As a result of globalisation and advances in science and technology, (APJII, 2020) finds that 196,71 of 266,91 million people are using the internet, so it makes sense that they are close enough to various information on social media, or maybe even been socialised with it.

Many adolescents, from (Purnomo, 2022) findings, want to appear in public to compete in fashion. Moreover, some adolescents choose the motorcycle brand Piaggio Vespa to mobilise themselves and for style (Arief, 2017). Based on the phenomena above, adolescents show that they pay attention to something on a trend, indicating that they interpret symbols addressed directly or indirectly.

There are several research about adolescents, as researched by (Fauziah, 2019), who find out that adolescents in Bandung present themselves on social media for recreation, to show their talent, self-existence, to make more friends, and follow trends, and (Syafitri, 2019) who find out that female senior high school student in Bandung understand the social value that if you do something bold and different, one of which is uploading a sexy photo, you will get attention and recognition from the environment. They interpret sexy photos, based on their experience, as an opportunity to expose themselves and broaden their circle of friends.

One social phenomenon also happening is a group of adolescent Vespa Matic users in Semarang city called 'Modern Vespa Enthusiast '024Scoot'. This group is a group of people who are enthusiastic about the Modern Vespa who live in Semarang and have been formed since 2022. Apart from adolescents, the Modern

Vespa Enthusiast ‘024Scoot’ group is also filled with adults. In contrast to ‘community’, they do not label themselves as a community. Rather they form a group for those who are enthusiastic about the modern Vespa. People in the Modern Vespa Enthusiast ‘024Scoot’ have tastes and characteristics different from adolescents of their age. They seem to show their lifestyle by riding a Vespa on the streets. This is because, based on the observations, they show their activity and interest by riding together and modifying their Vespa according to their taste.

Moreover, based on observation, they follow accounts that upload Vespa matic, mostly modified ones, such as @inspirativespa, @vespa_modification_style, and many others. This indicates that their environment socialises them, and the most critical thinker in the history of symbolic interactionism, George Herbert Mead, said a social carrying organised set of attitudes around society to control people’s actions (Mead, 1962). This means that the social process the individual gets into probably determines someone’s lifestyle.

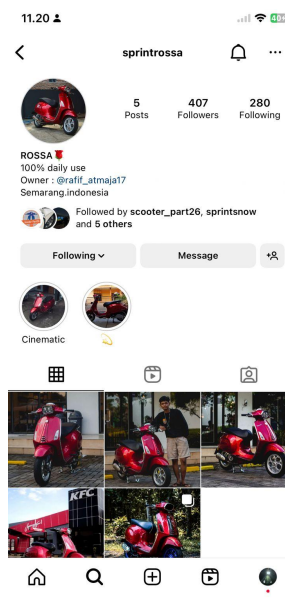
Figure 1.1
Modern Vespa Enthusiast ‘024Scoot’ Night Ride



Source: Researcher’s Documentation, 2022

One of the adolescent Vespa Matic users, who is observed, uses the social media Instagram to build a relationship with others who also use Vespa Matic through it. Besides that, he uses it for various purposes, such as posting his modified Vespa, reposting an aftermarket Vespa modification part seller who tags him, and many others. Like others, he did this using the Instagram account he created specifically for his Vespa. Again, this indicates that the adolescents are doing that because he takes the attitude of others to themselves. By doing that, he is also developing themselves based on the roles they take the attitudes to, as (Mead, 1962) said.

Figure 1.2
One of the Modern Vespa Enthusiasts in '024Scoot.'



Source: Researcher's Documentation, 2022

Some adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' spent thought, time, and money on their Vespa. One of the adolescents, from a mini-interview, actively saves their money so they can modify their Vespa later. He also gave an opinion about spare parts and accessories for the Vespa Matic, which he also already compared to the opinions of others. His action, when viewed from the perspective of (Kotler & Keller, 2015) about lifestyle, shows that his lifestyle leads

to things that refer to automotive, especially Vespa. It is because (Kotler & Keller, 2015), in their book 'Marketing Management' explain that lifestyle can be known through activities and depends on interest, income, and psychological characteristics.

Based on the description above, this study will examine the social phenomenon of adolescent Vespa matic users regarding the beginning process of using a Vespa matic till they modify it. Also, this study will know the adolescent Vespa matic in Modern Vespa Enthusiast '024Scoot' interpretation of their modification and the social implications of their behaviour. In addition, this social phenomenon is also one of the developments of adolescents' lifestyles in the current postmodern era, which is unique and exciting to study.

B. Research Problem

Based on the above background, the following formulation of the problem posed in this study:

1. How is the beginning process of the Vespa Matic users in Modern Vespa Enthusiast '024Scoot' using a Vespa Matic and modifying it?;
2. How do the adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' interpret their modifications due to their activities, interest and opinion?;
3. What are the social and economic implications of the adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' behaviour?

C. Research Objective

From the background and formulation of the problem above, the research objectives to be achieved by the author are:

1. Knowing the beginning process of the adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' of using a Vespa Matic and modifications;

2. Knowing the adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' interpretation of their modifications; *and*
3. Knowing the social and economic implications of the adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' behaviour.

D. Research Significance

This research is expected to provide theoretical and practical significance with the following explanation:

1. Theoretical Significance

This research is expected to contribute knowledge about the forms of adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot' lifestyle and understand why they are expressing themselves in that way.

2. Practical Significance

Firstly, for the writers to add insight into the lifestyle through direct experience from the perspective of adolescent automatic Vespa users. Secondly, for the community to develop thoughts and knowledge in responding to the diversity of lifestyles and adolescents' social relations in the modern era. Moreover the last is for the writer. This research is expected to reference those studying lifestyle and adolescence.

E. Literature Review

Several studies are relevant to this research, including the following:

1. Adolescent

Literature studies and field research on adolescents were also done by (BatuBara, 2010), (Fatmawaty, 2017), (Hardiyanto & Romadhona, 2018), (Ariyanto et al., 2021), and (Shaina & Nurtjahjanti, 2016). BatuBara (2010)

conducts a literature study on adolescents that experience psychosocial changes and is divided into three stages (12-14, 15-17, and 18+ years old). Each has different psychosocial characteristics. Same as BatuBara, Fatmawaty (2017) elucidates clearly that adolescence begins to have traits and attitudes such as finding their matched personality amid society, outlining their ideals and way of life, and beginning to be responsible and having their norms.

Fatmawaty's research explains that factors such as lack of assistance and lack of communication, researched by Hardiyanto & Romadhona (2018), can also contribute to deviant behaviour. The other likely behaviour is prosocial behaviour, or all forms of action taken and planned to help others. Ariyanto et al. (2021) researched that there is a positive relationship between empathy and prosocial behaviour.

If teenagers want to buy something, they usually communicate it to their parents. It is because the parents are in control in terms of finances. Moreover, if the teenagers get support from their parents to buy, it also supports them to make a purchase. In their research in Semarang, Shaina & Nurtjahjanti (2016) found a positive relationship between social support parents and the consumptive behaviour in modifying the car of the car community in Semarang.

2. Lifestyle

(Alfarisi, 2019), (Andriyanty & Dewi, 2021), (Juwita et al., 2015), (Darwis et al., 2020), (Putri et al., 2019), and (Indainanto, 2020) study lifestyle with different themes and perspectives. Alfarisi (2019), in his research, found that the goal of following some community and the inspired-specific norms and symbols formed a characteristic lifestyle. Meanwhile, Andriyanty & Dewi (2021) more detail said factors such as self-image, self-ideal, product knowledge, and individual perspective could maintain someone's lifestyle and influence them to use the product. Peers' presence also affects someone due to sympathy, imitation, and suggestion of things (Darwis et al., 2020)

Social media presence, for some people, used to refer to the latest in fashion, gadgets, and sports hence it became a medium that later reflects their lifestyle as

well as researched by Juwita et al. (2015). The presence of new media strongly influences the hegemony of creating or maintaining ideology, such as consumerism ideology as a lifestyle for teenagers (Indainanto, 2020). Putri et al. (2019) research helps understand and analyse the lifestyle construction of some of the young girls as fanatical fans of the Korean Wave, that there are four main components which are the factors why they are fanatically bound such as; (1) admiration and high interest on it, (2) addiction, (3) feeling of wanting and (4) loyalty.

F. Theoretical Framework

1. Conceptual Definition

a) Adolescence

Adolescence has a broad meaning, including mental, emotional, social and physical maturity. Adolescence begins when children become sexually mature and ends when they reach legal age (Hurlock, 2002). Adolescence periods are divided into two periods, i.e.:

1. Early Adolescence (13 to 17 years old)
2. Late Adolescence (16 to 18 years old)

The dividing line between those two periods is when adolescence enters high school. The social construction makes adolescents considered adults, where they are on the verge of entering the workforce, continuing their higher education, or receiving job training (Hurlock, 2002).

Adolescents are experiencing social changes, which become one of their duties before integrating their lives with the environment outside the family and school (Hurlock, 2002). They live while adapting to the influence of peer groups, changes in social behaviour, new social groupings, new values in choosing friends, and even social leaders. Because they interact more often with their peers than their families, it is

understandable that its influence will impact attitudes, speech, interest, appearance, and behaviour (Hurlock, 2002).

An adolescent's interest is very dependent on sexuality, intelligence, the environment they live in, the opportunity to develop interest, interest from peers, status in social groups, interest from their family, and many others. Several categories of interest to adolescents, such as recreation, social, personal and status, are summarised by Hurlock.

b) Lifestyle

David Chaney explained that lifestyle is a pattern of activity that can distinguish one individual from another. These activity patterns can help understand what individuals do, why, and whether they are meaningful to themselves and others (Chaney, 2003). Kotler and Keller, in their book entitled Marketing Management, explain that lifestyle can be known through activities and depends on the interests, income, and psychological characteristics of each (Kotler & Keller, 2015). (Kotler & Keller, 2015) involve the dimensions of activities, interests, and opinions (AIO) to determine a person's lifestyle.

The activity dimension in lifestyle describes what an individual does to measure activity variables, whether main activity or supporting activities. Second, interest describes an individual's interest, which refers to the excitement level accompanied by special or continuous attention to particular objects. The last dimension is opinions, that is usually used to explain the interpretation, expectation, and evaluation of something (Engel et al., 1994).

2. Theory

a) Symbolic Interactionism Theory: George Herbert Mead

According to George Herbert Mead, symbolic interactionism theory is a social interaction that occurs due to symbols that have meaning.

These symbols can create meanings that can trigger social interactions between one individual and another. This theory explains that human actions are not caused by the influence of “external forces” as referred to by functional structuralists, nor by “inner forces” as stated by psychological reductionists, but are based on the meaning of actors, which in this case are humans for something he faces (Anwar & Adang, 2017).

(Mead, 1962) tried to study the actions or behaviour of individuals in the social process and can only be understood when the individual is part of a group member. To Mead, the social whole precedes the individual mind, both logically and temporally. The social group comes first, leading to the development of self-conscious mental states. In analysing “the act”, Mead comes closest to the behaviourist’s approach and identified four essential and interrelated stages such as impulse, perception, manipulation, and consummation (Ritzer & Stepnisky, 2014).

There are three key concepts of Mead’s ideas, i.e. Mind, Self, and Society. First, Mead’s idea about the Mind is, summarised by (Ritzer & Stepnisky, 2014), “*It (mind) arises and develops within the social process and is an integral part of the process. The social process precedes the mind...*”. Mead’s term, when a gesture from one individual means the idea behind it and arouses that idea in the other individual, it is a ‘significant symbol’, which the set of vocal gestures most likely can become a significant symbol called language (Mead, 1962). Second, is the Self, which Mead said is not initially there at birth but arises within the process of social experience and activity. In order to have selves, actors must be able to get “outside themselves” because people cannot experience themselves directly. Instead, they can do so only indirectly by putting themselves in the position of others and viewing themselves from that standpoint (Mead, 1962). Last is society, which precedes the individual mind logically and temporally for Mead. So the social group

comes first, leading to self-conscious development (Ritzer & Stepnisky, 2014).

G. Research Method

1. Research Types

The type of this research is field research with qualitative research methods. Borg and Gall (cited in Sugiyono, 2014) state that qualitative research methods are often approached with a new, post-positivist, artistic, and interpretative method. This qualitative research method emphasises research with natural conditions and is more often used for research in cultural anthropology. The qualitative research process can be analogous to a person who wants to go on a picnic. Even though the person knows the place to be visited, he does not know for sure what is in that place because he will only know when he enters the object by reading the information and images available while thinking and seeing the things and activities of the people in that place (Bogdan in Sugiyono, 2014). In qualitative research, the instrument is the person or the writer himself. Therefore, the researcher must have theoretical preparation and broad insight to ask, analyse, photograph and construct socially so that it becomes clearer and has meaning (Sugiyono, 2014).

The approach that will be used in this qualitative research is phenomenological. This approach is rooted in philosophy and psychology and focuses on the experience of human life (sociology) (Samsu, 2017). Bertens (cited in Samsu, 2017) explains that phenomenology means the science of what appears (*phainomenon*), which means studying what occurs or what appears. In research, phenomenology is a strategy in the researcher's attempt to identify the human experience as a phenomenon. In the research that will be studied, the researcher will try to uncover a phenomenon as Husserl's view says that revealing the nature of the existing symptoms is also necessary for intuitive observation, where this process requires the researcher to put aside the researcher's personal experience (Samsu, 2017).

This research focuses on the lifestyle-forming process and why the adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' express themselves in that way. Through a phenomenological approach, the writer will study the life experiences of adolescent Vespa Matic users more deeply through in-depth data collection activities. A phenomenological approach is used to gain deeper understanding from adolescent Vespa matic users because it involves their activities, things they consider important, and their opinions of themselves and others towards themselves.

2. Source of the Data

Sources of data that will be used in this study are primary and secondary data with the following explanation:

a) Primary Data Source

Primary data sources are primary or primary data researchers obtain directly from the first source (Suryabrata, 2015). In this case, the primary data sources are adolescent Vespa Matic members of the Modern Vespa Enthusiast '024Scoot'.

b) Secondary Data Source

Secondary data sources are obtained indirectly or through the media and other parties (Suryabrata, 2015). In this case, the writer makes documentation a secondary data source in this study.

3. Data Collecting Procedure

a) Observation

Observation is one of the data collection techniques to obtain data. Marshall (Sugiyono, 2014) states that "*through observation, the researcher learns about behaviour and the meaning attached to that behaviour,* "

meaning researchers can study the behaviour and meaning of the behaviour through observation.

In this study, the type of observation used is active participant observation, which means the researcher generally does what others in the setting. In collecting data, the researcher is already doing what the subjects do, but not all (Sugiyono, 2014). Object observation, according to Spradley (cited in Sugiyono, 2014), named Social Situation consists of 3 components as follows:

- 1) Place, where interaction in the social situation takes place. In this study, the writer will take place on the street where they are on a driving schedule, a place that has been agreed upon as the “finish location of the riding agenda”, SCOOTERPART 26 and HappyGarage Workshop;
- 2) Actor, where the subjects play their role. In this study, the writer will observe the subjects when they are in the same place as the writer or the point place above; and
- 3) Activity, where the subjects do an activity. In this study, the writer will observe what is done by the subjects same as the two social situation components above.

b) Interview

The interview is one of the data collection techniques to obtain data by asking informants or sources. Esterberg (cited in Sugiyono, 2014) defines an interview as "*a meeting of two persons to exchange information and ideas through question and responses, resulting in communication and joint construction of meaning about a particular topic*", which means that the interview is a meeting of two people to able to exchange information and ideas through question and answer system so that it gets meaning about the topics discussed. In the process of collecting data, the writer will interview three adolescent Vespa matic users in the Modern Vespa Enthusiast ‘024Scoot’ group as informants, as Spradley said that qualitative research

does not use the term population but social situation and subject as one of the elements contained in it (cited in Sugiyono, 2014).

The subject in this research has been based on considering previously known properties. In selecting the research subject, quoted Spradley (cited in Sugiyono, 2014) based on some considerations: First, those who mastered or understood something through the process of enculturation so that something is not only known but also already internalised. Second, those classified are still engaged or involved in the researched activity. Third, those who have sufficient time to request information. Fourth, those not inclined to convey outcome information of their own “packaging”. The criteria for informants that the writer has determined are:

- 1) Late adolescent (16 - 18 years old);
- 2) Has joined the Modern Vespa Enthusiast ‘024Scoot’ for more than one month;
- 3) Have a Vespa Matic (type S, LX, Sprint, Primavera, GTS, 946, and so on) for more than one month;
- 4) Following Vespa modification social media such as @inspirasivespa, @vespa_modification_style, and so on;
- 5) Has modified his/her Vespa; *and*
- 6) Currently in Semarang, Indonesia.

The writer will use structured interviews in this study because researchers know what information will be obtained. With structured interviews, each informant will be given the same questions according to the research instruments (Sugiyono, 2014).

c) Documentation

Documents are one of the data collection techniques to obtain data about events that have passed and can be in the form of writing, pictures, or the work of someone. Sugiyono, in his book, said that research results would be credible if they are supported by documentation such as photos or written

works and works of someone, "*photographs provide strikingly descriptive data, are often used to understand the subjective and its product are frequently analysed inductively*" (Sugiyono, 2014). This study will use documentation from the location and object of research or outside of it.

4. Data Analysis Procedure

Qualitative research collects data from various sources and data collection techniques. This is done continuously until the data point is saturated so that it is easy to understand. Bogdan, in this case, stated that:

"Data analysis is the process of systematically searching and arranging the interview transcript, fieldnote, and other documentation that accumulated to increase researcher understanding and to enable them to present what they have discovered to others" - (Sugiyono, 2014).

In this study, the writer conducted data analysis to coincide directly with data collection taking place and after. This is due to a comprehensive and satisfactory understanding of the data obtained. Miles and Huberman (cited in Sugiyono, 2014) said that qualitative data analysis activities are carried out continuously until the data obtained are saturated or no more data needs are found.

Miles and Huberman (cited in Sugiyono, 2014) also mention that qualitative data analysis activities consist of data reduction, data presentation and conclusion. The following is an explanation of each data analysis activity:

a) Data Reduction

Data reduction activity in data analysis means summarising, selecting, and focusing on important things (Sugiyono, 2014). In this activity, the writer will repeatedly read from the findings of the data that has been collected. In addition, the writer will also select data findings based on interpretation with references in data reduction activities.

b) Data Presentation

Data presentation activities in data analysis are carried out after the data has been reduced or categorised according to research needs. Data presentation activities are usually carried out in narrative text, compared to tables, charts or others in qualitative research (Sugiyono, 2014). The writers will present data with direct quotations obtained during the interview. In addition, other reduced data, such as documentation, will be presented in this study to provide a comprehensive understanding.

c) Drawing Conclusion

Furthermore, the activity carried out in data analysis is concluding. The activity of completing a data analysis is an attempt to find and provide an explanation of the data found (Sugiyono, 2014). At the time of concluding, the data verification process must also occur, which requires valid and consistent data support from when the data collection process takes place until the data is credible.

H. Research Discussion Systematics

The research "Adolescent Vespa Matic Users Lifestyle in Semarang (*Study on the Modern Vespa Enthusiast '024Scoot'*)" is planned to contain the following chapters:

CHAPTER I : INTRODUCTION

This chapter will contain the background of the problem, research problem, research objectives, research significance, literature review, theoretical framework, research method and research discussion plan.

CHAPTER II : ADOLESCENT, LIFESTYLE AND SYMBOLIC INTERACTIONISM THEORY

This chapter will contain the concept of adolescence, lifestyle, and symbolic interactionism theory. The author will use the theoretical framework to analyse the beginning process of the adolescent Vespa matic users in Modern Vespa Enthusiast '024Scoot' using a Vespa matic and modify it. Afterwards, this

theoretical framework will be used to analyse their modification interpretation and know their behaviour's social implications.

CHAPTER III: A BRIEF PORTRAIT OF MODERN VESPA ENTHUSIAST ‘024SCOOT’ AND SEMARANG CITY

This chapter will cover the geographical, topographic, and demographic conditions of Semarang City. The author will also explore the history and activity of Modern Vespa Enthusiast ‘024Scool’.

CHAPTER IV : THE ACT OF MODIFYING A VESPA MATIC AND THE INTERPRETATION OF MODIFICATIONS

This chapter will narrate the statements of adolescent Vespa matic users in Modern Vespa Enthusiast ‘024Scool’ and analyse using the symbolic interactionism theory concerning modifying a Vespa matic and the interpretation of modifications.

CHAPTER V : THE IMPLICATIONS OF ADOLESCENT VESPA MATIC IN MODERN VESPA ENTHUSIAST ‘024SCOOT’ BEHAVIOUR AND ATTITUDES

This chapter will narrate the statements of adolescent Vespa matic users in Modern Vespa Enthusiast ‘024Scool’ and analyse using the symbolic interactionism theory concerning the adolescent’s behaviour and attitudes implications.

CHAPTER VI : CLOSING

This chapter will consist of conclusions of the results, research analysis, and the writers suggestions for various related parties.

CHAPTER II

ADOLESCENT, LIFESTYLE, AND SYMBOLIC INTERACTIONISM THEORY

A. Adolescent, Lifestyle and Lifestyle in a Perspective of Islam

1. Adolescent

Adolescence has a broad meaning, including mental, emotional, social and physical maturity. Adolescence begins when children become sexually mature and ends when they reach legal age (Hurlock, 2002). Adolescence periods are divided into two periods, i.e.:

- a. Early Adolescence (13 to 17 years old)
- b. Late Adolescence (16 to 18 years old)

The dividing line between those two periods is when adolescence enters high school. The social construction makes adolescents considered adults, where they are on the verge of entering the workforce, continuing their higher education, or receiving job training (Hurlock, 2002).

Adolescents are experiencing social changes, which become one of their duties before integrating their lives with the environment outside the family and school (Hurlock, 2002). They live while adapting to the influence of peer groups, changes in social behaviour, new social groupings, new values in choosing friends, and even social leaders. Because they interact more often with their peers than their families, it is understandable that its influence will impact attitudes, speech, interest, appearance, and behaviour (Hurlock, 2002).

An adolescent's interest is very dependent on sexuality, intelligence, the environment they live in, the opportunity to develop interest, interest from peers, status in social groups, interest from their family, and many others. Several categories of interest to adolescents, such as recreation, social, personal and status, are summarised by Hurlock.

a) Recreation

In adolescence, they stop recreational activities that require a lot of sacrifice of energy and activities that place them only as passive observers. This is because much pressure comes from many factors, such as schoolwork, homework, extracurricular activities and many more, which makes them need more time for the things they have done before and choose the recreational activities they like the most (Hurlock, 2002). Hurlock describes several recreational interests in adolescents, including hobbies and leisure.

Hurlock explains both of these recreational interests that leisure activities are carried out by maybe eating, talking about other people, joking, smoking, and drinking - liquor. In comparison, adolescent carries out hobby activities because most hobbies are recreational activities that lie on individuals, such as automotive (Hurlock, 2002).

b) Social

This social interest depends on the opportunities for the adolescent to develop interest and popularity within a group. Hurlock summarises some common social interests in adolescents, such as conversation, criticism, or renewal (Hurlock, 2002). In conversation, the opportunity to exchange views or contents of the heart is very likely to occur. Besides, criticism and renewal make adolescents more critical of the various contexts (Hurlock, 2002).

c) Personal

Interest in self is the most substantial interest in adolescents because they are aware that social groups judge themselves based on objects they have, independence, schooling, social membership, and the amount of money that they spend (Hurlock, 2002). This kind of interest brings the authority of adolescents to a higher level in their environment. The interest in self,

summarised by Hurlock, is an interest in appearance, clothing, money, and independence (Hurlock, 2002).

Interest in self-appearance and clothing is significant for adolescents because it is evidence of being together with their peers. In addition, the principle of dressing was born from the attitude of peers about clothing so that the clothes that an adolescent wore must be approved by the group they lived in (Hurlock, 2002). Regarding adolescent interest in independence, many adolescents want to develop during adolescence and even cause conflict with their parents or other adults. This is because they want to live with their way of thinking or acting (Hurlock, 2002). Adolescents' interest in money will soon discover that money is the key to freedom in life. This interest is usually seen in how they get as much money as possible regardless of the work type (Hurlock, 2002).

