

**SOCIAL MEDIA AS A TOOL FOR SELF-
AWARENESS SEARCH THROUGH YOUTUBE
CONTENT RINTIK SEDU**

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Abstract

This research examines the role of social media, especially YouTube, in the process of searching for self-awareness of the younger generation using a case study of Rintik Sedu's YouTube content. By involving six informants as followers of Rintik Sedu and conducting in-depth interviews, this study found that Rintik Sedu's Youtube content plays an important role in helping young people recognize their strengths and weaknesses, provide new perspectives on life problems, and motivate them to be more grateful. Interesting visualizations, long duration, and relevance to the lives of the younger generation are the main attractions of this content. The main reason why netizens choose Rintik Sedu content is because the content is very relatable and relevant to the reality of their lives and is delivered in an interesting and accessible style. These findings support previous research on the relationship between social media and self-concept and provide insights for content creators in designing content that supports the audience's search for self-awareness.

Keywords: *Social Media, YouTube, Self Awareness, Young Generation, Rintik Sedu*

INTRODUCTION

Currently, the existence of social media cannot be separated from the younger generation. It is proven that 99.16% of teenagers are active internet users¹. A survey from We Are Social shows that Indonesians who use social media reach 106 million out of a total population of 262 million.² The majority of social network users come from children and adolescents who need supervision from parents in their use. This is because social media, although it has a positive impact and provides benefits in the development of science and technology, such as facilitating communication, searching and accessing information, developing social relationships, adding friends, and so on, also has a negative impact on them. One of the negative impacts shown by children and teenagers after being addicted to social networks is a change in attitude, where they become lazy because they are too engrossed in social networks and forget their obligations as students.³

In Indonesia, social media is usually opened for online activities. Compared to the previous year, which reached 12.35 percent, this figure has increased.⁴ Social media allows anyone interested to actively participate by openly providing feedback, making comments, and sharing information quickly and seamlessly. There is no denying that social media has a significant impact on individuals' lives. Through social media, an individual can go from unknown to famous or vice versa. For many people, especially teenagers, social media has become a habit that makes it difficult not to open it daily.⁵

¹ Olaf Shyantica Wisanggeni, Carolus Boromeus Mulyatno, and Rian Antony, "Analisis Konten Instagram @Jenniferodelia Sebagai Sarana Pewartaan Musik Gereja Bagi Generasi Muda," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 11, no. 1 (2024): 98–107.

² Lucy Pujasari Supratman, "Penggunaan Media Sosial Oleh Digital Native" (2009): 47–60.

³ Alcianno G Gani, "Pengaruh Media Sosial Terhadap Perkembangan Anak Remaja," *Jurnal Mitra Manajemen* 7, no. 2 (2020): 32–42.

⁴ Yunita Indriany et al., "Pelatihan Optimalisasi Media Sosial Untuk Menambah Cuan Pada Warga Belajar PKBM," *Jurnal Abdimas PLJ* 2, no. 2 (2022): 67–75.

⁵ Wahyuni Ramadani et al., "Analisis Media Sosial Tiktok Terhadap Perubahan Tingkah Laku Siswa Di SMPN 11 Maros Baru," *COMSERVA Indonesian Journal of Community Services and Development* 2, no. 12 (2023): 2952–2959.

Social media has become integral to our daily lives in this digital era. Like a dynamic virtual ecosystem, social media consists of various online applications that are interconnected and based on Web 2.0 principles.⁶ The presence of social media has changed the way we interact and communicate. Now, every individual has the power to be a content creator, not just a passive consumer. These applications allow us to create and share content in various forms, such as text, images, videos, and more, easily and quickly.⁷ Social media is more than just a place to publish content. Social media is a collaborative space that facilitates content exchange between users.⁸ Users are free to add text, images, videos, and other content. Social media is defined as an online platform or site that facilitates the creation and exchange of content by its users through interaction and communication at various levels.⁹ The main elements are user-generated content and two-way dialog/interaction, in contrast to traditional media's one-way model.

