

Patterns of Symbolic Interaction Communication in the Online Ojek Community: Qualitative Descriptive Study

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Abstract

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The emergence of Gojek, one of the start-ups that has been welcomed by the public, has created a new profession, namely Online Ojek (OJOL). The Ojek Online drivers then form small groups and communities in their respective areas with various goals. This study aims to conduct an exploratory study in identifying patterns of group communication carried out by the Online Ojek Community in the Bandung area, West Java. This study uses a descriptive qualitative method involving informants from Gojek Balantrax drivers using purposive sampling. The results of this study obtained a description of communication patterns in the Online Ojek group which involved symbolic interactions between individuals in the group. Intragroup communication patterns involve verbal and non-verbal communication, intrapersonal communication between individuals and cues. From this study it can be concluded that the pattern of group communication in the online motorcycle taxi community is unique by using terms that only members of the community understand

Keywords: Group communication, online motorcycle taxis, communication patterns, online motorcycle taxis, verbal communication, non-verbal communication

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INTRODUCTION

In the current era of globalization, technology is growing rapidly, including in the field of transportation. Previously, people only relied on public transportation such as city transportation, buses and trains to move from place to place. However, with the existence of online-based transportation technology, people can easily access and order transportation as needed only through Android-based mobile devices that almost everyone has. This transportation technology is capable of moving goods or people from one place to another using vehicles controlled by humans or robots.

In Indonesia, the rapid progress of transportation technology began with the presence of an online-based transportation service called Gojek in 2010. Gojek Indonesia was founded by Nadiem Makarim, an Indonesian citizen, who was inspired by the difficulty of finding a motorcycle taxi base when he had to get through traffic jams in Jakarta to save time. Gojek first used an ordering system through the Call Center with only 20 drivers at that time. However, Gojek has grown rapidly after launching Android and iOS-based applications in 2015, replacing the ordering system through the Call Center.

Gojek offers a variety of services, including Go-Ride, which is one of the most widely used transportation services by the people of Indonesia. The Go-Ride

service allows users to order online motorcycle taxi drivers who can pick up and take someone to their destination, deliver food and packages, as well as buy the desired items and deliver them to where the customer is. Gojek uses an application to connect drivers and customers so that the two of them can easily communicate with each other when placing orders, especially when it comes to delivery and pickup of goods.

Communication also plays an important role in the sustainability of online-based transportation such as Gojek. According to Shannon and Weaver, communication is an interaction that influences one another by someone to another, whether intentional or not. Communication is needed to regulate manners in human association. This is proven by the function of communication according to Harold Dwight Laswell, which can help humans to control the environment, adapt to the environment, and transform social heritage to the next generation. Therefore, communication is very important in the process of conveying information, both messages, ideas, and ideas as well as the formation and management of messages carried out by a person with another person, a person with a group, and a group with a group.

This study aims to provide an overview of how online motorcycle taxi drivers communicate in a community and describe the language terms used by online motorcycle taxi drivers that are useful for customers in ordering online motorcycle taxi services.

LITERATUR REVIEW

A group is a collection of people who have a common goal and interact with each other to achieve that goal. Group communication is communication that occurs between several people in a small group such as in a meeting, meeting or conference. In the 1940s, when the world was at war, groups became the center of attention. However, by the late 1970s, interest in group studies was reviving and, as Steiner (1974) predicted, group studies became dominant by the mid-1980s. Educators see group communication as an effective educational method (Anwar Arifin, 1984).

Group communication has several important characteristics, such as groups have various goals to maintain their existence and each has its own style to carry it out. Interactions within groups are interdependent, the size and duration of time distinguishes them from groups of individuals in general. Group goals and group member goals are stated and interact with each other in a way that can affect success. Different types of groups are caused by differences in goals, such as social groups, learning, personal development, and problem solving. Group rules, norms, roles, interaction patterns, and decision-making methods can shape the way group members interact and can influence productivity and satisfaction.

Psychologists and sociologists have developed various ways of clarifying groups. Charles Horton Cooley (1990) argues that we will be emotionally attached to a few groups, even though we have been members of many groups. Our relationships with family, playmates, and close neighbours, feel closer, more personal, and more touching. It can be called the primary group. The secondary group is our relationship with someone who is not familiar, not personal, and does not touch the heart. Some of these things are included in the secondary group, namely mass organizations, faculties, trade unions, and so on.

Ingroup can be interpreted as "our group" while outgroup can be interpreted as "their group". Ingroups can be either primary or secondary groups. Our family is included in the ingroup which is the primary group. Our faculty is included in the ingroup which is a secondary group. Ingroup feelings are expressed by loyalty, solidarity, fun, and cooperation. To distinguish between ingroups and outgroups.

