

Article

Construction of Personal Identity for Outside Baduy Citizens on Instagram

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Abstract: Social media serves as a means for users to place themselves in the desired framework. Through social media, people can quickly build relationships, add insight, shape, express, and display their identity. Discussions about self-identity become unique and exciting when a Baduy citizen uses social media and forms his identity. Of course, we already know that the Baduy are one of the tribes in the Banten region and are a group of indigenous peoples in the interior who still adhere to the culture of their ancestors. The purpose of this study is to examine how outside Baduy residents construct their identities on Instagram social media. This research uses a qualitative approach with a case study method. The study results show that outside Baduy residents are familiar with gadgets and Instagram social media. The motive for using social media is to promote Baduy products and culture. Instagram makes it easy to access information. The construction of self-identity on Instagram is shown by posting pictures of Baduy characteristics or identities, such as the Instagram account name added with the word "Baduy", Baduy clothes and accessories, daily activities in Kanekes Village, and original Baduy products and customs.

Keywords: construction; self-identity; baduy; motive; Instagram

Introduction

The development of increasingly advanced and sophisticated communication technology is accompanied by the increasing number of internet users in Indonesia, especially social media. Data from the Indonesian Internet Service Providers Association (APJII) explains that internet users in Indonesia in November 2020 reached 196.7 million or 73.7 per cent of the total population of 271,349,889 people (APJII, 2020). This number increased from the previous year to 25.5 million from the previous year. Meanwhile, our research on Social media in digital Indonesia as of January 2020 shows that internet users in Indonesia reached 175.4 million out of 271 million people. Of this number, 160 million internet users are active on social media to find and share information (We Are Social, 2020). This data shows that Internet users, especially on social media in Indonesia, continue to increase and spread in various regions.

Mayfield (2008) revealed that social media is part of the new media that connects individuals or between one group and another through messages that are broadcast (broadcast) or shared (shared). The widespread use of social media in various circles shows the role of social media, which has penetrated all aspects of life, especially information.

The use of social media among the public through internet networks then communicates itself by displaying photos, videos, opinions, and things they consume, such as music, news, current issues, and other

information. In cyberspace, people become more accessible to talk and comment on various things. Sherlyanita and Rakhmawati (2016), in their research, revealed that users access social media to carry out activities such as uploading photos, videos, comments, reading feedback, and viewing the homepage by spending approximately one hour each day. People can quickly build relationships through social media, add insight, shape, express, and display their identity.

The discussion about self-identity becomes unique and exciting when a Baduy citizen uses social media and forms his/her identity. Of course, we already know that the Baduy are one of the tribes in the Banten region and are a group of indigenous peoples in the interior who still adhere to the culture of their ancestors. The Baduy tribe is a group of Sundanese sub-ethnic indigenous peoples who live in the Baduy village. The Baduy tribe is the name of the outside community of the tribe that occupies the Baduy area. At the same time, the original Baduy people more often call themselves "urang Kanekes" according to the name of their region. (Binarwan, 2019).

In his research, (2020) states that Baduy Village is relatively isolated from the hustle and bustle of the city and urban modernization. Binarwan (2019) explained further in his research that the Baduy Tribe is divided into two regions, namely the Outer Baduy and the Inner Baduy. The hallmark of the Inner Baduy is that their clothes are naturally white and dark blue, and they wear a white headband, while the Outer Baduy wear black traditional clothes with blue motifs. Baduy people tend to close themselves off from the outside world because, according to the beliefs held by the Baduy tribe, they are descendants of Bhatara Cikal, one of the seven gods sent down to earth to maintain world harmony. Baduy in rejecting the existence of modern technology in their daily lives. They strongly adhere to tradition and obey customary regulations (Astari, 2009).

At this time, modern culture began to enter the Baduy area, especially the Outer Baduy. The use of modern objects and the latest technology has also begun to be used by almost all Outer Baduy people. This also impacts changes in people's lives in the Outer Baduy. Almost all the Outer Baduy people already have a mobile phone (HP), wear t-shirts and jeans, and some can speak Indonesian. Even today, the Outer Baduy people can use public transportation to travel to the city for trade or other activities (Tasya, 2020).

Since the emergence of communication technology, there has been a social change, which is called social change, where the change cannot be separated from the consequences of community social interaction. According to John Lewis Gillin in Dewi and Rahmi (2014), "social change is a variation of accepted ways of life that causes changes in geographical conditions, material culture, population composition, ideology, diffusion and discoveries in society".