The types of social media widely used in Indonesia are pretty diverse. Especially for friendship media, they use Facebook, Instagram, or Twitter. If it is a messaging-based platform, they use WhatsApp or Telegram. Meanwhile, they can use Youtube, tiktok or others on a video basis. As is well known, Youtube is the most popular and popular social media platform compared to other platforms. The main advantage of YouTube is its ability to communicate effectively. Apart from being able to share videos, YouTube also offers a long enough duration to convey information in more depth. Content creators or Youtubers present their videos with their style and art to attract viewers to watch. Youtube is favoured by various groups, from children to parents. The popularity of YouTube transcends age and

⁶ Winda Kustiawan et al., "Media Sosial Sebagai Media Penyiaran," *Jurnal Edukasi Nonformal* 3, no. 2 (2022): 296–302, <https://ummaspul.e-journal.id/JENFOL/article/view/4931>.

⁷ Ramadani et al., "Analisis Media Sosial Tiktok Terhadap Perubahan Tingkah Laku Siswa Di SMPN 11 Maros Baru."

⁸ Dian Tri Hapsari, "Inovasi Jurnalis Daring Dalam Kolaborasi Tim Cek Fakta Selama Pemberitaan Pilpres 2019," *Interaksi: Jurnal Ilmu Komunikasi* 9, no. 1 (2020): 51–63.

⁹ Fikri Shofin Mubarak, "Pemanfaatan New Media Untuk Efektivitas Komunikasi Di Era Pandemi," *Jurnal Ilmiah Komunikasi Makna* 10, no. 1 (2022): 28.

audience segments.¹⁰ YouTube is a popular platform that allows users to share their own videos or watch videos uploaded by others.¹¹ Many people assume that YouTube is an application that requires each individual to have an account to access it freely. The presence of social media has changed the social landscape. These changes include transformations in social relationships and balance in social interactions, as well as various changes in social institutions that affect the social system as a whole, including the values, attitudes, and behaviors of social groups.

These social changes can have positive impacts, such as easier access to information and communication, which bring social and economic benefits. However, most social changes tend to be negative, such as the emergence of social groups that identify themselves based on religion, ethnicity, or certain behaviours, which sometimes violate existing norms.¹² YouTube viewers include a wide range of demographics, social classes, and ages. Compared to television, this form of mass communication is more popular with audiences. We can watch any show we want on YouTube, be it for fun, music, movies, news, or education. One of them is the Youtube channel Rintik Sedu, which is quite popular with the general public, especially the younger generation.

Nadhifa Allya Tsana, known by the username @rintiksedu on Instagram, is a writer and storyteller who has produced several works, including *Geez & Ann 1* (2017), *Geez & Ann 2* (2017), *Geez's Secret Book* (2018), *Kata* (2018), and *Still Remember Your Way Home* (2020). Nadhifa Allya Tsana's YouTube known as Rintik Sedu, has been around since early 2017. At that time, Rintik Sedu had around 1000 more subscribers on her Youtube channel. Medium to convey her expression and writing skills through stories. Tsana has been writing since she was in high school, ranging from poetry and prose on Blogspot to stories on Wattpad. Today, Tsana has many works,

¹⁰ Ambang Daulay, "Youtube Sebagai Media Komunikasi Dalam Berdakwah Di Tengah Pandemi Rikka," *Jurnal Ilmu Dakwah dan Komunikasi Islam* (2021).

¹¹ Dwi Kartikawati, "Implementasi Difusi Inovasi Pada Kemampuan Media Baru Dalam Membentuk Budaya Populer (Kajian Pada Media Youtube Di Kalangan Remaja)," *Ekspresi Dan Persepsi : Jurnal Ilmu Komunikasi* 1, no. 1 (2019): 83–102.