2. Lifestyle

According to David Chaney, lifestyle is a pattern of activity that can distinguish one individual from another. These activity patterns can help understand what individuals do, why, and whether they are meaningful to themselves and others (Chaney, 2009). In line with Chaney, Kotler & Keller's book "Marketing Management", an individual's lifestyle can be known through activities and depends on the interest, income, and psychological characteristics of each (Kotler & Keller, 2015). They involve the dimensions of activities, interests, and opinions (AIO) to determine a person's lifestyle. The explanations are as follows:

a) Activities

The activity dimension in lifestyle describes what an individual does. In this case, the activity indicators are hobbies, social activities, vacations, entertainment, community, club membership, shopping and sports (Kotler &

Keller, 2015). Indicators to measure activity variables are the level of the main activity and supporting activities.

b) Interest

The dimension of interest in lifestyle describes what an individual's interest or interest is. (Engel et al., 1994) explains that interest refers to individual excitement accompanied by special or continuous attention to particular objects, events and topics. In this case, the indicators of interest include family, home, work, community, fashion, food and drink, media, recreation and achievement (Engel et al., 1994). Indicators to measure the variable of interest are what individuals are looking for and follow its development, the availability to pay or buy and the availability to put more effort into getting it.

c) Opinions

The opinion dimension in lifestyle describes the opinion of each individual. In this dimension, opinion is usually used to explain the interpretation, expectation and evaluation of something (Engel et al., 1994). Indicators of opinion include opinions on oneself, social-political issues, business, economy, future, education, products, and culture. Indicators that can measure opinion variables are the physical and psychological benefits resulting from using or purchasing things of interest.

3. Lifestyle in a Perspective of Islam

Allah SWT revealed the Qur'an as a Muslim's life guideline. So that the verses that discuss human lifestyle can be said to be a behaviour in which Allah SWT gives it as a human guide in living life. Apart from the Qur'an, there is also the Sunnah of the Prophet Muhammad SAW, where he is the last prophet sent by Allah and is considered the most correct to be followed by his followers. Here are some verses and hadiths that discuss human lifestyle and behaviour:

a) Q.S an-Nisa ayat 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا

“Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah and speak words of appropriate (comfort).” (Q.S an-Nisa 4:9)

In a fragment of Surah An-Nisa verse 9, reported by the Tafsir of the Ministry of Religion, those who are nearing the end of their lives are warned not to leave children or weak families, especially in matters of their welfare in the future. This verse advises paying attention to the fate of their children if they become orphans one day. Therefore, let those who have or will become guardians fear Allah by heeding His commands.

b) Q.S al-An'am ayat 141

وَلَا تُبْذَرِ الْمَسْرَفِينَ

“...But waste not by excess: for Allah loveth not the wasters (Q.S al-An'am 6:141)

In a fragment of surah al-An'am verse 141, reported by the Interpretation of the Ministry of Religion, Allah SWT, this verse commands (forbids) humans to overeat because it harms health and can cause various diseases and even mental illness.

c) H.R Muslim No. 1054

قد أفلح من أسلم ، ورزق كفافاً ، وقنع الله بما آتاه

“It is fortunate that the person who is Muslim, then Allah gives enough sustenance, and Allah makes his heart qana'ah (feeling enough) with what is bestowed upon him” (H.R Muslim No. 1054)

Through this hadith, it can be understood that the nature of qona'ah and constantly feeling enough is something the Prophet Muhammad SAW always asked for Allah SWT in his prayers. From here, it does not mean we are despicable to be rich in wealth, but what is despicable is never feeling enough and satisfied with God's gift.

B. George Herbert Mead: Symbolic Interactionism Theory

1. The concept of symbolic interactionism theory

In examining adolescent Vespa matic users' lifestyles, researchers use George Herbert Mead's Symbolic Interactionism Theory. Mead's views were developed in the 1900s at the University of Chicago in the widely known and influential course Social Psychology (Mead, 1962). That is when students with psychological, linguistic, philosophical, and sociological interests attended the course. His ideas and thoughts were never systematised, but his students systematised and arranged Mead's thoughts through Mead's published writings and made them into a book entitled “Mind, Self, and Society” (Mead, 1962). *“Mead is the most important thinker in the history of symbolic interactionism, and ‘Mind, Self, and Society’ books is the most important work in that tradition”* – (Ritzer & Stepnisky, 2014).

Symbolic interactionism theory is a social interaction that occurs due to using symbols that have meaning. These symbols can create meanings that can trigger social interactions between one individual and another (Mead, 1962). This theory explains that human actions are not caused by the influence of “external forces” as referred to by functional structuralists, nor by “inner forces” as stated by psychological reductionists, but are based on the meaning of actors, which in this case are humans for something he faces (Anwar & Adang, 2017).

In order to study the actions or behaviour of individuals, they have to be involved in the social process. They can only be understood when the individual is a group member. To Mead, the social whole precedes the individual mind, both logically and temporally. The social group comes first, developing self-conscious mental states (Ritzer & Stepnisky, 2014). In his review of “Mind, Self, and Society”, Ellsworth Faris's inversion reflects the widely acknowledged fact that society is accorded in Mead's analysis. He argued, "*Not mind and then society, but society comes first and then minds arising within that society. It would probably have been Mead's preference.*" (Faris cited in Ritzer and Stepnisky, 2014).

2. The basic assumption of symbolic interactionism theory

In summary, some symbolic interactionists have tried to enumerate the basic principles of the theory. These principles include the following:

a) Capacity for thought

Humans, unlike lower animals, are endowed with the capacity for thought. It is because people must often construct and guide what they do rather than release it, as well as Mead said:

“individuals in human society were not seen as units motivated by external or internal forces beyond their control or within the confines of more or less fixed structures. Rather, they were viewed

*as reflective or interacting units which comprise the social entity”
(Mead, 1962).*

b) The capacity for thought is shaped by social interaction.

The human ability to think is developed early in childhood socialisation and refined during adulthood. To symbolic interactionists, the conventional sociologist likely sees socialisation as simply a process by which people learn what they need to survive in society (for instance, culture and role expectations). Instead, to symbolic interactionists, socialisation is a dynamic process in which the actor shapes and adapts the information to his or her needs (Manis and Meltzer, cited in Ritzer and Stepnisky, 2014).

Not only stop in socialisation, but the symbolic interactionist is also interested in interaction in general. All types of interaction refine our ability to think because actors must take account of others. However, not all interaction involves thinking that Mead made into two primary forms of social interaction, non-symbolic interaction (gestures) and symbolic interaction (Ritzer & Stepnisky, 2014).

c) In social interaction, people learn the meanings and the symbols that allow them to exercise their distinctively human capacity for thought.

For Mead, meanings stem not from solitary mental processes but from interaction. The central concern is not how people mentally create meanings and symbols but how they learn them in general and socialisation in particular. Words, physical artefacts, and physical actions can all be symbols. People often use symbols to communicate something about themselves; for instance, people drive Rolls-Royces to communicate a specific style of life (Ritzer & Stepnisky, 2014).

d) Meanings and symbols allow people to carry on distinctively human actions and interaction

The human being does not respond passively to a reality that imposes itself. Because of the symbols, they actively create and re-creates the world they acted in (Charon cited in Ritzer and Stepnisky, 2014). Symbols, in general, and language, in particular, have several specific functions for the actor as follows:

- 1) First, symbols enable people to deal with the material and social world by allowing them to name, categorise, and remember the object they encounter there;
- 2) Second, symbols improve people's ability to perceive the environment;
- 3) Third, symbols improve the ability of people to think, that thinking of something can be conceived of as symbolic interaction with one's self;
- 4) Fourth, symbols significantly increase the ability to solve various problems. Hence, this ability reduces the chance of making costly mistakes;
- 5) Fifth, symbols allow actors to transcend time, space, and even their person. Actors also can imagine what the world looks like from another person's point of view; *and*
- 6) Sixth, symbols allow actors to imagine a metaphysical reality like heaven or hell.

3. Key terms of symbolic interactionism theory

Mead's three main concepts that are needed and interrelated with each other to form symbolic interactionism theory are as follows:

a) Mind

Mind is defined as a process, not a thing, as an inner conversation with oneself; it is not found within the individual but is a social phenomenon

(Ritzer & Stepnisky, 2014). To understand whether humans have what we term 'mind' or not, Mead said: *"It (mind) arises and develops within the social process and is an integral part of that process. The social process precedes the mind, and it is not as many believe, a product of the mind"* (Mead cited in Ritzer and Stepnisky, 2014).

For Mead, a distinctive characteristic of the mind is the ability of the individual to call out in himself not simply a single response of the other but the response of the community as a whole. Hence, Mead's mind concept is distinctive from other logical concepts because he pragmatically sees the mind; the mind involves a solution-oriented thinking process to solve world problems (Ritzer & Stepnisky, 2014).

In his theory, Mead also studied the "act", which fascinated him to analyse the similarities and differences between humans and animals (Ritzer & Stepnisky, 2014). It is because both animals and humans are capable of actions and gestures and eliciting a reaction (Mead, 1962). In analysing the act, Mead goes a step closer and focuses on stimulus and response. However, the stimulus is not creating an automatic response as Mead said: *"We conceive of the stimulus as an occasion or opportunity for the act, not as a compulsion or a mandate"* (Mead, 1962).

Mead identified four fundamental and interrelated stages in the "act", which are as follows:

- 1) Impulse involves an immediate sensuous stimulation and the actor's, which is a human, reaction to the stimulation or the need to do something about it.
- 2) Perception, which in this stage, searches for and reacts to stimuli that relate to the impulse. For Mead, people can sense or perceive stimuli through hearing, smell, taste, etc. He argues that people do not simply respond immediately to the stimuli but rather think about and assess

them through mental imagery, so perceiving an object makes it an object to a person (Mead, 1962).

- 3) Manipulation is the stage once the impulse has manifested and the object has been perceived, and the next step is manipulating the object or taking action regarding it.
- 4) Consummation, in this stage, the actors take action that satisfies the impulse. Humans are more likely to use their ability to manipulate, think, to read about the implications of consuming it (Ritzer & Stepnisky, 2014).

In addition, Mead sees a dialectical relationship between the four stages of the act, as well as Baldwin (cited in Ritzer and Stepnisky, 2014) expresses Mead's idea in the following way:

“Although the four parts of the act sometimes appear to be linked in linear order, they interpenetrate one another to form one organic process. Facets of each are present at all times from the beginning of the act to the end, such that each part affects the other”.

For example, manipulating food may lead the individual to the impulse of desire and the perception that the individual is desired and that food is available to satisfy the need.

b. Self

As is true of Mead's central concepts, what should be clear is that selves do not precede society. Instead, they are a product of social processes, particularly communication among human beings. It is because the self is not initially there at birth but arises in social experience and activity (Mead, 1962). Self also develops in the given individual due to his relations to that process as a whole and to other individuals within that process.

According to Mead, the self is a person's ability to make himself a subject and an object. This departs from the assumption that individuals develop themselves through interactions with others. In addition, the self-developed through interaction with other people becomes an essential motive for an action or behaviour. Through this interaction, for Mead, it is impossible to have a mind if the individual is separated from his social situation. Therefore, individuals involved in these social processes lead to a mechanism whereby individuals become possessed of what Mead previously called the mind and everything, such as beliefs, values, feelings, or self-assessments, greatly influence a person's behaviour or actions.

As mentioned above, people typically organise memories upon the string of themselves. If they date things, they always date them from the point of view of their experience. They frequently have memories that they cannot date. Ritzer and Stepnisky summarise Mead's standpoint: "*Once a self has developed, it can continue to exist without social contact.*" (Ritzer & Stepnisky, 2014).

Mead said that to have selves; individuals must be able to get "outside themselves". Mead assumes that people cannot experience themselves directly; they can do so only indirectly by putting themselves in the position of others and viewing themselves from that standpoint (Mead, 1962). It means they have to put themselves in the same experiential field as they put everyone else. In the genesis of the Self, Mead traces two stages in childhood development:

1) Play stage

In this stage, the child learns to take the attitude of particular others to themselves. Mead gives the example of a child playing "at being a mother, at being a teacher, at being a policeman". As a result of the games, children learn to be subjects and objects and begin to be able to build themselves. Mead also said that the child prompts itself with the same stimuli that would prompt action in these other people (Mead,

1962). In that game, children may be playing those roles as a mother, father, or policeman but in the process; they are also developing self-evaluation skills based on the roles they play.

2) Game stage

Whereas in the play stage, the child takes the role of discrete others, in the game stage, the child must take the role of everyone else involved in the game. It is because he has to have an organisation of these roles; otherwise, he cannot play the game (Mead, 1962). So in society, actors can function in organised groups to determine their actions within a specific group (Ritzer & Stepnisky, 2014).

3) Generalised other

The game stage yields one of Mead's best-known concepts, the generalised other. To have a complete self, an individual must be a community member and be directed by the attitudes common to the community. This stage also represents Mead's familiar propensity to prioritise the social because the social process influences the behaviour of the individuals involved in it, and the community exercises control over the conduct of its members (Mead, 1962).

To bear in mind, Mead looks at the self from a pragmatic point of view that the self allows the individual to be a more efficient member of the larger society. People are likelier to do what is expected of them in a given situation. People often try to live up to group expectations, and they are more likely to avoid the inefficiencies that come from failing to do what the group expects (Mead, 1962)

c. Society

Mead uses the term 'society' to mean that it precedes both the mind and the self. Society, to Mead, is essential in shaping the mind and self. More

specifically, Mead said: *“The whole community acts toward the individual under certain circumstances in an identical way... there is an identical response on the part of the whole community under these conditions.”* (Mead, 1962).

Mead called what he terms “society” the formation of the institution and carrying this organised set of attitudes around society to control people's actions. However, to do this, people must have internalised the common attitudes of the community through the “Me” (Mead, 1962).

At a more specific societal level, such as community, Mead has several thoughts about social institutions. He defines it as a joint response in the community or community life habits, where community action is directed at individuals based on certain conditions in the same way; based on these conditions, there is also the same response on the part of the community. This is a process that he calls the formation of institutions. It only sometimes destroys the individuality or creativity of individuals and can occur if these institutions are flexible and progressive in destroying individual individuality and creativity.

Many of the adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot' previously did not know that there were many ways to make their vehicles more responsive while they were driving or spare parts brands. They are questioning and start to think that all these questions in their head must be answered and also, maybe further, satisfy their needs.

However, as Mead said, integrating with society will awaken their minds. They can think because they have a part that Mead terms as a ‘*Mind*’. He also simultaneously distinguishes between humans and animals, where humans are endowed with the capacity to think. Thoughts can grow and form through the process of social interaction. These social processes shape the human mind and adopt all kinds of information for its needs.

Through the concept of Mind explained by Mead, that adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot' may know more about their

vehicle, the spare parts they are considering, the accessories they might buy because they have integrated into the social process of society, whether virtual or real. For example, they communicate with themselves or others during the Night Ride activity. They look at the wheels spinning, turn signal indicators running lights, or maybe the sound of the exhaust that other people use. While looking at it, at least one can bring up thoughts about these accessories or spare parts through a mental imagery process, even further to the stage of consuming the same product as him. They also communicate with their Vespa friends on the streets and may use '*lifestyle of a cool guy who uses an automatic Vespa*' symbols not used by men. Through their actions, they try to communicate to the world that '*this is our lifestyle*'.

We have known from Mead's concept of Mind that we have now accepted his assumption that if the mind was born just after society existed, then the *self* was simultaneously formed at that time. The *self* becomes a product of social processes. This happened to adolescents who use the Vespa matic Modern Vespa Enthusiast '*024Scoot*', which initially started by imitating a role or figure made as a particular person or wanted to be followed. At this stage, they try to act and behave according to a certain status. Be stylish, dress according to the norm, modify the motorbike and so on. This means that they observe and imitate those roles as they learn mindsets and lifestyles to allow these processes to shape their lifestyle.

After they imitate, and maybe even eventually adopt, the behaviour of someone he sees as unique, he realises that he has status and understands that other people have status. He will take a role through the owned status, apply behaviour, and consume goods and services according to his characteristics. When these teenagers are doing Night Ride activities together, they understand very well that they are with their friends who may also have the same self-frequency. For example, if one is driving at high speed (*speeding*), then that one will at least likely do the same because. Another example is if one teenager modifies his motorbike so that he goes faster, the others try to balance it so that it becomes an integrated community and inspires the same values.

If Mead said that to have a concept termed by the name 'Self', then the person must place and see themselves from the point of view of others. Precisely this

process forms a self where he can feel himself from the perspective of others. Teenagers who use the Vespa Matic Modern Vespa Enthusiast '024Scoot' with all their interest and concern for Vespa and modern lifestyles will probably do this more often in order to find, explore, and evaluate themselves that are suitable. Once they have established themselves long ago, they can continue to exist without social contact.

In a more specific or institutionalised order, adolescent Vespa matic Modern Vespa Enthusiast '024Scoot' acts according to norms, values, rules, and lives based on certain institutions' rules of life. Mead always emphasises that the self is a product of social processes which means that it is in the social process that they have what is called a self. A Vespa matic user will only know he is a Vespa matic user with a particular lifestyle once in the same neighbourhood. According to Mead, the institutions here can serve as a means to criticise themselves and control themselves to be as expected so that if a Vespa automatic user may be too arrogant, not following his habits will be harshly criticised by his environment.

Nonetheless, adolescent Vespa Matic users are more than just socialised or internalised in one place with specific rules and norms. They can integrate with other values and rule norms and fuse values to stay in two conditions. For example, some of them adhere to a system that requires saving and not using excessive money through the internalisation process by their parents. However, they also want to be with other users who incidentally are more consumptive of products, spare parts or accessories. So some will survive by dividing their money better to be with other users with a more consumptive lifestyle.

CHAPTER III

A BRIEF PORTRAIT OF MODERN VESPA ENTHUSIAST '024SCOOT' IN SEMARANG CITY

A. General Portrait of Semarang City as the Research Locus

1. Geographical location and topographical conditions

Semarang City lies between $6^{\circ}50'$ - $7^{\circ}10'$ of south latitude and line $109^{\circ}35'$ - $110^{\circ}50'$ of east longitude (BPS Kota Semarang, 2022). Regarding layout, to the west of Semarang City is directly adjacent to Kendal Regency, and to the East is bordered by Demak Regency. Semarang City is connected to the south by Semarang Regency, and to the north is bordered by Java Ocean with a length of 13,6 Km (BPS Kota Semarang, 2022). Semarang City comprises 16 sub-districts and 177 urban villages. The width of Semarang City is 373,78 Km^2 with the widest subdistrict is Gunungpati ($58,27 Km^2$), followed by Mijen ($56,52 Km^2$). In contrast, the smallest subdistrict is Semarang Tengah ($5,17Km^2$) (BPS Kota Semarang, 2022).

Figure 3.1
Semarang Geographical Location



Source: BPS – Statistics of Semarang Municipality, 2022

From the map above, it is clear that only the subdistrict in the northern area of Semarang city coincides with the Java Ocean, like Tugu, Semarang Barat, Semarang Utara, Genuk, and the remaining sub district are located far from the waters. The subdistrict in the northern area of Semarang City has a relatively high average temperature. Because Semarang is situated on the north coast of Java, the average temperature of Semarang city in 2021 is between 26,50°C to 28,90° (BPS Kota Semarang, 2022). The height of the area by sub-district in Semarang city is first occupied by Mijen with an altitude of 311 meters above sea level (m.a.s.l), followed by Gunung Pati and Banyumanik with an altitude of 300 m.a.s.l, and the lowest is the Tugu and Semarang Utara areas with only one m.a.s.l (BPS Kota Semarang, 2022). Topographically, Semarang City consists of coastal areas, lowlands, and hills. Semarang City has a height ranging from 2 meters below sea level (m.b.s.l) to 311 m.a.s.l with a slope level of 0% to 45%.

2. Demographics Frame

As a result of the Interim Population Projection 2020 – 2023, Semarang City has a population of 1.656.564 people and is dominated by a female population of 836.779 people. The population in Semarang City is also dominated by the age group of 35 – 39 years (135.236 people), followed by the age group of 40 – 44 (134.398 people), then 30 – 34 years (132.127 people), and the smallest is the age group over 75 years old (27.603 people).

Table 3.1
Population by Age Group and Sex in Semarang, 2021

Age Group	Sex		
	Male	Female	Total
0-4	59.504	56.673	116.177
5-9	62.324	59.608	121.932
10-14	64.594	61.052	125.648
15-19	66.546	62.632	129.178
20-24	64.040	61.511	125.551
25-29	64.617	64.356	128.973
30-34	65.580	66.547	132.127
35-39	67.039	68.197	135.236

40-44	66.165	68.233	134.398
45-49	59.085	62.225	121.310
50-54	51.914	56.164	108.078
55-59	44.172	48.986	93.158
60-64	35.730	39.247	74.977
65-69	25.328	28.949	54.277
70-74	12.696	15.245	27.941
75+	10.449	17.154	27.603
Semarang	819.785	836.779	1.656.564

Source: BPS – Statistics of Semarang Municipality, 2022

Most of the members of Modern Vespa Enthusiast ‘024Scoot’ are people aged 15 to 29 years. This is known from the activities that researchers have asked some of them. However, it is not limited to this age, some of them are even over the age of 29, indicating that interest in a lifestyle, especially those who own a Vespa, is not limited to a certain age, but anyone can have that lifestyle. Besides, lifestyle can be owned by anyone and is not limited by age, activities, interests and opinions on specific subjects and objects can identify lifestyle. The relevance of the data on population in this study is to show that almost all the members of the Modern Vespa Enthusiast ‘024Scoot’ are filled with youth aged 16-18 years, which in this age category is the 4th largest after the age range of 25-29 years.

Referring from Statistics of Semarang Municipality, Semarang has a comparative ratio that is quite far between the population included in the labour force and those not in the labor force. About 1.034.794 residents are in the labour force group or economically active, and the other 455.948 residents are not included due to several factors such as attending school, housekeeping and others.

Table 3.2
Population Aged 15 Years and Over by Type of Activity During the Previous Week and Sex in Semarang Municipality, 2021

Main Activity	Sex		
	Male	Female	Total
I. Economically Active	579.328	455.466	1.034.794
1. Working	521.351	414.725	936.076
2. Unemployment	57.977	40.741	98.718

II. Economically Inactive	144.914	311.034	455.948
1. Attending School	80.323	85.474	165.797
2. Housekeeping	24.223	198.056	222.279
3. Others	40.368	27.504	67.872
Total	727.242	766.500	1.490.742

Source: BPS – Statistics of Semarang Municipality, 2022

In this study, the researchers studied those identified as teenagers aged 16-18 years (late adolescence) and domiciled in Semarang. In terms of data, they are included in the economically inactive category because, on average most of them are still in school. However, in some cases they have also started trying to make extra money by selling automatic Vespa spare parts/accessories products through Instagram and WhatsApp channels, where the profit money is used in addition to buying spare parts/accessories for their (modified) Vespa.

A community welfare in an area can be seen using the income level of the community. The average per capita expenditure of the Semarang City's people is Rp 1.929.166, with a composition of Rp 737.193 (38,21%) spent on food needs and Rp 1.191.974 (61.79%) for non-food needs. If we view according to the economic strata of the population, 40% of people with the lowest income spends Rp 401.143 for food needs and Rp 357.809 for non-food purposes. Meanwhile, another 40% of people classified in the middle income population spend Rp 752.870 for food and Rp 934.855 for non-food purposes. And the last 20% of people with the highest income spends Rp 1.376.230 for food and Rp 3.370.579 for non-food purposes. This indicates that with the higher income, the highest proportion of expenditure for the non-food commodity group.

