

DAFTAR PUSTAKA

- Altman, I., & Taylor, D. (1973). *Social penetration: The development of interpersonal relationships*. Holt, Rinehart & Winston.
- Andalibi, N., Ozturk, P., & Forte, A. (2017). Sensitive Self-disclosures, Responses, and Social Support on Instagram: The Case of #Depression. *Proceedings of the 2017 ACM Conference on Computer Supported Cooperative Work and Social Computing (CSCW)*.
- AntaraNews. (2017). *Survei: penggunaan media sosial bisa ganggu kesehatan mental*. <https://www.antaranews.com/berita/631488/survei-penggunaan-media-sosial-bisa-ganggu-kesehatan-mental>
- Ardiesty, M., Arindawati, W., & Nayiroh, L. (2022). Motif dan Makna Second Account Instagram bagi Mahasiswa di Kota Karawang. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 9(8), 3118–3126. <http://jurnal.um-tapsel.ac.id/index.php/nusantara/index>
- Astuti, Y. D. (2020). Fenomena Second Account di Media Sosial: Sebuah Studi Fenomenologi Pada Mahasiswa. *Fenomena Second Account Di Media Sosial: Sebuah Studi Fenomenologi Pada Mahasiswa*, 24.
- Bayer, J. B., Ellison, N. B., Schoenebeck, S. Y., & Falk., E. B. (2016). Sharing the small moments: Ephemeral social interaction on Snapchat. *Information, Communication & Society*.
- Berger, P. L., & Luckmann, T. (1990). *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan* (H. Basari (ed.)). LP3ES.
- Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member Checking. *Qualitative Health Research*, 26(13), 1802–1811. <https://doi.org/10.1177/1049732316654870>
- Bisnis. (2023). *Pengguna Instagram dan Facebook di Indonesia Naik Lagi pada Februari 2023*. <https://teknologi.bisnis.com/read/20230402/84/1642912/pengguna-instagram-dan-facebook-di-indonesia-naik-lagi-pada-februari-2023>
- Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9(2).
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2).
- Brinkmann, S. (2014). *Interview: Learning the Craft of Qualitative Research Interviewing* (3rd ed.). SAGE Publications, Inc.

- Budiarko, A. A. (2021). *Fenomenologi Mahasiswa sebagai Entrepreneur di Universitas Islam Riau*. Universitas Islam Riau.
- Candela, A. (2019). Exploring the Function of Member Checking. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2019.3726>
- Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The Use of Triangulation in Qualitative Research. *Oncology Nursing Forum*, 41(5).
- CNNIndonesia. (2016). *Kini Bisa Punya Banyak Akun Instagram dalam Satu Ponsel*. CNN Indonesia.
<https://www.cnnindonesia.com/teknologi/20160209155825-185-110352/kini-bisa-punya-banyak-akun-instagram-dalam-satu-ponsel>
- Creswell, J. W. (2013). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, Inc.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE Publications, Inc.
- Dataindonesia. (2023). *Data Jumlah Pengguna Media Sosial di Dunia (Oktober 2020-Oktober 2023)*. Dataindonesia.Com.
<https://dataindonesia.id/internet/detail/data-jumlah-pengguna-media-sosial-di-dunia-oktober-2020oktober-2023>
- Dayaksini, T., & Hudaniah. (2001). *Psikologi Sosial*.
- Derlega, V. J., & Berg, J. H. (1987). *Self-Disclosure: Theory, Research, and Therapy*. Springer US.
- DeVito. (1997). *Komunikasi Antarmanusia Kuliah Dasar edisi kelima*. 5th edn.
- DeVito. (2013). *The Interpersonal Communication Book (13th Edition)*.
- Dewaweb.com. (2022). *15 Fitur Instagram yang Wajib Anda Ketahui di Tahun 2022*. <https://www.dewaweb.com/blog/fitur-instagram/>
- DN, T. (2022). *Makna Penggunaan Aplikasi Tiktok Dalam Mengakses Konten Ulasan Produk (Studi Fenomenologi pada Pengguna TikTok Generasi Z di Yogyakarta)*. UPN 'Veteran' Yogyakarta.
- Dwiyono, A. (2018). Fenomena Media Sosial: Fungsi dan Dampak Media Sosial Bagi Masyarakat. *Jurnal Pendidikan Sosiologi Dan Humaniora*.
- Erz, A., Marder, B., & Osadchaya, E. (2018). Hashtags: Motivational drivers, their use, and differences between brands and influencers. *Computers in Human Behavior*.