¹² Sri Agustina et al., "Media Sosial Dan Jejaring Sosial," *Maktabatun: Jurnal Perpustakaan dan Informasi* 2, no. 1 (2022): 1–5.

including books and podcasts.¹³ Tsana has been writing since high school and has published seven book titles, including 'Kata' (2018), 'Geez & Ann #1' (2017), and 'The Secret Book of Geez' (2018). Her works, especially Geez & Ann, have been adapted into feature films. Apart from writing books, Rintik Sedu is also active on social media and creates podcast content on Spotify. Her works are known for their stories of young people's lives and love presented in an interesting way, often positioning themselves as friends to the listeners.¹⁴

Studies on Rintik Sedu's content have been conducted in Indonesia. Moch Muhlasen¹⁵ discusses the novel. Some previous studies related to social media have mostly examined its impacts on mental health and social behaviour, such as studies on Rintik Sedu and Instagram.¹⁶ Meanwhile, studies that have never been discussed are about the content on YouTube Rintik Sedu. In this case, researchers want to know how netizens search for self-awareness through social media, one of which uses Rintik Sedu's YouTube instrument. In addition, researchers want to know why netizens choose the Youtube account rintik sedu to find self-awareness. In some research on social media, there is not much discussion about self-awareness. Because research on social media, on average, is for mental health or social behaviour. For example, research on Rintik Sedu focuses on the social behaviour of someone who sees Rintik Sedu's Instagram.¹⁷ So, there is not much empty space for social media studies and the search for self-awareness.

In this case, the focus is on social media users and whether social media users who see content on the YouTube platform imitate

¹³ khoerul ummah, "Persepsi Audiens Terhadap Storytelling Nadhifa Allya Tsana Dalam Konten Instagram 'RINTIK SEDU,'" no. 8.5.2017 (2022): 2003–2005.

¹⁴ Syafiya Puspa Diniar and Poppy Febriana, "Content Analysis: Rintik Sedu's 'Podcast' in Attracting Listeners [Analisis Isi: 'Podcast' Rintik Sedu Dalam Menjaring Pendengar]" (2023): 1–9.

¹⁵ Moch Muhlasen, "Konflik Batin Tokoh Utama Dalam Novel Kata Karya Rintik Sedu," *Jurnal Simki Pedagogia* 4, no. 2 (August 2021): 179–187.

¹⁶ Kurnia Hayuning Budhi and Aprilianti Pratiwi, *PENGARUH TERPAAN KONTEN AKUN INSTAGRAM @RINTIKSEDU TERHADAP MINAT MENDENGARKAN PODCAST RINTIK SEDU*, n.d.

¹⁷ Budhi and Pratiwi, *PENGARUH TERPAAN KONTEN AKUN INSTAGRAM @RINTIKSEDU TERHADAP MINAT MENDENGARKAN PODCAST RINTIK SEDU*.

what is informed in the form of positive or negative things. Therefore, the role of social media as a tool for finding self-awareness of the younger generation is important to be researched and on the other hand this research is different from previous research which explains about social media that has an impact on changes in the lifestyle of the younger generation. So, it is exciting to study because this research takes the point of view of the change in the lifestyle of the younger generation and seeks the truth that social media can provide self-awareness of its users.

This research aims to analyze the role of social media, especially YouTube, in searching for self-awareness among the younger generation and the reasons for choosing Rintik Sedu content as a medium. The benefit of this research is that it provides an in-depth understanding of the role of social media, especially YouTube, in seeking self-awareness in the younger generation. This research also contributes to developing literature on the relationship between social media and self-concept. It provides insights for content creators in designing content that supports the audience's search for self-awareness.

Self-Awareness

Self-awareness is the foundation of emotional intelligence, which is the ability to monitor feelings over time.¹⁸ Self-awareness is the process of recognizing one's motivations, choices, and personality and being aware of the influence of these factors on judgments, decisions, and interactions with others. When one's attention is focused on oneself, one's self becomes the object of evaluation, similar to the social evaluation process in interpersonal relationships.¹⁹ Awareness or self-awareness is an essential raw material to show clarity and understanding of one's behaviour. High self-awareness is seen in how far an individual can recognize himself in emotions, accurate self-recognition, and self-confidence.

Self-awareness is the process by which information a person receives becomes values believed and reflected in daily behaviour. It involves internalizing information into values and then implementing

¹⁸ Eva Nauli Thaib, "Hubungan Antara Prestasi Belajar Dengan Kecerdasan Emosional," *Jurnal Ilmiah Didaktika* 13, no. 2 (2013): 384–399.

