Self-Identity Formation of Public Officials on Entertainment Apps
(Study on the Use of Tiktok)

Yanuar Galih Wiryawan
Department of Communication Science
Faculty of Social and Political Sciences
University of Indonesia
Email: Yanuar.galih91@ui.ac.id

ABSTRACT
The TikTok application focuses on the age of 25-30 years with the demographics of Javanese people with middle to upper socioeconomic status groups. However, the use of the application is not only by youth and the general public; celebrities and public officials also use the application for their purposes. This research will focus on public officials' use of the TikTok application in forming self-identities. This study uses a constructive paradigm with a descriptive qualitative research method. The research design used in this study is phenomenological. The phenomenon raised in this study is to see the use of the TikTok application in building self-identity from the point of view of symbolic interaction theory. The results of the discussion found that there is a broad community role in displaying self-identity on TikTok. The community consists of a team, colleagues, family, and TikTok users. The interactions that occur form an identity that continues to develop from the research subject.
Keywords: Symbolic Interaction, Tik-tok, Identity, Public Officer

ABSTRAK
Penggunaan aplikasi Tiktok berfokus pada usia 25-30 tahun dengan demografi orang jawa dengan kelompok status ekonomi sosial menengah dan atas. Namun penggunaan aplikasi tidak hanya oleh pemuda dan masyarakat umum biasa, selebritis dan pejabat publik juga menggunakan aplikasi tersebut dengan tujuan tersendiri. Penulisan penelitian ini akan berfokus pada penggunaan aplikasi TikTok pejabat publik dalam membentuk identitas diri. Penelitian ini menggunakan paradigma konstruktifis dengan metode penelitian kualitatif deskriptif. Desain penelitian yang digunakan pada penelitian ini adalah desain penelitian fenomenologi. fenomena yang diangkat pada penelitian ini untuk melihat penggunaan aplikasi TikTok dalam membangun identitas diri dengan sudut pandang teori interaksi simbolis. Dari hasil diskusi didapatkan adannya peran masyarakat yang luas dalam menampilkan identitas diri pada TikTok. Masyarakat tersebut adalah tim, rekan kerja, keluarga dan pengguna Tiktok itu sendiri. Interaksi yang terjadi membentuk identitas yang terus berkembang dari subjek penelitian
Kata Kunci: Interaksionisme Simbolik, Tiktok, Identitas, Pejabat Publik

INTRODUCTION

The use of short video applications in 2016 reached a considerable number. An article uploaded by the coil stated that the Douyin application had 100 million users with a total of 1 billion video views every day. (Kumparan, 2020). The success of the application made ByteDance, the company that owns the application, expand its business and rebrand Douyin into TikTok. The short video platform was launched in September 2017 for the international market. Musical.ly, a similar app to TikTok, had 40 million daily users in 2016. (Russell, 2016). The app was launched to the public in August 2014. Musical.ly focuses on short videos for lip sync and comedy. ByteDance, the parent company of TikTok, spent one billion US dollars in an attempt to acquire Musical.ly. (Kundu, 2018). The two companies came together to capitalize on the US digital platform's young user market. TikTok officially merged with Musical.ly on August 2, 2018 with the goal of becoming the largest short video community. Accounts and data that have been registered on both applications are then combined under an application called TikTok.

The merger of the two companies into TikTok made the app grow quickly. In data released by a research company called SensorTower, TikTok was downloaded by more than thirty-three million people on the App Store. With this number of downloaders TikTok was named the application with the highest number of downloaders in 2019.

In Indonesia itself, the application received various reactions at the beginning of its appearance. On July 3, 2018 the Ministry of Communication and Information of the Republic of Indonesia banned the TikTok application on the grounds that the application was considered not educational and disseminated pornography. The ban opened communication between the Government of the Republic of Indonesia and the TikTok company. The ban ended on July 11, 2018, due to an agreement on the rules imposed by the Indonesian government on the application. The agreement resulted in specialized staff to censor TikTok content circulating in Indonesia.