Table 3.3
Monthly Average Expenditure per Capita by Distribution of Expenditure Criteria for the World Bank in Semarang Municipality, 2021

Commodity Group	Monthly Average Expenditure per Capita			Average
	40% population with the lowest income	40% population with middle-income	20% population with the highest income	
Food	Rp 401.143	Rp 752.870	Rp 1.376.230	Rp 737.193
Non-food	Rp 357.809	Rp 934.855	Rp 3.370.579	Rp 1.191.974
Total	Rp 758.951	Rp 1.687.726	Rp 4.746.809	Rp 1.929.166

Source: BPS – Statistics of Semarang Municipality, 2022

The indication that the higher the income, the higher the proportion of expenditure on non-food commodities is likely to be true. Those adolescents who use automatic Vespa spend more money, starting from hundreds of thousands and even millions of rupiahs, to buy spare parts compared to food commodities, which can also be said to be true. In appearance, young automatic Vespa users at Modern Vespa Enthusiast '024Scoot' have modified it, starting from the rear lights, which range from IDR 600,000 (Unbrand) to the most expensive IDR 2,250,000 (NC Project brand), turn signal lights around IDR 2.000.000,- (Luigy brand) and many more. The monthly expenditure data reported for these two commodities is significantly related to the situation of young automatic Vespa users at the Modern Vespa Enthusiast 024Scoot.

B. Profile of the Modern Vespa Enthusiast ‘024Scoot’

1. The history of modern Vespa enthusiast ‘024Scoot’

The history of Modern Vespa Enthusiast ‘024Scoot’ started from several people rides whose hangouts are based on Vespa’s Workshop in Mijen called SCOOTERPART 26 with members of the Scooterun Semarang community. This ride can happen because several customers of the SCOOTERPART 26 workshop are a part of the Scooterun Semarang community, so the conversation about riding together happens. But several times, the riding invitation from people whose hangouts are based on SCOOTERPART 26 has been rejected by Scooterun Semarang without apparent reason. So their first ride is to Kopeng with several people who participated: Krisna, Ipunk, Bayu, Fery, Muhsiddiq, Om Agung, and others. Since their first *riding, negotiation initiatives have been* with Scooterun Semarang to continue the community. However, they refused to be involved with other people outside of them. Some of the names that initiated to build an own group were Krisna, Ipunk, Ardhan, and Bayu, and had changed the name several times until finally, Bayu suggested using a Semarang hotline code, ‘024’, which eventually became ‘024Scoot’. Some people, especially

those who know the history of 024Scoot, were administrators in coordinating *riding* activities, events and sponsorship, social media admin, and design for logo and information needs.

According to one of the Modern Vespa Enthusiast administrators, Haekal (21 years old), there is a difference between the followers of the Modern Vespa Enthusiast 024Scoot, Scooterun Semarang, and Modern Vespa (MoVe) Chapter Semarang. MoVe, according to Haekal, is dominated by modern Vespa users over 30 years old with typical Vespas that do not use a racing exhaust, license plates and mirrors. On the contrary, the followers of the Modern Vespa Enthusiast '024Scoot' are not the same as driving styles like MoVe because they are dominated by modern Vespa users who are still in education (high school and college, and most of them have at least replaced to racing exhaust, remove the license plate and mirrors. The difference between Scooterun Semarang and the Modern Vespa Enthusiast 024Scoot is that students fill out the follower profile. At the same time, 024Scoot is only dominated by students because some people over 30 join 024Scoot, although they are rarely active. Haekal claims that '024Scoot' is not a community but just a group of people who like to hang out and have specific interests and values in modern Vespa.

2. Modern Vespa Enthusiast '024Scoot' Activities

The Modern Vespa Enthusiast '024Scoot' has several values consistent with and carried out with other members. This is because it can be seen in activities such as *Night Ride*, *Kopi Darat* (Kopdar), *Touring*, and many more. These activities are often carried out but do not have a definite or fixed schedule.

First activities, The Modern Vespa Enthusiast '024Scoot' usually do *night rides* (drive at night). This activity is the most frequent. This *night ride* is a means where members gather at a predetermined gathering point and then start driving with predetermined routes. Usually, this night ride also becomes a temporary racing event that they call it *speeding*, which takes into account the location and track length.

Figure 3.2
Modern Vespa Enthusiast Night Ride on May 2022



Source: Researchers Documentation, 2023

In the Night ride activity (see figure 3.2), more than 15 Vespa matic users took part, with an average, even almost all, having been modified, such as replacing the turn signal indicator light, exhaust, wheels, shock absorber system, and much more. Some of them bring their partners to enjoy the night in Semarang. Apart from meeting friends, some of them ended up saying that night rides are activities that, even though they don't have a specific purpose, such as having dinner or buying something new, are still done because it's fun to see the night and the city lights of Semarang while riding Vespa.

The next activity is Kopi Darat (Kopdar). Kopdar, conducted by The Modern Vespa Enthusiast '024Scoot', is usually done at a coffee shop in Semarang. This activity is carried out with various activities such as sharing about the condition of the motorbike, the spare parts or accessories that they used, and also giving advice or asking for advice regarding spare parts or accessories for the Vespa.

However, communication about fashion, food and drink, school life, work, products, culture, etc, is also discussed.

The last activity is *touring*, also included as an activity from The Modern Vespa Enthusiast '024Scoot'. However, it has only been implemented once in Malang City, with the activity '024Scoot Goes to Malang'. This activity is usually carried out according to the schedule of other members. Before doing this, many conversations were communicated, such as estimated costs, touring distances, lodging, meals, etc. Apart from visiting places that the members may never have seen before, this tour aims to find new experiences by riding long distances on a Vespa as well as building relationships by introducing oneself, the motorbike and even The Modern Vespa Enthusiast '024Scoot' itself to similar communities in other cities.

Figure 3.3
Modern Vespa Enthusiast 024Scoot Goes to Malang's Pamphlet.



Source: 024Scoot's Instagram, 2022

Figure 3.4
Modern Vespa Enthusiast 024Scoot Arrived in Bromo Malang



Source: 024Scoot's Instagram, 2022

Figure 3.5
Modern Vespa Enthusiast 024Scoot x Scooter No Rules in Malang, 2022



Source: 024Scoot's Instagram, 2022

For every 024Scoot activity that involves a member collectivity, a pamphlet will usually be made which aims to inform nearby activities, such as touring activities to Malang City last August 2022 (see figure 3.3). The pamphlet was uploaded on the 024Scoot Instagram social media channel and also the WhatsApp group, of course. The design is also straightforward but modern, with pictures of previous activities carried out and an image of Bromo's view, representing the city of Malang. Like the touring destination described above, they drive far to certain places they have never visited using their Vespas and choose the destination city of Malang with the final destination Bromo (see figure 3.4). Apart from that, they also met with Vespa communities in other cities, in this case, Scooter No Rules community in Malang City (see figure 3.5). The same activity was also carried out in Malang City as in the city itself, namely Nightride around the city of Malang.

CHAPTER IV

THE ACT TOWARDS MODIFYING A VESPA MATIC AND THE INTERPRETATION OF MODIFICATIONS

A. The Beginning of the Process of Using a Vespa Matic and Modifications

The beginning process of adolescent Vespa matic users at Modern Vespa Enthusiast '024Scoot' using a Vespa matic and the modifications are different. When choosing a Vespa Matic and modifying spare parts and accessories, the adolescent, at least, acts by the desire that arises in them immediately, knowing the things that enable them to act to fulfil the desire. Quoting Mead, the individual receives the stimulus that is felt and becomes an opportunity for the individual to work: '*We conceive of the stimulus as an occasion or opportunity for the act, not as a compulsion or a mandate*' (Mead, 1962). So the individual who acts always has a reason behind what he does; for example, he eats noodles not because he is hungry but because he sees other people eating them.

Using and modifying the Vespa matic involves all the impulses that the adolescent Vespa matic users feel in Modern Vespa Enthusiast '024Scoot' due to internal and external factors. The roles of external factors greatly influence individual actions (Sapara et al., 2020). According to Mead, this is because society precedes an individual's mind and the self. Every society has its characteristic behaviours and attitudes, which can be used to control the behaviour of individuals within it (Mead, 1962).

The role of external factors is not only from the visible community but also through its connectivity with the internet. Adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' are adolescent who is using the internet, where the average behaviour of internet people who use cell phones is to use them for social media (24%), entertainment (20%), general information (16%), e-mail (14%), games (12%), shopping (8%), and local search (6%) (Kuswarno, 2015). One of the social media platforms that these adolescents use is Instagram. This platform can be used for many things, such as marketing media

(Antasari & Pratiwi, 2022), language learning media (Rembulan & Fauziah, 2020), media for individual self-disclosure (Martha, 2021), and even media for the publication of works (Farid et al., 2021).

Adolescent Vespa Matic users in the Modern Vespa Enthusiast ‘024Scoot’ understand the context of the symbols in their environment, which enable them to perceive them. Symbols, according to Mead, can trigger interactions between individuals and are also used for several specific functions, such as connecting them with the material and the surrounding social world by naming, categorising, and remembering objects (Mead, 1962). It is impossible for individuals to freely communicate without understanding the symbols that apply in society.

Now, to find out the beginning of the process of Modern Vespa Enthusiast ‘024Scoot’'s adolescent using a Vespa Matic and modifying their Vespa, will use Mead's concept when he conducts studies on action, namely through four phases that are interrelated and penetrates one another:

1. Impulse

Impulse is a stage involving the senses to feel the stimulus they are feeling at that time and functions to fulfil their needs or desires. For Mead, it is a stimulus which, from the beginning, he has emphasised that these four phases (impulse, perception, manipulation, and consummation) interpenetrate one another and form a more organic process. For example, manipulating food may lead the individual to the impulse of hunger and the perception that the individual is hungry and that food is available to satisfy the need so that the presence of the food becomes an impulse that influences the way of individual thinking and behaviour. The case of purchasing and modifying Vespa Matic raises diverse answers from adolescent Vespa Matic users in ‘024Scoot’.

The first informant, Arya (17 years old), started modifying his Vespa because he saw someone else’s modified Vespa on Instagram in the search

feature. He saw that these modifications attracted him to describe how his Vespa would be modified, even though it was still vague. He before modifying his Vespa, saw other modified Vespa. When he joined Modern Vespa Enthusiast '024Scoot', he was even more motivated to modify his Vespa.

“gatau, suka aja. Itu gak kepikiran beli Vespa. Vespa aja kali ya, kayaknya bagus gitu.” – (Translate: I don't know, I'm just like it. It was unthinkable before. It looks like that the Vespa is great).

“awalnya sih dari itu, lewat – lewat di Instagram. muncul dibagian pencarian (fitur explore).” – (Translate: Initially, I saw a modified Vespa in the explore feature).

“...malahan kaya terinspirasi gitu buat modif. jadi motivasi” – (Translate: Instead it made me become inspired to modify)

(Arya, part of Modern Vespa Enthusiast '024Scoot')

From Arya's answer, he gets his stimulus when he sees a modified Vespa on the internet and the Modern Vespa Enthusiast '024Scoot'. The stimulus that Arya senses right after he gets indicating that he may be creating a response for it or to satisfy the impulse started with sensing and perceiving the stimulus. Knowing that the stimulus is from the outside of Arya, it is also the same as the 'society' concept from Mead that society precedes both Arya's mind and Arya's self. Moreover, from Arya's answer, he legitimately accepts how society makes him get his impulse and start consuming the symbols; in this case, a modified Vespa is an excellent thing for him, as Mead said. Symbols improve people's ability to perceive (Mead, 1962).

Meanwhile, the second informant, Difa, started when he went with his family to a Vespa dealer in Semarang and bought his Vespa unit. He thought there were still a few Vespa users in Semarang in 2019. For modifications, Difa was attracted by someone else's modified Vespa on Instagram or his friends who also modified it.

“Belum ada (pikiran untuk membeli Vespa), waktu itu malah pikirannya pengen beli Vario gitu kan, jepangan. Terus jalan – jalan sama keluarga ke Dealer Vespa kok kayak jarang ada yang punya apalagi di Semarang kan, jarang ada yang punya pas 2019.” – (Translate: I have no thought to buy a Vespa yet. At that time, I even have thought to buy a Vario, a motorcycle brand from Japan. In 2019 when I was go to a Vespa dealer with my family, I think this brand have a few takers.)

“Inspirasinya kan kayak trend Vespa makin tahun kan kayak makin gitu kan mas... Liat di IG, liat – liatnya keren” – (Translate: The inspiration comes from the Vespa trend, which is increasing every year. I know this trend through social media, Instagram and the Vespa looks cool.)

“Waktu 2022 akhir tuh kaya mulai kepincut temen – temen niatnya kan kaya ‘wah buat kuliah deh, raphin aja’. Tapi kepincutlah, main sama 024 sama anak – anak lain.” – (Translate: In late 2022, I started to be attracted by my friends and think ‘want to modify gradually’. But when I play with ‘024Scoot’, it is also smitten by the circle.)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

Difa’s answer looks like he is getting close to a society’s behaviour, which is a society where adolescents want to be different through what they consume in their social space as well as (Rachel & Rangkuty, 2020) research. The reason he bought a Vespa comes from the outside of him, that is, a Vespa, which is being displayed on the Vespa dealer, and it made him start to perceive and realise that automatic Vespa users were still few. His answer is also indicating that he, as well as Mead, said, conceived the symbol which became a stimulus for him as an occasion or opportunity, not as a compulsion or a mandate (Mead, 1962), and brought him to the next stage, i.e. perceiving that the Vespa trend made him think that it was cool and made him enticed to modify his Vespa too.

The third informant, Freedom, is different from the other informant. Like Arya, Freedom has been involved in the automotive world since childhood, but it did not start with a Vespa but with motorcycles with manual transmissions. His Vespa was not the motorbike he asked for; instead, he just continued and modified his sister’s Vespa, which she bought in 2020. His sister bought a Vespa but only used it for about two months and did not

take care of it. Freedom starts modifying the Vespa after his sister hands over the Vespa to him.

“Dulu aku kan sempet di Desa. Di Brebes. Nah yaudah disitu mulai main motor disitu karena lingkungan.” – (Translate: I used to live in a village in Brebes City. Since then, I started to play motorbikes, and that was because of the environment.)

“Nah ini sebenarnya tu yang minta bukan aku. Sebenarnya yang minta tu kakak ku. Terus kakaku tuh cuma make 2 bulan” – (Translate: Previously, this Vespa was not what I asked for. This Vespa was a request from my sister, but she only used it for 2 months.)

“Iyaa, terus gadiurus akhirnya aku bilang ‘sini kak buat aku aja tak modifke’. Dijawab ‘ohh yauda toh pake wae’gitu.” – (Translate: Because the Vespa was not taken care of, I asked her for the Vespa so I can modify it and then she replied, just use it.)

“Iya gadiurus” – (Translate: The Vespa is not taken care of)

(Freedom, part of Modern Vespa Enthusiast ‘024Scoot’)

We can see that Freedom’s answer is closely what (Priyanugraha et al., 2022) have researched the activities that make adolescents feel happy because it means that self-actualisation can make adolescents tend to repeat these activities. Freedom, because he used to modify motorcycles often, got the impulse to modify his sister’s Vespa because he sees and thinks that, according to him, his sister’s Vespa could be modified. From this, it can also be seen that impulses come from anywhere because anything can stimulate others (Mead, 1962).

2. Perception

Perception is the next stage of impulse in which the individual seeks and reacts to satisfy the stimulus by using all the capacity to feel the stimulus through thinking, hearing, smelling, tasting, and so on. So the individual thinks about the stimuli and assesses them through mental imagery, that is, perceiving an object that makes it an object to a person. Mead refuses to

separate people from the objects that they perceive. In the case of purchasing and modifying Vespa Matic, the impulse they perceive here is that all informants accept the *trend* that is currently going on from other Vespa Matic users who are showing off their modified Vespa, both directly or indirectly.

Arya, to fulfil his wish, had previously perceived that the Vespa he was going to buy would be modified as he had previously seen on Instagram. The modification process that he did to the wheels, shock breaker, turn signals, tail light, and other parts did not just happen; instead, he saw the 'clear' concept used by other people and then perceived that if this concept was used on his Vespa will look cleaner and more elegant.

“Modifan mas kris juga sih, Ipunk juga... Clear sih, biar elegan gitu dan kurang bersih kalo item tuh. Warna base motor ngaruh sih” – (Translate: Krisna’s Vespa modifications is good, so is Ipunk. I prefer Vespa to use the Clear concept rather than the Smoke concept because it looks less clean, and the Clear concept makes it more elegant. The primary colour of the Vespa also has a significant effect on the final result of the modification.)

(Arya, part of Modern Vespa Enthusiast ‘024Scoot’)

Perception cannot be limited because it departs from how individuals with all their behaviours and attitudes interpret it. The first informant's perception of the Vespa and its modifications with a specific concept can add to its cleanliness and elegance. This perception, for Mead, is a phase where Arya perceives something before he consumes the Vespa and modifications it (Mead, 1962). This is because Arya does not quickly respond to a stimulus, but they will think about it and make sense of it, so his decision at least relieves him of the disappointment.

Also, Difa perceives that the trend, which is the *clear* concept he highlighted the most, is clean and friendly. When seeing aftermarket parts, he thinks that when choosing spare parts is also an art that can make it look better and try to communicate with it, like the way he said that a shock breaker from Swedia, ÖHLINS, is one of the parts that can be duplicated

except the copy one. So the trend he perceives is becoming a part of the phase to satisfy the stimulus, modifying the Vespa.

“bersih... kaya diliat enak gitu loh mas bersih...” – (Translate: It is clean... looks good, clean and clear.)

“Look... look (penampilan). Warna kuning apalagi kalo bukan ÖHLINS... ada sih tapi custom replika” – (Translate: Looks... all about Looks. Which other shockbreaker has yellow tube besides the ÖHLINS brand? If there is, what I know it is a custom replica.)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

From Difa's perception of modification, he departed from the stimulus he received, namely that a modified Vespa with a clear concept was elegant. Also, using spare parts with a specific identity can make people think he is consuming spare parts with a brand that no one can duplicate except the copy one. This perception could have been from the knowledge, behaviour and attitude he learned from recent modification trends. This is, quoted from Mead, the formation of mind and self visible from knowledge, behaviour, and attitude is a significant influence from the society where he internalises its values (Mead, 1962).

However, Freedom modifies Vespa because he perceives that he can only stand to see a motorcycle with modification or original factory manufacturing. Maybe because he already socialised before, he said that the standard bike seemed less attractive, so he wanted to change it. From his answer, he, again, perceives that modification is something that must be done, especially on Vespa.

“Karena kalau aku ya karena kurang srek kalo liat motor standaran aku gakbisa” – (Translate: Because I can't stand to see a standard motorcycle with no modification on it. I can't)

“Gakbisa, misalnya aku mau apa, dirumah ada motornih... terutama Vespa nih... aku liat Vespa standaran tu kurang lah” – (Translate: For example, I see motorbikes at home, especially Vespas, I can't stand to see it. It is less attractive.)

(Freedom, part of Modern Vespa Enthusiast ‘024Scoot’)

Freedom's answer signifies that he perceives the recent stimulus as dominantly caused by what 'self' he has become. From how he perceives the stimulus, he seems to have internalised everything he learnt before about automotive, modifications, and maybe trends that Mead said will significantly influence his behaviour or action (Mead, 1962). So once a self has developed, it can continue to exist from the way they date things; they always date them from the point of view of their experience as well as Mead (1962).

3. Manipulation

Once the impulse has manifested and the object has been perceived, the next step is the manipulation phase. For Mead, the manipulation phase is a temporary pause before an individual takes action so that the response is not manifested immediately. For example, when a hungry human sees a mushroom, they do not eat it immediately; instead, they may take it first and examine it before eating. People may think of past experiences or study them before eating the mushroom to check what will happen when it is eaten. In the case of purchasing and modifying Vespa matic, all informants have the same answers. The trends they perceive are not realised right after they see; all informants are saving their money while thinking about what modification part they will buy and use.

Arya compares it first before purchasing the spare parts and accessories he used. For example, he compared the type of wheel he used, Luigi CS-01, to other types of original Piaggio wheels like the Primavera Yacht and ABS series. He said that he does not like that type of wheel. Also, he, before realising the modification, collects his savings in advance that he got earlier from his parents.

"Iyaa bisa, tapi kurang suka sih aku sama velg yang kaya gitu" –
(Translate: But I don't like the wheel model like the original Piaggio ones)

“Iya tapi kalo pake uang sendiri, nabung. Bisa aja sih” – (Translate: Yes, I can modify it if only I use my own money from pocket money I saved. It can be.)

(Arya, part of Modern Vespa Enthusiast ‘024Scoot’)

According to Mead (1962), the manipulation phase is a temporary pause in which the individual response is not manifested immediately. Arya finds himself in a situation where he wants to buy something but does not have the money yet, so he temporarily pauses before buying it, namely by saving his money which Mead said this phase will bring the actor to decide whether he will consume it or not. The case of Arya, who always saves his money before buying things, also relates to the (Akhmad et al., 2018) research that found the intensity of something that adolescents put interest will influence behaviour and attitudes, one of which is saving to buy and consume it.

Difa, although he has quite a lot of pocket money (with an average of IDR 75.000 per day), also manages his money well so that his expenses are manageable. That is because he did it to buy spare parts and accessories for his Vespa. When it comes to modification, he also thinks about the pros and cons of spare parts and accessories he is going to use in terms of that items can be used for the long term, for example, shock breaker from ÖHLINS, ECU racing from aRacer, etc. Apart from that, he also said that appearance is the main thing, one of which is this Vespa.

“Sebenarnya tuh aku bisa sehari gak ngeluarin uang. Gini misal aku kelas jam 8, sarapan di rumah, terus selesai jam 2 dan kelas lagi jam 4. Jam 2 aku pulang tuh aku makan lagi dirumah, jam 4 balik lagi kelas. Padahal aku setiap hari dikasih duit, ‘nih duit buat makan’ tapi aku makannya di rumah buat nyisihin uang itu” – (Translate: In face, I could have spent a day without spending money. Let’s say I have class at 8 AM and the class ended at 2 PM then have a class again at 4 PM. Before going to campus, I have breakfast at home and when the 2 PM class is over, I go home and have a lunch at home. Actually, I’m always given money to eat everyday but I prefer to eat at home so that I can save the money.)

“Nabung, soalnya aku kalo nabung tuh nabung ya banyak baru beli soalnya aku kurang suka kalo beli yang kaya satu satu” – (Translate: Saving. Because I prefer to buy all at once rather than having to buy one by one.)

“Soalnya kaya biar dimaksimalin gitu loh mas, kan katanya orang – orang juga kan Juken tu sering kerubah – kerubah sendiri gitu kan, jadi kaya aku mikirnya, pas aku beli Aracer juga mikirnya “aduh kok mahal banget ya” tapi kok... ya buat kedepannya.. yaa okee” – (Translate: I want to perform optimally. According to reviews from other people, the Juken’s ECU from BRT often error so I prefer the Aracer even though when I bought it, I was like “*why is it so expensive*”. But this is all I do for the long term use.)

“Banyak kan mas yang ngomong (ÖHLINS itu) ‘ada harga, ada kualitas’” – (Translate: Many people say that (ÖHLINS brand), “*there is a price so there is quality*”.)

“Aku kembali lagi disaranin mas sama temen ku. Shijiro tuh banyak yang komplain ada yang bracketnya patah, ada yang dari leher ke mufflernya itu patah juga. Bukannya ngerendahin merk ya tapi ada yang ngomong tuh kan ‘Shijiro More Powerful’ slogannya. Tapi dalemnya belum tentu more powerful” – (Translate: Again, I get advice from my friends. The Shijiro exhaust brand often gets complaints, especially on the bracket and header pipe to the muffler. Not condescending, but this is not in accordance with their slogan, “*Shijiro, More powerful*”.)

“Soalnya aku main apapun itu... semua itu ke bagian look dulu (penampilan) daripada ke mesin. Karena kan orang – orang kan liat kan ke fisiknya dulu kan mas, kalo dalemnya kaya orang – orang liat luarnya dalemnya kaya gitu kan kaya biasa aja gitu. Kalo aku lebih suka ke look (penampilan)” – (Translate: When I play whatever it is, my attention is always on the appearance part first than the parts that can be seen such as engines. Because people always look at the something that they can seen first.)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

Before he decides to buy something, he gets suggestions from his friends with all the excuses. Through this, it is a temporary pause where he thinks again about whether he will buy or not, use the product or something else, and so on. What Mead emphasises in this phase is that this phase is a pause phase which explains how the actor contemplates various responses and processes before consuming something (Mead, 1962).

