

Live Thrifting on Instagram for Full-Time Working Fathers

ABSTRACT

Aims: This study seeks to investigate the motivations behind the engagement of employed fathers in full-time positions with live thrifting content on Instagram..

Study design: The research adopted a constructivist methodology, applying the Uses and Gratification Theory to analyze how full-time working fathers satisfy their needs and desires through engaging with live thrifting content on Instagram.

Place and Duration of Study: The research took place in Tangerang, Indonesia, spanning from October 2023 to May 2024..

Methodology: This research utilized phenomenology, involving interviews with four participants who are full-time employed fathers residing in Tangerang. These individuals typically work outside their homes for 8-12 hours daily, have at least one child, earn at least the Tangerang minimum wage (UMR), and regularly spend a minimum of 2 hours per day engaging with live thrifting content on Instagram.

Results: Within the realm of technological progress, live thrift shopping via Instagram provides an avenue for full-time employed fathers to temporarily break away from the fatigue of their jobs. Engaging in live thrift sessions offers them amusement and pleasure, often causing them to lose track of time. This phenomenon resonates with the Uses and Gratification Theory, suggesting that media consumption is guided by individuals' self-defined needs and objectives

Conclusion: Live thrifting on Instagram has become a method for full-time working fathers to preserve their mental well-being amid the stresses and demands of life. They view live thrifting not as a detriment but as a source of entertainment and fulfillment.

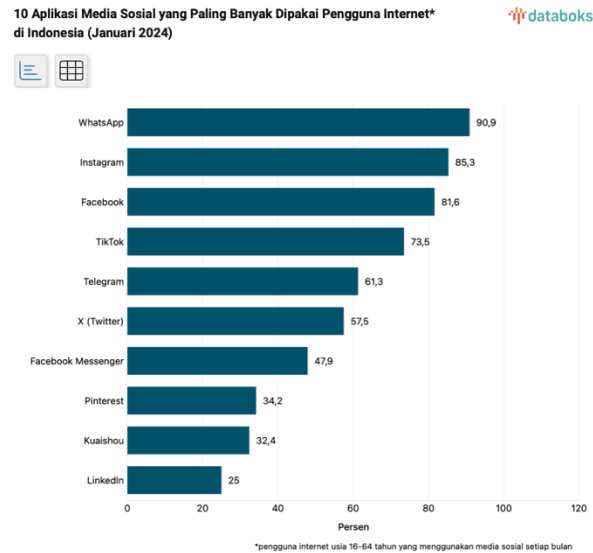
Keywords: Live Thrifting, Uses and Gratification Theory, Working Fathers, Social Media

1. INTRODUCTION

Following the Covid-19 pandemic, live streaming has surged in popularity, marking a significant shift in the utilization of digital platforms across various facets of life, including education, retail, and food & beverages. The success of live streaming platforms is bolstered by their diverse media features, allowing streamers to broadcast in real-time. During these broadcasts, streamers typically foster direct engagement with their audience by addressing them directly. This interaction often involves viewers sending questions via the chat column, to which the streamer responds verbally. Moreover, viewers can seamlessly interact with both the streamer and fellow audience members in real-time, overcoming geographical barriers. The flourishing of live streaming can be attributed to the platforms' ability to satisfy the audience's cravings for information, engagement, and interactive experiences (Ma, 2021).

Additionally, the advent of media convergence enables individuals to access media content regardless of location, time, or device. Ultimately, technological progress has transformed human life by providing a wide array of resources accessible through the internet. Clearly,

31 technology has become ingrained in daily life, leading to what is termed as "social
32 transformation." The convenience and accessibility afforded by technological advancements
33 subtly influence people's behavior(Herlambang & Rewindinar, 2023)..