¹⁹ Valerie Geller and Phillip Shaver, "Cognitive Consequences of Self-Awareness," *Journal of Experimental Social Psychology* 12, no. 1 (1976): 99–108.

them in daily actions. Although self-awareness relates to attitude, it requires the ability to transform information into believed values and then apply them in daily behaviour.²⁰

Baron and Byrn divide self-awareness into several forms, namely Subjective self-awareness is a person's ability to distinguish himself from his physical and social environment so that he can judge himself differently from others.²¹ Furthermore, objective self-awareness is a person's capacity to become the object of his attention, realise his state of mind, and realise that he has memories. This shows that individuals are aware of their duties and responsibilities.²² And finally symbolic self-awareness is a person's ability to form abstract concepts of himself through language, as well as the ability to communicate, establish relationships, set goals, evaluate results, and develop attitudes relevant to himself, as well as defend himself against communication threats.

The concept of self-awareness was initially considered to have two dimensions: subjective self-awareness, where attention is focused on events outside the self, and objective self-awareness, which is exclusively focused on the self. This two-dimensional approach suggests that self-awareness is achieved through self-focused attention, initiating comparison with self-developed standards. Self-awareness can sometimes lead to unpleasant states if there is a gap between self-perception and self-developed standards, potentially leading to negative thoughts. However, an alternative viewpoint distinguishes between rumination and reflection, where reflection is considered positive, leading to self-awareness and learning.²³ Self-recognition is one way to form a self-concept. As explained by Grin, self-concept is a person's perception of themselves, both in terms of physical and

²⁰ Noviyanti Kartika Dewi, "Pengembangan Model Bimbingan Kelompok Berbasis Nilai Karakter Lokal Jawa Untuk Meningkatkan Kesadaran Diri (Self Awareness) Siswa.," *Counsellia: Jurnal Bimbingan dan Konseling* 3, no. 1 (2016).

²¹ Vaishali D. Tendolkar et al., "Self Awareness as a Predictor of Adolescent Behavior among Nursing Students: A School Based Study," *Journal of Pharmaceutical Research International* 33 (2021): 76–81.

²² Jessica E. Cornick and Jim Blascovich, "Consequences of Objective Self-Awareness during Exercise," *Health Psychology Open* 2, no. 2 (2015).

²³ Julia Carden, Rebecca J Jones, and Jonathan Passmore, "Defining Self-Awareness in the Context of Adult Development : A Systematic Literature Review" (2022).

moral aspects.²⁴ This perception includes aspirations or desired goals as well as physical conditions such as judgments of appearance, clothing, and possessions. The psychological aspect consists of an individual's thoughts, feelings, and attitudes towards themselves. The social aspect involves one's social role in society.

The moral element involves values and principles that give direction and meaning to one's life. A positive self-concept will eventually form a strong self-esteem. Self-esteem is an assessment of one's self-worth and meaningfulness based on the process of self-concept formation and the collection of information about oneself and the experiences gained.²⁵ Individuals with a positive self-concept tend to give a more precise assessment of their meaningfulness. On the other hand, individuals with low self-esteem tend to lack confidence and may not be effective in social interactions. To reach a level of self-awareness, one needs social experiences and interactions. Individuals can express thoughts, feelings, ideas, or frustrations to others, hoping to get attention or positive feedback.

Among the elements of self-awareness are the following: Emotional self-awareness is the ability of individuals to recognize their own emotions, sentiments, and the consequences of their emotions. Their conscious mental state can distinguish between emotions and feelings and be aware of their own emotions. This relates to being aware of one's feelings and understanding the reasons for these emotions and sentiments. One must be able to interpret and understand emotions that have been and can still be felt and their impact on interpersonal relationships and the environment. If one has self-awareness, one will have a realistic understanding of one's strengths and weaknesses. They will be able to see their potential separate from the individual by using a reflective process where individuals can describe themselves from the perspective of others; the goal is that individuals can have a reflection of themselves from others so that they can assess themselves properly, and the individual has full awareness of their strengths and weaknesses. Self-confidence is the self-belief that everyone has when they first become themselves.

²⁴ Daulay, "Youtube Sebagai Media Komunikasi Dalam Berdakwah Di Tengah Pandemi Rikka."

²⁵ Pendekatan Pengembangan, Harga Diri, and Anak Usia, "Cendikia Cendikia" 1206 (2024): 171–181.