Furthermore, Dewi and Rahmi (2014) also explain in their study that social changes in society today also occur in the Baduy community, especially in terms of the use of information and communication technology media. The large number of outsiders who enter the territory of the Baduy community makes the Baduy community encounter modern technology which has been forbidden by custom for hundreds of years, such as watching television, using a watch, owning a radio, and even having a cell phone (HP). This social change occurs because they are not satisfied with their technology so far, so they want to have more knowledge by watching television or listening to the radio; maybe even the desire to use technology is not only based on increasing knowledge but rather following trends.

From previous studies, it has been found that some outside Baduy residents have used social media to access information, and even more than that, they also show their identity as a Baduy. The exciting thing that can be found is that although they also exist on social media, they do not eliminate the Baduy characteristics, be it in terms of attributes, clothing, or the language used when posting pictures and writings.

To show his identity as a Baduya citizen, he posted a profile photo with a photo of him wearing traditional Baduy clothes, writing down the account name by adding the words "Baduy" behind his real name; they even explained Sundanese, which is their language. Use every day to share with his followers on social media. In addition, he also talks about Baduya traditions or events on his social media accounts. All these things are done so that they are known as the original Baduy people.

From the many interesting phenomena, there has been no study or research in the study of communication that discusses the identity of Baduy citizens, especially their identity on social media. In fact, according to the

researcher, this study is fascinating and a new thing in the social changes that occur in the Baduy tribe, which incidentally is very strict and severe in holding its customs. For this reason, researchers believe that the use of social media by Baduy residents is a unique and exciting thing to study.

Literature Review

Self-identity is the process of becoming a unique individual with an essential role in life (Papalia, 2008), an awareness of personal unity and continuity, and relatively stable beliefs throughout the life span (Desmita, 2008), and is organizing of drives (drives), abilities, beliefs, and experience into a consistent image of self which includes the ability to choose and make decisions, both concerning work, sexual orientation, and Woolfolk's philosophy of life in (Joseph, 2011)

According to Erikson (Jannah, 2014), self-identity is individual awareness to place oneself and give meaning to oneself appropriately in the context of the future life to become a unified whole and continuous self-image to determine one's identity. Erikson (Schwartz et al., 2000) places identity-related to self-knowledge, which extends to identity confusion as the opposite pole.

The process of forming self-identity is a long and complex process, which requires continuity from the past, present and future of an individual's life, and this will form a frame of mind for organizing and integrating behaviour into various areas of life (Soetjningsih, 2004). The formation of identity functions as a binder, according to Erik Erikson (Berzonsky, 2010), an alignment and provides a stable sense of identity, a frame of reference for interpreting one's own relevant experiences and information and making decisions about personal problems. Identity formation also provides the basis for maintaining a sense of oneness over time.

Marcia in Jannah (2014) said that the formation of self-identity can be described through the status of self-identity based on whether there is exploration (crisis) and commitment. Exploration, also known as a crisis, is when there is a desire to find out, investigate the various options available and actively ask questions seriously to decide on the goals to be achieved values and beliefs. Meanwhile, commitment is an activity that is relatively firm and interesting about the elements of adolescent identity, acting as a guide towards meaningful action on something chosen with confidence and loyalty, and difficult to be swayed or influenced.

Research related to self-identity can decorate the science of communication quite a lot. However, those who specifically discuss the self-identity of the outer Baduy people through social media are difficult to find. The following are some studies that have similarities with this study.

Research conducted by Fanny Hendro Aryo Putro tries to explore aspects of forming one's self-identity with the use of social media. By making first-semester students at Slamet Riyadi University Surakarta as research subjects, it was found that first-semester students were in a transitional developmental cycle towards a more mature phase. Social media is a basic necessity in life. Regarding the self-identity of S1 students of the Faculty of Communication Sciences, Slamet Riyadi University, in the use of social media, it was found that the use of the media is more adapted to mood. Also, the use of pseudonyms in the accounts they create shows that students still need to have a complete sense of responsibility for what has been written and uploaded. It is necessary to have a boundary wall as a separator for behavioural changes offered by social media.

Ugur Gunduz from Istanbul University. Gunduz sees that social media allows identity expression, exploration and experimentation, something natural to the human experience. The real-life agency, which provides a source of names for various sectors, inspires the internet community and the interactions they create within themselves. Social media allows individuals to present themselves to others and determine how they want to be seen, as well as help them connect and interact with people and participate in the activities they desire. Gunduz's study also explores practical aspects of identity construction, which are related to virtual community and social media issues.

Kimmo Jukuri conducted the study to find out how a group of professional designers construct and evaluate their identity projects and what kind of processes are involved in their identity work. This study also looks at how possible identity conflicts are resolved and what role social media plays in this process.