By the end of 2019 the TikTok app had around one and a half billion active users. (Setyowati, 2019). Data reported by Katadata.co.id from Sensor Tower shows that the TikTok application download has exceeded the Instagram application download which is only one billion users globally. TikTok combines design, technology and existing culture to create an application with the most downloads in the 13- to 18-year-old age range of five hundred million monthly users, and makes up half of the total monthly users of the application. (Chen, 2018). TikTok users in Indonesia consist of 59.7% male and 40.3% female. The largest age category is in the 20-25 age range. The next largest age range is 26-29 years old with a percentage of 21.9%. (Jejakpendapat.net, 2018)

The research also describes the Social Economic Status (SES) of Tiktok application users in Indonesia. The percentage of users with middle SES is 52.9% and is the largest user group. The upper SES group is the second largest percentage at 36.3%. Meanwhile, the lower SES group is the smallest percentage in the TikTok application user group at 10.8% of the total users of the application in Indonesia. The research also explains the presentation of the location of TikTok application users. Java Island is the location of the largest TikTok user, reaching as much as 67.8%. This is followed by the island of Sumatra is the second location with the most TikTok users with a percentage of 15.7% followed by Sulawesi 6.2%, Kalimantan 5.2% Bali Nusa Tenggara 4.2% and Maluku Papua being the smallest at 1.0% of the total users.

TikTok users described in the previously existing data are user data on the general public. However, the TikTok application is also used by celebrities and public officials. Some TikTok application users who are public officials are outside the target audience of TikTok. One of the characteristics of public officials is the result of character formation directed by the system that they have received, from the form of professional ethics and

the strength of sensitivity to the responses of the general public. (Ashari, 2010). Sensitivity to public responses and the professional ethics that surround public officials affect how the character of a public official. The public perception of government organizations is that they are rigid, vertical, and hierarchically structured. (Ulber, 2020). These perceptions can influence the character of public officials, and they are in stark contrast to the general characteristics of the TikTok app, which is entertainment, fun, and youth-focused.

Each country's bureaucratic adjustment to TikTok is different, besides the views on the use of the application by state officials or public officials are considered different in each country. For example, in the United States, one of its senators named Josh Hawley negatively views the application because of the country of origin of the TikTok application company. He stated that he would draft a rule to prohibit government employees and public officials from using the TikTok application because he was worried that TikTok would accidentally leak information to the Chinese government. (Tempo.co, 2020). In contrast to the attitude of the United States, the Indonesian government through the Pancasila Ideology Development Agency (BPIP), the President and the House of Representatives of the Republic of Indonesia (DPR RI) will use TikTok to socialize the cultivation of Pancasila values to the millennial generation. (Astuti, 2020). The use of the application is considered an effective way to reach millennials.

The explanation above illustrates the differences in the use of the TikTok application. This difference can be seen from the demographics of users who are millennial general public with users of public officials who are considered rigid and bureaucratic. The use of TikTok applications by public officials in Indonesia is in actuality very active and productive as is the use by the general public and celebrities in Indonesia. This is an interesting condition to observe because of these differences. The identity of a public official with the identity of someone who is in the TikTok application will certainly be different. The relationship and experience of someone who uses social media will form a new identity that may be different from the person's original identity in the real world. (Usita, 2011). The formation of new identities that exist on social media occurs because the media provides the capacity for users to form new identities based on interactions that are neutral and egalitarian. (Wilson & Peterson, 2002)

Self-Identity in Social Media

Identity is a central issue in answering the questions "who are we?" and "how do others perceive us?" (Martin & Nakayama, 2017). Identity includes roles, positions, family relationships and roles, ethnicity, race, gender, sexuality, education level, socioeconomic status, religion, nationality and language. (Halualani, 2018). With identity, humans are considered to be unique human beings who have a culture and live in groups with the influence of knowledge that exists in cultural groups and communicate with other cultural groups. (Martin & Nakayama, 2017). The identity that is formed in a person stands based on the exchange that occurs between the structural and historical conditions that surround a person, such as government power, law, popular culture media, and the education system with the construction of oneself and cultural groups as a reaction and response to the framing of identity by these structures. (Halualani, 2018). There are two identities that exist within a person, namely social identity and personal identity. Social identity includes cultural or ethnic membership, gender, sexual orientation, social class, religious affiliation, age, disability, or professional identity, while personal identity includes unique attributes that distinguish the self in comparison to others. (Ting-Toomey & Chung, 2012). Communication carried out on social media is intercultural communication because each person with a different cultural group identity interacts

with each other. With social networking sites that allow visual self-portraits, each user can present the self-concept they want to show to others. (Stokes & Price, 2017). The identity contained in social media is an avatar. An avatar is a representation of a person in the virtual world which can be represented by visual graphics or words. (Nowak & Fox, 2018) The use of avatars as self-representations that have identities occurs in the virtual world.