Those who are self-aware tend to have a strong understanding of themselves and can develop a plan to identify their flaws and shortcomings.²⁶ Building self-confidence is essential for young people.²⁷ High levels of self-confidence in young people correlate with their ability to manage the stresses of everyday life better.²⁸ The more confident young people are in their competence and the greater their self-acceptance or liking, the more effectively they can handle stressful situations. In other words, a strong belief in one's capabilities and a positive view of oneself make young people more agile in dealing with the stress and demands of everyday life. Hence, it is essential to nurture self-confidence in children to help them overcome challenges, embrace new experiences, and develop a positive self-image from a young age.

The younger generation is a group of people who want respect, a role in society, and clarity about the future. If they cannot get this desire naturally, they will do something to get attention from their environment. So that the younger generation is synonymous with an unstable personality, likes to imitate, and likes to look for what is considered current.²⁹ Research studies reveal a negative correlation between addiction to social networks and the level of self-confidence in young individual.³⁰ This finding shows that the higher the level of a person's addiction to social networks, the lower their self-confidence tends to be. In other words, young individuals who are more addicted to accessing social networks tend to feel less confident in their abilities compared to individuals who are not addicted to social networks.

²⁶ Hani Khairunnisa, *SELF ESTEEM, SELF AWARENESS DAN PERILAKU ASERTIF PADA REMAJA SKRIPSI Oleh*, 2017.

²⁷ Dinda Ayu Lestari, "Meningkatkan Kepercayaan Diri Pada Anak Melalui Platform Youtube," *ABDISOSHUM: Jurnal Pengabdian Masyarakat Bidang Sosial dan Humaniora* 1, no. 1 (2022): 98–104.

²⁸ N. G. Voskresenskaya, "Effect of Youth's Value Orientation on the Development of Representations about Their Country," *Bulletin of Kemerovo State University* 22, no. 2 (2020): 409–417.

²⁹ Muzakkir, "Generasi Muda Dan Tantangan Abad Modern Serta Tanggungjawab Pembinaanya," *Al-Ta'dib* 8, no. 2 (2015): 111–134.

³⁰ Daniel Javier de la Garza Montemayor and Xunaxhi Monserrat Pineda Rasgado, "Relationship between the Use of Social Networks and Mistrust of Mass Media among Mexican Youth: A Mixed-Methods and NLP Study," *Social Sciences* 12, no. 3 (2023).

Therefore, this discussion will explore the impact of social media's effect on the self-awareness of young people experiencing unstable personalities, especially YouTube.

Young people in the millennial generation often use phones, especially smartphones. Of course, these devices are used not only to make and return phone calls but also for engagement and other purposes. Several social media platforms are popular among young people, including Facebook, Twitter, Instagram and others. This makes it possible to create more observations about the effects of social media on young people, significantly how it will affect changes in their mindsets, attitudes, and even social behaviors. These young users may “swallow” so much information circulating on social media, but it cannot be verified if they use it with a certain intensity. Young people, who we call the millennial generation, are accustomed to all the digital media that is easily accessible, so sometimes their use is uncontrollable. So, teenagers often show aggressive behavior. This directly or indirectly influences the type of violence that usually occurs in children in the way they process social information, imitate what happens in society, and how they interpret what they see.³¹

Social Media as a Tool for Young People's Search for Self-Awareness

In this article, we discuss the study of social media. Social media is a new set of communication and collaboration tools that allow for various interactions previously unavailable to ordinary people.³² Every human being engages in daily communication between individuals while using media, also known as mass communication. Technology, distribution methods, and audience access all influence media communication. As a result, old media and new media have evolved. Information is starting to be communicated through media faster thanks to new media such as the internet and social media. Having access to social media at all times and from various locations strengthens its position as a force.³³ There are several types of social

³¹ Amar Ahmad, “Media Sosial Dan Tantangan Masa Depan Generasi Milenial,” *Avant Garde* 8, no. 2 (2020): 134.

³² Chris Brogan, *Social Media 101: Tactics and Tips to Develop Your Business Online* (John Wiley & Sons, 2010).