Unlike Arya and Difa, Freedom always tells their parents if he will buy something before he buys the modification parts. It is because he assumes that if he buys the modification part without telling his parents, the parents will scold him. If Arya and Difa set aside their money to buy modification

parts, Freedom negotiates with his parents so that the modification parts he will buy comes from his own money and help from his parents.

“Bilang... yang asli hehehe. Soalnya udah mahal kalo Vespa. Jadi udah susah” – (Translate: I always convey the original price, hehe. Because it is expensive if we were talking about Vespa. So it is hard to say if I am not honest.)

“Tapi harus agak maksa kalo minta... PT – PT gitu mas” – (Translate: But I have to be pushy if I want something. So there will be a joint venture.)

(Freedom, part of Modern Vespa Enthusiast ‘024Scoot’)

What is unique about Freedom's answer compared to Arya and Difa is that the temporary pause before he buys spare parts and accessories is not by saving but by negotiating with his parents and asking for additional money to buy them. The priority of this phase is to activate various kinds of thoughts before consuming something, as Mead said that humans have mental advantages over animals (Mead, 1962), namely with their minds.

4. Consummation

This stage is the final stage to respond to the first impulse. Consideration and conscious thought carried out by actors to make decisions, or actions will generally be oriented toward satisfying impulses. In the case of purchasing and modifying automatic Vespa by adolescents at Modern Vespa Enthusiast ‘024Scoot’, the decision to buy and even modify a Vespa will arise if it is felt that information about Vespa and its modifications, either through friends or the internet, is considered logical by adolescents and is consumed (used). The informant Arya said that he had spent more than IDR 10,000,000 to modify his motorbike when asked about the range of money spent on modifications.

“Berapa ya kira – kira, 10 juta-an ada kali mas. Mesin standar porting (head dan cam) sama ECU pake BRT Juken 5+. Kirian (part – part CVT)

juga di upgrade roller sama per-pernya. Modif di look Vespanya, (aku pake) Shockbreaker YSS X-Pro 185mm biar ceper kaya yang sekarang banyak Vespanya ceper atau bahasanya ogah jinjitlah. Velgnya pake Luigi yang bulet – bulet (CS-05). Beli dari orang di Bali itu. Beberapa part aku chrome – chrome in, 2 juta kali ya (buat) Bak CVT, standar tengah, standar samping. Sein, lampu belakang aku juga ganti. Stoplamp pake Luigi, seinnnya pake NC Project yang modelnya petir kaya merk Level 10.” – (Translate: Approximately IDR 10.000.000,-. I make modifications to the engine sector by porting polish on the valve hole and using the ECU Juken 5+ from BRT. I also do some upgrade on the Continuously Variable Transmission (CVT) part like roller, springs, etc. On the appearance sector, I use Shockbreaker with 185mm height from YSS to make it look more flatter just like other Vespas. The wheel that I used is Luigi CS-05 series, which I got it from Vespa user live in Bali. Several parts that I do chrome on it, approximately IDR 2.000.000,- which is Cover CVT and Standard. I do replace the turn signal from standard to a NC Project brand and tail light with brand Luigi.)

(Arya, part of Modern Vespa Enthusiast ‘024Scoot’)

After consideration, Difa decided to buy a Vespa with the Sprint series; he had already spent more than IDR 20,000,000 to modify his motorbike. In addition, he also changed various spare parts and accessories to appear according to what he perceived and wanted.

“Jam sekarang agak lebih dikit... hehe... (kala itu pukul 20.00 WIB)” – (Translate: The nominal that I have issued for the modification is like the current time.)

“(chrome) cover CVT, standar, sama topi speedometer... aku dulu pake handle rem Zelioni terus kaya ngerasanya ngotak gitu loh mass... terus aku lebih ke fungsi ke jadi ke standar lagi. Sampe sekarang itu aku pake itu... apa namanya Unbrand yang model Power1. (Lampu depannya) Daymaker, itu dari sebelumnya juga udah tak ganti. (ECU) Aracer Mini-X, soalnya yang Mini 5 kan itu udah gak produksi, udah susa mas. Shock iyaa... P801.. P802 (itu harganya) Rp 12.500.000,- mas.” – (Translate: CVT Cover, Standard, and Speedometer Cover. Before I change to standard again, I was using brakelever from Zelioni’s Brand but it is not comfortable because the design. For the tail light, until now I still using the Unbrand with Power1 model design. I also use Daymaker from the beginning. And when it comes to the ECU, I use Aracer Mini-X because the Mini-5 series already discontinue and it was hard to find the new or second one. For shockbreaker, I use ÖHLINS P801 and P802 series approximately IDR 12.500.000,-.)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

Decision by decision, Freedom decided to modify his sister's Vespa with quite expensive parts. He, according to his perception of a standard Vespa, modified his Vespa with money from their parents too. He is not only modified in the look section but also in the engine section.

"...aku habis itu langsung beli shock depan belakang... ÖHLINS seri 801 sama 802" – (Translate: After that, I immediately modified the shockbreaker using the ÖHLINS brand with P801 and P802 series.)

"Depan daymaker...Yang unbrand DRL itu loh, yang ada listnya" – (Translate: Headlamp that I used is Daymaker with DRL.)

"Yaaa, tak copotin aku ganti sein Level10 yang clear" – (Translate: I currently use turn signal from Level10 brand.)

"Berapa yaa... sama ECU... ECU nya aja 3.5juta seken. Bore Up Kit dah sama pasang 3.5juta juga. 7juta. Tapi belum porting itu. TB... TB ku tukeran sama temen ku di reamer" – (Translate: ECU standalone from ARacer Mini-5 approximately IDR 3.500.000,-, for the record, it was secondhand used. Bore-up kit 63mm from BRT about IDR 3.500.000,-. That is already IDR 7.000.000,- and it is not porting polish fee and throttle body from my friend.)

(Freedom, part of Modern Vespa Enthusiast '024Scoot')

From 'The Act' concept, we can portray that for them, the adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot', the beginning process of the informant using a Vespa and modifications starting from a reason, except the third informant. The first and second informant explanation reveals how society becomes a reason behind the presence of the impulses they feel. The first informant said that the Modern Vespa Enthusiast '024Scoot' became his motivation to modify, while the second informant said that because of his friends, he started to modify too. The third informant has a different explanation: because his sister's Vespa is not taken care of, it leads to impulses to modify it.

All of the informants perceive the impulses through thinking. Because this stage, the perception stage, is a part of 'The Act' phases, the individual seeks and reacts to satisfy the stimulus to begin thinking about the best response. As

previously mentioned, they start to think about whether they will buy and modify after they get their impulse. This can be seen from how all informants search for the modification of spare parts and accessories, directly or indirectly. The first and second informants perceive that the Vespa Matic, with the ‘clear’ concept used by others, is more elegant and clean. Unlike the other informant, the third informant perceives motorbikes, specifically Vespa, that are not modified to seem less attractive to him. In addition, the ‘clear’ concept means that the motorcycle mainly uses chrome or silver coloured parts that are usually the colours for the visible parts, like the wheel, CVT, standard and many others (for an overview, see figure 4.1).

Figure 4.1
Freedom’s Vespa (Left), Difa’s Vespa (Middle), and Arya’s Vespa (Right)



Source: Researcher’s Documentation, 2023

However, people are more likely to think for a moment or manipulate before consumption occurs. In this stage, individuals take action related to the object that has been previously perceived. In the case of modification Vespa, these adolescents perform other actions to realise the desired modification. The first informant said that he collected his savings in advance that he got earlier from his parents. Another informant, Difa, said he manages his money in ways such as only eating at home even though their parents have given them pocket money. He even thought about and asked other people about the spare parts and accessories he would buy. The last informant decides to tell his parents about

the parts he will buy and negotiates it so that the modification parts he will buy comes from 50:50. To fulfil the stimulus, consumption is the last resort. After the individual consciously considers and thinks about it, they will take a decision or action generally oriented towards satisfying the initial impulse. All these informants have spent tens of millions to modify their Vespa. If the initial impulse they find is logical, then the effect that is caused is the action to modify the Vespa.

Although the concept of '*mind*' cannot explain in detail the process of forming symbols that adolescents currently carry out, this concept is flexible. When an individual cannot understand a symbol, at least the individual will make guesses about what is being discussed, echoed, etc., so that there will still be actions taken even though the resulting response is late. In other words, for all forms of Vespa matic promotions carried out, either by Vespa dealers or those exhibited by other people, not all adolescents will make purchases and modifications. However, this will only be possible if the adolescents are bound by an environment where it is possible for them also to consume these things, as well as the third informant do that he modified his motorbike because he had made modifications before he acquired his sister's Vespa which was finally modified.

B. Interpreting Modification in Dimensions of "I" and "Me"

In the beginning process of adolescent Vespa Matic users at Modern Vespa Enthusiast '*024Scoot*' using a Vespa Matic and modifications not only stop in mind process only but also the role of the environment they live that emphasises the identity inherent in adolescents. In the case of adolescent Vespa matic users, these adolescent identities can be seen from how they interact with their surroundings. It is because the mind and the self are impossible without society around the individual. Mead said that society is considered something that has an essential role because it controls individuals to act and think according to that society. Thus, if there are differences between individuals and the surrounding

community, it may be because individuals internalise other groups' common behaviour and attitudes.

Mead identifies two aspects of the individual's self that he labels "I" and "Me". Mead explained that "I" is unpredictable and unplanned and is the creative side of the self. Conversely, "Me" is seen acting if the individual takes action because he also thinks of others. Mead also emphasises the "I" dimension, namely: (1) as the primary source of primacy in social processes and (2) as something that individuals seek (*self-realisation*). Both of them emphasise that as soon as the "I" dimension acts, the action becomes a novelty not dominated by social control. Mead said that sometimes society dominates the individual, which can be seen through the "Me" dimension.

Another way to differentiate the two concepts is by memory. "I" and "Me" are in the process of thinking. There would be no "I" if there were no "Me", nor would there be no "Me" without a response from the "I". According to him, if an individual talks to himself, then that individual remembers what was said, and maybe there was a moment that happened. The individual becomes "Me" as long as he remembers what he has said, done, or experienced.

Conversely, "I" is not fully aware of himself, but if he acts, he can be aware of himself. The meaning is that "I" can be a bridge where the individual returns to some moments in his experience, and he will later hang on to these memories to produce actions. Thus, what exists is "Me", but the "Me" is "I" at the beginning.

Adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot' modified their Vespa due to the interaction between individuals and the symbols found in their environment. Adolescents interpret the Vespa Matic as a vehicle with characteristics other vehicle brands do not have. When viewed from the side of its function, the Vespa might only be said to be a vehicle made to mobilise individuals from one place to another. However, awareness on the cultural side is that Vespa is a vehicle brand that not only offers mobility but also becomes a means of interest, as is done by adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot', one of which is through modification activities.

The Vespa matic in the Modern Vespa Enthusiast '024Scoot' is generally dominated by adolescents who have modified their Vespa, namely in several sectors such as the exhaust, removing the mirrors and vehicle licence plates, replacing the lighting sector, even on the engine as described by one of the '024Scoot' founder, Haekal Fikri. Haekal, in an interview with the author, also said things or symbols that were able to distinguish between the Modern Vespa Enthusiast '024Scoot' and the Vespa community 'Modern Vespa' (MoVe) Semarang Chapter. He said that usually MoVe is identical to its members over 30 years old, and the modifications that are made also usually do not remove the vehicle's licence plate or mirrors. So this indicates that the modifications made by identical teenagers will have a special meaning for adolescent Vespa matic users in the Modern Vespa Enthusiast '024Scoot' because of convenience in terms of interest and value. However, the modification process carried out by adolescent Vespa Matic users on the Modern Vespa Enthusiast '024Scoot' does not entirely run on the whims of surroundings as happened to Arya, Difa and Freedom.

1. The “I” Dimension

The first informant, Arya, did not tell his parents about the condition of his Vespa and the actual price of the spare parts and accessories he bought as a result of saving himself from the allowance given. He also said that if he told his parents, it was possible that his parents would scold him. Apart from that, even though his older brother also found him out, he considered his older brother as if he had allowed himself.

“Awalnya sih (orang tua) gak ngedukung, ya tapi maksa aja gitu dan diem - diem aja. Kaya, ditanya ni harganya berapa, tak jawab IDR 500.000,- gitu, tak murah - murahin jadinya. Kalo harga mahal - mahal ya pasti diomelin mas kaya lampu sein dan lampu belakang gitu.” –
(Translate: At first, my parents did not support the modification I did, but I continued it by imposing my will a bit and not saying anything about what I am going to do. If asked “how much does this turn signal cost?”, I would answer IDR 500.000,- so that I am not getting scolded. Because if they find out the actual price, surely I will be scolded by them.)

“(Kalau mesin mereka) gak tau, tapi cuman kaka tau tapi dia gak bilang ke orang tua karena anak muda biarin aja gitu. Soalnya dia tau karena ngeliat ECU standarku kan tak taruh atas lemari. Lha dia ngeliat” – (Translate: My parent did not know I had modified the engine, but my brother did. My brother knew but did not say anything to my parents that he thought I was still an adolescent, so let it be. He knew because he had seen the standard ECU that I had replaced with the racing-type one on top of the wardrobe.)

(Arya, part of Modern Vespa Enthusiast ‘024Scoot’)

At the genesis of Arya’s self, the “*I*” within him try to break free from the shackles of family norms by speaking Mead dishonestly that the “*I*” makes changes in society as possible. At the same time, the “*Me*” allows the actor to live comfortably in the social world by complying with the norms (Mead, 1962). The “*I*” is a steady infusion of new developments to prevent it from stagnating (Mead, 1962), which in this case, Arya wants to replace the original spare parts and accessories by starting to buy new aftermarket ones.

The second informant, Difa, felt that his parents did not support him and that he did not say anything when he wanted to modify his Vespa, both in the engine and appearance section. He thinks that if he wants to modify the machine and tell his parents, he will get rejected because the engine section is the most feared (prone to trouble). He was even scolded when he was caught red-handed about the price of an aftermarket *speedometer* parts (brand SIP) that he bought for ± IDR 3.000.000,-.

“Tapi kalo modifnya kan namanya orang tua pasti bilang jangan aneh – aneh gitu” – (Translate: Parents will usually say “don’t change a thing or modifying”.)

“Enggak.. kalo mesin soalnya kaya orang tua tuh.. soalnya mesin tuh lo mas takute kenapa – kenapa” – (Translate: No. My parents definitely will not approve if I have modify the engine sector and fear of something that will be happen.)

“Kalo aku bilang tak ganti itu gak mas, ya paling kaya sadar sendiri” – (Translate: If I said I had modify, I never said it like that directly. They must realize it themselves.)

“Diomelin, buang – buang duit” – (Translate: Being scolded for wasting money.)

“...tapi aku dulu pernah ketahuan pas beli speedometer harganya terus kaya yaudah dimarahin.” – (Translate: In the past, I was caught when I bought a SIP brand speedometer, and they knew the actual price. So yeah, I am getting scolded.)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

The “*P*” within Difa knows very well that if he told the truth to his parents, it would be wrong, and that is the “*P*” of Difa was controlling himself most in this case by not saying anything until his parents were aware of the modifications he changed. Without the “*P*”, Difa would be dominated by society (Mead, 1962) which could be that he did not buy aftermarket parts and accessories for his Vespa where to the fear of being scolded constantly.

The third informant, Freedom, answers differently from the two other informants. Unlike Arya and Difa, he even thought that he would be scolded if he did not say that he would buy modified parts for his parents. His parents respond when he wants to buy or after he buys modification parts; it is like he does not care about him even though he keeps making changes to the exhaust that he uses right now, which is racing type or often called ‘*brong*’ because the typical character of its sound is louder than the standard one.

“Enggak... paling diomelin tuh kaya yang beli tapi gak bilang – bilang gitu” – (Translate: No... instead will be scolded if I buy something but I don’t say anything to them.)

“respon orang tua sih ya pasti bilang buat apasih di modify modify terus apalagi kalo misal ganti knalpot brong wahh diusuru ganti std gr gr katanya gaenak sama warga aku jawab loh biarin to biar pada bangun og” – (Translate: My parents’ response when I modified the Vespa, “*What is the modification for?*”. I also was told with my parent to change my racing exhaust and use the standard one. It is because, they afraid that it will be disturbing other people. But my response “*nevermind, it will let them wake up.*”)

(Freedom, part of Modern Vespa Enthusiast ‘024Scoot’)

In contrast to Difa, the "Me" side controlled the third informant to say before he bought aftermarket spare parts and accessories because if he did not say, he would be scolded. However, his "I" side was present when he was told to use the standard exhaust again for fear of disturbing the residents' comfort. The answer is to keep using a racing exhaust so that people wake up because of this, where this answer is an answer from the "I" side that is unpredictable and incalculable and a creative aspect of Freedom's self (Mead, 1962).

According to Arya, spare parts and accessories were replaced for various reasons, including wanting to *speed* like the community's friends and Vespa's look, which he called "keren" (in English, excellent).

"...soalnya suka speeding juga. seru banget, bikin hati senang. pikiran langsung plong kalo speeding." – (Translate: I also like speeding. It is exciting and makes my heart happy. My mind feels clear when speeds.)

"...kaya kurang aja kalo gak pake knalpot kaya gitu. knalpot racing nambah look nya biar makin keren sih mas". – (Translate: It is like something is missing if we do not use racing exhaust. Racing exhaust makes the Vespa looks more incredible.)

(Arya, part of Modern Vespa Enthusiast '024Scoot')

In contrast to Arya, the second informant, Difa, explained that he modified the Vespa engine because he felt that when speeding, he was always left behind by his friends. In addition, one of the spare parts purchases, namely the ÖHLINS brand shock breaker, was because of appearance, even though he knew that ÖHLINS was usually used for racing purposes. From their answer, it can be seen that Arya and Difa's behaviour and attitudes are from the conformity of peers; (Astuti, 2018) researched that there was a relationship between conformity of peers with adolescents' behaviour.

"Balik lagi karena gak puas kayak.. ketinggalan ketinggalan gitu lho.. kaya pengen kenceng lah dikit lah.. namanya manusia kan gak ada puasnya mas" – (Translate: Feeling dissatisfied and also always left

behind my friends. So I want my Vespa to be faster, even though it only has a few modifications on the engine. Humans are never satisfied with what they have.)

“Look... look (penampilan). Warna kuning apalagi kalo bukan ÖHLINS... ada sih tapi custom replika” – (Translate: Looks... all about Looks. Which other shockbreaker has yellow tube besides the ÖHLINS brand? If there is, what I know it is a custom replica.)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

The third informant, Freedom, gives a different explanation as to the reason behind his modifying his Vespa. From the response, he modified his Vespa because he could not stand to look at a motorcycle with no modification or original factory manufactured. He said that the Vespa without modification seemed less attractive to him. Still, when asked why he used one of the high-end brand modification parts, he said that the shock breakers from ÖHLINS that he used are because using that brand can boost the look to hedonic.

“Gakbisa, misalnya aku mau apa, dirumah ada motornih... terutama Vespa nih... aku liat Vespa standar tu kurang lah” – (Translate: For example, I see motorbikes at home, especially Vespas, I can’t stand to see it. It is less attractive.)

“Karena ÖHLINS itu menandakan... ‘oh motor udah ÖHLINS’ itu udah bagus. Bagus hedon sama aja.” – (Translate: Because the ÖHLINS brand indicates, “if the motorbike already uses ÖHLINS, then the motorbike is already good.” Good and looks hedonistic are the exact words.)

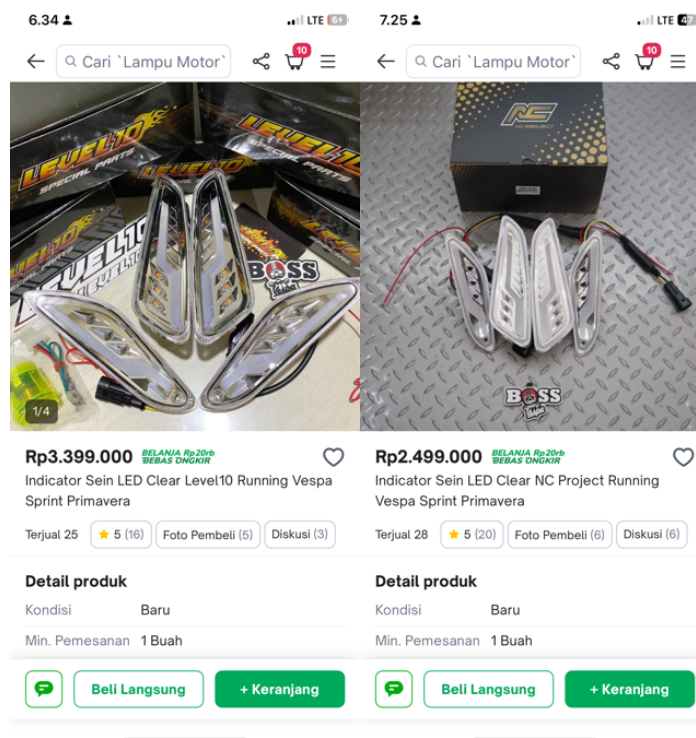
(Freedom, part of Modern Vespa Enthusiast ‘024Scoot’)

2. The “Me” Dimension

When Arya says anything he used, it was clear for a moment when he said he used a specific brand in his accessories - he remembered what brand his accessories looked like. As has been explained that the difference between the two concepts is memory; the "I" side of Arya said that he used a turn signal indicator with the NC Project brand, while the "Me" side was

written when he conveyed to researchers where he said that the turn signal indicator for the NC brand The project is the same as the Level10 brand. He said he used the NC Project turn signal indicator because of a significant price difference with the Level10 brand, even though the design was the same (see Figure 4.2).

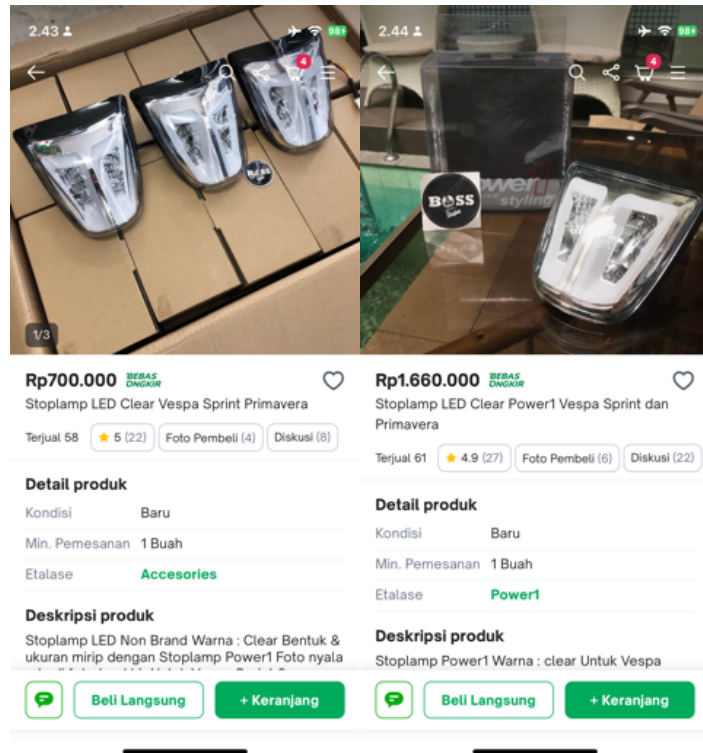
Figure 4.2
Turn Signal Brand Level10 (Left) and NC Project (Right)



Source: Boss Vespa's Marketplace on Tokopedia, 2023

Identical to Arya, Difa also replaced the taillights of his Vespa with the No Brand. From his answer, he seemed to have compared the types of tail lights until he remembered that there was a taillight similar to the one he was currently using. This indicates that he is also the same as Arya where the "I" side of Difa said that he used a rear lamp with the Unbrand while the "Me" side was written when he conveyed to researchers where he said that the rear lamp Unbrand was the same as Power1 brand (see figure 4.3).