Source: (Annur, 2022)

57 We Are Social's data reveals that WhatsApp has emerged as the leading social media
58 application in Indonesia as of January 2024, with a usage rate of 90.9% among Indonesian
59 internet users aged 16 to 64. Following closely behind are Instagram with 85.3% user
60 penetration, Facebook with 81.6%, and TikTok with 73.5%. In aggregate, We Are Social
61 reports a total of 139 million social media user accounts in Indonesia as of January 2024,
62 equivalent to 49.9% of the country's total population. From this data (Annur, 2024). Hence, it
63 can be deduced that Instagram ranks among the preferences of Indonesians for social
64 networking. Several scholars elucidate that individuals utilize social media for a multitude of
65 reasons, including entertainment, socializing, information acquisition, leisure, unwinding,
66 communication, ease of use, self-expression, information dissemination, and observing or
67 learning about others(Zahrah & Hussin, 2022)..

69 Given the diverse functionalities available on Instagram, users are expanding beyond mere
70 photo or video sharing; they are now employing the live video feature as a platform for sales.
71 One notable example is the practice of live thrifting, wherein individuals sell pre-owned items
72 via live Instagram broadcasts. Since "live" implies immediacy, sellers can present their
73 products directly to potential buyers without constraints of distance or location.
74 Consequently, anyone can engage in purchasing without being limited by temporal or
75 geographical disparities, highlighting a key attribute of social media.

77 Live video as one of the features offered by Instagram provides quality information and
78 interaction features to its users. (Bawack et al., 2023).. This fosters rapid interpersonal
79 connections between the viewer and the individual featured in the live video, facilitated by a
80 reciprocal process. This is particularly evident during live thrifting sessions, where sellers
81 can offer details to establish a sense of trust and enhance the quality of real-time interaction.
82

83 Herbert Blumer and Elihu Katz, in their 1974 publication "The Uses of Mass
84 Communications: Current Perspectives on Gratifications Research," assert that individuals
85 engage with media with specific objectives in mind. Essentially, this suggests that people
86 possess autonomy and control in their interactions with media, as they have diverse
87 motivations for its use. Moreover, individuals have the liberty to determine the manner in
88 which they utilize media (via which channels) and how media consumption influences
89 them.(Ruliana & Lestari, 2019). The driving mechanism of media use in uses and
90 gratification theory is need satisfaction, while understanding needs helps explain the reasons
91 and impact of media use itself.

92
93 *The Uses and Gratifications Theory* discusses the circumstances under which individuals, as
94 media consumers, become more or less engaged in media usage, and the resulting
95 outcomes of such engagement. From the viewpoint of this theory, society is viewed as an
96 active participant in the communication process, albeit with varying degrees of activity
97 across different societal groups. Media consumption is influenced by the needs and
98 objectives identified by the community itself. This theory elucidates the conditions and
99 mechanisms through which audiences, as media consumers, increase or decrease their
100 activity in media usage, along with the effects of media consumption(Morissan, 2013).

101
102 According to Blumer and Katz in (Ruliana & Lestari, 2019) There are five assumptions
103 related to uses and gratification theory, namely:

104 1. Individuals utilize media according to their specific objectives. This initial premise,
105 as proposed by Katz, underscores the active engagement of individuals who actively
106 select and engage with mass media content, rather than passively receiving it.
107 People possess the autonomy to choose and engage with media content as per
108 their preferences.

109 2. Individuals seek to fulfill their needs through media consumption. Satisfaction
110 serves as the fundamental driver behind an individual's media usage. Ultimately,
111 understanding media usage hinges on identifying the needs that individuals seek to
112 satisfy when selecting media content.

113 3. Media competes for individuals' attention and time. Mass media contends with
114 various other sources in fulfilling individuals' needs. Understanding the motivations
115 behind media consumption requires an examination of the needs that drive
116 individuals' choices amidst competing alternatives.

117 4. Media impacts individuals in diverse ways. Given the diversity within society, the
118 outcomes and satisfaction derived from media consumption vary among individuals.
119 These individual differences shape the responses and experiences of media
120 consumers.