³³ E. R. (Eribka) David, M. (Mariam) Sondakh, and S. (Stefi) Harilama, “Pengaruh Konten Vlog Dalam Youtube Terhadap Pembentukan Sikap Mahasiswa Ilmu

media, one of which is a video-sharing social media application. Video-sharing applications are very effective for disseminating a lot of information in the form of videos, one of which is YouTube. Internet users must use it for entertainment, looking for details, or even making videos that will be uploaded later. The success of YouTube in the internet world has also triggered many agencies to create special channels on YouTube.³⁴

In this article, we discuss social media studies. Social media is a set of new communication and collaboration tools that enable various interactions. This article discusses social media studies. Social media is a set of communication tools and new collaborations that allow for multiple types of community interactions.³⁵ his research focuses on how new media shapes society and creates different effects on its users. This research is also supported by the theory of self-awareness proposed by Shelley Duval and Robert Wicklund in 1972, explaining that human attention or awareness can focus inwardly or outwardly on the external environment.³⁶

The data obtained by the author at this time is the result of a search from the comments column on one of the YouTube content Rintik Sedu with the title “I don't think I'am pretty but...”. With the following data :

Name	Adress	Age	Work
Aulia	Tangerang Selatan	24 Years Old	Beauty clinic employee
Anggia	Bandung, Jawa Barat	23 Years Old	Student
Adiya	Lombok, BTB	20 Years Old	Student
Nofiyta	Bogor, Jawa	32 Years Old	Teacher

Komunikasi Fakultas Ilmu Sosial Dan Politik Universitas Sam Ratulangi,” *Acta Diurna* 6, no. 1 (2017): 93363.

³⁴ Eddy E, Ari Usman, and Haida Dafitri, “Peluang Industri Kreatif Melalui Pelatihan Pembuatan Video Kreatif Bagi Mahasiswa Akademi Dakwah Indonesia Sumatera Utara,” *Jtunas* 1, no. 1 (2019): 39.

³⁵ Cindie Sya’bania Feroza and Desy Misnawati, “Penggunaan Media Sosial Instagram Pada Akun @Yhoophii_Official Sebagai Media Komunikasi Dengan Pelanggan,” *Jurnal Inovasi* 15, no. 1 (2021): 54–61.

³⁶ Mauricio Majolo, William Barbosa Gomes, and Thiago Gomes DeCastro, “Self-Consciousness and Self-Awareness: Associations between Stable and Transitory Levels of Evidence,” *Behavioral Sciences* 13, no. 2 (2023).

	Barat		
Fira	Jakarta Timur	24 Years Old	Student
Birul	Mojokerto	23 Years Old	Student

Source: Researcher interview results

This was done because the informants interviewed were viewers of the Rintik Sedu channel and gave responses to the videos watched through the comments column. The informants were randomly selected and contacted via Instagram, followed by subsequent intensive interviews via WhatsApp. This was done to minimize time because the informants' homes were far away. These existing informants for data collection were carried out using in-depth interviews; there was also data from literature and documentation. Researchers use reduction, display, and conclusions in data analysis through verification.

DISCUSSION

This research analyzes the content of the video content “I don't think I'm pretty, but...” using the content analysis method, which is in-depth on the content of information in the video. This analysis is carried out to identify the characteristics of particular messages objectively and systematically, and to make conclusions about the consequences of communication.³⁷

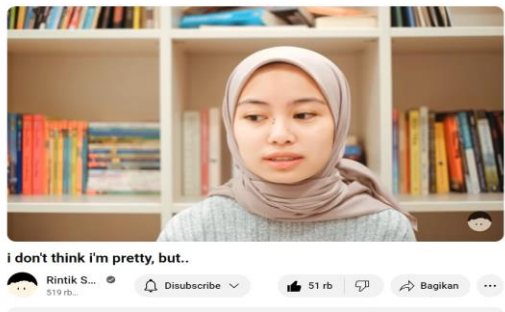


Figure 1. Rintik Sedu YouTube Channel

Several characteristics were found in the content analysis of this video content. The video is about self-awareness and self-

³⁷ Yuli Asmi Rozali, “Penggunaan Analisis Konten Dan Analisis Tematik,” *Penggunaan Analisis Konten dan Analisis Tematik Forum Ilmiah* 19 (2022): 68, www.researchgate.net.

development, focusing on self-doubt and self-reflection. The video has a relatively simple structure, with the discussion focusing on personal experiences and feelings experienced by the video maker. The content of this video consists of personal experiences and feelings experienced by the video maker, as well as some tips and advice to enhance self-awareness and self-development. The video's tone is relaxed and reflective, with the creator trying to be transparent and open about their personal experiences. It can be concluded that this video has several characteristics that lead to possible audience interest. This is seen from the categories made by researchers in the form of post content (views), attributes of self-development messages, and the period of content publishing from July to November.