Symbolic Interaction

Symbolic interactionism is a theory that explains the mind, self, and society. The theory was first coined by Herbert Blumer who synthesized the thoughts of George Herbert Mead. The difference between humans and between humans and non-human species lies in thought, although both have a physiological brain. (Mead, 1934). This is the basis of the argument in the theory of symbolic interactionism. Interaction in symbolic interactionism emphasizes the meaning exchanged through symbols, both verbal and non-verbal symbols. This symbol is interpreted in human behavior through the concept of self and the relationship between individuals and society. In the theory of symbolic interactionism, the meaning that exists in the human mind occurs through an interaction. (Blumer, 1986)

In addition to the concept of thought, symbolic interactionism has another concept, which is the self. The concept of self in symbolic interactionism is an ability of self-reflection that a person has from the assessment of other people's points of view or opinions. (Blumer, 1986). In the theory of self, there are three dimensions that can be observed, namely display, individually realized, and agent. The display dimension explains which side is shown to the public. A person will automatically sort out which side he wants to show to others. Then the next dimension is realization, which is the level or degree in a certain area of the self that is believed to come from within the individual or from outside the individual. The third dimension is agent, which is the action of the active elements generated by the self, this makes a person consider their behavior in interaction.

The last concept in symbolic interactionism is society. This concept explains that in interaction there is an order of social relations that is constructed, built and created by each individual in society. Each individual in society will take a role through the behavior they choose actively and voluntarily. Society is formed through the interaction of symbols in the form of body signals, with the human ability to use symbols and respond to the meaning of symbols forming empathy from and to others. (Mead, 1934).

The difference in target audience and identity formation of TikTok application users is the basis for writing research. This paper will discuss "How is the TikTok application used in the formation of self-identity?". This paper aims to discover the formation of the self-identity of public officials on the TikTok application. The results of this article are expected to add insight and knowledge about libraries and information, especially about the use of symbolic interactionism theory. This article is expected to be a reference material for further research on identity and symbolic interactionism. In addition to the academic benefits mentioned earlier, this research is expected to provide input to government employees regarding the TikTok application, particularly regarding its function in the formation self-identity.

RESEARCH METHODS

One of the essence of research is to find the truth or as a justification of a truth. (Moleong, 2014). This paradigm is present as a model for finding the truth. A paradigm is a collection of substantive concepts, variables and methodological approaches in viewing a problem. (Rakhmat & Ibrahim, 2017). In order to view the world, researchers used a

perspective oriented towards the general philosophy used in a study. (Creswell, 2014). In this paper the researcher used a constructivist paradigm.

This research used a qualitative research approach. The approach was used because it was considered appropriate to answer the existing research questions. Qualitative research method is a research method from the branch of social sciences that collects data in the form of words both oral and written as well as human behavior. (Afrizal, 2014). With qualitative research, it is hoped that a study can understand a phenomenon regarding an event experienced by the research subject or informant. (Moleong, 2014). The phenomenon in question is something related to perception, motivation, action, and others holistically and descriptively in the form of words and language in a special context using various scientific methods. In qualitative research, the researcher is the key instrument, and analyzes data without statistics but using the 5 W + 1 H formula (who, what, when, where, why, and how).

There are five qualitative research designs: narrative, phenomenology, grounded theory, ethnography and case study. (Creswell, 2014). This study used a phenomenological research design. Research with a phenomenological design aims to provide a description of the experience of the research subject. According to Cresswell (2014), a study with a phenomenological design aims to obtain a picture and discuss the meaning experienced by the research subject.