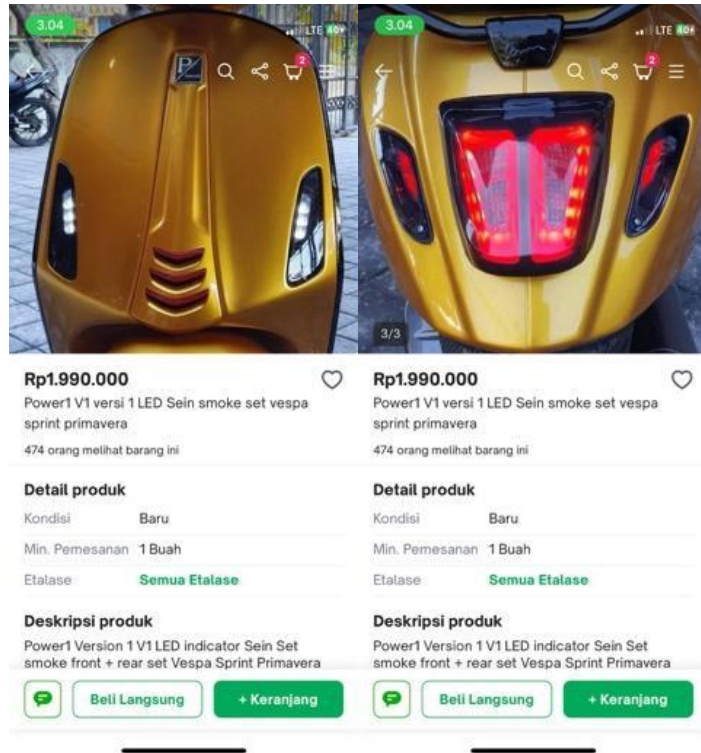
Figure 4.3
Tail light No Brand (Left) and Power1 (Right)



Source: Boss Vespa's Marketplace on Tokopedia, 2023

Freedom, from his answer, the turn signal he used right now (Power1 Ver. 1) is identical to the standard one. He seemed to have known many turn signals and brought his memory to the current interview session. Freedom said that his current turn signal was identical to the standard one, especially on the front side of the turn signal. He continued that the difference is on the back side where the Power 1 Ver. One turn signal brand does not only have lights for turn signals; another light bulb lights up when the Vespa is on (see Figures 4.3 and 4.4 for the comparison). Like Arya and Difa, The “I” side of Freedom’s response to a question about what turn signal he used is reflexively responding. However, the “Me” side of Freedom is not directly stated. Instead, he brings his memory to the current interview session that the turn signal he was using was identical to the standard Sprint or Primavera Vespa turn signal.

Figure 4.4
Turn Signal from Power1's brand (Left is the Front Side, Right is the Backside)



Source: Skuterhub's Marketplace on Tokopedia, 2023

Figure 4.5
Standard Turn Signal Vespa Type Sprint and Primavera (Left is the Front Side, Right is the Backside)



Source: [instagram.com/juraganvespajkt](https://www.instagram.com/juraganvespajkt), 2023

Through Arya, Difa, and Freedom's answers about the modification process on their Vespa, it can be understood that their "P" side is more prominent where all of them refuse to, even rebel from, the construction of lifestyle that they absorb through "Me" from their parents. That is, their "P" side is more visible from how they deal with their parents' response as their primary habitual educator in the family environment. Like Arya, who did not tell the truth about the price of modified spare parts and accessories to his parents so he would not be scolded; Difa, who did not say anything or ask for permission from his parents at any time after the modification, and Freedom who negotiated so that he gets permission and additional money to buy spare parts and accessories modification for his Vespa.

All informants' replacement of spare parts and accessories shows that they want to be part of a specific group by following the values that that group usually owns. In this context, the "Me" side of the three of them makes them try to adjust to their identical values, as did by Arya tuning up his Vespa so that he can balance his friends during speeding activities. Likewise, Difa did a tune-up to avoid being left behind when speeding. In addition, Difa also replaced the spare parts used to improve his appearance, manifested through Vespa's appearance. The third informant, Freedom, modified because he could not stand the condition of his standard Vespa. Hence, he made a modification which also represented himself through the appearance of his Vespa.

In a different context, all informants indicated that they already knew Vespa matic modification spare parts and accessories, which showed their identity as part of a modified Vespa matic user. Arya, Difa, and Freedom show their "Me" sides that may have been constructed previously through their memories which are shown through the use of the types or brands of accessories. Like Arya, who said he used the NC Project brand turn signal indicator where the turn signal is identical or similar to a competitor's brand, Level10. Likewise, Difa said he used a tail light without a brand identity for the Power1 brand. Freedom, because he wanted the back side of the turn

signal to have a twilight light that was on, bought a turn signal brand Power1 version 1 where the front of the turn signal is identical to the standard Vespa Sprint or Primavera turn signal but not at the rear side.

CHAPTER V

THE IMPLICATIONS OF ADOLESCENT VESPA MATIC IN MODERN VESPA ENTHUSIAST ‘024SCOOT’ BEHAVIOUR AND ATTITUDES

A. Social Implications of Adolescent Vespa Matic Users in Modern Vespa Enthusiast ‘024Scoot’ Behaviour and Attitudes

1. A Verbal Rejection

An unpleasant incident was experienced by the third informant, Freedom, who received disagreeable comments from students at his school. Freedom revealed that someone was 'talking' to him at school, and he mentioned that the student also played motorcycles besides Vespa. These disputes generally occur between individuals who are dominant in certain groups with others, as studied by Ningsih (2014); conflicts occur typically due to misunderstandings, differences of opinion, and even personal problems. The following is Freedom's confession about his school friends who commented on him:

“Ada...ada... tapi yang ngatain juga jamet. Kalo di sekolah gitu. ada temen ku. Dia kaya sok elit gitu, ya sama jamet. Dia juga main motor jepangan iya”- (translated: Some people comment on me, but the one who comments on me is also 'jамет'. He is in the same school as me, is styled like an elite, and plays motorbikes like me but with Japanese brands.)

(Freedom, part of Modern Vespa Enthusiast ‘024Scoot’)

The word 'jамет' received by Freedom is one of the slang terms used by teenagers today. Freedom's friend intends this term to him, who sees him as a person who wants to look fantastic with his characteristics but has different preferences. So when the word 'jамет' is ejected from someone's mouth, the goal is to differentiate himself from others. In this example of rejection

received by Freedom, he is said to be '*jamet*' because his friends have different preferences.

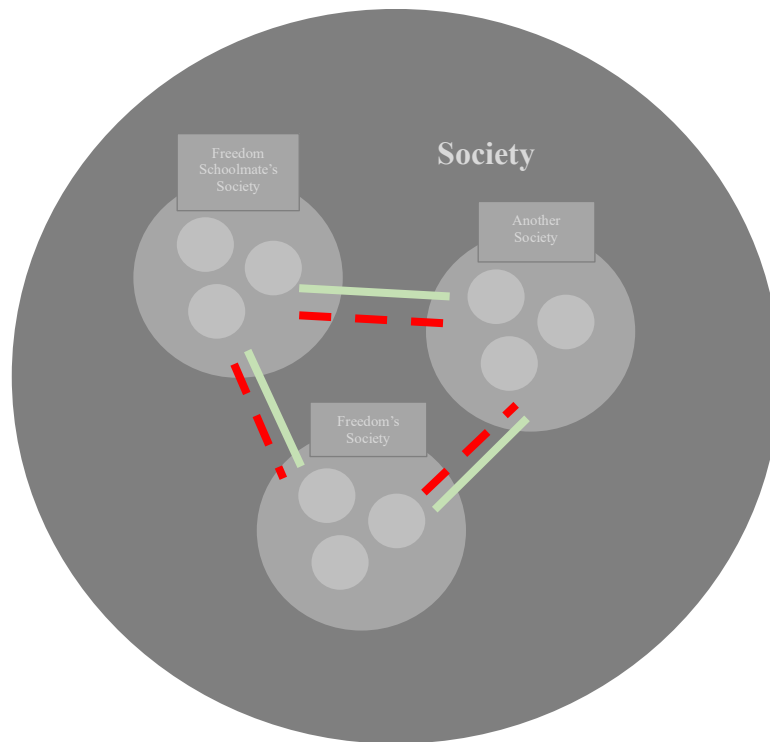
Apart from the word '*jamet*', there is '*sok elit*'. According to KBBI, '*elit*' means 'selected group of people' or 'respected'. So that the word '*sok elit*' can be understood as someone who acts or acts like someone who is respected, wealthy, famous, stylish, and others but looks forced. Through the refusal sentences obtained during this interview, Freedom, who was already annoyed to hear himself being called '*jamet*', also turned things around by calling people who called him '*sok elit*' because Freedom knew that his friend was also a motorcycle fan but not a Piaggio Vespa matic.

These slang terms, '*jamet*' and '*sok elit*', can be conveyed from one person to another to show disapproval of something being expressed. This can be seen from his expression, which utters the slang term '*jamet*'. If the context is Freedom which gets rejected in the verbal form, it can be analysed using Mead's concept of Mind. Freedom in that context becomes an impulse that causes his schoolmates to comment on him or, more clearly, show disapproval of Freedom's lifestyle, especially on his modified Vespa matic. Because impulse itself according to Mead, impulse itself involves immediate sensory stimulation, so the actor becomes the actor's encouragement to respond to this (Mead, 1962).

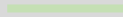

This rejection may occur because everyone's lifestyle is different. If, for Freedom, Vespa is a motorbike that must be bought and modified, then it is not sure that other people can agree on that. The Mind and Self stages, from Mead's perspective, imply that everyone has a life journey with their form of experience. In addition, the formation of the Mind and Self of each person is also greatly influenced by the Society the actor is in. In the case of Freedom, for example, those who are socialised by the youth culture of using Vespa matic modifications on social media certainly prefer Vespa compared to other brands of motorbikes. Through Mead's four stages of 'Act', Freedom has impulses, and perceptions, manipulates and consumes things differently from other modified motorcycle users. The meaning of

Society in Mead's perspective also cannot be interpreted that there is only one type of group with one preference, value, morals, behaviour, or attitude. However, there are many groups and one of the two is the Modern Vespa Enthusiast group '024Scoot' with Freedom schoolmates who prefer to other brands of motorcycles. The following is a diagram of specific social values and norms in society as a whole:

Figure 5.1
Shared Reality between Freedom, Freedom's Schoolmate, and another Reality



Legends:

Line	Description
	Connected cause they are share reality (ex: Language, Places for activities such as school or public facilities, etc.)
	Reality gap cause by many factors such as preferences for something, one of which is a two-wheeled vehicle

	brand between Piaggio Vespa and others, a perspective that the Vespa is not only for a mobility but a means of self-gratification or expression.
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From the diagram, we can conclude that rejection from each community in a complex society may occur. Their, again, values and norms are different from those of others so when the symbolic interactions happen directly or indirectly, incompatibility about a preference will be very likely to occur. Self, just like Mead said, is not initially there at birth, but arises in the process of social experience and activity (Mead, 1962). This, as well as Mead, said, society does not always the individuality or creativity of individuals and can occur if these institutions are not rigid or progressive in destroying individual individuality and creativity (Mead, 1962).

2. A Non-Verbal Rejection

If Freedom is verbally rejected by the surrounding environment, Arya and Difa receive a non-verbal or physical rejection. First, Arya found that his Vespa, parked while he was at school, had a scratch near the tail light. He discovered this after he came home from school and was about to go home. He did not know the motive or reason why his Vespa was scratched. For him, the actions of the unknown person disappointed him because he had to spend money for the repairs to be made after the incident. The following is Arya's confession about the rejection incident at his school:

“Kalo di sekolah ada mas, sampe dibaretin bagian belakangnya” - (translated: If at school there was someone who did it, he took an act of refusal by strangling my Vespa on the back near tail-light.)

“Ya kecewa sih mas, orang orang iri. Ngerepaintnya mahal soalnya” - (translated: Yes, I am disappointed because people are jealous. Repainting and repairing the scratches requires a lot of money.)

(Arya, part of Modern Vespa Enthusiast ‘024Scoot’)

Chronologically, at that time, Arya went to school using her Vespa. Previously, he was very detailed on the Vespa so that if there were a slight change, he would notice it. However, when he walked to the parking area and was about to go home, he noticed a new scratch on the back of his Vespa, to be precise, near the tail lights. This made him think that some people did not like him by leaving scratches on his Vespa. Because of that incident, he felt disappointed because he thought people who did not like him were jealous and realised that repairing and returning the colour required much money.

From Arya's interpretation of the non-verbal rejection, he interpreted the perpetrator as someone *envious*. Envious comes from the word '*envy*', which, in Indonesian Dictionary Book, means '*to feel unhappy when you see other people's strengths*' (Badan Pengembangan dan Pembinaan Bahasa, 2016). So that the word '*envy*' in the context of Arya's words can be understood that there are people who do not like it when they see himself bringing a modified Vespa Matic to the school.

This word '*envy*' can be understood through Mead's perspective. However, before that, it must be understood that envy is an expression of displeasure when you see the advantages of other people. This can be traced back to the socialisation stage of values and norms in the society where the actor is located. Mead called what he terms "society" the formation of the institution, carrying an organised set of attitudes around society to control people's actions (Mead, 1962). So if Arya interprets that the perpetrator is envious, it becomes legitimate because Arya's values, norms, and attitudes toward the perpetrator when faced with other people's advantages are different. This can be seen from the act of refusal by the perpetrator to Arya's Vespa.

The scratches he received on his Vespa were currently covered with a sticker (see Figure 5.2). According to his confession, the scratch interfered with the appearance of his Vespa; moreover, the scratch he got from a form of rejection from other people against him. Thus, the scratch covered with

the sticker can also be said to be a symbolic communication effort to respond to the scratch that he receives. How could he not, he could not have put the sticker on that side if there was not something that made him want to do that. As Mead said, '*we conceive of the stimulus as an occasion or opportunity for the act, not as a compulsion or a mandate*' (Mead, 1962). So the scratch that Arya get becomes a stimulus, and the sticker that covers the scratch is to respond to the stimuli.

Figure 5.2
Arya Vespa's scratches covered with a sticker



Source: Researcher's Documentation, 2023

This non-verbal rejection often occurs; even a study found that 'freedom of expression by a person may be considered too excessive for some people so that it is considered as deviant behaviour' (Ismail, 2014). Through this non-verbal rejection, Arya feels that some people do not like him.

In the study of lifestyle, activities, interests, and opinions are indicators that can be seen to determine a person's lifestyle. Through Arya's modifications on his Vespa, it will be like that he tries to communicate his lifestyle to others. However, this creates an increasingly clear gap in the differences between symbols that are allowed to apply in society and that are not. One of them is the form of rejection received by Arya, whose refusal was by injuring the back of his Vespa.

The same thing happened to the second informant, Difa. He recounted his bad experience when he was participating in an activity at his campus event. He said that his Vespa was '*drawn*' using a motorcycle key on the left and right of the body, so it became scuffed (see Figure 5.3). He heard from his friend that someone was suspected of approaching his Vespa. From this incident, he wondered whether something was wrong with him when he was riding his Vespa.

Figure 5.3
Difa Vespa's scratches



Source: Researcher's Documentation, 2023

“Di Undip, waktu di Undip. Ya gak baru – baru ini, kaya tahun 2022 lah. Ini belum tak, belum aku cat juga. (pada bagian) kanan (bodi). Panjang pake kunci abis itu digambar juga. Terus sebelah kirinya digambar, kaya kunci gitu digambar pake kunci. Itu lagi di stadion, ada acara di stadion Undip, kan motornya dempet – dempetan tu. Kata temen ku emang ada yang deketin Vespa ku.. yaudah lah ini hehehe” – (translated: 2022 when in Undip. currently not painted either. on the right side of the body, also use the key on the left side. I was at the stadium because there was an event there. my friend said at that time that there was indeed someone approaching my motorbike.)

“Aku waktu itu mikir gini, ‘apa aku tadi tu ugal – ugalan kah apa gimana tapi kayanya waktu itu aku naiknya biasa aja” – (translated: I was thinking at that time whether I was riding the motorbike recklessly or what. but I feel normal while driving.)

“Ya gimana ya mas udah kejadian, kan pasti ada mikir negatifnya juga kaya ‘apa sih baret – baretin’” – (translated: but it has happened and I also think negatively like "What does that mean".)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

Difa experienced non-verbal rejection from society can be known from the scratches he found on his Vespa. He interpreted the scratches on his motorbike as a form of non-verbal rejection by others. The scratches can be a symbol for someone if it gives arises to respond to them. Mead (cited Ritzer & Stepnisky, 2014) said that symbols enable people to think of something they face. The scratches evoke Difa’s response that this scratch is a kind of rejection of himself.

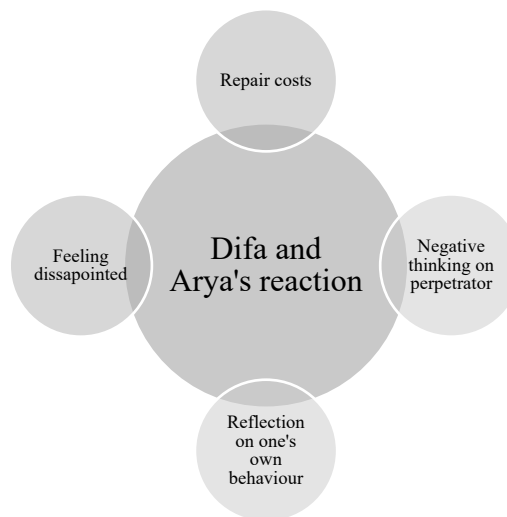
Apart from being seen as a form of rejection, Difa also thinks negatively of the perpetrator who damaged his motorbike. This can happen because the perpetrator is trying to communicate that he or she dislikes Difa and then injures his motorbike. It is a way of communicating their rejection. As cited in Ritzer & Stepnisky (2014), symbols improve people’s perception of the environment. So when Difa receives the symbols, he begins to perceive the environment and thinks negatively of the perpetrator who damaged his motorbike.

In most interactions, an actor in a social context must pay attention and determine when and how to adjust his activities in front of others. So that more and more actualisation of the symbol of adolescent people using the

Vespa matic who join Modern Vespa Enthusiast '024Scoot' in public places will undoubtedly have an impact or reaction from people who are sensitive to its existence but have not yet accepted its presence. From the rejection that Difa received, it can be explained that it is not easy to show oneself openly in society that a lifestyle like Difa exists around people with a different conception from him.

This diagram can understand Difa and Arya's reaction to their lifestyle rejection:

Figure 5.4
Difa and Arya's reaction to the rejections they got



This diagram shows us that this reaction occurs from the rejection that becomes a stimulus for them. Reparation costs, negative thinking about the perpetrator, reflecting on self-behaviour, and disappointment are the final stage of the 'Act'. Mead studied the 'Act' because humans can act, gesture, and elicit a reaction (Mead, 1962). This reaction also represented themselves in terms of feelings. Again, just like Mead said:



“Therefore, individuals who are involved in social processes before, lead to a mechanism whereby individuals become possessed of what Mead previously called ‘Mind’ and everything such as beliefs, values, feelings, or self-assessment greatly influence a person’s behaviour or actions” – Mead, 1962

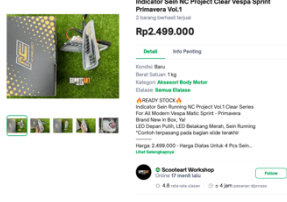
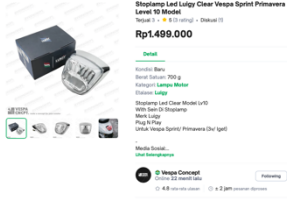
B. Economic Implications of Becoming a Vespa Matic User

1. Saving Money for Lifestyle Needs

Hurlock (2002) explains that adolescents' interest in money will soon discover that money is the key to freedom in life. In the case of buying aftermarket parts and accessories for Vespa, all informants have spent more than 10 million rupiahs. Like Arya did, he had spent money to modify his Vespa over IDR 10.000.000,- with so many parts and accessories. Researchers resume and researched Arya modified spare parts and accessories based on what he said in the interview below:

Table 5.1
Arya's Modified Spareparts and its Price

No.	Spare parts or Accessories	Price (based on the new price)
1.	ECU BRT Juken 5+ Dualband	 <p>Rp1.750.000</p> <p>Detail</p> <p>Brand: BRT</p> <p>Weight: 300g</p> <p>Material: ABS + PC</p> <p>Category: Accessory Vespa</p> <p>Price: Rp1.850.000</p> <p>Buyer: BRT FACTORY ONLINE STORE</p> <p>Source: BRT Factory Online Store's Tokopedia, 2023</p> <p>IDR 1.750.000,-</p>
2.	YSS Shockbreaker X-Pro 185mm	 <p>Shockbreaker YSS Front Low Drag Race Vespa Sprint Primavera S.LX GT</p> <p>Rp1.899.000</p> <p>Detail</p> <p>Brand: YSS</p> <p>Weight: 2kg</p> <p>Category: Shockbreaker Motor</p> <p>Price: Rp1.899.000</p> <p>Buyer: Scooteart Workshop</p> <p>Source: Scooteart Workshop's Tokopedia, 2023</p> <p>IDR 1.899.000,-</p>
3.	Luigy CS-01 Velg	 <p>Velg Luigy CS-01 Vespa Sprint Primavera S.LX Ring 12 Titanium Grey</p> <p>Rp4.249.000</p> <p>Detail</p> <p>Brand: Luigy</p> <p>Weight: 1.5kg</p> <p>Category: Wheel</p> <p>Price: Rp4.249.000</p> <p>Buyer: Scooteart Workshop</p> <p>Source: Scooteart Workshop's Tokopedia, 2023</p> <p>IDR 4.249.000,-</p>

		Source: Scooteart Workshop's Tokopedia, 2023
4.	NC Project Turn Signal	 <p>IDR 2.499.000,-</p> <p>Source: Scooteart Workshop's Tokopedia, 2023</p>
5.	Luigy Stoplamp Model Level10	 <p>IDR 1.499.000,-</p> <p>Source: Vespa Concept's Tokopedia, 2023</p>

Source: Primary Data, 2023

As an adolescent that used an automatic Vespa, moreover, Arya also modified it and joined the Modern Vespa Enthusiast group like '024Scoot'; this, of course, had implications for his finances. The savings he got from his parents it implies that, in the end, he has to withhold other activities in order to be able to buy the spare parts and accessories he wants. From the results of interviews with the author, he rarely participates in riding activities with the Modern Vespa Enthusiast group '024Scoot' because he prefers to save his money which, in the end, he will use to buy spare parts and accessories.

“Belajar mas, kaya males keluar gaada uang. Mau ngumpulin duit buat beli – beli part, ditahan dulu keluarnya” – (translated: I study and I am lazy to go to play because I do not have money. I want to collect the money to buy modified spare parts and accessories, so I have to put my agenda on hold first.)

(Arya, part of Modern Vespa Enthusiast ‘024Scoot’)

Mead's perspective on the saving phenomenon can be seen from how the actor previously viewed these items as triggering him to modify his Vespa. Arya admitted that if he wanted to make modifications, he had to make a decision not to travel so that the money he had could be saved and not used for other things, such as buying gasoline and buying food and drinks, which was often done by young Vespa automatic users on the Modern Vespa Enthusiast '024Scoot' when do riding. As Mead said, self-development is very much influenced by the process of socialisation where the actor is. When actors are often socialised in a consumptive environment, more or fewer actors will do the same thing (Hidayah & Bowo, 2019). This can also be seen from how Arya saves the pocket money he gets to buy the modified spare parts and accessories.


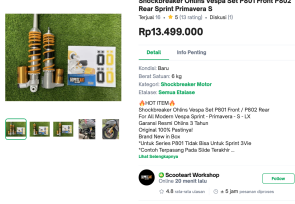
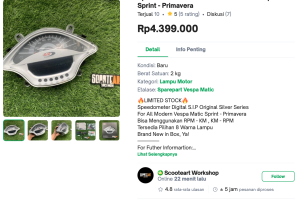
The decision to consume goods and services requires considerations such as the level of need for the product, usability, quality of the goods, and budget size (Rohman & Widjaja, 2018). In Arya's case, saving becomes an economic implication of his lifestyle caused by internal and external factors. If seen from the impulse that drives him, perception is the most substantial reason for him to consume spare parts and modified accessories for his Vespa. Meanwhile, the environmental factor of friendship also motivated him to modify the Vespa, which was also Arya's interpretation of the symbols in the form of modified spare parts and accessories used by his friends.