121 5. Individuals possess the ability to articulate their media usage and motivations. It is
122 imperative to inquire into the reasons underlying individuals' media consumption.
123 However, a contentious issue arises regarding the accuracy of individuals' self-
124 reporting of their motivations for media consumption.

125
126 Using the Uses and Gratification Theory, this study aims to exploit the reasons why full-time
127 working fathers consume life thrifting on Instagram.

128
129

130 **2. METHODOLOGY**

131

132 This research uses a constructivist approach where the truth of a social reality is seen as the
133 result of social construction and the validity of a social reality is relative. Research with this
134 approach studies the various realities constructed by individuals and the implications of

135 these constructions for their lives with others. (M Chairul, 2019). In constructionism, each
136 individual has a unique experience.

137

138 In the digital age, social media users, such as those on Instagram, have extensive access to
139 a diverse array of content catering to various needs and preferences. By employing the Uses
140 and Gratifications theory as a tool, researchers can gain insights into why full-time working
141 fathers engage in live thrifting on Instagram. This theory examines how individuals utilize
142 media content to satisfy their needs and desires. In the context of full-time working fathers,
143 their behaviors can be elucidated through an examination of their media consumption
144 patterns and interests. Central to this theory is the notion that media users actively select the
145 content they consume and possess a clear understanding of their motivations for doing so.
146 In the case of live thrifting on Instagram, this theory is particularly relevant for two primary
147 reasons: first, users, specifically full-time working fathers, actively opt for live video for their
148 engagements, and second, they are fully cognizant of the reasons driving their choice.

149

150 Interviews were undertaken with four full-time employed fathers, each working 8-12 hours
151 daily. These individuals are characterized by their busy schedules, as a significant portion of
152 their time is devoted to work outside the home. The selection of participants involved specific
153 criteria, including being fathers with at least one child, earning above the Tangerang
154 minimum wage (UMR), and actively engaging in live thrifting via the Instagram platform for a
155 minimum of two hours per session over the past two months. Informants for this study were
156 referred by one another, suggesting shared interests and behaviors in watching live thrifting.
157 To maintain informants' confidentiality, pseudonyms such as F1 (father 1), F2 (father 2), F3
158 (father 3), and F4 (father 4) were assigned by the researcher.

159

160 This type of research used in this study is phenomenology which focuses on the subjective
161 experience of individuals, namely to understand why full-time working fathers consume live
162 thrifting on Instagram. (Creswell, 2017). Phenomenological research focuses on a person's
163 conscious experience of a phenomenon is something that is actively understandable and
164 can be explored more so that this has the ability to be used as a theoretical basis.
165 (Setiawan, 2019). Phenomenology is in a very subjective scope so that the real experience
166 of individuals can be used as the main data in reality and this is reinforced by Maurice
167 Merleau Ponty in Littlejohn who states that all scientific doubts are obtained from several
168 experiences of the world (Setiawan, 2019).

169

170 Data gathering involved employing in-depth interview methodologies with four participants.
171 Researchers conducted multiple in-depth interviews with each informant until reaching data
172 saturation. The objective was to capture the perspectives of the research subjects regarding
173 their experiences or circumstances, articulated in their own words. These interviews
174 constitute the primary data source for this study.

175

176 The collected data underwent analysis, involving the exclusion of irrelevant information. The
177 presentation of data in this study comprises transcripts of interview quotes, categorized
178 based on elements relevant to the theoretical framework utilized. Additionally, researchers
179 incorporated findings from several literature reviews, which served as supplementary
180 sources for analyzing the research.

181

182 **3. RESULTS AND DISCUSSION**

183

184 **3.1 Relaxation from office problems**

185

186 Amidst global efforts to adapt to restrictions on daily interactions enforced by social
187 distancing measures and COVID-19 preventive protocols, the significance of social media

188 platforms that foster integration and connection with others has escalated in everyday life.
189 Facebook and Instagram, among these platforms, are acknowledged as two of the foremost
190 social networking sites (SNS) in contemporary times (Sheldon et al., 2021). According to
191 research that has been conducted by Asiati & Septadiyanto, (2019) there are no differences
192 in the characteristics of social media users based on gender and religion. This apparently
193 also applies to full-time working fathers who have spent their time working all day outside the
194 home to fulfil their obligations.