Symbolic Interactionism Theory

Symbolic interaction is a movement in sociology that emphasizes the way humans construct meaning and structure in society through conversation. This theory has five basic principles, namely humans make decisions and act according to their subjective understanding of the situation; social life consists of interaction processes; humans make sense of their experience through the meanings found in symbols; the world is made up of social objects that have socially determined names and meanings; and human actions are based on their interpretation of objects and related actions in the situations considered and interpreted.

Symbolic interaction has a close relationship with communication because communication is considered a symbolic process involving signs or symbols, such as words, nonverbal behavior, and objects whose meanings are mutually agreed upon. Symbolic interaction theory developed in the late 19th and early 20th centuries through the study of social life by sociologists such as Charles H. Cooley, WI Thomas, and George Herbert Mead. The interactional perspective places the individual at the center of this approach because each individual has cultural values, interacts in his community, and can produce mutually agreed meanings of "thoughts".

According to George Herbert Mead, the main proponent of symbolic interaction theory, humans are motivated to act based on the meanings they give to other people, objects, and events. This meaning is created through the language used by humans when communicating with other parties. Mead also stated that humans have a number of possible actions in their minds before they start the actual action. Before taking the actual action, a person first tries the alternative action itself mentally through the consideration of his thoughts.

Thinking according to Mead is a process in which individuals interact with themselves by using meaningful symbols. Through the process of interaction with oneself, the individual chooses which of the stimuli directed at him will be responded to. In his book, *Mind, Self, and Society* (1934), Mead describes how the individual mind and the individual self develop through social processes. Mead analyzes experience from the point of view of communication as the essence of social order.

Mead proposes three basic concepts in his theory: first, "symbolic action", namely human action based on the meaning given to social symbols. Second, the "thought process" (thinking process), namely the human ability to use symbols in thinking and contemplating the actions to be taken. And third, "self" (self), which is a person's self-concept that is built from other people's perceptions of him, and becomes important in understanding human behavior.

Things (objects), people, situations, events or phenomena themselves have their own meaning without being given meaning to these things. The meaning given is not a coincidence, in the view of symbolic interactionism people do something always accompanied by interpreting defining, symbolic in nature whose behavior

can only be understood by researchers by entering into the process of defining through participant observation. People can have the same understanding or meaning as other people through their intellect and that meaning becomes a reality.

In essence, the essence of symbolic interactionism is an activity that is characteristic of humans, namely communication or the exchange of symbols (symbols) that are given meaning. Symbols (symbols) and so in this framework are things that cannot be separated into parts that stand alone. Symbols are media used by someone to convey their thoughts or feelings to others. Thus symbols are the primary media in communication in the form of: language, gestures, pictures, colors and so on. However, symbols in the form of language are the most widely used in the communication process, because they are able to "translate" one's thoughts to others.

Meaning in this context is a concept or understanding that is owned or contained in a linguistic or non-verbal sign. From the perspective of social psychology, meaning in communication is based on experience and is directly related to the shared experience of a culture or the same education among communicators. Meaning always includes many understandings, aspects of understanding shared by communicators.

According to the perspective of symbolic interactionism, human behavior must be understood from the point of view of the subject, so that this perspective views social life literally as "human interaction using symbols". This makes them interested in several things regarding.

1. The way humans use symbols to represent what they mean and to communicate with one another
2. The consequences of the interpretation of symbols on the behavior of the parties involved during social interaction 8.

In interaction, communication is the most important thing. Communication as a means of exchanging information, especially between one person to another. A social interaction will not be possible without social contact and communication. Moreover, humans are social beings who cannot be separated from interaction and communication. Humans are classified as unique creatures because humans have the ability to speak and represent what they feel and see according to the environment and situation they face.

The power of communication in social interaction cannot be doubted as something that cannot be functioned, because communication is a requirement for social life. George Herbert Mead stressed the importance of communication, especially in vocal cues (language) and this has the potential to become a set of symbols that make up language.

In the context of symbolic interactionism, the use of language or symbolic cues by the actor himself has a great influence, because the language used in social interaction will in turn bring out the mind and self. With language there is also a significant exchange of meaning or symbols and one can anticipate the other actor's self-response to the symbols he uses. Language and thought are two things that have a very big role in the scope of symbolic interactionism and have an important role for the actor's self-development. Humans have a mind that distinguishes them from other species of creatures.