What is interesting from adolescent Vespa Matic users in Modern Vespa Enthusiast '024Scoot' is the implications on economics and how these adolescents get and manage money to buy aftermarket spare parts and accessories. Many previous studies revealed that adolescents would save money to buy something that they want (Poetri et al., 2015) (Maharani et al., 2022) (Parahita et al., 2017). This saving behaviour is indeed something

that often occurs as a result of the integration of their interest with other adolescents.

Besides Arya, Difa has also spent money to modify his Vespa. Difa said he spent more than IDR 20,000,000 to modify his Vespa. Researchers resume, and research Difa modified spare parts and accessories based on what he said in the interview below:

Table 5.2
Difa's Modified Spareparts and its Price

No.	Spare parts or Accessories	Price <i>(based on the new price)</i>
1.	ECU Aracer Mini X	 <p style="text-align: center;">IDR 5.499.000,-</p> <p style="text-align: center;">Source: Scooteart Workshop's Tokopedia, 2023</p>
2.	Shockbreaker ÖHLINS P801 Front and P802 Rear	 <p style="text-align: center;">IDR 13.499.000,-</p> <p style="text-align: center;">Source: Scooteart Workshop's Tokopedia, 2023</p>
3.	SIP Speedometer Silver	 <p style="text-align: center;">IDR 4.399.000,-</p> <p style="text-align: center;">Source: Scooteart Workshop's Tokopedia, 2023</p>

4.	SIP Turn Signal Vol. 2 Clear	 <p>See SIP Vol.2 Clear on Chrome Vespa Sprint Primavera Rp2.999.000</p> <p>Detail Info Posting</p> <p>Kondisi Baru Brand Vespa 13kg Kategori Lampu Motor Status Sema Estase</p> <p>READY STOCK & Jamin 120 Hari Bebas Biaya Kirim Untuk Vespa Sprint Primavera All Variant Berkualitas 100% Ceklah barang pada side terasir Kirim</p> <p>For Further Information: Line @scooteartworkshop Lihat selengkapnya</p> <p>Scooteart Workshop Online 24 jam buka</p> <p>4.8 (10 ulasan) 4.9 (5 jam posting)</p>
		<p>IDR 2.999.000,-</p> <p>Source: Scooteart Workshop's Tokopedia, 2023</p>
5.	Nobrand Stoplamp	 <p>Stoplamp Nobrand Vespa Sprint Primavera Clear & Smoke - Clear Rp649.000</p> <p>Detail Info Posting</p> <p>Kondisi Baru Brand Vespa 13kg Kategori Lampu Motor Status Sema Estase</p> <p>Stoplamp Nobrand Clear & Smoke Plug on Vespa Sprint or Primavera 12V Brand Vespa</p> <p>Scootlife Official Online 24 jam buka</p> <p>4.7 (10 ulasan) 4.9 (5 jam posting)</p>
		<p>IDR 649.000,-</p> <p>Source: Scootlife Workshop's Tokopedia, 2023</p>
6.	Nobrand Headlamp Daymaker DRL	 <p>Headlamp Daymaker DRL Vespa Sprint Non Motorcycle For Vespa Matic Rp1.799.000</p> <p>Detail Info Posting</p> <p>Kondisi Baru Brand Vespa 2kg Kategori Lampu Motor Status Sema Estase</p> <p>Headlamp Daymaker DRL Non Motor Vespa Sprint For All Model Vespa Sprint 2T/125 - 150 - 160 - 175 Brand Vespa Matic Ceklah barang pada side terasir Kirim</p> <p>For Further Information: Line @scooteartworkshop Lihat selengkapnya</p> <p>Scooteart Workshop Online 24 jam buka</p> <p>4.8 (10 ulasan) 4.9 (5 jam posting)</p>
		<p>IDR 1.799.000,-</p> <p>Source: Scooteart Workshop's Tokopedia, 2023</p>
7.	Piaggio Velg Primavera Yacht Gunmetal Polish	 <p>Velg Primavera Yacht Gunmetal Polish Piaggio R12 Vespa Sprint Prima Rp3.999.000</p> <p>Detail Info Posting</p> <p>Kondisi Baru Brand Vespa 8kg Kategori Velg Motor Status Sema Estase</p> <p>READY STOCK & Jamin 120 Hari Bebas Biaya Kirim Untuk Vespa Sprint Primavera R12, L & S Brand Vespa 125 Ceklah barang pada side terasir Kirim</p> <p>Harga 3.785.000 - Best Price! Harga diatas tidak termasuk ongkir... Lihat selengkapnya</p> <p>Scooteart Workshop Online 3 jam buka</p> <p>4.8 (10 ulasan) 4.9 (5 jam posting)</p>
		<p>IDR 3.999.000,-</p> <p>Source: Scooteart Workshop's Tokopedia, 2023</p>

Source: Primary Data, 2023

However, from the modification activities carried out by Difa, his parents scolded him. This is because his parents think that these modifications are

just wasting money. One of the cases was that he was once scolded because his parents knew the price of a SIP brand speedometer whose new price was around IDR 4,000,000. According to him, this scolding was also related to the money he gave because it was supposed to be used for daily activities such as meals, pocket money, and commuting vehicle fare. However, it was used to buy spare parts and accessories for Vespa. Even though he was given pocket money, during the interview, he said that buying modified spare parts and accessories was by saving and eating at home to be more economical.

“tapi aku dulu pernah ketahuan pas beli speedometer harganya terus kaya yaudah dimarahin” – (translated: but I was caught once when I bought a speedometer (SIP brand). Well, my parents scolded me.)

“Sebenarnya tuh aku bisa sehari gak ngekuarin uang. Gini misal aku kelas jam 8, sarapan di rumah, terus selesai jam 2 dan kelas lagi jam 4. Jam 2 aku pulang tuh aku makan lagi dirumah, jam 4 balik lagi kelas. Padahal aku setiap hari dikasih duit, “nih duit buat makan” tapi aku makannya di rumah buat nyisihin uang itu” – (translated: In fact, I can spend a day without spending money. Like, for example, I have a class at 8 am but before that, I’m having breakfast at home. Then the class finishes at 2 pm and starts again at 4 pm. At 2 pm I go home, and I have lunch at home, at 4 pm I go back to class. Even though I was given money every day, “here’s the money for food” I ate it at home to set aside the money)

(Difa, part of Modern Vespa Enthusiast ‘024Scoot’)

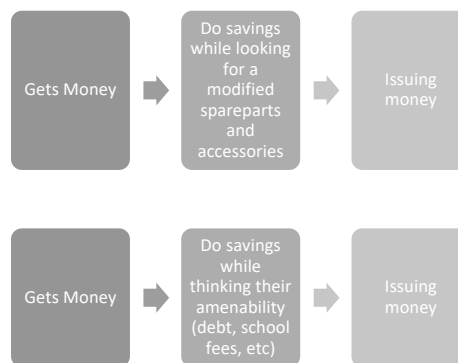
From how Difa buys modified spare parts and accessories for his Vespa, he also manages his money as best he can to modify his Vespa. He saved for quite a long time because the spare parts and accessories he bought were not cheap. If understood from Mead's perspective, this is also an implication of using media on Instagram that presents a modified Vespa Matic and triggers him to do the same thing. What is interesting about environmental influences is that actors know what they will do in the world. Difa, who previously did not know about modified spare parts and accessories for

Vespa, now knows. He revealed this when he compared the ECU Racing brand before he used the ECU Racing that he currently uses.

In fact, according to Mead, the differences in values and norms applied by Difa and his parents are things that might occur in a social context. Even though Mead said individuals move based on applicable norms, this does not destroy individuality and creativity. However, some gaps allow changes or renewal of values and norms (Mead, 1962). This can be seen from how Difa continues to modify through the pocket money given and does not care about what his parents say. So it also becomes clear that Difa and his parents see money for different purposes and uses.

Here are the differences between Difa and Arya's purposes on saving money and their parents:

Diagram 5.3
Differences in purposes on saving money



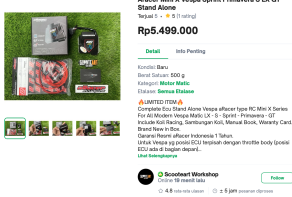
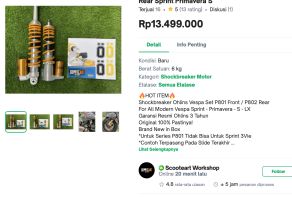
As is true of Mead's major concepts, what should be clear is that selves do not precede society; instead, they are a product of social processes (Mead, 1962). A difference in purposes for saving money between adolescent Vespa matic users and their parents looks different because of the environment they lived. Adolescents may live in the same house with their parents, but adolescents have some interest, especially in appearance. Like Hurlock resumed, adolescents have some interest in appearance, clothing, money, and independence (Hurlock, 2002). Just like the data mentioned in

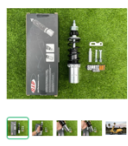



the previous chapter, they interpret modification on Vespa as something that needs to be done.

2. Negotiations for Lifestyle

Another informant who gets the implications of his activities is Freedom. Freedom has changed a few spare parts and modified accessories for his Vespa. Previously, he had changed the concept of his Vespa to the concept of his motorbike because it was considered to be wasting too much money and buying more spare parts and accessories. In detail, based on interview results and also the documentation obtained. Here are the details:

Table 5.3
Freedom's modified Spare parts and its Price

No.	Spare parts or Accessories	Price <i>(based on the new price)</i>
1.	ECU Aracer Mini X	 <p style="text-align: center;">IDR 5.499.000,-</p> <p style="text-align: center;">Source: Scooteart Workshop Tokopedia's, 2023</p>
2.	ÖHLINS Shockbreaker P801 Front and P802 Rear	 <p style="text-align: center;">IDR 13.499.000,-</p> <p style="text-align: center;">Source: Scooteart Workshop Tokopedia's, 2023</p>

3.	SIP Shockbreaker 2.0 185mm	 <p>Shockbreaker SIP Drag Low Fitment Vespa Sprint Primavera 2.0 185MM Tersedia di 5 toko online - Ditinjau 11</p> <p>Rp3.449.000</p> <p>Detail Info Penjualan</p> <p>Kondisi Baru Berat Satuan 2 kg Kategori Shockbreaker Motor Etiket Resmi Resmi</p> <p>4. Merk: SYDCA Shockbreaker SIP Chrome Drag / Low Fitment 185MM Pas di All Model Vespa Sprint / Primavera 2.0 Brand New 100% Plus barang yang ada Drag Race agar fitment makin mantap. *Cantun pengiriman pada slide berhalo</p> <p>Vespa 2.0 185MM - KCT... Lihat selengkapnya</p> <p>Scooteart Workshop Ditinjau 27 pembeli 4.8 Toko online lainnya 5.9 Jmlh pesanan diterima</p>
4.	Level10 Turn Signal	 <p>Sain Running Level 10 Clear Untuk Vespa Sprint - Primavera Tersedia di 4 toko online - Ditinjau 11</p> <p>Rp3.649.000</p> <p>Detail Info Penjualan</p> <p>Kondisi Baru Berat Satuan 2 kg Kategori Lampu Motor Etiket Resmi Resmi</p> <p>4. Merk: SYDCA Sain Running Original Level 10 / Level 10 Clear Series (BARU) Untuk Vespa Sprint / Primavera Series Brand New 100% Sudah Include Spiner *Cantun pengiriman pada slide berhalo</p> <p>Fitur & Keunggulan... Lihat selengkapnya</p> <p>Scooteart Workshop Ditinjau 27 pembeli 4.8 Toko online lainnya 5.9 Jmlh pesanan diterima</p>
5.	Level10 Stoplamp	 <p>Stoplamp Running Level 10 Clear Untuk Vespa Sprint - Primavera Tersedia di 4 toko online - Ditinjau 11</p> <p>Rp2.199.000</p> <p>Detail Info Penjualan</p> <p>Kondisi Baru Berat Satuan 1,2 kg Kategori Lampu Motor Etiket Resmi Resmi</p> <p>4. Merk: SYDCA Stoplamp 2 in 1 100% Sain Or Gial Level 10 / Level 10 Clear For Vespa Sprint / Primavera Series Brand New 100% *Cantun pengiriman pada slide berhalo</p> <p>Vespa 2.0 185MM - RAS... Lihat selengkapnya</p> <p>Scooteart Workshop Ditinjau 27 pembeli 4.8 Toko online lainnya 5.9 Jmlh pesanan diterima</p>
6.	Nobrand Headlamp Daymaker with DRL	 <p>Headlamp Daymaker DRL Vespa Sprint Non Maxiride For Vespa Matic Tersedia di 4 toko online - Ditinjau 11</p> <p>Rp1.799.000</p> <p>Detail Info Penjualan</p> <p>Kondisi Baru Berat Satuan 2 kg Kategori Lampu Motor Etiket Resmi Resmi</p> <p>4. Merk: SYDCA Headlamp Daymaker With DRL Non Max Vespa Sprint Pas di All Model Vespa Sprint / Non-Cat / Model... Brand New 100% *Cantun pengiriman pada slide berhalo</p> <p>Lihat & Beli Sekarang - Jual Paling Banyak... Lihat selengkapnya</p> <p>Scooteart Workshop Ditinjau 27 pembeli 4.8 Toko online lainnya 5.9 Jmlh pesanan diterima</p>

7.	Brembo 4 Piston Caliper with Zelioni's Bracket and Discbrake	 <p style="text-align: center;">IDR 6.299.000,- Source: Scooteart Workshop Tokopedia's, 2023</p>
8.	Piaggio Velg Primavera Yacht Gunmetal Polish	 <p style="text-align: center;">IDR 3.999.000,- Source: Scooteart Workshop Tokopedia's, 2023</p>

Source: Primary Data, 2023

In order to be able to purchase spare parts and modified accessories, Freedom sometimes also practices negotiations with their parents. Freedom conducted this negotiation to reduce the money he had to spend to buy spare parts and accessories. He said that this negotiation also had to be a little forced so that his parents also contributed to the modifications that would be made. *“Tapi harus agak maksa kalo minta... PT – PT gitu mas”* – (translated: but have to be a little bit forced. Like a joint venture.)

Freedom can do this negotiating practice because he thinks his parents already know that their son likes the automotive world; his father does too. If it is understood, Freedom dares to practice negotiations with his parents because of his impulse that arises from the initial perception that his parents will support their children and also have the ability in financial terms for these modification activities. As Mead said, an action does not only arise from an impulse, such as wanting to buy something but can also be through the perception that makes him compelled to buy. Mead's thoughts on this

matter are summarised by Baldwin (in Ritzer & Stepnisky, 2014): "*Although the four parts of the act sometimes appear to be linked in linear order, they interpenetrate one another to form one organic process*".

According to Freedom's confession, he has really liked automotive for a long time, which made him happy to spend money on automotive. He also said that what shaped him today mainly was due to the environment and Vespa modification activities that occurred since he met one of his friends at Modern Vespa Enthusiast '024Scoot' who was considered an influencer. And even now, he is no longer able to see a standard motorbike because it is considered lacking and actually can be modified according to his preferences.

"Kalo Vespa, semenjak kenal ipunk itu. Ipunk itu emang pakarnya tukang racun tuh dia" - (translated: if Vespa, start modifying since befriending Ipunk. In my opinion, Ipunk is indeed a person who likes to influence people.)

(Freedom, part of Modern Vespa Enthusiast '024Scoot')

Specifically, the modification activities carried out by Freedom can be said to be formed due to its environment. This, according to Mead, is a very possible thing to happen because Mead said society existed before the mind and self itself. What this means is that the individual absorbs all kinds of arrangements made by society through the mind and he begins to study them as a way of life that suits him. The self becomes aware and can judge what is good and what is wrong, what should be done and what should not be done.

For example, the modification activity carried out by Freedom has the implication that he also has to spend money so he can buy spare parts and accessories which are part of his lifestyle. Because of his participation in Modern Vespa Enthusiast '024Scoot', he has many friends and one of them seems to warm himself up to do the same with him, namely modifying the engine or other sectors. Freedom consciously makes modifications for the

reason that it looks cooler and also has many relationships because the modified Vespa is much more eye-catching than the standard one whether it's to ask questions about modifications or other things.

CHAPTER VI CLOSING

A. Conclusion

By the results of research data that has been collected and explained in a study entitled "Adolescent Vespa Matic Users Lifestyle (Study on the Modern Vespa Enthusiast '024Scoot)", the following conclusions can be obtained:

1. The beginning of using the Vespa Matic and modified spare parts and accessories can be known through the four stages in the 'Act' in George Herbert Mead's theory of Symbolic Interactionism. First, starting with recognising impulses from stimuli such as seeing modified Vespas on social media, belonging to friends, and innate ones who really like to modify vehicles. Furthermore, after teenagers who use Vespa matic in the Modern Vespa Enthusiast '024Scoot' recognise the stimulus, they perceive themselves when they later buy a Vespa and modify it. In this stage, other people's Vespa modifications become the most significant influence when they perceive Vespa and modified spare parts and accessories. The third stage is the stage before, where the action does not appear immediately, but there is a temporary pause. In the context of buying a Vespa and its modifications, the adolescent Vespa matic user makes various efforts, such as comparing brands, saving money, thinking about goods reviews, and negotiating before purchasing. The final stage is the consumption stage, where the adolescent Vespa Matic user in the Modern Vespa Enthusiast '024Scoot' buys, uses, and modifies his Vespa with various previously made considerations.

2. The meaning of the Vespa matic modification for young Vespa matic users in the Modern Vespa Enthusiast '024Scoot' is the desire to be free from the behaviour and attitudes taught by their parents, namely by

deciding to modify it. This is because the "I" side of adolescents is far more dominant than the "Me" side; where these two sides are differently located, the "I" reveals a self that is creative, free and not bound by certain values and norms, while the "Me" is the product of the social processes in which the adolescents lives. Modifications are also interpreted as a way for them to appear on par with their peers, making the motorbike faster and more attractive to look at. Apart from that, the modifications made were also based on the consideration that they were looking for something similar even though it was different, for example, when choosing a turn signal (see figures 4.2, 4.4, and 4.5), tail light (see figure 4.3). From these considerations, they, through the "Me" side, show that they have consumed the knowledge they get from their interactions both directly and through internet channels.

3. The use of a modified Vespa matic has implications in social and economic terms. Regarding social implications, there are two types of rejection, namely verbal and non-verbal. Verbal rejection was found due to differences in preferences regarding the motor vehicle brand between Vespa and other brands. This difference in preferences can show a gap between one individual and another. In addition to verbal refusal, there was also a non-verbal refusal by stroking the Vespa belonging to 2 informants, Arya and Difa. Although the perpetrator's reasons were unknown, the informant saw the scratch as a symbol of rejection of himself, specifically about his lifestyle as a teenager using a modified Vespa matic. The symbol of refusal by leaving a scratch wound also elicited reactions in the informants such as reparation costs, negative thinking about the perpetrator, reflecting on self-behaviour, and feeling disappointed.

Furthermore, on the economic implications, there are two implications: saving activities to fulfil a lifestyle and negotiation practices. Informants carried out savings activities to buy spare parts and modified accessories. This saving process also indicates the difference between their

lifestyle and their parents, in which they are much more inclined to save to buy spare parts and modified accessories for their Vespa. One of the three informants practised negotiation because he felt supported when making modifications, and his father also liked the automotive world. This perception appears and becomes an impulse where he is moved to take action or practice negotiating with his parents just before buying modified spare parts and accessories.

B. Suggestion

From data findings and analysis of adolescent Vespa Matic users on the Modern Vespa Enthusiast '*024Scoot*', the authors provide suggestions that, hopefully, understandable and possibly useful, namely as follows:

1. Suggestions for young Vespa matic users at Modern Vespa Enthusiast '*024Scoot*' are to start thinking about and planning finances for life in the future. Life in the future may not be as fun as it is now, which prioritises hobbies above other interests as parents do. In addition, the choice of social environment also dramatically influences the mind and self, so what will be done or thought will depend on the social environment.
2. Suggestions for researchers who are going to discuss similar research should understand the character of individuals who also have similar activities and interests in this research. In addition, future research can open up new knowledge about lifestyle practices so that, in the future, we can better understand the diversity of preferences.

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ATTACHMENT

Figure 1: Interview with Informant, Freedom



Figure 2: Interview with Informant, Difa



Figure 3: Interview with Informant, Arya



Figure 4: Interview Result with Arya

P : The Writer

I : Informant

P	Mas, ini aku yuda yang pakai Vespa S ijo. Mau nanya – nanya
I	Owalahh iyyaa mass, mau nanya apa ik?
P	Mas e masihh sekolah apa ndak mas?
I	Masihhh mass
P	Cocok, jadi gini mas. Aku sekarang lagi nulis skripsiku dan pembahasane tentang gaya hidup remaja di 024scoot. Bisa bantu aku ya mas buat jadi informan penelitian ku?
I	Bisaaa mass
P	Okee, pas NR minggu ini kali yaa? Ikut nda?
I	Kayanya nda ikut mas minggu ini. Soalnya ada turnamen
P	Kapan enak e teruse?
I	Minggu depan gimana mas?
P	Mashuk, habis turnamen ya
I	Siapp, apa besok mau rabu?
P	Rabu ini bisa?
I	Bisa mas kalo ga hujan
P	Okee, dimana mas enaknye? Diatas ada Folkafe, dibawah ada banyak, kairos, kopi kenangan, sora
I	Di kopi kebun bsb gimana?
P	Arah danau berarti ya? Dekat Mr. K
I	Nah iyaa mas
P	Okee besok ya bar isya ben plong
<i>Jeda satu hari</i>	
P	Mas nya udah main Vespa berapa lama?
I	1 tahunan sih mas, kurang lebih
P	Berarti baru ya motornya?
I	Baru, 2021
P	Sebelumnya suka main motor apa ngga mas? Atau suka otomotif gitu?
I	Dari kecil udah suka motor. Motor pertama ku FU, satria FU
P	Terus motor satrianya masih ada?
I	Udah dijual, udah lama
P	Terus ganti Vespa ini? Kenapa mas?
I	Gatau, suka aja. Itu gak kepikiran beli Vespa. Vespa aja kali ya, kayaknya bagus gitu

P	Dapet inspirasi darimana mas beli Vespa? Maksudnya ntah dari internet atau dari temen
I	Awalnya sih dari itu, lewat – lewat IG. Muncul di pencarian
P	Oh gitu, vespanya yang diliat di IG itu udah dimodif?
I	Udah sih, terus suka dan kepikiran buat ngemodif juga. Jadi udah ada gambaran pengen ngemodif setelah beli Vespa. Cuma kaya samar – samar gitu gambarannya
P	Ini vespa kamu asli warna merah atau gimana mas?
I	Aslinya merah. Warna merah itu keluar cuman 2019 sama 2021. Kalau masnya tau vespa 3vie, itu ada merah muda, merah ferrari
P	Kira – kira abis berapa mas modifnya?
I	Berapa ya kira – kira. Rp 10.000.000,-an ada kali mas
P	Udah modif dibagian apa aja mas?
I	Mesin dan look sih mas
P	Mesinnya digimanain mas?
I	Standar porting mas. Porting (head), modif cam, sama ecu. Kirian juga di upgrade, roller sama per-pernya
P	Ada niatan buat ngencengin (motornya) lagi mas?
I	Kalo ada duit pasti ya dikencengin lagi
P	Kenapa sih emang dibikin kenceng mas?
I	Enak aja, buat sekolah gak telat jadinya hehe
P	Terus sama 024scoot, pernah merasa tersaingi gak mas sama sing liyane?
I	Gak sih, malahan kaya terinspirasi gitu buat modif. Jadi motivasi
P	Tadi juga modif di look, dibagian apa aja mas?
I	Shockbreaker pake YSS X-Pro 185mm biar ceper kaya yang sekarang banyak vespanya ceper. Velgnya pake Luigy yang bulet – bulet. 3 juta itu velgnya beli di Bali
P	Beli di bali? Toko atau perorangan?
I	Perorangan
P	3 juta bisa dapet Velg Yacht Primavera atau Primaver ABS itu mas
I	Iyaa bisa, tapi kurang suka sih aku sama velg yang kaya gitu
P	Oke – oke. Terus modif dibagian apa lagi mas?
I	Beberapa part aku chrome in, sein, lampu belakang aku juga ganti
P	Itu pake apa merknya?
I	Stoplamp pake Luigy, seinnya pake NC Project yang modelnya petir kaya merk Level 10
P	Lampu depan?
I	Masih standar bawaan, facelift
P	Chrome – chrome an abis berapa mas?