Using an interpretive qualitative approach, this study found that social media and other digital sources help designers speed up the design exploration phase and allow them to find inspiration more quickly or even save it in images and text on their social media profiles. Another major conflict has to do with social categorization and being part of a design community but keeping a distance in order to remain individual and maintain one's unique perspective. This entails using different types of social media services for different parts of identity, such as separating professional and personal identities by using different social media profiles. It also means constant editing of the profile, so it stays in line with the audience.

Methodology

This research will use qualitative research methods. Qualitative research methods explain that qualitative research does not use evidence based on mathematical logic, numerical principles, or statistical methods (Setiawati & Putra, 2021). According to Moleong (2007), qualitative research intends to understand phenomena about what has happened to the research subject, for example, behaviour, perception, motivation, action, and others. Meanwhile, according to Zohrabi (2013), Qualitative research is a form of social action that emphasizes the way people interpret and understand their experiences to understand the social reality of individuals by researching through interviews, diaries, journals, and classroom observations to obtain, analyze, and interpret content analysis both from visual data, textual and oral.

This study aims to describe the construction of the identity of outside Baduy residents on Instagram, so the qualitative method is very suitable for finding out information, analyzing and understanding the subject of the study. Qualitative research is considered appropriate to examine the needs that underlie information-seeking behaviour because first, the purpose of the research is to reveal the facts of the life of informants' activities; second, by revealing the existing facts, this research will quickly understand the needs that motivate informants when conducting information searches; thirdly, by knowing the information needs of informants, this research can understand the meaning of information for the lives of informants; Fourth, with knowledge of all these reasons, this research will be able to understand informants as users of information better. Understanding the content can then further assist in designing better services.

The type of research used in this research is a case study. According to Rahardjo (2017), a case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity, either at the individual, group, institutional, or organizational level, to gain in-depth knowledge about the event. Generally, case studies are defined as models used by researchers in detail to find out and understand existing life phenomena about individuals or a particular social unit (Irawan, 2015).

Usually, the selected events referred to as cases have recently been updated and are real-life events. A case study is an empirical inquiry that investigates phenomena in a real-life context whenever the boundaries between phenomenon and context are not looked at firmly and where various sources of evidence are used (Gusfa et al., 2019).

Meanwhile, Yin (2013) explains that, in general, case studies are an appropriate strategy if the principle of a question is about how or why. Data analysis is organizing and determining data in a pattern of categories and fundamental units of description so that it can be found, and a working hypothesis can be formulated as directed by the data. According to Nazir, analysis is grouping, making a sequence, manipulating, and condensing data to make it easy to understand. (Nazir, 2011)

Researchers collected research data using interview techniques. Interviews are an essential data collection tool in qualitative research that involves humans as subjects (actors, actors) related to the reality or symptoms chosen to be studied. The conversation is carried out by two parties, namely the interviewer, who asks questions and the interviewee, who provides answers to those questions.

To obtain valid and objective data, and its validity can be guaranteed, the researchers used triangulation techniques. Triangulation is a technique checking data validity that takes advantage of something outside the data for checking purposes or as a comparison against the data. Moleong cites the opinion of Denzin (2007), distinguishing four kinds of triangulation as the examination technique that utilizes sources, methods,

investigators, and theories. Triangulation with sources means comparing and double-checking the degree of trustworthiness of information obtained through different times and tools in qualitative research.

Findings and Discussion

Outer Baduy are part of the Baduy tribe that cannot be separated. The outer Baduy are indeed not as strong as the inner Baduy; they are not strict but also not very loose because the outer Baduy also still believe in the teachings of their ancestors, which they believe that if not implemented, they will get a curse or karma from God. However, because of the frequent social interactions that occur with visitors who come from various backgrounds give colour to the outside Baduy residents.

The influence of technology quickly entered their lives. A smartphone is an electronic device that is familiar to them. If we go there (Kaneke Village) directly, we will see many young people and teenagers using cell phones to facilitate communication with many people and access information. One of the applications often used is Instagram social media to access information. Instagram is a viral social media.

It is a strong reason why Instagram is a favourite social media for its users because Instagram can share their daily activities through visual forms. Like a personal album in the form of virtual photos, they can post whatever photos they want at any time and write captions on any photo so that it can be used as a place to produce mediated reality through photos as visual images. (Putri et.al. 2017)

Before getting to know and using social media Instagram, it turned out that the informants already knew and used other social media such as Facebook and YouTube. Along with the development of social media and the influence of social interaction with visitors who come, they state that they are more comfortable and busier using Instagram and that Instagram is one of the most popular social media sites (Lucy, 2017).