George Herbert Mead emphasized that the mind arises in the social process of communication and cannot be understood as a separate part of that process. The communication process involves two phases, namely sign conversation and significant sign language or conversation¹⁰. Communication can be said to be successful if the delivery of messages from communicators to communicants can form a common meaning. Communication like this is a relatively monotonous communication because the communicator continuously carries out the flow of communication to achieve mutual understanding between the two parties involved in the communication. But on the other hand the communicator is not only able to influence but can also be influenced by the behavior or stimulus of the communicant.

Thus, the Symbolic Interactionist concept views that meaning is not something that is inherently given by the world, but is constructed and interpreted through social interaction and the use of social symbols. This is important in understanding how humans act and interact with each other, as well as building complex self identities.

RESEARCH METHODS

1. Research Design

This research uses a qualitative descriptive method because in this study it will discuss and explore communication patterns and language terms that exist in the online motorcycle taxi community. Qualitative research focuses on individual cases (a small number of cases) in a specific and significant context of meaning. Bogdan & Biklen, S (1992:21-22) explains that qualitative research is a research procedure that produces descriptive data in the form of speech or writing from the behavior of the people being observed¹²

2. Data Collection Procedures

According to Arikunto (2006) purposive sampling is a sampling technique that is not based on random, regional or strata. Rather, it is based on considerations that focus on certain goals.

Purposive sampling is also known as judgmental sampling, which is a sampling technique based on the researcher's assessment of which members of the population meet the criteria to be used as samples.

In this study, the researcher took a purposive sampling technique because the researcher felt that the sample taken knew and could provide a lot of information related to this research. The purpose of this study is to find out how group communication is in the Balantrax community and what language terms are used by members of the Balantrax community.

The informants/subjects of this research are members of the Balantrax Online Ojek community with the criteria: have a KTA (Membership Card) from Balantrax, are willing to become informants, have an account with the Gojek applicator type and have been an online motorcycle taxi driver for at least 1 year.

3. Instrument Data

Data collection in this study used participant observation, documentation and interview methods. Observation techniques are generally used for exploratory research to investigate large social units. Participant observation techniques allow researchers to be directly involved with activities in the community. The researcher will submit several lists of questions from interview question items which were

arranged using semi-structured interviews to informants to obtain data in the form of words.

4. Data Analysis Technique

Data analysis intended to analyze data obtained from data collection techniques either from interviews, observations or documentation. Data analysis techniques were carried out using qualitative data analysis techniques by conducting descriptive data on data that had been obtained in the field in the form of words. Qualitative data analysis is the process of searching and systematically compiling data obtained from interviews, field notes and other materials so that it is easy to understand so that it can be informed to others (Sugiyono, 2007).

The steps taken by researchers in analyzing the data are in accordance with the opinion developed by Miles and Huberman which states that the analysis is carried out through the following procedures and stages:

a. Data Collection

The data collection process begins with the entry of researchers into the environment or to the research location, namely at the BALANTAX community basecamp which is located near the Lembang square.

b. Data reduction

Data reduction is an analytical process to select, focus attention, simplify, abstract and transform data that emerges from field notes (Patilima, 2005). Reducing data is summarizing, choosing the main things, focusing on the important things according to what is needed regarding the language terms used by online motorcycle taxi drivers in the Balantrax community.

c. Data Clarification

The data that has been collected during the research is then grouped according to what language terms are used in communication.

d. Data Presentation

Presentation of data is usually done after the data reduction process. In qualitative research, data display is usually in the form of charts, brief descriptions, flowcharts, and so on. However, what is most often used for presenting qualitative data is with narrative text. The function of the data display itself is for the process of providing a set of information.

In this study, the researcher uses a narrative text form as said by Miles and Huberman "The most frequent from display data for qualitative research data in the past has been narrative text" (The most frequently used for presenting data in qualitative form is by narrative text).

e. Conclusion Drawing

The next step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification. Conclusions in a study are broad and where the initial conclusions are not final.

The initial conclusions are still temporary and will change if strong evidence is not found to support further data collection. However, if the initial conclusions that have been put forward are supported by valid and consistent evidence when the researcher returns to the field and collects data, it can be said that the conclusions put forward are credible conclusions.

In addition to the above data analysis techniques, researchers also carried out a triangulation process to ensure the validity of the data obtained. The triangulation that was carried out was data source triangulation in which the researcher cross-checked the data obtained from one informant with another to obtain data consistency.

RESULTS AND DISCUSSION

In symbolic interactionism there are 3 concepts expressed by George Herbert Mead one of which is Mind, namely thinking. When communicating symbols or gestures that have a special meaning to describe or describe a situation, these symbols will accumulate in thought (Mind). The Mind process develops in social communication where the process involves conversation of gestures and language. Thinking is a process of self-interaction with others. No mind can escape free from social situations.