This research uses qualitative methods with data collection techniques through in-depth interviews with six informants who are social media users and followers of the Rintik Sedu YouTube channel. Primary data was obtained from interview transcripts with informants, while secondary data was obtained from literature studies and documentation related to the research topic. Almost all informants stated that they were interested in accessing Rintik Sedu's YouTube content because of the visualization and presentation of exciting content. As expressed by Aulia (24 years old):

"I am interested in Rintik Sedu's YouTube videos because of the thumbnails, lighting, and interesting video background. This makes me want to watch the video." The informant is interested in Rintik Sedu's YouTube video because of the thumbnail, lighting, and video background so that the informant is interested in seeing the video. After the interview, the informant was not part of Rintik Sedu's YouTube followers. The informant said he liked Rintik Sedu more through YouTube even though Rintik Sedu is now on various social media platforms. According to him, the video duration is longer, and the delivery and setup of the video are more attractive, so it is easy to enjoy. Therefore, the informant felt that in addition to the beautiful video display, the discussion was also straightforward to understand, especially for the younger generation. By watching Rintik Sedu's video, the informant realized several things on Rintik Sedu's YouTube channel, especially about insecurity, a natural or normal feeling experienced by every young generation.

The same thing was also expressed by Birul (23 years old), who felt more comfortable accessing Rintik Sedu's content on the YouTube platform because of its attractive appearance. Informants feel more comfortable using the Youtube platform than others. The informant said that he accidentally watched the Rintik Sedu YouTube channel and liked what was conveyed in the video. The content of the video was easy to understand, especially for informants, who are part of the younger generation and are often insecure about the things they encounter. Therefore, the informant feels that the content of the video delivered by Tsana, the owner of YouTube Rintik Sedu, is suitable.

The two interview results are proven and corroborated by the theory of new media with the concept developed by Pierre Levy, which discusses the evolution of media.³⁸ New media shapes society and creates different effects on its users. This theory assumes that users have choices to satisfy their needs. In line with the interview results, informants access the Rintik Sedu channel on YouTube to enjoy the video. The duration is longer, and the setup display is more attractive, so it is easy and comfortable to enjoy. This is in line with the new media theory, where YouTube Rintik Sedu shapes society and creates different effects for its users.

Based on the analysis of interview data and literature studies, it was found that Rintik Sedu's YouTube content has a vital role in searching for self-awareness of the younger generation. One of the primary roles of Rintik Sedu's YouTube content is to help young people recognize their strengths and weaknesses. This was expressed by

Based on the analysis of interview data and literature studies, it was found that Rintik Sedu's YouTube content has a vital role in searching for self-awareness of the younger generation. One of the primary roles of Rintik Sedu's YouTube content is to help young people recognize their strengths and weaknesses. This was expressed by Fira (24 years old):

"Rintik Sedu says that everyone has their own 'beauty.' This makes me more confident and dare to join a circle of friends considered superior to me." The

³⁸ Feroza and Misnawati, "Penggunaan Media Sosial Instagram Pada Akun @Yhoophii_Official Sebagai Media Komunikasi Dengan Pelanggan."

informant said she is an active YouTube user, and one of the most popular YouTube channels is Rintik Sedu. The informant said he also actively made videos like Rintik Sedu's to become more confident. Because based on the results of the interview, the informant is a relatively quiet person in his circle of friends. However, the informant said that everyone has their own "beauty," just like the owner of Rintik Sedu, Tsana, who feels beautiful when she writes. Finally, the informant tried to join the friendship of people who were considered influential. Although initially, the informant felt insecure because his friends were superior to the informant, it turned out that his friends were happy because the informant was a humble person who could join various circles.