I	Berapa ya, 2 juta kali ya. Bak CVT, standar tengah, standar samping. Bak CVT udah 2x repair sih. Soalnya itu aku gak bak CVT gak chrome di mas kris (SCOOTER PART26), diluar itu aku. Pas chrome pertama gak di mas kris, yang kedua baru di mas kris
P	Lama gak tuh mas?
I	Lumayan lama, 2 mingguan
P	Oke, tadi kan udah modif banyak mas. Mas nya liat modifan siapa sampe konsep motornya kaya gitu?
I	Modif an mas kris juga sih, Ipunk juga
P	Konsepnya gimana tuh?
I	Clear sih, biar elegan gitu dan kurang bersih kalo item tuh. Warna base motor ngaruh sih
P	Oh gitu ya. Tapi ngedukung ga sih mas orang tua?
I	Awalnya sih gak ngedukung, ya tapi maksa aja gitu dan diem – diem aja. Kaya, ditanya ni harganya berapa? Tak jawab Rp 500.000,- gitu, tak murah – murahin jadinya. Kalo harga mahal – mahal ya pasti diomelin mas kaya sein, lampu belakang gitu
P	Mesin gimana tuh mas kalo udah dioprek?
I	Gak tau, tapi cuman kakak tau tapi dia gakbilang ke orang tua karena anak muda biarin aja. Soalnya dia tau karena liat ECU standarku kan tak taruh atas lemari. Lha dia ngeliat
P	ECU nya diganti ya?
I	Iya menyesuaikan mesin, pake BRT Juken 5+
P	Berarti sebenarnya gak ngedukung ya orang tua?
I	Iya tapi kalo pake uang sendiri, nabung. Bisa aja sih
P	Kesibukannya apa nih mas sekarang?
I	Sekolah sama turnamen sih selain Vespa an
I	Dari dulu mas, sepakbola dah dari dulu. Main motor juga. Cuman 2 itu aja
P	Belom ngerasa bosan ya?
I	Belum sih, malah kayanya gak bakal bosan juga
P	Ada ga sih mas yang sirik atau gasuka deh kalo kamu pake Vespa? pas lagi di sekolah atau mungkin posting di media sosial?
I	Kalo di sekolah ada mas, sampe dibaretin bagian belakangnya
P	Serius?!
I	Serius dibagian belakang. Di baretin deket stoplamp. Kalo di instagram belom sih mas
P	Gimana mas perasaannya setelah dibaretin gitu?
I	Ya kecewa sih mas, orang orang iri. Ngerepaintnya mahal soalnya

P	Oke lanjut, menurut masnya kalo pake Vespa harus masuk komunitas ga?
I	Ga harus, tergantung orangnya. Kalo aku sih ikut komunitas karena gabut aja gitu. Gabut dirumah gaada temen, cari komunitas. Komunitas paling buat nambah temen, nambah ilmu juga, part – part modifikasi, mesin juga. Tau bengkel gitu2 juga dari komunitas.
P	Tapi ruang lingkup temen Vespa mas cuman di 024Scoot aja atau gimana?
I	Kalo aku diluar itu, temen temennya vario gitu. Jepangan
P	Gak selisih mas? Biasanya kan Vespa sama Vario atau notabenenya Itali vs Jepang gitu
I	Kalo temen ku sih cuman kecot bercanda sih
P	Oh gitu ya, kalo masnya ngerasa ada perbedaan gak mas sebelum dan setelah pake Vespa?
I	Gak ada sih, paling banyak cewek deketin hehe tapi gak tak tanggepin
P	Merasa keren gak?
I	Pas awal – awal dulu ngerasa keren, sekarang biasa aja. Lebih pede, apalagi kalo motornya bersih
P	Tadi juga bilangnye banyak cewek yang deketin, kalo cowok ada yang deketin gak mas? Dalam segi pertemanan gitu?
I	Banyak sih mas, jadi temen juga gitu. Kayak nyari channel gitu part – part, titip jual juga kadang malah
P	Dari pandangan mu terkait Vespa dan komunitas 024Scoot, ada gak tujuan yang pengen kamu capai selama main Vespa?
I	Gaada sih mas, cuman main – main aja. Paling ya pengen motor hedon. Looknya bagus.
P	Kenapa sih mas emang pengen motornya hedon?
I	Seneng aja gitu mas, liat motor kita bagus. Senengnya itu
P	Setelah motornya hedon?
I	Perlu diposting sih, biar kaya ini loh hasil kerja keras kita gitu. Pengen juga dihargain kan mas sama orang lain
P	Ada saran gak mas buat pengendara lain sesama penggemar otomotif?
I	Ya ini sih mas, knalpotnya jangan terlalu berisik. Meskipun punya ku berisik. Sekarang pake DOS aku hehe. Yang kedua, <i>safety riding</i> sih. Boleh ugal – ugalan tapi tau tempat karena aku juga kaya gitu hehehe
P	Hahaha, oke – oke. Pernah ngerasa males speeding gak mas ketika yang lain pada speeding?
I	Malah ikutan speeding mas, soalnya suka speeding juga. Seru banget, bikin hati seneng. Pikiran langsung plong kalo speeding

P	Tapi kalo misalnya dilarang gitu mas sama polisi atau sering ada razia gitu, bakal udahan gak mas?
I	Tetep pake sih mas, soalnya kaya kurang aja kalo gak pake knalpot kaya gitu. Knalpot racing nambah look nya biar makin keren sih mas
P	Tapi beberapa waktu lalu pas aku ikut nightride juga kok jarang ikut mas?
I	Belajar mas, kaya males keluar gaada uang. Mau ngumpulin duit buat beli – beli part, ditahan dulu keluarnya

Figure 5: Interview Result with Difa

P	Halo mas, aku yuda yang kemarin <i>riding</i> pake Vespa S ijo. Mau nanya
I	Ouhh gimana mas yud. Manggil dip aja mas wkwk
P	Kamu udah kuliah apa masih sekolah dif
I	Kuliah aku mass
P	Semester berapa ik?
I	2 sekarang
P	Berarti umur berapa tuh? 18an ya?
I	Iyaa mass
P	Cocok. Jadi gini dif, aku sekarang lagi nulis skripsi tentang gaya hidup dan vespa gitu di 024. Bisa bantu aku ga buat jadi informannya?
I	Owaaaa gitu ya mass
I	Boleh masss, tapi buat jadi informannya itu maksudnya gimana mas? Maaf mas jawabpe lama
P	Santaai. Pertanyaan ku itu kurang lebih nanya – nanya tentang kapan kamu main Vespa, kenal Vespa darimana, kenapa pilih Vespa dan juga kenapa di modif. Kayak gitu – gitu aja sih dif
I	Owaaaaa gitu ya mas. Ntar aku bakal gimana ik?
P	Kaya ngobrol biasaa aja gitu dif. Kira – kira kamu bisa kapan? Rumah mu dimana to?
I	Ouh di bikin video gitu mas?. Di Bukit Wahid mas aku
P	Enggak, paling dokumentasinya foto sama aku izin sambil di rekam percakapannya
I	Ouhhh oke – oke mas boleh
P	Kamu minggu depan bisa gak dif? Dan kalo bisa, kapan?
I	Boleh mas, terserah mas nya aja mas. Bisa terus aku
I	Eh mau jam berapa dulu deng mas
P	Lha makanya hehe
I	Pokoe jangan senin, itu full seharian aku. Sisane ndak
P	Nek lebih longgarnya malem gapapa
I	Ouh yaudah mas bolee. Tentuin aja ndapapa

P	Pilihke tempat mas yang deket rumahmu
I	Gak pake video kan? Deket – deket ngaliyan yo ndapapa mas, malah lebih banyak tempat to disana? Kost se mase di ngaliyan juga kan?
P	Hee, bener ni di ngaliyan?
I	Ndapapa mas amann
P	Oke Selasa jam 7 ya, di Sora Kafe
I	Malem? oke boleh mass
P	Oke giazzz
<i>Jeda satu hari</i>	
P	Dif, aku udah sampe yaa
I	Okee sabar ya mas, tak otw
P	Oke dif, nanti kalo udah sampe langsung ke kiri ajaa di <i>outdoor</i>
I	Okee, maaf mas nunggu
P	Santaai amann
<i>Jeda beberapa menit</i>	
P	Jadi gini mas, aku Yuda, mas e sekarang kuliah?
I	Kuliah
P	Semester?
I	Kedua
P	Di?
I	Undip
P	Jurusannya?
I	Hukum
P	Lewat jurusan apa dif kamu masuk undip?
I	UM (ujian mandiri) soalnya SBM kemarin gak daftar undip
P	Wih ngeri, kamu asline mana to dif? Semarang?
I	Kalo lahirnya di Kupang, tapi lamanya di Semarang
P	Kupang? Pantas aja kaya ada darah – darah sebrangnya
I	Hehe
P	Okeh langsung aja nih, kapan nih difa main Vespa dan udah berapa lama?
I	Aku tuh main Vespa... pas beli Vespanya dulu yaa... beli Vespanya itu dulu tahun 2019an, waktu Vespa itu belum <i>trend – trendnya</i> ... belum kaya sekarang lah. Abis itu kayak, gak main Vespa soalnya kepinginnya main (motor) kopleng. Mainlah kopleng Pake CBR. Terus main Vespa lagi di 2022 akhir, pas 024Scoot awal – awal
P	Kenapa tuh dif, balik lagi ke Vespa?
I	Karena capek lama – lama pake kopleng, dipake harian buat ke SMA
P	SMA nya kamu mana?
I	Al-Azhar

P	Al-Azhar BSB?
I	Enggak, aku Al-Azhar kalibanteng
P	Terus akhirnya balik lagi Vespa?
I	Iyaa naik Vespa lagi
P	Tapi itu gak dijual Vespanya? Belum diapa-apain juga?
I	Enggak masih disini, waktu itu belom diapa-apain, masih standar ting-ting. Waktu 2022 akhir tuh kaya mulai kepincut temen – temen niatnya kan kaya “wah buat kuliah deh, rapihin aja”. Tapi kepincutlah, main sama 024 sama anak – anak lain.
P	Kamu ikut 024 diajak sama siapa inget ga?
I	Aku 024 itu tuh, diajak sama siapa tuh kayanya join – joinan aja sama temen – temen.
P	Oh berarti ada temen SMA juga kamu dong yang gabung 024?
I	Ada, daus.. daus
P	Oh daus, fyrdaus ituu yang fotografer pas beberapa waktu lalu riding ya
I	Iya
P	2022 mulai ngemodifnya. Awalnya bilang mau rapihin <i>look</i> aja, itu inget gak apa aja yang udah kamu ganti?
I	Awal – awal tuh, dari standar ya. Terus ke Sein pake SIP, speedometer SIP juga, terus abis itu kepincutlah shock depan belakang ÖHLINS. Terus ganti lah knalpot
P	Oh berarti itu posisinya masih standar itu knalpotnya? Pas udah ganti shock juga
I	Masih standar, abis itu ikutlah 024 setelah di modif. Setelah di modif gitu tuh, <i>riding</i> lah. Ya namanya anak muda, malem – malem kan <i>speeding</i> -an ya mas ya, kok rasanya kok kuranggg
P	Itu posisi udah ganti knalpot?
I	Udah
P	Pake apa?
I	Pekajaman
P	Yang sekarang ini
I	Iya. Terus habis itu kok rasanya kurang turunlah ke mesin, main mesin
P	Dijadiin waktu itu speknya?
I	Porting, standar porting aja sama pake ECU
P	Aracer itu?
I	Aracer
P	Oh berarti gak naik spek nih? Gak ke 63 gitu?
I	Gak naik spek, tetep disitu. Gak gak pernah kok, karena mikirku kaya resiko nya juga bakal tinggi mas. Soale kan juga boros kan
P	Lha tadi terus kan tapi, kamu kan udah kepincut modif itu sebelum kenal 024 kan ya? Yang aku pikir, mungkin malah 024 ini yang bikin racun. Nah itu kamu inspirasinya dari mana?

I	Inspirasinya kan kayak <i>trend</i> Vespa makin tahun kan kayak makin gitu kan mas
P	Itu kamu liat dari IG?
I	Liat di IG, liat – liatnya keren
P	Berarti kamu nge- <i>follow</i> akun – akun modifikasi gitu ya kaya @inspirativespa
I	Iya, iya
P	Terus, setelah main ke mesin apalagi waktu itu?
I	Waktu itu udah merasa cukup, paling kaya sisanya gitu kaya Jok
P	Berarti ini itungannya Vespa pertama?
I	Iya
P	Berarti awalnya pas beli Vespa itu belum ada pikiran lah ya?
I	Belum ada, waktu itu malah pikirannya pengen beli Vario gitu kan, jepangan. Terus jalan – jalan sama keluarga ke Dealer Vespa kok kaya jarang ada yang punya. Apalagi di Semarang kan jarang ada yang punya pas 2019. Yaudah akhirnya ambil
P	Berarti beli Vespanya didukung ya?
I	beli Vespanya didukung
P	Modifnya?
I	Tapi kalo modifnya kan namanya orang tua pasti bilang jangan aneh – aneh gitu
P	Kenapa pengen beda dif?
I	Karena waktu itu kayak jarang ada yang punya juga mas. Dulu tuh mau ambil primavera apa ga sprint. Kalo yang primavera kan kepalanya bunder tuh, kaya modern banget. Nah jadinya milih kotak, kayak masih ada kesan – kesan klasiknya lah
P	Itu seri mu yang <i>carbon</i> bukan sih?
I	Bukan, seri Sprint i-Get biasa
P	Yang warnanya <i>white innocenza</i> itu bukan sih?
I	Kalo gak salah itu sih mas
P	Okee. Berarti karena ngerasa beda, kamu ngerasa keren gitu gak sih?
I	Iya mas bener keren
I	Dulu sebelum 024 juga pernah ikut klub Vespa juga sih
P	Apa?
I	Scooterun
P	Oh Scooterun, lha kok gak ikut yang sana?
I	Dulu tuh ikut, cuman kaya lama lama bubar mas
P	Oh bubar?
I	Bisa dibilang bubar sih, soalnya kaya pada masing – masing sibuk kuliah dan ada yang kerja juga

P	Oke – oke. Terus sih tadi udah didukung gitu ya sama orang tua pas beli Vespa, pas kamu modifikasi nih udah beli sein, beli lampu, porting. Kamu bilang gak sama orang tua?
I	Enggak.. kalo mesin soalnya kaya orang tua tuh.. soalnya mesin tuh lo mas takut kenapa – kenapa
P	Berarti kamu <i>pure</i> engga bilang?
I	Engga bilang
P	Lha terus waktu Vespa kamu masuk bengkel gimana mas?
I	Aku tuh waktu itu bilangnya dipinjem sama temen
P	Oalah... dimana waktu itu kamu mas?
I	Di bengkelnya daus mas
P	Dimana tuh?
I	Daerah Sampangan, gaada namanya, soalnya dia itu kayak mekanik nya itu kerja sekuriti gitu mas tapi dia juga suka motor
P	Namanya?
I	Pak Catur, biasanya dipanggil Pak Catur
P	Tapi kamu kenal mas kris gak (Owner SCOOTERPART 26)
I	Aku kenal mas kris itu sebelum 024 jadi
P	Kenalnya di?
I	Bengkel. Pokoknya tuh, bengkelnya dia ini sebelum bengkelnya yang sekarang. Jadi temen ku tuh <i>service</i> dibengkel resmi terus... temen ku kaya ada yang ngomong kenalan – kenalan terus abis itu baru ke mas kris
P	Oh ya mas kris kan dulu di bengkel resmi ya
I	Iyaa.. pas masih disitu loh mas. BCA BSB itu masuk belok kiri. Masih disitu dulu bengkelnya, masih rumah mas
P	Kamu tuh kesitu niatnya mau apa?
I	Dulu tuh cuman <i>service</i> sama main – main doang kan, terus yaudah kaya kalo ganti <i>part</i> kesana
P	Oh dia juga udah jualan juga ya?
I	Dikit – dikit gitu lah, kalo dulu tuh dia lebih banyak jualan <i>part</i> Vespa klasik mas
P	Oke – oke. Tadi balik lagi ke topik pembahasan modif dan gak bilang ke orang tua. Tapi kaya yang modif keliatan di <i>look</i> itu, di body, gimana kaya sein gitu, bilang gak?
I	Kalo aku bilang tak ganti itu gak mas, ya paling kaya sadar sendiri
P	Oh berarti tetep gak bilang?
I	Gak bilang, paling kaya “ <i>ini diganti ya dek?</i> ”
P	Jujur harga?
I	Gak ngomong... tapi aku dulu pernah ketahuan pas beli <i>speedometer</i> harganya terus kaya yaudah dimarahin

P	Speedometer SIP berapa sih, 4 ya?
I	Aku waktu itu belinya <i>second</i> mas, 3 juta an
P	Berarti ketika orang tua tau nih ya, pasti diomelin ya kalo ketauan harganya
I	Diomelin, buang – buang duit
P	Tanggapan mu gimana?
I	Iya – iya aja tapi kayak, bukan jawabnya guyon tapi kaya “ <i>sekali – sekali</i> ” asik aja gitu. Namanya anak muda hehe
P	Berarti Bukit Wahid itu perumahan ya?
I	Perumahan
P	Pernah dikomen gak sama tetangga?
I	Pernah dikomen sih nggak mas, soale disana tuh orang – orangnya kayak.. bukan cuek.. banyak yang make begituan juga.. yang berisik – berisik juga
I	Tapi aku pernah mas sekali gitu kan.. kayanya orang bukit wahid gitu mas. Tu aku dari alfamart deket kan dari rumah, keluar perumahan gitu. tiba – tiba kok disamperin kaya tentara gitu. “ <i>Mas ini lain kali plat nya dipasang mas</i> ” tapi gak komplain knalpot spion
P	Sempet panik gak mas?
I	Panik aku kaya waduh..
P	Tapi cuek ya?
I	Tapi cuek hehe
P	Itu tentara emang di Bukit Wahid juga?
I	Dia masuk Bukit Wahid, rumahnya disana
P	Terus di sekolah itu mungkin juga, pernah di komen ga?
I	Kalo di sekolah tuh ya mas, kan banyak kalo di Negeri – Negeri tu banyak yang boleh bawa motor, gak tau Cuma di Al-Azhar ku doang tuh ya kaya boleh bawa motor kalo udah punya SIM. Ke Sekolah. Aku punya SIM kan di kelas 3 akhir. Kaya kelas 1 aku, kelas 2 kan aku gak ngalamin, kelas 1 awal lah aku gak dibolehin bawa motor aku jadi kaya dianterin gitu sama mama
P	Berarti itu juga gadibolehin sebenarnya sama orangtua juga
I	Enggak, sebenarnya bebas cuman karena peraturan di sekolah ku aja takutnya kenapa - kenapa
P	Emang harus nunjukkin SIM pas di sekolah?
I	Mungkin kaya kalo semisal nya di cek sama satpam udah punya sim apa belum mas
P	Berarti kelas 1 masih dianteri, kelas 2 nya?
I	CoViD mas
P	Apa?
I	CoViD, kan kena CoViD itu
P	Oh iya ya.. pandemi yaa

I	Iya dirumah
P	Terus abis itu kelas 3 ini baru masuk
I	Akhir – akhir, <i>hybrid</i> mas.
P	Udah bawa motor ke sekolah?
I	Bawa motor... tapi kadang juga bawa mobil
P	Loh boleh?
I	Karena setelah itu kaya SMA ku cuek banget gitu loh mas, padahal aku juga itu belum punya SIM
P	Oh gitu – gitu.. nah aku punya cerita menarik dari temen mu si Arya itu juga. Dia kan masih sekolah di SMA 13 Mijen itu dan katanya motornya pernah dibaretin. Kamu punya pengalaman serupa engga? Dibaretin.. ato di senggol lah atau di usik
I	Di Undip, waktu di Undip
P	Baru – baru ini?
I	Ya gak baru – baru ini, kaya tahun 2022 lah. Ini belum tak, belum aku cat juga
P	Dibagian mana?
I	Kanan
P	Dibaret gini?
I	Panjang pake kunci abis itu digambar juga. Terus sebelah kirinya digambar, kaya kunci gitu digambar pake kunci
P	Itu posisimu lagi kuliah?
I	Itu lagi di stadion, ada acara di stadion Undip, kan motornya Dempet – Dempetan tu. Kata temen ku emang ada yang deketin Vespa ku.. yaudah lah ini hehehe
P	Banyak juga ya yang sirik hehehe
I	Banyak mas hehehehe
P	Tapi kamu nangepinnya gimana tuh?
I	Aku waktu itu mikir gini, “ <i>apa aku tadi tu ugal – ugalan kah apa gimana tapi kayanya waktu itu aku naiknya biasa aja</i> ”
P	Jadi kamu mikirnya gitu, gak negatif?
I	Ya gimana ya mas udah kejadian, kan pasti ada mikir negatifnya juga kaya “ <i>apa sih baret – baretin</i> ”
P	Udah cuma itu aja pengalamannya?
I	Iya, dulu – dulu belum
P	Terus, tadi kan udah keluarga.. kalo dari temen gimana? Ada yang komen ga?
I	Kalo komen, paling saran – saran sih mas. Saran kaya main mesin kan, enak nya pake apa pake apa
P	Oh gitu, itu kamu nanya saran atau dia ngasih
I	Nanya juga, enak nya pake ini loh dif gitu – gitu
P	Kamu punya pacar?

I	Punya
P	Di komen ga kamu modif – modif gitu?
I	Eenggak sih... eh di komen deng <i>speedometer</i> nya karena kan ungu, lampunya ungu kan dan dia suka gitu kaya “ <i>bagus ya</i> ”. Kalo cewe kan kalo kaya gitu kan kurang begitu tau kaya gitu ya mas kaya part – part gitu
P	Knalpot – knalpot?
I	Knalpot di komen sih enggak, aku juga pernah nanya “ <i>knalpot ku berisik ga?</i> ” katanya “ <i>enggak biasa aja, kalo berisik tak omongin jemet</i> ” itu juga bercanda – bercanda doang
I	Tapi kadang aku lama – lama ngerasain, kaya naik motor temen ku Vespa gitu yang knalpotnya standar kaya “ <i>enak juga ya standar</i> ”. Kuping jadinya kaya dengung gitu, hee sakit.. Apalagi knalpot kaya Shijiro, Best3
P	Mas nya itu ga, kalo di jalan siang – siang gitu kan rame ya...
I	Polisi?
P	Satu polisi, kedua mungkin orang – orang gitu disekitar
I	Kalo orang – orang sekitar tu tergantung yang make mas tarik – tarikannya sih mas
P	Kalo kamu?
I	Kalo aku sih kaya orang – orang tuh gak yang tak pikirin
P	Polisi..
I	Iya polisi
P	Matanya awas ya
I	Iya matanya kemana – mana. Kalo pagi pagi berangkat Undip naik motor lewat mana lagi kalo gak Kariadi. Itu tu kaya polisi banyak banget
P	Iya ya banyak, itu lewat mana lagi selain Sam Poo Kong situ?
I	Sebenarnya bisa juga lewat Sampangan, ya Untag terus nanti tembusnya Banyumanik – Gombel
P	Tetep aja sih serem, tapi biasanya ada gak di Gombel ato atasnya?
I	Di Undip mas. Jalan utamanya Undip, polisi disitu. Kan mau lewat mana lagi mahasiswa mas
P	Gak ada jalur lagi?
I	Gak ada
P	Pernah ke tilang mas?
I	Gak pernah aku
I	Aku akhir – akhir ini juga jarang dibolehin naik motor mas soalnya aku sampe sore – sore kaya hujan – hujan
P	Naik mobil berarti?
I	Naik mobil, sebenarnya juga capek bensine
P	Tapi ni sorry, aku nanya mungkin sensitif buat kamu. Uang jajan mu tuh berapa to?