RESULTS AND DISCUSSION

In the interviews conducted with informants, there are several results that can be discussed and will be divided into the following sub-chapters:

The Meaning of Social Media

The meaning of social media for the first informant is very important in the current era, because according to the first informant he can no longer rely on old media. Dependence on old media is reduced due to its limited access. Social media is important and superior. According to two informants, the importance of social media is also because the content that wants to be displayed can be adjusted to the needs of the account owner. In social media, message management is in full control of actors who are more controllable. In contrast to mass media such as television and other old media, which have a longer message control flow. The first informant also said that social media is the right means of delivering information, particularly referring to his profession as a presidential spokesperson. Contrary to the first informant, for the second informant, social media is a means to disseminate information and promote Bondowoso district tourism. However, both informants stated that social media is an important medium for public officials to provide information about who they are to the public. Informants also stated that information on social media can support their responsibilities in carrying out their positions.

Identity

Based upon our interviews, both informants admitted that the presentation of themselves on social media content when referring to their personal lives and personal accounts would be more laid back and casual, so they would not use a style and presentation that was too formal and serious, especially on their TikTok accounts. This is done in accordance with the identity they want to form on social media.

The formation of identity that occurs when using the TikTok application cannot be separated from the identity that exists in the real world. This is because the use of the TikTok application is an extension of the identity of the original identity. Apart from being

inseparable from the original identity, the view of the community or the surrounding environment in identity formation plays a very important role, especially in relation to the social identity of public officials. The first informant has an original identity as a social group of academics and activists:

> *"Generally I've been an activist since I was studying at the Bandung Institute of Technology and then also at the University of Indonesia. I'm also active in research institutions, I have a research and communication guideline with my friends too, it is incorporated in PERSETI, which is a public opinion survey in Indonesia."*

In contrast to the first informant who is an academic and activist, the second informant has an identity as a social group of State Civil Apparatus (ASN). This identity was carried by the second informant for 25 years until this research was conducted:

> *"I am an alumnus of Brawijaya University from the Faculty of Economics and also did my master's degree there. After that I entered the ranks of the Bondowoso Regency government. I am now the Head of Tourism, Youth and Sports of Bondowoso Regency. As an ASN, I am only 25 years old. In 2020 I will be 26 years old. Serving as Head of the Division for 10 years, previously I was Head of Section of the Information and Communication Office. Before that I was the Head of the Public Relations Sub-section in Bondowoso District, and was a manager at a radio public broadcasting institution in Bondowoso."*

Symbolic Interactionism in the Use of *TikTok* Application

The theory coined by George Herbert Mead is an explanation of how to think about the mind, self, and society. The interaction contained in the *TikTok* application is a symbolic interaction between individuals in the application. In interacting, informants will make a short video containing both verbal and non-verbal messages to their audiences. The video contains information that the informant wants to convey to their audience. There are several types of information both about oneself such as daily activities or personal opinions. In addition, there is also information related to the work of informants such as official statements from the presidency in the first informant and also information about tourism in the second informant.

Mead's thinking explains symbolic interaction with three concepts; mind, self, and society. The phenomenon that occurs in the *TikTok* application can be explained with these three concepts as follows:

1. Mind

Informants use *TikTok* by uploading content in the form of short videos. In creating this content, informants will interact with themselves through their interpretation of the symbols around them. This meaning occurs in the mind and individual interaction with oneself. This ability to think and interpret is important because it is part of the action. The actions of informants and audiences are the result of their thoughts. For example, the content uploaded by the informant gets comments that he thinks are negative, making the informant make improvements to the next content. The first informant had a team to research how the content should be made.

The interaction that occurs not only occurs from the informant's thoughts but also the audience. This is because the interaction is two-way. This interaction can occur through the comment, like, or message feature to the informant's account. Apart from the application, interaction also occurs through conversations in the real world. This is

interesting because there is a mixture of the virtual world and the real world of informants. Audiences of both informants can interact offline and online. In this phenomenon, informants often get direct responses from coworkers regarding the content they upload to their *TikTok* account.