- Fauzia, M., Kurniawati, K., & Mabruri, M. I. (2019). Self-Disclosure melalui Media Sosial Instagram pada Mahasiswa Universitas Negeri Jakarta. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*.
- Flew, T. (2008). *New Media: An Introduction (3rd Edition)*.
- Foucault, M. (1982). *The subject and power*. Critical Inquiry.
- Foucault, M. (1988). *Technologies of the self*. In L. H. Martin, H. Gutman, & P. H. Hutton (Eds.), *Technologies of the self: A seminar with Michel Foucault*. Amherst: University of Massachusetts Press.
- Hasan, M. I. (2002). *Pokok-Pokok Materi Metodologi Penelitian dan Aplikasinya*. Ghalia Indonesia.
- IDNTimes. (2020). “*Mengenal Istilah Second Account di Media Sosial, Apa Itu?*” <https://www.idntimes.com/tech/trend/shafira-naya-apriliani/mengenal-istilah-second-account-di-media-sosial-apa-itu/5>
- Instagram. (2016). *Instagram*. <https://help.instagram.com/424737657584573>
- Jakpat.net. (2023). *Terungkap Alasan Orang Memiliki Second Account di Media Sosial*. <https://jakpat.net/info/terungkap-alasan-orang-memiliki-second-account-di-media-sosial/>
- Jourard, S. (1971). *Self-disclosure: An experimental analysis of the transparent self*. New York: Wiley-Interscience. Wiley-Interscience.
- Kang, J., & Mon, L. (2018). Finsta and Rinsta: A Comparative Study of Authentic and Inauthentic Self-Presentation on Instagram. *The Journal of Social Media in Society*. <https://thejsms.org/index.php/JSMS/article/view/381>
- Kemendikbud. (2016). *Kamus Besar Bahasa Indonesia (KBBI) Daring*.
- Kumparan.com. (2016). *Instagram Stories, Cara Baru Berbagi Momen Tanpa Perlu Permanen*.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE Publications, Inc.
- Luft, J., & Ingham, H. (1955). The Johari Window, a Graphic Model of Interpersonal Awareness. *Proceedings of the Western Training Laboratory in Group Development*.
- McLuhan, M. (1962). *The Gutenberg Galaxy: The Making of Typographic Man*.
- McLuhan, M. (1965). *Understanding Media: The Extensions of Man*.