In this case the researcher sees the concept of Mind being used in communicating with fellow members of Balantrax, in this concept members of the Balantrax community use language terms to communicate. The term language is created from the social situation experienced by Balantrax members so that he describes the social situation in terms of language, which is then communicated or conveyed to other members. In addition, George Herbert Mead stated that the ability to find meaning and show it to others is an ability that gives a unique power to humans, this unique control is made possible by language. The control mechanism over meaning is called thought.

Apart from using language terms, Balantrax members also communicate using gestures. Researchers saw non-verbal communication (Gesture) used by members when communicating, especially when meeting fellow members on the street, one of which was by waving a hand to signal that the two of them knew each other. Apart from that there are nods and horn signals that are mutually made by members when they meet.

1. Communicating Using Terms of Language

In communicating with fellow Balantrax members both in groups and in person. Balantrax members have language terms that are used to make it easier to describe a certain situation

As stated by a PR informant: "Yes, at least if there is an urgent UP. Share look-up, red zones, green zones, vulnerable zones. At least that's it."

The language terms used, namely UP and urgent, are usually used when communicating through groups on WA. The word urgent has the meaning of urgent or critical, it can also mean needed. In addition, terms such as red zone, green zone and vulnerable zone describe an area that is safe or not when online motorcycle taxis enter, especially the BALANTRAX community.

Informant Y added language terms that are often used by Balantrax members in daily communication: "The most anyep, zomer, gacor, tupu. What's rich like that, what fits well"

Members in the Balantrax community communicate using language terms that describe conditions on the ground. From the statement of informant Y, the term language used indicates whether or not there are many incoming orders. Anyep, gacor and tupu are colloquial terms commonly used by online motorcycle taxi

drivers, including in the BALANTRAX community. The language term is used to describe incoming orders and describe the results of revenue.

Furthermore, there is a language term used to describe an obstacle when executing an order. As stated by the RM informant: "The best way to get the order is to blow it far away, uh, far from the restaurant... then the order doesn't match, uh... the restaurant has been called a time bomb for a long time. Euh what else is there a lot but I can't explain one by one."

Blastis a term that describes an obstacle when a driver gets an order that is taken far from where the online motorcycle taxi driver is located. This problem can be experienced by all types of orders. In addition, the informant said that there is a term in the language of a time bomb, which means that a restaurant takes a long time to prepare an order. Thus, drivers wait longer to complete just 1 order.

The use of this language term is carried out by the Balantrax community on the grounds of shortening pronunciation, making it easier to understand and easier to pronounce. These terms are formed because of experiences, representations and descriptions of situations and conditions in the field which are then translated into sentences to facilitate the communication process.

As the confession of informant V said that using the term was created because to make it easier, the terms were shortened. Like the following: "From being abbreviated, it's more clear".

Informant RM also said something similar to informant V. Informant RM said he used the language term to make it look unique. The following is the statement of the RM informant: "The problem is if the language is prone to being too mainstream, it's already weak. So that it can be understood so that it can be digested by other drivers. For example, euh.... That's it, just say zomer or prone or something like that. So it's more understandable."

Informant RM said he used these language terms so that the words he uttered sounded anti-mainstream, different from the others and sounded more polite and easy to understand the meaning and impact of other drivers, especially members of the Balantrax community.

2. Communicate Using Signs

Apart from language terms, it turns out that there are several gestures or movements made by the Balantrax community when communicating with fellow members, especially when meeting on the street. One of the most common is to briefly sound the vehicle horn. The PR informant also said this: "No.. honking at each other anyway. honking each other. If you don't horn, just wave your hand."

PR said that what he did when he met fellow BALANTRAX members while on the road or while carrying out orders was to use his motorcycle horn and wave to attract attention and realize that each other knew each other and were in the same community.

Informant Y also said something similar: "Let's just tell each other that." Giving a horn signal is an easy thing to do when meeting on the street, especially when meeting each other while carrying passengers. It's impossible to say hi because that would take time.

But apart from the horn, the informants RM and V said they could greet and greet each other, especially when delivering food orders, they could just ask each

other where the delivery address for the order was, especially if they didn't know the route. Usually this is done when you pass each other on the street.

RM informant said: "At most...greet each other or smile or nod, that's what Sundanese says. Just like that." The term "ngunggeuk" or nodding in everyday life, especially in the BALANTRAX community, is usually accompanied by saying *punten* or asking permission to deliver orders, "ngunggeuk" can also mean greeting accompanied by the word "hayu" in Sundanese. Usually this is often done when a BALANTRAX member is waiting for a Go-Food order at a restaurant and the awaited order has been completed and asks for permission to first deliver the order.