2. Self

The second concept in symbolic interaction is the self. This concept explains that interactions between individuals will produce ideas about the self. The interaction that occurs in this phenomenon gives birth to how informants get a self-concept that can be observed through three dimensions of self, namely *display, individually/socially realized (*socially or individually realized) and *agent* (agent or tool). The explanation of these three dimensions can be discussed as follows:

Display

The display dimension explains which side is shown to the public. The side of the self that is shown to the public is the result of the interpretation of which self to show. Both informants have various sides of themselves that are shown. The first informant shows the side of the self in the tiktok application as in the following figure:
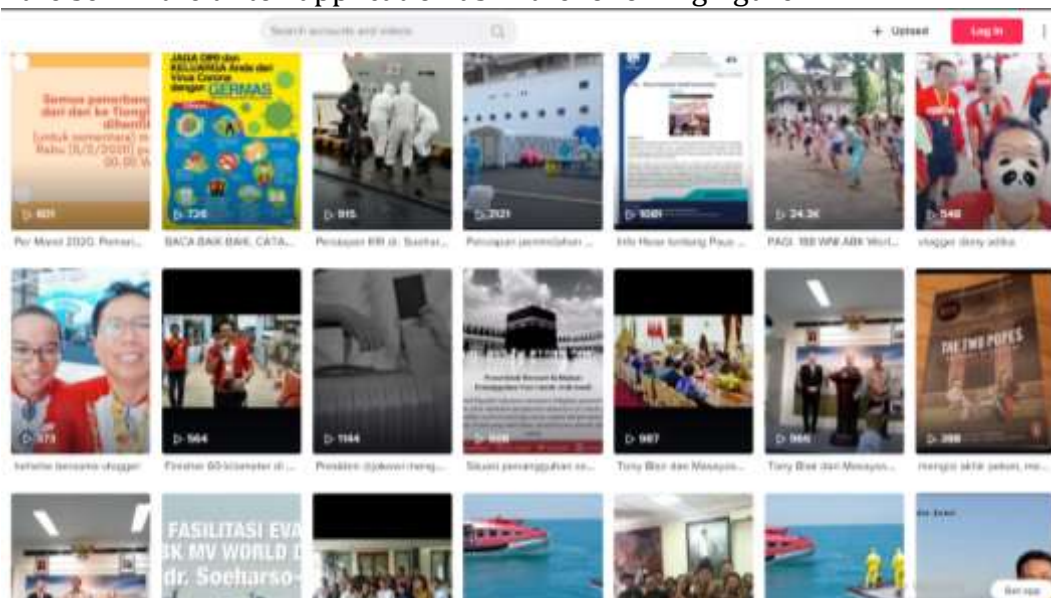

Figure 1. TikTok page of the first informant
(source: https://www.tiktok.com/@fadjroelrachman7)

The first informant shows a variety of himself, there is an image on the upper right corner of the informant using the filter effect of the application. The content shows the informant holding the camera himself. In another picture, the informant also shows involvement in formal activities with third-person shooting. The content of the informant's short videos is general information, presidential information, and personal opinions:

Figure 2. TikTok page of the first informant
(Source: https://www.tiktok.com/@fadjroelrachman7)

The difference in display is seen in the second informant who tends to display a more formal situation. However, in some videos, the formal appearance is used as a physical identity. The behavior in the videos of the second informant has a variety of content in the form of personal opinions, entertainment videos and information.
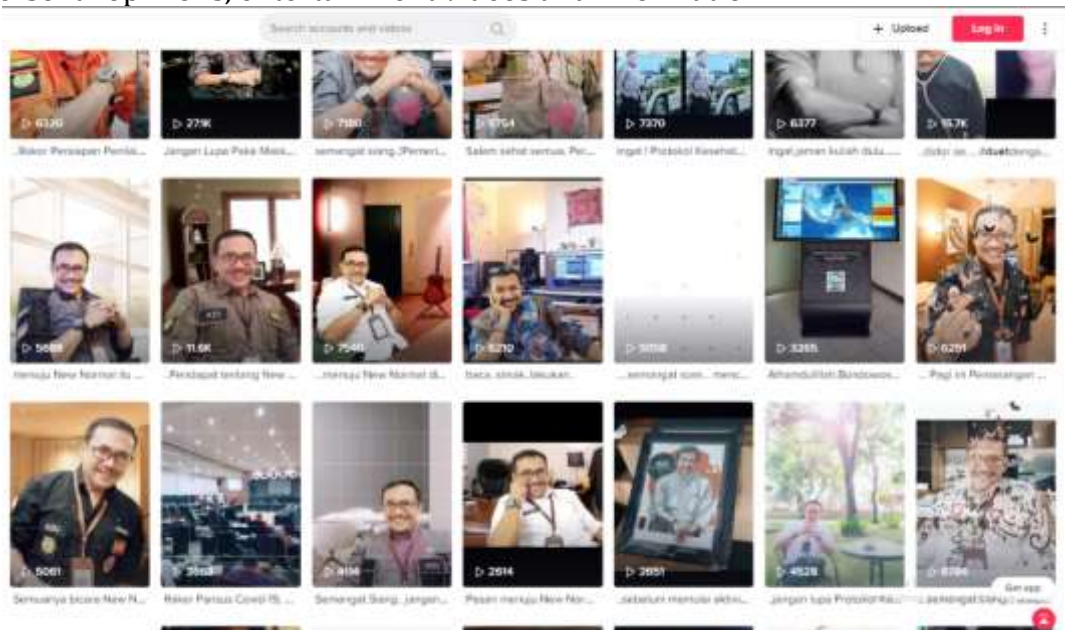

