

BAB 5

Kesimpulan dan Saran

Penelitian saya berfokus pada gaya hidup *me-time* yang dihadirkan dalam media sosial TikTok berbentuk konten yang dirancang untuk berbagi pengalaman saat menghabiskan waktu dengan diri sendiri. Akan tetapi, unggahan konten *me-time* menunjukkan perilaku gaya hidup konsumtif yaitu memperlihatkan gaya hidup yang cenderung mementingkan kepuasan diri dibandingkan kebutuhan atau menunjukkan perilaku boros. Dalam hal ini saya memandang bahwa unggahan konten *me-time* di media sosial dapat berkaitan dengan membentuk, mengubah makna dan membentuk wacana. Oleh karena itu membentuk pertanyaan penelitian yaitu bagaimana konten *me-time* dimaknai dan membentuk wacana dalam media sosial TikTok.

Saya menggunakan teori representasi dari Stuart Hall melalui bukunya yang berjudul *Representation, Cultural Representation and Signifying Practices* untuk melihat pola representasi yang di tampilkan dan pembentukan makna. Selanjutnya saya melihat wacana apa saja yang dimunculkan melalui metode analisis wacana Foucault melalui bukunya yang berjudul *Archaeology of Knowledge*.

Hasil penelitian saya yaitu enam unggahan konten *me-time* dari enam akun yang berbeda yang di kategorikan menjadi dua yaitu *me-time* di ruang publik

dan di ruang pribadi menghadirkan kegiatan masyarakat urban yang menunjukkan perilaku konsumtif. Hal tersebut dapat terlihat dalam kegiatan dan interior yang ditampilkan konten kreator.

Hal ini menunjukkan konsep *me-time* bervariasi di antara individu yang ditunjukkan dalam unggahan konten *me-time*, dengan setiap orang mendeskripsikan dan memahami *me-time* secara berbeda. Hal ini bergantung dengan bagaimana cara pandang seseorang yang dimiliki masing-masing sehingga mempengaruhi representasi yang ditampilkan, pemaknaan yang muncul, dan wacana yang terbentuk. Dalam hal ini dapat disimpulkan bahwa *me-time* yang dihadirkan di media sosial TikTok menunjukkan pemaknaan gaya hidup konsumsi masyarakat urban yang berkaitan dengan berbagai wacana yaitu wacana modernitas, kesehatan mental dan kelas.

Wacana modernitas terbentuk dari perkembangan konsep *me-time* di media sosial dari yang awalnya bersifat berbagi pengalaman namun seiringnya berjalan waktu kini berkembang menjadi bagian penting dalam membangun citra sosial yaitu berkaitan dengan praktik konsumtif. Lalu untuk wacana kesehatan mental terbentuk dari kaitannya dengan kepribadian konten kreator yaitu introvert sebagai alasan dalam melakukan *me-time* dan berkaitan dengan kesadaran untuk melakukan *self-care*. Selanjutnya yaitu wacana kelas terbentuk dari kaitannya dengan barang mahal yang menunjukkan simbol status sosial dan kegiatan yang mencerminkan kebebasan dan kenikmatan yang tidak semua orang bisa merasakannya.

Penelitian tentang *me-time* di media sosial TikTok dalam kajian budaya belum banyak dilakukan. Oleh karena itu, saran bagi peneliti yang akan melakukan penelitian serupa adalah mengembangkan lebih luas lagi mengenai pembahasan tentang representasi, pemaknaan, dan wacana yang terlihat pada fenomena *me-time* di media sosial TikTok atau media lainnya.

RESEARCH SUMMARY

Me-time is enjoying time alone by engaging in desired activities without external demands, usually aimed at relaxation. Me-time is considered the perfect opportunity to focus on oneself through enjoyable activities. The time spent alone typically involves activities that do not include social interaction, such as not talking or having physical contact with others. This helps create a personal ambience that allows one to feel at peace, away from the outside world's noise.