Mursyid is one of the Outer Baduy residents with many followers on Instagram. He does not want to be left behind by social media trends that many people use. Mursyid sometimes teaches himself how to use Instagram but sometimes learns from his friends on Instagram and visitors about using Instagram. He is not shy about asking questions so that the content on his social media is exciting and can be seen by many people.

Some will tell you how to take photos, some will make it themselves, and sometimes friends will take the photos; learn and try it yourself. There is also editing help from friends from outside Baduy. (Murshid, 2022)

In contrast to other Instagram users, outside Baduy residents have a characteristic or identity that is displayed both in the image content and the text or caption used. Outside Baduy, residents continue to use traditional Baduy clothing, such as clothes and accessories. This is deliberately displayed to preserve the inherent culture and teachings of life. In addition, it can also convince followers on Instagram. So that when they promote Baduy products, followers will believe that they are indeed from Baduy.

To show that I am from Baduy, such as wearing Baduy belts and clothes, so that Baduy characteristics are so that people believe, so even if you use Instagram, do not remove the Baduy characteristics or identity (Murshid, 2022)

Social media makes it easy for users to reveal one's identities. Outside Baduy, residents use Instagram to promote Baduy products and culture by constructing their identities according to beliefs and customs. Pasaribu's research (2016) regarding the "construction of self-identity of teenagers using Instagram media in Medan City" explains that the image of informants using Instagram is the same as their real daily identity.

Research conducted by Pasaribu also applies to outside Baduy residents who construct themselves on Instagram without leaving their identity behind. They post daily activities, showing the condition of Kaneke Village, where the Baduy people live, and showing Baduy culture and customs. Their identity as a Baduy is preserved.

To obtain a strong and trusted identity, the outside Baduy not only present individuals but also other Baduy residents. From the communication perspective, it is explained that identity is not obtained alone but from the communication process with others. The main principle of identity emerges when a message changes between them. Identity can be strengthened, negotiated, and changed in a communication process, so the purpose of identity is to make and build communication. (Gudykunst, 2002)

From the results of observations, researchers saw that outside Baduy residents often showed their activities, situations, and conditions of residence. This is in addition to providing information on how Baduy life is, but behind that, it shows and strengthens their identity as outside Baduy people. In addition, the posted images can also give strength to the products sold in the promotional strategy.

As explained above, the formation of self-identity cannot be separated from the past and the desired changes for the future, meaning that if the Baduy people want to form their identity, they cannot be separated from their past as original Baduy citizens; this is according to Desmita's opinion (2008) when a person has acquired an identity, then he will be aware of the characteristics of his personality, such as ethnicity or non-ethnicity, aspirations, anticipated future goals, and the feeling that he can and must regulate the orientation of his life.

From the results of the author's interviews with the informants, when uploading pictures on Instagram, they want to maintain their inherent identities, such as traditional clothes, Baduy attributes, typical Baduy products, Baduy houses, and other cultures. This is a characteristic and identity that does not want to be released. At first glance, all the images displayed are only a strategy to convince product buyers. However, besides that, they display these images because of the applicable customary rules that cannot be violated.

What is displayed by outside Baduy residents on Instagram, apart from being characteristic, is a unique thing that does not exist in other cultures. As Berstein in Suparno (2017) explains, self-identity is an integrated assessment of an individual towards his image as a unique person, distinguishing himself from others.

Furthermore, Erikson in Jannah (2014) reveals that self-identity is an individual's awareness to place himself and give meaning to himself appropriately in the context of life to come into a unified whole and continuous self-image to determine his identity. Outside Baduy, residents realize they have cultural differences from other residents outside Baduy. They have their own customary rules and have specifics that can be shown to others.

If you look at Mursyid's Instagram account at @baduymursyid, researchers often find pictures and short posts to explain the images posted in captions. Mursid said that writing long sentences were rare; in fact, he was never more comfortable with just pictures.

Writing that is posted together with an image is very important as a caption to emphasize the meaning of the image being posted. Sundanese is the language used daily in communication by Baduy residents. In the past, before the existence of advanced technology like today, it was rare to find Baduy residents who could even speak Indonesian fluently. However, now that times have changed, many Baduy residents learn from visitors who are increasingly numerous, frequent and varied. Apart from that, they also take advantage of social media such as Instagram and YouTube.