Figure 2. TikTok page of the second informant
(source: https://www.tiktok.com/@adisunaryadi)

Realization Individually and Socially

The identity of the first informant who is an academic shapes the perspective of how he shapes his identity in TikTok. In creating content that wants to be displayed in the TikTok application, the first informant is always based on data and research. This is done because there are two identities that want to be displayed on the TikTok application. Apart from using the application to do work as a spokesperson, sometimes informants use it as a place for expression as well. The two existing identities can be categorized into social identity and personal identity:

"We now also differentiate, there is one as the spokesman, that is the official one, but there is also one with my own name, which is Fadjroel Rachman."

For the second informant, the social identity and personal identity shown in the TikTok account are carried out simultaneously and without clear boundaries. This identity appears in a situation that is controlled by the informant himself. Control over the *display of the* second informant is the result of his interaction with the surrounding community. Meanwhile, control over the *display* on the first informant's account is divided between the informant and the account admin himself. This controlled identity is a way for informants to form a *self-identity*. For the first informant, the role of admin and assistant is to form a more professional social identity by orienting the informant's work as a spokesperson. Meanwhile, the second informant uses self-control and through social learning. Informants listen to responses from their work environment and socio-cultural environment:

"But when I wear a white uniform, or black. Yes, people seem to be more accepting when I'm not wearing the regional government uniform, or that khaki-colored uniform. If you observe it, you'll notice, when wearing the regional government uniform, the cynical sentences are more frequent and sharper, you know."

Agent or Tool

The use of the TikTok application by the first informant focuses on forming a personal identity that supports his duties as a spokesperson. TikTok becomes a tool or agent to support the self-identity that will be displayed to the public. This causes a demand to always pay attention to data and input from the team, assistants and social media admins. The account used by the first informant is always connected to the social media admin so that the existing content is two different identity formations. Sometimes informants rely on the admin to create content, especially on content with a third-person point of view (not selfies). Meanwhile, the formation of identity in the second informant through content is held directly by the informant. Content creation follows the trends in the TikTok application so that informants always look for and create content that is in accordance with the issues, movements, and songs that are busy being used by other content creators:

"Trends that are, um... trends with movements that are easy for me to follow. For example, my favorite, I like Sunday Best, the one with the back sound. It was actually difficult, but I tried it 20 times, then I posted it, and it went viral. The ones who like it the most are moms, not your age, but moms."

Although it appears that the application is used to show one's identity, the second informant has another purpose in using the application, which is as a medium to support his work as Head of Tourism, Youth and Sports. This goal has been used by informants in other media before by following the patterns of the millennial generation in consuming social media. The second informant tries to enter the millennial generation's social media world to change the perception of the professional social identity attached to him. The second informant's environment, which is still very hierarchical and rigid, makes the informant feel uncomfortable and needs a change. The identity that the informant wants to form in his professional

environment is that the informant is an ordinary human being and needs interaction like other humans outside of their professional environment interact:

> *"TikTok is also part of my way to approach them (the workers), because they can't come into my room without me calling them, while their salary is ... they are contract workers ... it's a pity. I want to change the atmosphere, um that ASN, especially people engaged in tourism, must be friendly, more familiar, so"*