Me-time is now not only part of everyday life but can also be presented as video content shared through social media, one of which is TikTok. On TikTok, me-time content is packaged as vlogs or videos showcasing daily activities while spending time alone. Me-time content is designed to share experiences of spending time with oneself.

However, me-time content posts often showcase a consumerist lifestyle, highlighting behaviour that prioritizes self-gratification over necessity or demonstrates extravagance. This can be seen in one of the me-time content posts by the account @dellaffaristia, titled 'libur ujian pergi me-time.' In this video, Della presents herself enjoying me-time at the mall with activities such as watching a movie, strolling around the mall, dining at a restaurant, and shopping. The lifestyle of spending time alone or me-time shown by Della in the content demonstrates her spending money to enjoy me-time with the activities she desires.

This lifestyle reflects a consumerist behaviour pattern that prioritizes self-gratification over necessity or demonstrates extravagance. When we type the keyword 'me-time' in the TikTok search, videos about me-time with similar activity patterns to those posted by Della will appear. As a TikTok content creator, Della's me-time content can change public perception, leading many other content creators and followers to adopt the same me-time approach, which involves spending time alone in a manner associated with a consumerist lifestyle.

In this regard, me-time content posts on social media TikTok can influence by shaping, changing meanings, and forming discourse. Therefore, the research question arises: how is me-time content understood, and how does it shape discourse on TikTok social media?

There is relevant research that I used. First, the research from Sindy Pratika Dewi and Putri Aisyiyah Rachma Dewi, S.Sos., M.Med.Kom, titled 'Representasi Gaya Hidup Studi di Luar Negeri Dalam Unggahan Instagram Influencer Gitasav'. The similarity between this research and mine is that both discuss lifestyles presented on social media. I will examine the pattern of issues related to lifestyles presented on social media. Second, Yofiendi Indah Indainanto and Faiz Albar Nasution's research titled 'Representasi di Media Sosial Sebagai Pembentuk Identitas Budaya Populer'. The similarity between this research and mine is that it discusses popular lifestyles due to their presence on social media and how social media demonstrates a consumerist ideology. This research shows the representation of an activity in real life that shifts within its reality due to popular culture through social media.

Third, Muhamad Adji and Lina Meilinawati's research, titled 'Representation of Lifestyle and Tradition of Drinking Coffee in Literature Works,' shares similarities with my study in the use of Stuart Hall's theory and the discussion of lifestyle representation in social media that shapes discourse. Fourth, Rinda Asfarina Nafila's research, titled 'Analisis Wacana Kritis Film Little Women Karya Greta Gerwig Berdasarkan Perspektif Michel Foucault' also shares similarities with my study in its use of Michel Foucault's perspective. From this research, I can observe how knowledge is formed through media, as this research examines characters in the film. Fifth, Verica Putri Rahma A.'s research, 'Wacana Kekuasaan Dalam Novel Animal Farm Karya George Orwell' shares similarities with my research in its use of Michel Foucault's theory. I look at this research to understand the process of discourse formation.

My research uses a media representation analysis approach to examine the formation of meanings presented on social media. I employ Stuart Hall's theory of representation to map out the patterns of representation that shape meaning. I map out the representation patterns in me-time content posts on TikTok related to consumerist lifestyles. After examining the formation of these representation patterns, a discourse emerges explaining why me-time content is presented in this manner. Therefore, I use Michel Foucault's discourse analysis with a Foucauldian approach to explore discourse formation in selected me-time content posts.

In conducting the research, the first step I took was observation. I observed six selected me-time content posts on TikTok. I watched these posts and

examined the me-time activities in each of the six content posts. After conducting the observation, the second step is documentation, which involves taking screenshots. These screenshots include images of the location, the place, and the activities performed by the content creator in their posts.

After conducting the observation and documentation by taking screenshots, I will categorize and analyze the data. The categorization is divided into me-time in public spaces and me-time in private spaces. I categorize based on the space or location where the me-time occurs because the space or location can influence an individual's habits and daily activities related to their living environment and social surroundings. The posts I analyzed include three me-time posts from accounts @ndhiraa07, @vaniawinolaa, and @dellaffaristia for the public space category and three me-time posts from accounts @olaffle, @e.mxviii, and @ebyzen for the private space category.