195
196 Watching live thrifting serves as a means for full-time employed fathers to unwind and relax
197 their minds. F2 expressed, *"Yes, I spend all day working outdoors, seldom using my phone,
198 constantly preoccupied with work goals... watching live thrifting just refreshes my mind."* F2's
199 sentiment resonates with F3's observation, who mentioned watching live thrifting as a post-
200 work respite: *"Typically, I tune in to live thrifting once I'm back home from work. It's akin to
201 taking a breather after work fatigue; engaging in something enjoyable rejuvenates my
202 spirits."*

203
204 In line with the Uses and Gratification theory, it is elucidated that individuals engage with
205 media driven by their own identified needs and objectives. The statements of F2 and F3
206 shed light on how full-time employed fathers utilize live thrifting consumption as a coping
207 mechanism for the stress and pressure stemming from their work commitments. They turn to
208 live thrifting as a method to unwind and alleviate stress following extended periods of work
209 away from home. This aligns with the premise of the Uses and Gratification theory, which
210 underscores that individuals utilize media to fulfill their psychological needs, including the
211 desire for entertainment and relaxation.

212
213 Engaging in live thrifting enables full-time employed fathers to experience the gratification of
214 rejuvenating their minds and uplifting their mood following a lengthy day away from home.
215 This pursuit offers them a delightful and invigorating respite from the stresses of work.
216 Viewing live thrifting as a mode of recuperation and revitalization, they allocate time for
217 enjoyable and uplifting activities after enduring a demanding work routine. By indulging in
218 such leisure, they can return to work with a renewed mindset and improved spirits.
219 Psychologically, the utilization of social media, including live thrifting, can evoke happiness
220 among users due to its user-friendly nature and convenience (Alimuddin & Latepo, 2021).

221
222 In the framework of the Uses and Gratification theory, live thrifting on Instagram acts as a
223 conduit for meeting the need for relaxation. This platform enables full-time employed fathers
224 to conveniently access engaging and enjoyable content and schedule their viewing time
225 according to their post-work availability. The statements of F2 and F3 offer perspective on
226 how media aids individuals in managing stress and preserving their work-life equilibrium.

227

228 **3.2 Self-satisfaction**

229

230 F1 in his interview revealed that he feels satisfied if he can watch live thrifting until the end.
231 With a duration of about 2-3 hours once live, this makes a full-time working father
232 complacent and ignores time *"How yes, sometimes I like to forget the time when watching.
233 Suddenly I see the clock, it's already 1am. But I still continue until the end because if I stop
234 I'm afraid I'll miss the good stuff"*. This was also experienced by F2 because she felt satisfied
235 when she could watch live thrifting until the end *"the concept of live thrifting is first come, first
236 served, so if I watch until the end and can get some items that I like. It feels like I'm happy.
237 I'm satisfied, it's not a waste of sleep"*.

238

239 Drawing from the accounts of F1 and F2, it becomes evident that they derive satisfaction
240 from watching live thrifting sessions to completion, as it addresses several of their needs.

241 Specifically, they find fulfillment in acquiring desired items at reasonable prices, seeking
242 entertainment, and experiencing the thrill of obtaining rare or distinctive items through live
243 thrifting. Moreover, engaging in live thrifting empowers full-time employed fathers to assert
244 control over their shopping endeavors, managing their time and actions despite the potential
245 risk of missing out on coveted items if they discontinue participation.