I	Jajan? Sebenarnya tuh aku bisa sehari gak ngeluarin uang. Gini misal aku kelas jam 8, sarapan di rumah, terus selesai jam 2 dan kelas lagi jam 4. Jam 2 aku pulang tuh aku makan lagi dirumah, jam 4 balik lagi kelas. Padahal aku setiap hari dikasih duit, “ <i>nih duit buat makan</i> ” tapi aku makannya di rumah buat nyisihin uang itu
P	Buat apa?
I	Ya buat nabung lah apalagi sih
P	Emang udah ada niat ya
I	Udah ada niat
P	Berapa tapi mas rata – ratanya sehari?
I	Sehari tuh tergantung mas, kalo aku lagi ada kebutuhan ya dibanyakin. 50 sampe 100 sih sehari
P	Oke oke, kamu kalo mau beli sesuatu nabung ya berarti dif
I	Nabung, soalnya aku kalo nabung tuh nabung ya banyak baru beli soalnya aku kurang suka kalo beli yang kaya satu satu
P	Oke – oke coba kita balik lagi ke modifikasi awal
I	Sein, Speedo, Knalpot Pekajaman, baru mesin
P	Lampu belakang?
I	Lampu belakang tuh dari sebelumnya tuh awal – awal tuh, orang – orang beli Vespa itu kan beli mas, aku udah beli duluan
P	Pake apa dif?
I	Sampe sekarang itu aku pake itu... apa namanya... Unbrand yang model Power1
P	Lampu depannya
I	Daymaker, itu dari sebelumnya udah tak ganti
P	Udah itu aja ya, probolt gitu2?
I	Enggak
P	Kamu itu pas pake apa ECU nya?
I	Aracer
P	Yang?
I	Mini-X, soalnya yang Mini 5 kan itu udah gak produksi, udah susah mas
P	Itu kamu beli berapa?
I	Waktu itu aku beli berapa ya.. 4 kalo gak salah
P	Kenapa kamu pilih Aracer dibanding yang lain kaya BRT Juken 5+
I	Soalnya kaya biar dimaksimalin gitu loh mas, kan katanya orang – orang juga kan Juken tu sering kerubah – kerubah sendiri gitu kan, jadi kaya aku mikirnya, pas aku beli Aracer juga mikirnya “ <i>aduh kok mahal banget ya</i> ” tapi kok... ya buat kedepannya.. yaa okee
P	Tapi berarti emang pak catur tadi bisa setting Aracer ya?
I	Kalo nyetting Aracer itu aku nyetting ditempat lain mas, di Jepang Tech

P	Daerah mana tu?
I	Itu kaya panggilan gitu sih mas, bisa dipanggil gitu
P	Kamu tau darimana?
I	Temen – teman kan main motor juga jadi tau lah
P	Vespa juga?
I	Ada Vespa, ada Aerox
P	Itu waktu itu kamu panggil ke rumah atau gimana?
I	Waktu itu aku kesana, ke rumahnya
P	Dimana?
I	Itu daerah itu... Banjir Kanal dekat Nasima, deket bandara
P	Oke – oke
P	Tadi kita belum tuntas bahas mesin, kenapa pengen kenceng?
I	Balik lagi karena gak puas kayak.. ketinggalan ketinggalan gitu lho.. kaya pengen kenceng lah dikit lah.. namanya manusia kan gak ada puasnya mas
P	Tapi suka <i>speeding</i> ?
I	Suka... dulu kalo kopling seneng di PRPP.. kaya trek lurus gitu..
P	Nah kita sekarang ke aktivitas 024 nih.. kamu katanya cuman 3 sampe 4 kali ikut ya? Night ride nya doang yang kamu ikutin? Sunmori gitu?
I	Night ridenya doang... lebih suka malem. Pagi tuh enak sebenarnya sunmori dingin enak.. pulang nya itu loh mas
P	Biasanya 024 Scoot itu night ridenya biasanya gimana sih? Ada tikum atau gimana gitu? rute nya juga
I	Ada tikum nya sih mas.. biasanya di pom bensin pamularsih. Dulu pernah disitu, tapi beda – beda juga. Rute ada tapi aku gak tau soalnya yang kaya gitunya kan mas ipunk..
P	Terus finishnya?
I	Coffee Shop pernah, Starling juga pernah yang kaya kemarin itu di TLJ
P	Aktivitas mu selain kuliah sama motor ini apa aja?
I	Sekarang ya dirumah aja mas, kadang main.. soalnya udah cape kuliah juga. Dulu tuh malah semester 1 akhir – akhir kerasa sibuknya mas. Semester 1 tuh hari – hari bikin makalah.. makalah... tiap malem tu jam 12 baru pulang dari tembalang.. pernah tuh juga aku kewalahan.. gapengen joki tapi karena tugasnya kewalahan yaudah lah sekali kali gapapalah joki
P	Gak ada yang kaya main bola gitu yang jadi rutin?
I	Pernah futsal, gara – gara gabut aja gitu kaya sabtu kan free.. main lah futsal
P	Berarti mainnya otomotif aja ini?
I	Iya kurang lebih gitu sih mas
P	Kalo kamu inspirasinya sebenarnya dari mana sih dif?

I	Kebetulan ipunk juga bikinnya konsepnya begitu mas...
P	Tapi bukannya 2022 dia konsepnya tuh <i>carbonan</i> ya?
I	Akhir – akhir, yang <i>riding</i> pas aku habis modif tuh konsepnya hampir sama mas aku 11-12. Daymaker terus lampunya SIP. Terus ya.. ya itu aku dibilangin kaya aku inspirasi nya tuh dari mas ipunk .. padahal aku gak. Tapi ke orang lain
P	Berarti 024 tuh kurang mempengaruhi kamu banget ya?
I	Kalo mempengaruhi tuh nggak mas, kaya maksudte.. mempengaruhi tapi gak banyak yang jadi inspirasi ku.. ada lah kaya motornya mas haekal.. mas ipunk yang sekarang ada stripnya gitu..
P	<i>Clear</i> ; kok kamu pake konsepnya <i>clear</i> ?
I	Bersih... kaya diliat enak gitu loh mas bersih...
P	Kalo <i>clear</i> itu kan identik biasanya sama <i>chrome</i> – <i>chrome</i> an... kamu <i>chrome</i> apa aja?
I	Iyaa... <i>cover CVT, standar</i> ; sama topi <i>speedometer</i> ...
P	Emang warna aslinya apa?
I	Abu – abu doff... abu – abu muda doff...
P	Saklarnya?
I	Enggak, enggak ganti... itu yang gak <i>chrome</i> itu mas
P	Handle – handle?
I	Aku dulu pakeknya Zelioni handle remnya... terus kaya ngerasanya ngotak gitu loh mass... he'eh kaku...
P	Kalo handgrip?
I	Kalo aku pake merk <i>thailand</i> cuman gak tau nama merknya
P	Handle rem nya tadi gimana?
I	Dulu handle remnya pake Zelioni... ngotak panjang gitu.. terus aku lebih ke fungsi jadi kaya enak lah balik ke standar lagi
P	Jalu?
I	Satu set sama handgripnya tadi
P	Cover footstep?
I	Pake yang bisa kebuka cuman udah patah
P	Habis berapa dif hehe?
I	Jam sekarang agak lebih dikit... hehe... (Jam 22 lebih dikit)
P	Kamu kok abis dimana dif? Kayanya biasa aja gantinya... Oh shock ya lupa aku
I	Shock iyaa...
P	Itu beli baru ya shocknya?
I	Baru
P	Kamu pake yang mana toh? P701 atau P801?
I	P801.. P802

P	Pengereman? Kaliper?
I	Enggak
P	Berapa dif barunya?
I	Rp 12.500.000,- mas
P	Dibanding dengan part – part lain, kan ada berbagai macam shock dif... kan ada BGM, Zelioni, Scarlet. Kenapa pilih ÖHLINS?
I	Banyak kan mas yang ngomong “ <i>ada harga, ada kualitas</i> ”
P	Emang seenak itu ya?
I	Enak mas... tapi kan ÖHLINS itu kan emang dibuat buat balap?
P	Sebenarnya?
I	Buat balap sebenarnya... makanya dia bantingannya itu kan agak keras. Soalnya kan banyak yang kayak motor – motor balap itu pake ÖHLINS biar pas lagi balap – balap gitu kan gak bumpy
P	Padahal kan kamu buat harian, gak buat balap dif
I	Look... look (<i>penampilan</i>). Warna kuning apalagi kalo bukan ÖHLINS... ada sih tapi <i>custom replika</i>
P	Terus Sein SIP, lampu belakang Unbrand, Speedometer SIP. Semua perihal look ya?
I	Soalnya aku main apapun itu... semua itu ke bagian look dulu (<i>penampilan</i>) daripada ke mesin. Karena kan orang – orang kan liat kan ke fisiknya dulu kan mas, kalo dalem kan kaya orang – orang liat luarnya dalemnya kaya gitu kan kaya biasa aja gitu. Kalo aku lebih suka ke look (<i>penampilan</i>)
P	Oke – oke. Daymaker, Sein, Shock... Pekajaman (knalpot). Pekajaman mu itu berapa?
I	Aku itu waktu itu Rp 1.000.000,- pas. Aku request standar porting inletnya 45
P	Kenapa gak pake shijiro mas?
I	Aku kembali lagi disaranin mas sama temen ku. Shijiro tuh banyak yang komplain ada yang bracketnya patah, ada yang dari leher ke mufflernya itu patah juga. Bukannya ngerendahin merk ya tapi ada yang ngomong tuh kan “Shijiro More Powerful” slogannya. Tapi dalemnya belum tentu more powerful
P	Oke okeh. Itu aja sih paling dif yang aku mau tanyain. Thankyou ya udah mau ditanya – tanya
I	Siap mas amannn

Figure 6: Interview Result with Freedom

P	jadi aku ni, kan udah aku jelasin kemaren kan buat skripsiku emang ngebahas gaya hidup sih, lebih ke bahas gaya hidup
I	Oohh

P	Gitu, nah yang aku anggap sebagai gaya hidup remaja. Kenapa milih 024? Satu ada akses kesana, mau nyari Scooterun katanya hampir mati
I	Iya emang
P	Terus yaudah ambilah 024, terus kenapa milih 024 juga karena kayanya beda sama MoVe (Modern Vespa) Chapter Semarang
I	Iya beda, beda kalo MoVe itu lebih ke bapak – bapak
P	Terus gaada identiknya gitu loh menurutku, maksudnya identik anak mudanya di MoVe gaada
I	Iyaa gaada, identiknya tuh kalo di MoVe (itu) Vespanya original
P	Standaran?
I	Standaran tapi part nya mahal – mahal
P	Oohh, maksudnya mahal – mahal tu gimana?
I	Jadi kan kalo misalnya... pake spion terus trondol – trondol gitu kalo di MoVe tu pake spion tapi partnya misalnya Velgnya... terus shocknya ÖHLINS gitu
P	Ooh pasti kaya gitu?
I	Iyaa, terus Vespa seri Dior (limited edition)
P	Ooh gitu, jadi buang duit banget sebenarnya malah ya
I	Iyaa, soalnya kan udah bapak – bapak
P	Oke, nah itulah kenapa aku milih 024. Nah terus juga aku minta kamu buat jadi informan ku tu karena satu, yang pasti udah spent uang banyak gitu loh di Vespa.
I	Oke – oke
P	Aku mau tanya, nama lengkapmu tuh siapa sih?
I	Shafwan Freedom Ghazyan
P	Aslinya semarang atau?
I	Asli semarang
P	Asli semarang ya..., nah terus sekarang kelas berapa?
I	Kelas 2 SMA
P	Kelas 2 SMA di?
I	Di SMA 4
P	SMA 4 Semarang?
I	Iya semarang
P	Bukan Ungaran kan?
I	Bukan
P	Oke. Kamu main Vespa udah dari kapan dom?
I	Dari tahun 2020 sih
P	2020?
I	Iyaa
P	Tapi sebelumnya main motor nggak?

I	Iya sebelumnya main motor
P	Main apa?
I	Ya motor, motor apa ya
P	Laki? Kopling?
I	Laki juga, matic juga
P	Tapi kamu beli Vespanya itu tahun 2020?
I	Iya
P	Kenapa pilih Vespa?
I	Nah ini sebenarnya tu yang minta bukan aku. Sebenarnya yang minta tu kakak ku. Terus kakaku tuh cuma make 2 bulan
P	2 bulan?
I	Iyaa, terus gadiurus akhirnya aku bilang ' <i>sini kak buat aku aja tak modifke</i> '. Dijawab ' <i>ohh yauda toh pake wae</i> ' gitu.
P	Ohh jadi sebenarnya itu kamu, ya yaudah cuma tau kakakmu beli aja?
I	Iyaa
P	Terus gadiurus sama dia?
I	Iya gadiurus
P	Tapi yang ini Vespanya? Warnanya putih asli? Seri yang <i>carbon</i> bukan sih?
I	Iyaa, putih asli. Bukan, biasa, ya <i>sprint</i> biasa lah
P	Oke terus kamu kenal 024 darimana?
I	Kenal 024 itu dari ipunk, kenalnya di mas satria.
P	Ooh kamu nyari – nyari apa gimana tuh?
I	Kan waktu itu dia jualan kalo gaksalah, aku mau beli barangnya
P	Oalah, jadi maksudnya kamu ngefollow itu kan akun – akun jual beli gitu
I	Iyaa ngefollow
P	Terus ketemulah ipunk
I	Ketemulah ipunk, dia waktu itu kan jual knalpot
P	Terus diajakin sama ipunk?
I	Iya diajakin
P	2020? Terus kamu mulai di modif tu kapan tuh? Katanya 2020 belinya kan.
I	Iya tahun itu juga, aku beli tuh juli 2020
P	Oke, terus itukan 2020. Belom ada 024 ya?
I	024 tu kalo gaksalah 2021 akhir deh
P	Berarti kamu ikutnya setelah ada ya?
I	Setelah ada iyaa, pokoknya udah ngelewat... makrab yang pertama itu aku gakikut
P	Ohh berarti kamu belom tau
I	Belom, belom tau itu. Tapi aku makrab kedua ikut, yang kemaren <i>collab</i> itu
P	Ohh kirain sama kek Haekal gitu yang dari lama gitu

I	Eenggak
P	Eenggak ya. Nah terus, kamu mulai modifikasi kenapa?
I	Karena kalau aku ya karena kurang srek kalo liat motor standaran aku gakbisa
P	Ohh gakbisa?
I	Gakbisa, misalnya aku mau apa, dirumah ada motornih... terutama Vespa nih... aku liat Vespa standaran tu kurang lah
P	Ngeliatnya
I	Iya
P	Inget gak part pertama yang kamu ganti apa?
I	Part pertama itu sein... pake sein Level10 yang smoke
P	Sampe sekarang?
I	Eenggak
P	Terus sekarang ini apa gantinya
I	Sekarang ini Power1 Ver. 1
P	Ooh yang kaya standar ya?
I	Yang kayak standar tapi belakangnya nyala
P	Nah terus kan tadi bilangya kan kurang srek ya ngeliat yang standar, berarti dari dulu emang main motoran yang sebelum Vespa itu juga di otak atik?
I	Iya dulu sempet main balap juga, balap liar
P	Ngeri – ngeri, yang jadi jokinya apa gimana?
I	Eenggak, aku yang punya motornya
P	Oke, berarti emang seneng... ibaratnya seneng ngabisi uang di motor ya sebenarnya?
I	Iyaa
P	Terus tadi kan part pertama yang kamu ganti kan sein ya? Habis itu apa lagi?
I	Iyaa, abis itu aku ganti list... list Vespa... list body
P	Loh emang warnanya hitam?
I	Kan yang orinya chrome... aku ganti smoke. Aku soalnya dulu mau konsepin smoke, aku liat di Instagram bagus soalnya ternyata kok ngabisi uangnya lebih banyak kalo Smoke. Terus aku habis itu langsung beli shock depan belakang
P	ÖHLINS
I	Iyaa
P	Pake yang seri apa?
I	Seri 801 sama 802
P	Ooh iya iya, kalo yang 701 depannya gaada tabungannya ya?
I	Gaada, Cuma shockbreaker doang
P	Terus habis itu?
I	Habis itu aku ganti ke clear konsepku
P	Konsep clear?

I	Iyaa, tak copotin aku ganti sein Level10 yang clear
P	Level10 yang clear?
I	Iyaa
P	Itu listnya diganti juga?
I	itu listnya tak ganti yang ori lagi
P	Ooh enggak dijual?
I	Yang lamanya, nggak laku sih
P	Okee. Terus lampu – lampu lain? Lampu belakang? Daymaker?
I	Kalo lampu belakang tuh apa ya... aku gak ganti sih lampu belakang
P	Berarti facelift itu ya? Terus depannya pake daymaker?
I	Depan daymaker
P	Yang unbrand atau yang model lain
I	Yang unbrand DRL itu loh, yang ada listnya
P	Ooh yang ada listny
I	Iyaa
P	Terus, tadi itu kan udah ke body ya... kamu mau chrome – chrome part gak?
I	Enggak sih... standar
P	Ooh berarti gak yang nge chrome-chrome gitu ya?
I	Pengen sih... tapi apa ya... pengennya ngechrome sendiri gituloh, kaya standar ku sendiri tak chrome. Soalnya kalo... tu kayak gimana... aku gaktau asal usul standarnya terus ngechromenya dimana kan aku gak tau
P	Bak CVT juga belum?
I	Bak CVT enggak
P	Enggak?
I	Dan perawatannya tuh juga susah... tiap kalo misalnya keluar terus kena air hujan harus di semprot kalo gak ngelotok?
P	Berjamur ya?
I	Ngelotok
P	Oke, terus apa namanya... kamu kan seneng juga ikut balap tadi kan. Mulai ngoprek mesin tuh kapan?
I	Awal mulanya... karena lingkungan sih. Dulu aku kan sempet di Desa. Di Brebes. Nah yaudah disitu mulai main motor disitu karena lingkungan. Kalo Vespa, semenjak kenal ipunk itu. Ipunk itu emang pakarnya tukang racun tuh dia
P	Oke – oke berarti tak anggep ya berpengaruh lah ya
I	Iyaa
P	Kamu mau modif, sampai main mesin juga
I	Iyaa
P	Itu kamu sekarang, sempet beberapa kalo ganti spek gak?

I	Gak sih
P	Atau langsung yang ke sekarang, 63 standar.
I	63 standar
P	Pake ECU?
I	Pake ECU. Bengkelnya di Pak Lak. Kamu tau Grand Edge? Hotel Grand Edge.. padma yang baru itu... deket situ
P	Itu kamu habis berapa?
I	Gak tak hitung mas...
P	Kasar deh
I	Berapa yaa... sama ECU... ECU nya aja 3.5juta seken. Bore Up Kit dah sama pasang 3.5juta juga. 7juta. Tapi belum porting itu. TB... TB ku tukeran sama temen ku di reamer
P	Kamu modif – modif gitu didukung gak sama orangtua mu?
I	Enggak sih... enggak terlalu
P	Contoh yang mungkin kamu kaya diomelin gitu
I	Enggak... paling diomelin tuh kaya yang beli tapi gak bilang – bilang gitu
P	Beli gak bilang – bilang...
I	Aku main mesin itu gak bilang
P	Nek ketauan diapain kira – kira?
I	Gak tau sih... aku pernah sempet bilang ke ini... motorku mau ikut resmi. Tapi gak boleh...
P	Berarti sebenarnya gak didukung ya? Tapi kalo beli – beli part selalu bilang ya. Bilangnya pake harga asli atau dah dikecilin
I	Bilang... yang asli hehehe. Soalnya udah mahal kalo Vespa. Jadi udah susah
P	Oke oke
I	Tapi harus agak maksa kalo minta... PT – PT gitu mas
P	Loh hahaha. Tapi orangtua mu suka motor juga apa gimana?
I	Enggak.. enggak ada. Ayahku dulu sih. Tapi ayahku lebih ke mobil sih
P	Oke – oke. Kamu pernah punya pengalaman kaya Difa/Arya gak yang pernah dilecetin gitu?
I	Soalnya mungkin ya Arya sama Difa dibawa ke Sekolah. Aku enggak sih.. soalnya sekolah ku gak boleh kalo pake knalpot brong. Gak pake plat, gak pake spion gakboleh
P	Berarti full buat main aja ya motornya
I	Iya
P	Harian pake apa
I	Harian pake Nmax, honda

P	Ato punya pengalaman kamu pernah disenggol gak? Kaya diomongin gitu sama orang
I	Ada...ada... tapi yang ngatain juga jamet. Kalo di sekolah gitu. ada temen ku. Dia kaya sok elit gitu, ya sama jamet. Dia juga main motor jepangan iya.
P	Kenapa pilih part – partmu yang sekarang dipake?
I	Karena ÖHLINS itu menandakan... ‘oh motor udah ÖHLINS’ itu udah bagus. Bagus hedon sama aja.
P	Kalo secara kualitas gimana tapi?
I	Ya enak sih. Yang belakang gak. Yang depan emang agak keras.
P	Tapi itu bukannya peruntukannya buat balap
I	Ya buat balap, buat trabas juga ada
P	Terus ini motor ada niat kamu ganti konsep gak?
I	Gak sih aku.. sekarang kayaknya udah mau berenti modifikasi Vespa. Tak pikir – pikir ya kayak abisnya kok banyak banget
P	Oke – oke. 024 itu biasanya kegiatannya apa aja sih?
I	Umum ya kaya motoran gitu. Night ride, sunmori kayanya gak pernah. 024 jarang, sekalinya sunmori jauh. Pernah sekali aku ikut yang ke Kopeng yang collab sama Kahf. Mas satria ikut itu juga, Mas kris juga
P	Apa lagi
I	Nongkrong – nongkrong... kopdar
P	Kamu modif tuh sebenarnya karena apasih tapi btw aku masih penasaran?
I	Ya kepuasan tersendiri gitu loh mas... kayak gimana ya... gimana ya jelasinnya susah. Biar keren? Iya. Biar banyak relasi? Bisa jadi
P	Terus... apa namanya... setelah kamu pake Vespa ada perbedaan gak?
I	Ada... ada sih... kalo naik Vespa tuh gimana ya... diliat orang tuh ‘oh udah naik Vespa’. Beda soalnya. Kan punya Ninja 2tak dan waktu itu Vespaku di bengkel. Aku sehari – hari pake Ninja. Gak dilirik sama sekali. Kalo naik Vespa tu beda banget. Gak tau kenapa itu.
P	Kalo kayak Arya sama Ipunk kan punya akun buat Vespanya tuh. Kamu punya gak?
I	Aku punya... cuman gak aktif.
P	Kalo main Vespa berarti buat diri sendiri ya
I	Iya mas

CURRICULUM VITAE

A. Identity

Name : Aditya Yuda
Birth Place/Date : Jakarta, July 8th 2001
Religion : Islam
Address : PLN EHV Street No. 45 Gandul, Cinere, Depok 16512
E-Mail : adityayuda@icloud.com
Telephone : +6285891060767

B. Educational Background

05 ELEMENTARY SCHOOL
131 TERBUKA JUNIOR HIGH SCHOOL
6 SENIOR HIGH SCHOOL
S1 WALISONGO STATE ISLAMIC UNIVERSITY OF SEMARANG

C. Organizational History

HMJ SOSIOLOGI UIN WALISONGO SEMARANG
AIESEC IN SEMARANG
DEMA FISIP UIN WALISONGO SEMARANG
GENERASI BARU INDONESIA KOMISARIAT UIN WALISONGO
SEMARANG

Semarang, 1 Juni 2023

The Writer,



Aditya Yuda

NIM. 1906026103