- McLuhan, M., & Fiore, Q. (1967). *The Medium is the Massage: An Inventory of Effects*.
- McQuail, D. (2011). *Teori Komunikasi Massa McQuail* (Edisi 6).
- Moleong, L. J. (2017). *Metodologi penelitian kualitatif* (Edisi revisi).
- Mulyana, A. P., & Djamzuri, M. I. (2022). Teknologi Tokopedia Play Live Shooping Dalam Perspektif Ekologi Media Konvergensi. *JISIP*, 6.
- Nasrullah, R. (2015). *Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi*.
- nuga.co. (2016). *Instagram Rilis Fitur Baru: Ganti Akun Tanpa Log Out*.
<https://nuga.co/instagram-rilis-fitur-baru-ganti-akun-tanpa-log-out/>
- Nur Ainiyah. (2018). Remaja Millenial dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millenial. *Jurnal Pendidikan Islam Indonesia*.
- O'Sullivan, P. B., & Carr, C. T. (2018). Masspersonal communication: A model bridging the mass-interpersonal divide. *New Media & Society*.
- Oktavianti, M. A. (2018). *Instagram Stories Sebagai Media Self Disclosure Mahasiswa Ilmu Komunikasi Uinsa*.
- Prihantoro, E. (2020). Presentasi Diri dalam Instagram Stories (Analisis Kualitatif Penggunaan Instagram Stories Sebagai Media Presentasi Diri di Kalangan Mahasiswa Ilmu Komunikasi Universitas Semarang). *Jurnal Audience: Jurnal Ilmu Komunikasi*.
<https://publikasi.dinus.ac.id/index.php/audience/article/view/3735>
- Ramadhani, R. B. (2023). *Self Disclosure Dalam Komunikasi Interpersonal Pada Pengguna Dating App Bumble*. Universitas Pembangunan Nasional “Veteran” Yogyakarta.
- Rohmadi, M. A. (2016). *Informasi dan Komunikasi dalam Media Sosial*.
- Russmann, U., & Svensson, J. (2016). *Studying organizations on Instagram*.
- Safranova, V. (2015). *On Fake Instagram, a Chance to Be Real*. The New York Times. <https://www.nytimes.com/2015/11/19/fashion/instagram-finstagram-fake-account.html>
- Sagiyanto, A., & Ardiyanti, N. (2018). Self Disclosure melalui Media Sosial Instagram (Studi Kasus pada Anggota Galeri Quote). *Nyimak Journal of Communication*. <http://dx.doi.org/10.31000/nyimak.v2i1.687>

- Saifulloh, M., & Ernanda, A. (2018). Manajemen Privasi Komunikasi Pada Remaja Pengguna Akun Alter Ego Di Twitter. *WACANA*, 17(2). <https://journal.moestopo.ac.id/index.php/wacana/article/view/652>
- Saldaña, J. (2021). *The coding manual for qualitative researchers*. SAGE Publications, Inc.
- Sari, R. F. (2018). *Pengaruh Penggunaan Second Account Instagram Terhadap Self-Disclosure Mahasiswa Yogyakarta*. Universitas Pembangunan Nasional “Veteran” Yogyakarta.
- Schutz, A. (1962). *Collected Papers I: The Problem of Social Reality*. Martinus Nijhoff.
- Schutz, A. (1967). *The Phenomenology of the Social World*. Northwestern University Press.
- Sembiring, E. L. (2020). *Fenomenologi Alfred Schutz: Studi Tentang Motif Tindakan Pelaku Pencurian Kendaraan Bermotor*. Universitas Sumatera Utara.
- Sheldon, P., & Bryant, K. (2016). Instagram: Motives for its use and relationship to narcissism and contextual age. *Computers in Human Behavior*.
- Sugiyono. (2016). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Veirman, M. De, Cauberghe, V., & Hudders, L. (2017). Marketing through Instagram influencers: The impact of number of followers and product divergence on brand attitude. *International Journal of Advertising*.
- Wagner, H. R. (1970). *Alfred Schutz on Phenomenology and Social Relations*. University of Chicago Press.
- We Are Social. (2023). *SPECIAL REPORT DIGITAL 2023 Your ultimate guide to the evolving digital world*. <https://wearesocial.com/id/blog/2023/01/digital-2023/>
- West, R., & Turner, L. H. (2009). *Introducing Communication Theory: Analysis and Application (4th Edition)*.
- Wheless, L. R., Nesser, K., & Mccroskey, J. C. (1986). COMMUNICATION APPREHENSION are related. *Communication Research Reports*, 3, 129–134. <http://www.jamescmccroskey.com/publications/137.pdf>
- Wiederhold, B. K. (2018). The Tenuous Relationship Between Instagram and Teen Self-Identity. *Cyberpsychology, Behavior, and Social Networking*, 21(4), 215-216. *The Tenuous Relationship Between Instagram and Teen Self-Identity. Cyberpsychology, Behavior, and Social Networking*, 21(4).