246
247 Furthermore, involvement in live thrifting satisfies the need for social interaction, albeit
248 through a digital platform. Interacting with sellers and fellow viewers engenders a sense of
249 camaraderie and mutual understanding, heightening their self-satisfaction. Naturally, live
250 thrifting offers a distinct experience from traditional in-store or online shopping. F1 and F2
251 derive satisfaction from successfully securing desired items through the competitive and
252 exhilarating nature of live thrifting, enhancing their sense of accomplishment. Consequently,
253 it can be inferred that live thrifting on the Instagram platform furnishes satisfaction for full-
254 time employed fathers through the fulfillment of various needs, exercise of self-control, social
255 engagement, and unique experiences that augment their self-contentment.

256

257 **3.3 Social interaction**

258

259 F1, F2, and F4, colleagues in the same office, share a common interest: they enjoy tuning in
260 to live thrifting sessions. Frequently, they schedule to convene and watch live thrifting
261 broadcasts together once they have reached their individual homes. F4 said in her statement
262 *"yes, we usually if we already know where we want to watch live thrifting, then we make an*
263 *appointment. Usually, when I get home while eating, I watch while drinking water.*
264 Uniquely F1 said that when they arrived at the office the next day they would discuss what
265 they were looking for in the live thrifting session *"When we get to the office, we usually break*
266 *together too. Well later we like to chat about what items were good yesterday, watch until*
267 *what time, or whatever. In fact, sometimes we like to look for the next live thrifting that has*
268 *the potential to have good and rare items. The thing is, not all live thrifting has good items.*
269 *So we usually look at the Instagram posts first"*. On the other hand, F2 feels that since they
270 regularly watch live thrifting, there are just topics of conversation and not a few other friends
271 will join in and become curious *"the funny thing is that I feel that since I like watching live*
272 *thrifting, we have something to talk about. In fact, sometimes when there are other friends*
273 *who are hanging out together, they listen. It makes me curious too"*.

274

275 The accounts of F1, F2, and F4 vividly illustrate how social media consumption, such as live
276 thrifting, not only addresses individual needs but also fosters social interaction and the
277 formation of communities with shared interests. Utilizing live thrifting as a form of
278 entertainment, they utilize these sessions as a means to unwind and escape from the
279 demands of their work routines, often indulging in them even during after-work activities like
280 dinner. This underscores the efficacy of social media as a source of entertainment for full-
281 time employed fathers seeking relaxation after a demanding day.

282

283 Furthermore, live thrifting consumption offers F1, F2, and F4 opportunities to engage socially
284 with their fellow office mates who share similar interests. They frequently gather to watch
285 these sessions together on their devices, exchanging thoughts on their experiences and the
286 items showcased during the broadcasts. Such interactions strengthen their social bonds and
287 create a platform for sharing experiences and common interests. Additionally, tuning into live
288 thrifting enables them to explore the array of items available and exchange information about
289 rare or unique finds. F1 even mentioned their anticipation for upcoming live thrifting events
290 with the potential for remarkable items, sparking discussions in the office and attracting the
291 interest of other colleagues who join in the excitement.

292

293 In summary, the engagement of F1, F2, and F4 in live thrifting caters to their diverse social
294 needs and offers a platform for interaction and communal experiences with other like-minded
295 friends. Serving as a conversational catalyst, social media consumption such as live thrifting
296 cultivates an environment for dialogue, discovery, and community development. This aligns
297 with the principles of the Uses and Gratification Theory, which underscore that individuals
298 utilize social media to meet their unique needs and objectives.
299

300 **3.4 Communication with Family**

301

302 Live thrifting, conducted in real-time, doesn't allow full-time employed fathers to dedicate
303 their complete attention to the event. They believe that the "first come, first served" nature of
304 thrifting might hinder their chances of acquiring desired items, causing them to overlook their
305 surroundings, including their families, while engrossed in live thrifting sessions.
306