In addition, informant V revealed that apart from giving a horn signal, he would also stop or step aside for a while to say hello. Informant V said the following: "At least the horn is asked to stop first how". Informant V explained that he would stop to just say hello and would usually ask each other where the address of the order was. Usually this will be done when you receive a Go-Food or Go-Send order.

3. The concept of Self in the BALANTRAX Community

George Herbert Mead put forward the next concept, namely Self. In Self (Self) reveals that the ability to respond to oneself consciously and this ability requires a certain thinking power, especially reflective thinking. Concept I is a reflection of personal self-awareness, this concept I was the background for BALANTRAX members in the beginning to choose jobs as online motorcycle taxi drivers, such as difficulty finding work was the main thing that made these informants online motorcycle taxi drivers. The self-concept of I can be seen from the reflection of self-awareness and personal needs as follows:

PR informants are aware of the difficulty of finding work in Indonesia and sometimes the jobs and wages don't match. PR decided to become an online motorcycle taxi driver because for him the most important thing was being able to earn income for his small family. "The problem is now it's hard to find a job and the only income you can rely on is online motorcycle taxis." PR is aware of the difficulty of finding work and income, especially if in the job search qualifications use certain qualifications. This prompted PR to register to become an online motorcycle taxi.

Just as PR said, the RM informant also mentioned the same reason, namely the difficulty of getting a job: "The first was because I was terminated from work... in the sense that you could say that the contract was finished. So there, I thought that for example it would be difficult to find a job. Well, most of the children or in my scope work as online motorcycle taxis. So there I tried to register and thank God until now... working at an online motorcycle taxi.

RM became an online motorcycle taxi driver because his work contract had expired. RM realized that it was difficult to get work in his area, especially considering certain qualifications and found many friends in his environment to become online motorcycle taxi drivers. This made RM follow and register to become an online motorcycle taxi driver on the Gojek applicator. As a result, he is now an online motorcycle taxi driver.

The same thing was also explained by informant Y: "Yes...to make an income, for yes, the point is to just make a living for the family." At his no longer young age, informant Y realized the difficulty of finding work. In the midst of these

difficulties as the head of the family he has to support his family and with Gojek in Indonesia he can earn income by becoming an online motorcycle taxi driver.

In contrast to the statement of informant V, he stated: "It's better to work, not to be ordered around by other people, it's also better to be free."

Different things were expressed by informant V who said that working at Gojek was not bound in the sense that partners or online motorcycle taxi drivers could manage their time and were more flexible to work according to their own busyness and routine. Moreover, by working at Gojek, informant V admitted that he was more free, maybe what was meant by informant V was that there were no ties of position and seniority in working as Gojek drivers and partners.

Meanwhile, the Me concept is shown in the use of artifacts or attributes used by members of the Balantrax community. The concept of Me is to put forward matters related to social behavior and interaction, especially in the community, where Self places itself socially as a member of the Balantrax community. Apart from that, they can also show their identity from other communities as online motorcycle taxi drivers who are members of the Balantrax community. This context is also included in one of the concepts of symbolic interactionism initiated by George Herbert Mead, namely self. The concept of Me is clearly seen when Balantrax members use stickers and vests so that they are known and recognized as members of the Balantrax community in social interactions.

To differentiate and identify socially as a member of Balantrax. So members of the Balantrax community have a distinctive feature, namely wearing black vests bearing the Spartan helmet logo. In addition, members of the Balantrax community have a sticker attached to their motorbike with the Spartan helmet logo and the red Balantrax writing. Every Balantrax member must have at least a round sticker and pin and a black vest or any vest bearing the logo of the Balantrax community

CONCLUSION

In the Balantrax community, members use social interaction in the form of symbols or gestures that have special meanings to describe a situation. The process of thinking or thinking develops in social communication where the process involves conversation of gestures and language. In addition, the term language is created from the social situation experienced by Balantrax members so that he describes the social situation in terms of language, which is then communicated or conveyed to other members. Apart from using language terms, Balantrax members also communicate using signs or gestures such as hand waves, head nods, and horn signals. Balantrax members have language terms that are used to make it easier to describe certain conditions such as red zone, green zone, vulnerable zone, anyep, zomer, gacor, tupo, and blast. The use of this language term is carried out by the Balantrax community on the grounds that it shortens pronunciation, makes it easier to understand and makes it easier to describe situations.

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