In addition to the social environment and the environment in the TikTok application, identity formation is also regulated by the structure around the informant. However, there are differences in the form of structures from the two informants. The first informant is in an environment that has wider power, namely the central government. The central government also has a wider web of power with a wider public. This shapes how the informant views the content that will be published on his social media. Content of a state nature or presidential interest often appears in the first informant's account. The decision to create a TikTok account cannot be separated from the existing structure in the first informant's circle:

> *"Then I asked for opinions from friends, it turned out that there are politicians from several places, one of them if I'm not mistaken from Canada, making TikTok for campaign purposes but it must be made very light and entertaining. So, it can't be the usual formal stuff. I said "okay let's start" and then without their permission I created a TikTok account".*

This condition was not found in the second informant. In the second informant, his social media account was formed based on media structures and popular culture. This is due to the demands of responsibility in the tourism domain. The informant has tried various types of social media to gain as many *followers* as possible to facilitate his goal of promoting tourism:

> *"Well, because when I tried on Instagram or YouTube, it couldn't pick up. I was only stuck at 4000, while I have to get as many followers as possible so that the promotion of tourism can really be maximized, optimized, like that."*

The experiences of the two informants in using social media by observing how the responses of cyber followers and the environment shape how they see themselves in social media. Both informants received various responses ranging from positive responses to negative responses. The negative response from the community is related to what has been explained in the background that the community has a perception of public officials who are rigid and formal. Interpretation occurs continuously from both the audience and the informants. This will continue to shape how each other views each other. Like the point of view of symbolic interactionism itself, meanings will continue to be interrelated and shape each other.

3. **Society**

The last concept explained by Mead in symbolic interaction is society. This concept explains that in interaction there is an order of social relations that is constructed, built and created by each individual in society. In this phenomenon, it can be seen that society is every individual who is exposed to information from *TikTok.* This can happen because both TikTok users and non- TikTok users can interact about the content of the informants.

Information about the content of informants in their accounts is obtained through *TikTok* media*,* or other media such as online news, or daily conversations.

The society involved in this interaction is a network of social interaction. Each individual in society will play a role through the behavior they choose actively and voluntarily. The role of the community in this phenomenon is the response and interaction between individuals. The response is expressed through the comment feature, liking, or daily chat. Society in symbolic interaction on *TikTok,* formed through the interaction of symbols in the network. The ability to interpret these symbols creates empathy which is interacted back to other individuals.

CONCLUSION

The results of the interviews show that *TikTok* is a tool for interacting between individuals in cyberspace. The application provides features that can be used for users to present themselves. The research subjects also use the application to disseminate information needed to support their work as public officials. Individuals interact with each other through features in the application in the form of comments, likes, and messages. In accordance with the theory of symbolic interactionism coined by Mead that while interacting, individuals will interpret the symbols that exist in society. Society in this phenomenon can be seen from the network of interactions that occur. The content of the *TikTok* application not only creates interactions in the virtual world but also in the real world so that it can be concluded that the community in this phenomenon is a network of individuals from the research subject in the real or virtual world. The self-concept attached to the research subjects is the result of their thoughts on symbols exchanged through interaction. The results of the thoughts of each individual in society generate empathy to develop the self-identity of the research subject. This self-development is done in order to change people's perceptions of the identity of public officials who seem rigid and hierarchical to be more humane and approachable. The self-identity displayed through *TikTok is* processed by the research subject's self for suggestions and input from either their team or coworkers.

REFERENCES

Afrizal. (2014). *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*. PT RajaGrafindo Persada.

Ardianto, E. (2016). Metodologi Penelitian untuk Public Relations Kuantitatif dan Kualitatif. In *Simbiosa Rekatama Media*.

Ashari, E. T. (2010). Strategi pemberdayaan pns dalam rangka reformasi birokrasi. *Jurnal Borneo Administrator*.

Astuti, N. (2020). *Kepala BPIP Godok Sosialisasi Pancasila bagi Milenial, Termasuk Lewat TikTok.* https://news.detik.com/berita/d-4904194/kepala-bpip-godok-sosialisasi-pancasila-bagi-milenial-termasuk-lewat-tiktok/2

Blumer, H. (1986). Symbolic Interactionism: Perspective and Methodology. In *A First Look at Communication Theory*.