After categorizing the data, I will apply theories to examine the representation and discourse in the me-time content posts to understand why the content is presented in this manner. The first step is to map out the representation patterns in the six selected me-time posts based on space or location. I will use Stuart Hall's representation theory from his book 'Representation: Cultural Representation and Signifying Practices' to analyze the representations displayed and the meanings constructed. I will examine the discourses generated through Foucault's discourse analysis method, as outlined in his book 'The Archaeology of Knowledge'.

After analysis, the six me-time content posts categorized into public and private spaces show that me-time presented on TikTok reflects a consumerist lifestyle associated with various discourses such as modernity, mental health, and class.

The first post for the public space category is from the TikTok account @ndhiraa07, titled 'Mini Vlog as Mahmud umur 21th'. In the content, Nadhira defines me-time or spending time with oneself as still involving social interaction and being around others without being disturbed by people she knows, especially her husband and child.

Besides being a form of self-relaxation, it also exhibits characteristics of a consumerist lifestyle, showing a situation where she purchases items excessively or beyond basic needs. Nadhira's interpretation of me-time reflects a consumerist lifestyle connected to the discourse of modernity.

The second example is from the TikTok account @dellaffaristia, titled 'Mini Vlog Seharian Pergi Me Time.' Della defines me-time or spending time with oneself as still involving social interaction and being around others, but without being disturbed by people she knows.

However, aside from being a form of self-relaxation, it also demonstrates characteristics of a consumerist lifestyle by involving activities that require spending money. Della's interpretation of me-time reflects a consumerist lifestyle related to the discourse of modernity.

The third example is from the account @vaniawinolaa, titled 'A Day in My Life Me Time Edition.' Vania defines me-time or spending time with oneself as still involving social interaction and being around others but without being disturbed by her work and people she knows, especially her family.

Besides being a form of self-relaxation, it also exhibits characteristics of a consumerist lifestyle, where Vania purchases items excessively and buys things she already owns for pleasure. Vania's interpretation of me-time reflects self-relaxation associated with the discourse of consumerism. In addition to being related to consumerism, Vania's me-time content is also linked to the mental health discourse.

The first example for the private space category is from the account @olaffle, titled 'Me Time.' Olivia defines me-time or spending time with oneself in a personal setting as staying alone in her room, not being disturbed by anyone, avoiding social interaction, focusing on herself, and doing what she wants.

Besides being a form of self-relaxation, Olivia also displays consumerist behaviour, as seen from the items in her room. Olivia's interpretation of me-time in her private space reflects consumerist behaviour related to the discourse of modernity. In addition to being associated with the discourse of modernity, Olivia's me-time content is also connected to the discourse of mental health.

The second example is from the account @e.mxvii, 'Spending Time With Yourself.' Em defines me-time or spending time with oneself in a calming

personal setting as staying alone in one's room, not being disturbed by anyone, avoiding social interaction, and doing what one wants.

The items in Em's post appear expensive or luxurious, suggesting a display of social status. This relates to a consumerist lifestyle. Em's interpretation of me-time in their private space reflects consumerist behaviour associated with class discourse. In addition to being connected to the discourse of class, Em's me-time content is also related to the discourse of mental health.

The third example is from the account @ebyzen, titled 'Introvert Diaries.' In the content, Eby engages in me-time in what he consider the most comfortable place in his room—a desk and chair. They also appear undisturbed by anyone, avoiding social interaction and doing what he want.

Additionally, the items Eby displays in the post look expensive or luxurious, suggesting a display of social status. Eby's interpretation of me-time in their private space reflects consumerist behaviour associated with the discourse of modernity. In addition to being related to modernity, Eby's me-time content is also connected to the mental health discourse.

The results of my research show that the concept of me-time varies among individuals, as demonstrated in me-time content posts, with each person describing and understanding me-time differently. This variation depends on each individual's perspective, influencing the representation displayed, emerging meanings, and the discourse that forms.