Yes, that is a characteristic if I am from Baduy, although not everyone uses it like that; many people show it to convince people (Roby, 2022)

In addition, outside Baduy residents also realize that others can accept their cultural differences. Even the culture can be felt and enjoyed by tourists who come to Baduy. According to the researchers, this makes the construction of the identity of the outer Baduy residents on Instagram strong because of the actual highlighting of the Baduy culture. Even though they do not write captions or detailed descriptions of the images they show, the followers can realize that the images shown are actual Baduy residents. Steward (Aryanti, 2014) states that self-identity is a process of self-disclosure verbally and non-verbally to others.

If we look back at the goals and motives of outside Baduy residents using social media Instagram, we must pay attention to Blumler's explanation (2012) about three motive orientations; the first is the Cognitive motive (need for information, surveillance, or exploration of reality). We can pay significant attention to the needs of outside Baduy residents in exploring the realities of life, such as exchanging information and interacting with other tourists, especially after they visit Baduy. Then, outside Baduy residents also take advantage of this technology to sell various kinds of typical Baduy products, which are in great demand from visitors.

Diversion (the need for release from pressure and the need for entertainment): As ordinary people, Baduy people also need entertainment; before the existence of cell phone technology, the entertainment they got was

limited by their social environment. However, after introducing information technology and loose regulations, the outside Baduy residents can feel entertainment from social media, which they access directly through their gadgets.

The use of Instagram has yet to be optimally used by the interviewees. All they know is to create content and then post or upload it on Instagram; there is no unique strategy for a particular goal. Such as when is the right time to upload content, what moments should be uploaded to attract followers and so on.

Motive is the reason a person carries out an action or action with a specific goal. Blumler in Rakhmat (2012) mentions three orientations of motives, namely Cognitive (the need for information, surveillance or exploration of reality), Diversion (the need for release from pressure and the need for entertainment), and Personal Identity (i.e. using media content to strengthen or accentuate something important in the audience's own life or situation).

The source's use of Instagram certainly has a specific motive or purpose. Instagram is used by resource persons not only for mere existence or to keep up with the times, but there is a more extensive use besides that. Since ancient times, the Outer Baduy people have had businesses other than farming, usually selling various Baduy handicraft products to visitors who come to the Baduy.

Various products are offered, such as palm sugar, Baduy clothes, Baduy honey, Baduy bags, bracelets, and others. With social media, Instagram, Baduy residents use it for promotion to people outside the Baduy, especially people who have never been to Baduy or do not know Baduy either from the people or the products produced.

Finally, the motive for using social media from outside Baduy residents is for personal identity (that is, using media content to strengthen or highlight something important in the lives or situations of the audience. Here, it is clear that outside Baduy, residents use customs and culture as a characteristic that always the uniqueness and uniqueness of their culture is a value that should be maintained, not only as a self-identity but also as a social identity that must be preserved.

So there are two main goals, namely promoting Baduy products and Baduy culture (Mursyid, 2022) The entry of information technology, especially social media Instagram, into outside Baduy residents' lives creates a crisis, and a strong desire for self-exploration arises. This crisis arises because of the desire and need to use social media like ordinary citizens. This situation is strengthened by visitors or tourists who introduce and even teach how to use social media so outside Baduy residents can independently operate their social media.

The explanation above is Marcia's view (Jannah, 2014) that the formation of self-identity can be described through self-identity status based on the presence or absence of exploration (crisis) and commitment. Exploration, also known as a crisis, is a period in which there is a desire to find out, investigate the various options available and actively ask questions to decide on the goals to be achieved values, and beliefs. Commitment is an activity that is relatively firm and interesting about the elements of adolescent identity, acts as a guide towards meaningful action on something chosen with confidence and loyalty, and is difficult to shake or influence.

Conclusion

Unlike the inner Baduy, who are very strict in customary rules (Pikukuh), the outer Baduy tend to be laxer. One of the reasons for this is due to solid contamination from tourists visiting the Outer Baduy. One of the most potent forms of contamination is information technology entry into the outside Baduy, such as using mobile phones that reward the mindset and behaviour of outside Baduy residents.

Outside, Baduy residents are familiar with mobile phones and social media. Many use social media, including Instagram, to support their existence and form their identity. Before the introduction of gadgets, we knew them as Baduy residents in general, but after the entry of gadgets, we can see many changes.

The abundance of information they receive and the ease with which they apply social media create a higher curiosity and the emergence of more needs (crisis). So, Instagram's use forms a distinctive self-identity for outside Baduy residents.

From the study results, even though they use social media, what they show on IG (posting pictures) still shows the characteristics of Baduy residents, such as clothing, Baduy attributes, and the atmosphere of the Baduy

village. The motives for all of this are: firstly, to introduce Baduy culture, secondly to promote Baduy tourism, and thirdly, to show their identity so that other people believe that they are genuine Baduy people (Kaneke).

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