Bungin, B. (2007). Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya. In *Kencana*.

Chen, Q. (2018). *The biggest trend in Chinese social media is dying, and another has already taken its place.* https://www.cnbc.com/2018/09/19/short-video-apps-like-douyin-tiktok-are-dominating-chinese-screens.html

Creswell, J. W. (2014). Research and Design Qualitative, Quantitative, and Mixed Methods Approaches. In *SAGE Publication Inc.*

Halualani, R. T. (2018). *Intercultural communication: A critical perspective*. Cognella Academic Publishing.

Jejakpendapat.net. (2018). *Popularity of Video Social Network in Indonesia (Special Discussion on Tik Tok)*. https://jajakpendapat.net/pdf/15329/popularity-of-video-social-network-in-indonesia-%28special-discussion-on-tik-tok%29

Kumparan. (2020). *Ini Asal Muasal TikTok yang Kini Mendunia*. https://kumparan.com/berita-hari-ini/ini-asal-muasal-tiktok-yang-kini-mendunia-1ss18QadAEN/full

Kundu, K. (2018). *Musical.ly App To Be Shut Down, Users Will Be Migrated to TikTok*. https://beebom.com/musical-ly-app-to-be-shut-down-users-will-be-migrated-to-tiktok/

Martin, J., & Nakayama, T. (2017). *Intercultural Communication in Contexts* (7th ed.). McGraw Hill.

Mead, G. H. (1934). Mind,self and society. In *University of Chicago Press.:Chicago* (Vol. 111).

Moleong, L. J. (2014). Metodologi Penelitian Kualitatif (Edisi Revisi). *Remaja Rosdokarya*, *1*(xiv + 410).

Nowak, K. L., & Fox, J. (2018). Avatars and computer-mediated communication: A review of the definitions, uses, and effects of digital representations. In *Review of Communication Research* (Vol. 6, pp. 30–53). Review of Communication Research. https://doi.org/10.12840/issn.2255-4165.2018.06.01.015

Raco, J. (2018). *Metode Penelitian Kualitatif: Jenis, Karakteristik, dan Keunggulannya*. PT. Gramedia Widiasarana.

Rakhmat, J., & Ibrahim, I. S. (2017). Metode penelitian komunikasi : dilengkapi contoh analisis statistik dan penafsirannya. In *OPAC Perpustakaan Nasional RI*.

Russell, J. (2016). *Musical.ly defends its handling of young users, as it races past 40M MAUs*. https://techcrunch.com/2016/12/06/musically-techcrunch-disrupt-london/

Setyowati, D. (2019). *Melebihi Instagram, Pengguna TikTok Tembus 1,5 Miliar*. https://katadata.co.id/desysetyowati/digital/5e9a4c55a9b31/melebihi-instagram-pengguna-tiktok-tembus-15-miliar

Stokes, J., & Price, B. (2017). Social media, visual culture and contemporary identity. *IMSCI 2017 - 11th International Multi-Conference on Society, Cybernetics and Informatics, Proceedings*, *Imsci*, 159–163.

Tempo.co. (2020). *Konflik Amerika - Cina Soal Virus Corona Timbulkan Konflik di G7*. https://dunia.tempo.co/read/1324100/konflik-amerika-cina-soal-virus-corona-timbulkan-konflik-di-g7

Ting-Toomey, S., & Chung, L. C. (2012). *Understanding Intercultural Communication. Second Edition*.

Ulber, S. (2020). Komunikasi Pemerintahan : Mengirim Dan Menerima Informasi Tugas Dan Informasi Publik. *Jurnal Administrasi Publik Unpar*, *3*(1).

Usita, L. (2011). Adolescent identity formation in online space. In *ProQuest Dissertations and Theses*.

Vardiansyah, D. (2008). *Filsafat ilmu komunikasi: Suatu pengantar*. PT. Macanan jaya cemerlang.

Wilson, S. M., & Peterson, L. C. (2002). The Anthropology of Online Communities. *Annual Review of Anthropology*, *31*(1), 449–467. https://doi.org/10.1146/annurev.anthro.31.040402.085436

Yin, R. (2008). Case study research: Designs and methods. In *Applied Social Research Methods Series* (Vol. 5).