307 F3 said that sometimes the consumption of live thrifting that he likes to do after work creates
308 conflict in the family. The spouse who feels like being cared for is in fact ignored because the
309 husband is focused on watching live thrifting *"Yes, sometimes my wife likes to nag me. She
310 says I'm too busy with my mobile phone, until I don't pay attention to her talking"* *"Sometimes
311 if she's already cranky, she goes straight up to the room, upstairs"*. Similarly, F2 explains
312 how live thrifting often makes her partner feel uncared for *"I get angry. Especially when I
313 come home and the kids are still asleep. This is usually what makes him angry"*. But in fact,
314 when the spouses of F3 and F2 often oppose what their husbands do, F3 and F2 still
315 continue the live thrifting they are watching because they consider this as self-reward and
316 considered a rare opportunity, especially if there are some good items in the live thrifting
317 session *"It's like live thrifting is hockey-hockey. Not every live thrifting is good. Sometimes
318 I've been looking for hours but there are no items that are okay for me. So it's okay to watch
319 live thrifting. If I'm with my wife, I'll see her every morning, and I'll see her every evening"*.
320

321 In contrast to F1's confession where his spouse never questioned his live thrifting viewing
322 habits because it was considered as a reward for the hard work done by his husband in the
323 office *"fortunately, my wife doesn't do anything. So far she's okay if I watch it. Mostly when
324 the kids aren't asleep, she asks me to kiss or hug them first. Maybe it's also because I
325 usually watch it in the room, so she likes to join in. So now he knows what rare brands of
326 men's clothes are, why the prices can be expensive"*.
327

328 Live thrifting consumption serves as a form of entertainment and an avenue for full-time
329 working fathers to acquire desired items. The "first come, first served" principle inherent in
330 thrifting instills a sense of urgency to secure rare items, potentially diverting attention away
331 from their immediate surroundings, including family members. This consumption pattern may
332 lead to communication conflicts with family members, particularly spouses, as reduced
333 interaction and attention during live thrifting sessions can evoke feelings of neglect and
334 tension. Couples may perceive themselves as unappreciated or inadequately attended to,
335 resulting in relationship discord.
336

337 However, family responses to live thrifting can vary significantly. While some partners may
338 feel neglected and lonely, others may view and support the habit as a well-deserved reward
339 for the husband's hard work. These differing reactions underscore variations in perception
340 and adaptation to individual habits within the family dynamic. The consumption of live
341 thrifting by full-time employed fathers undoubtedly fulfills their entertainment and
342 achievement needs, yet it can also precipitate conflicts in communication within the family
343 unit.
344

345 **4. CONCLUSION**

346

347 The research findings demonstrate that engaging in live thrifting via the Instagram platform
348 offers full-time working fathers a multifaceted experience, providing relaxation from
349 workplace stress, personal gratification, and opportunities for social interaction. This media
350 consumption serves as a means for them to alleviate work pressures, alleviate stress, and
351 experience satisfaction upon successfully acquiring desired items. Moreover, live thrifting
352 serves as a catalyst for conversation among colleagues with shared interests, fostering an
353 environment for exchanging experiences and cultivating a community with similar interests.
354 However, the consumption of live thrifting also adversely impacts communication with family
355 members, particularly in terms of neglecting attention towards one's spouse, leading to
356 conflicts.

357

358 From an academic standpoint, the study findings contribute to understanding how social
359 media, specifically live thrifting on Instagram, fulfills various individual needs within the
360 context of everyday life. Employing the Uses and Gratification Theory approach, the study
361 underscores the significance of comprehending how individuals utilize social media to attain
362 psychological satisfaction, cope with stress, and strike a balance between work and personal
363 life. Furthermore, the findings suggest that social media consumption not only influences
364 individuals on an individual level but also shapes social interactions and family dynamics.
365 Consequently, it is imperative to continually enhance our understanding of the role of social
366 media in shaping behavior and communication patterns across diverse life contexts.

367

368 As a recommendation, future research endeavors could delve into the long-term effects of
369 social media consumption, encompassing activities like live thrifting, on interpersonal
370 relationships. Such investigations could significantly advance the field of communication
371 science and deepen our comprehension of the role of social media in contemporary society.

372

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