Another role of Rintik Sedu's YouTube content is to provide a new perspective on the life problems the younger generation faces. As expressed by Adiya (20 years):

"Rintik Sedu's content helps me understand that every human being has different levels of ability according to their nature."

Informant Adiya said that he accidentally found out about the Rintik Sedu YouTube channel, and because it was interesting, he watched it until it was finished. The informant said the video he watched opened his mind as a younger generation often stuck on certain things. The informant also said that Rintik Sedu's YouTube content is accessible for the younger generation to digest and understand. This informant is the only informant who judges from a religious point of view because of his background, as he is studying at a well-known religious campus in Egypt. Based on the interview results, the informant said that one of the causes of insecurity comes from social media. Even though many valuable things can be done through social media, many people still need to learn about it. The informant also explained that God has created humans according to their abilities. This is also said in Surah Al-Mu'minun verse 118. Therefore, the informant affirms the video on YouTube Rintik Sedu entitled "I don't think I'm pretty but ...". This aligns with God's word that faithful humans have their abilities.

In addition to providing a new perspective, Rintik Sedu's YouTube content also motivates the younger generation to be more grateful for what they have. This was expressed by Noviyta (32 years old):

"After watching the Rintik Sedu video, I feel grateful for the shortcomings and advantages that I have."

The informant commented on one of the videos on the Rintik Sedu YouTube channel by saying that what was conveyed in the video was very relatable to his life. Many videos on YouTube Rintik Sedu accompany several mandates, which were initially challenging to live with; it turns out that the informant can do it to the point where the informant feels sufficient. In the results of the interviews conducted, the informant said that insecurity must come in every individual, but this is not an obstacle to not being able to manage feelings of insecurity. Because some parts of the YouTube video Rintik Sedu feel relevant to his life. Then the next informant, Anggia, said that she accidentally watched YouTube Rintik Sedu because she needed English-language content because, in some parts, there were snippets in English. The informant also said he was a younger generation who often felt insecure about his peers because some already had more achievements than him. Then, on YouTube, Rintik Sedu, the informant, found many things that relate to him as a young generation. In addition, the informant also said that to recognize self-confidence, there is a need for self-awareness. Awareness also needs action from oneself, for example, starting to identify oneself, developing the potential to participate in activities that can make oneself develop so that insecurity is not felt anymore, focusing on oneself, and realizing that each of us has its advantages and uniqueness.

Based on these findings, this study's results align with the new media theory put forward by Pierre Levy, which states that new media, such as YouTube, can shape society and create different effects on its users. This is reflected in the findings that informants access Rintik Sedu content on YouTube because of its longer duration and attractive appearance, making it easy and comfortable to enjoy. The findings of this study are also associated with the theory of self-awareness proposed by Shelley Duval and Robert Wicklund, which states that a person's attention can focus inwardly or on the external environment. The content of Rintik Sedu plays a role in helping young people to understand and recognize themselves by forming self-awareness.

CONCLUSION

This study found that Rintik Sedu's YouTube content is essential in searching for the younger generation's self-awareness. The content helps us recognize strengths and weaknesses, provides a new perspective on seeing life's problems, and motivates us to be more grateful. This finding aligns with the theory of self-awareness, which states that one's attention can be focused on oneself to increase self-understanding and evaluation. In addition, the attractiveness of Rintik Sedu's YouTube content for the younger generation, such as exciting visualizations, long duration, and relevance to their lives, shows that new media can shape society and create different effects on its users. Pierre Levy's new media theory supports this. Thus, this study provides empirical evidence of the relationship between social media/new media and searching for self-awareness, especially among the younger generation.

The findings of this study can be applied by content creators, especially those targeting the younger generation audience, in designing content that supports the process of seeking self-awareness. By understanding the characteristics of content that the younger generation likes and considers relevant, creators can produce more effective content to help audiences recognize themselves and increase their self-awareness. For future research, it is recommended to explore further the role of social media in supporting other aspects of youth development, such as identity formation, social skills development, or even mental health. In addition, future research could also examine the effectiveness of different social media platforms in delivering content related to self-awareness and other self-development.

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