

# **The Messages on the Use of YouTube Channel as a Self-Disclosure Media for Persons with Disabilities on the Anggi Wahyuda Channel**

Fuad Nasir<sup>1</sup>  
fuad.nasir@polije.ac.id<sup>1</sup>

*Affiliation: Language, Communication, and Tourism Department  
Politeknik Negeri Jember<sup>1</sup>*

## **Abstract**

Social media is a means of communication that various people use. Some of them are individuals with disabilities who have been misrepresented in the media and society. The subject of this research is Anggi Wahyuda's YouTube channel, a medium for self-disclosure of its owner. The purpose of this study is to find out messages related to self-disclosure delivered on Anggi Wahyuda's YouTube channel. The method used is a case study. The research then conducted in-depth observations of all aspects of the channel, supported by interviews with the YouTube channel owner and several other relevant informants, including experts from the field of clinical psychology. This study found that the main message to be conveyed was to straighten the general mindset of person with disabilities who were considered miserable.

*Keywords: Self disclosure, disability, social media, YouTube*

## **Introduction**

There are several WhatsApp and Facebook groups related to disabilities. Based on the initial observations, various types of posts are shared in these groups, such as general information, funny videos, outpourings of the heart, and business advertisements. In addition, several Facebook group members share links to their YouTube channels. Through YouTube, person with disabilities can express themselves according to their identity that they want to convey to the public. YouTube is not only a video sharing platform, but can also share photos, polls, stickers, live sessions, and donations. Therefore, the phenomenon on YouTube is an interesting platform to study in more depth.

This raises questions about how person with disabilities view social media in relation to their condition. Observation then was conducted to person with disabilities in the Facebook group Perkumpulan Penyandang Disabilitas Indonesia (PPDI). This group was founded on April 17, 2013, with more than 21,000 members on February 2024 (Facebook, 2024). Its members consist of person with disabilities, families with person with disabilities, and people who care about disability issues. What was observed was how person with disabilities use social media. Generally, social media is considered a means of making friends, promoting businesses, and entertainment.

One form of using social media is creating a personal YouTube channel. Several times, PPDI group members have been seen sharing links to their personal YouTube channels. The videos shared contain various activities of the owner's daily life as a person

with disabilities. In addition, the YouTube content also contains various videos of life experiences and motivation.

One of the PPDI group members who often share video links is Muh. Agung Laksana. He is a physically disabled person who works as an entrepreneur in the electronics sector. His physical disability began when he fell while riding his bike when he was three years old. His leg did not break, but the incident caused the motor nerves in his leg to stop functioning.

Since then, Agung has been active every day, using a wheelchair or being carried by friends or family members. Long-distance mobilization is done using a three-wheeled motorcycle that was assembled independently. In other words, various efforts have been made so that his physical condition does not become a barrier for Agung to carry out various activities, including socializing in society.

In addition to being active in the real world, Agung is also active in cyberspace. He does not hesitate to show his various activities on social media while using his wheelchair or motorbike. In fact, his Facebook profile name has the word Roeda, which is taken from the word "wheel," which is used as his identity as a wheelchair user. Lately, Agung has also been actively creating various video content through the YouTube channel.

Based on the observation, the YouTube channel has 760 subscribers with 61 videos. As of November 2024, all of his videos have been watched 21,308 times cumulatively. Through this media, Agung shares various videos containing his daily activities. Agung seems to tell stories with a big smile accompanied by jokes showing his activities with his family and friends. For example, he shows his skills by riding his three-wheeled motorbike. This received various positive responses from the people around him and in the YouTube comments section.

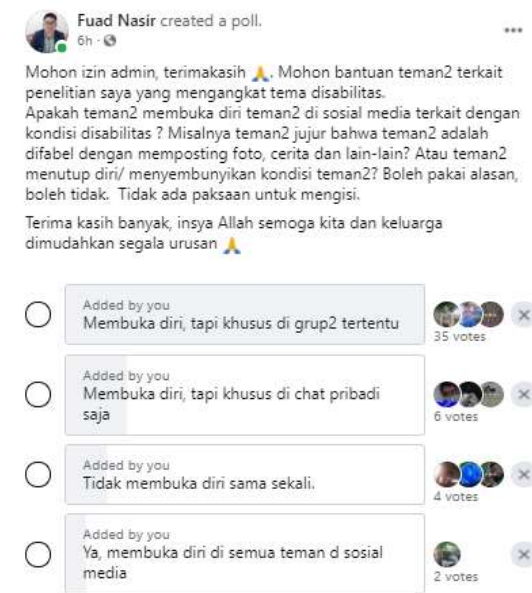


Figure 1. Poll Results on Disability Disclosure

Referring to the disability phenomenon experienced by Agung, it is interesting to explore further. In addition, he can be a model for disabilities who are able to overcome their disability and continue to behave and act productively. This idea is also related to a short questionnaire distributed on the Facebook group of the Indonesian Disability Association (PPDI). Data from the poll illustrates that the openness possessed by Agung is not common. The data shows that the majority of person with disabilities (70%) answered that they chose to close themselves off about their physical condition. Based on pre-survey data, it is known that the cause of this attitude is because they are afraid or not ready to accept other people's comments. They feel less confident, feel the need to maintain privacy regarding their disability, or want to hide their physical condition.

Meanwhile, research conducted by Thobari (2014) showed how society views person with disabilities as something negative. Data shows that 37.35% of people consider person with disabilities to be imperfect. Furthermore, followed by 24.24% of people consider person with disabilities to be pitied. In addition, people who consider them humans, in general, 23.23%, and the least 15.15% consider them as people who have gifts (Thohari, 2014).

Paul Hunt has also researched stereotypes of person with disabilities in mainstream media. He researched various print and electronic media on the internet. The results there are 10 stereotypes against person with disabilities, namely: person with disabilities as pitiful and need to be pitied, objects of curiosity or violence, evil or cunning, paralyzed, like an atmosphere, a laughingstock, worst enemy, burden on society, asexual, and unable to participate in everyday life (Pirsl & Popovska, 2013). The result shows that there are still many negative stereotypes connected to person with disabilities. In addition to mainstream media, stereotypes can also occur on social media.

As a social media, YouTube has several characteristics that make many internet users interested in using it. YouTube is one of the most popular video-sharing-based social media in Indonesia. Based on the Indonesia Digital Landscape report in 2018, the social media with the largest number of users in Indonesia is YouTube (43%), followed by Facebook (41%), WhatsApp (40%), Instagram (38%), and Line (32%). This ranking is based on data from 130 million users, 120 million of whom access it via mobile phones (Sholihin, 2018). This information makes YouTube the right place to provide information about disability issues in order to overcome existing stereotypes.

Based on data from Social Blade, topics on marginalized group issues, including disability issues, are not popular topics. The most popular topic is vlogs at 39%, which are dominated by celebrity family life. The next positions are Games (19%), Music (14%), and Popular Information (11%). Then followed by animation, culinary, and mystical content, and so on (Kurniawan, 2019). Content with a disability theme, especially content that refutes existing stereotypes, is needed so that society can understand disability better.

YouTube is a popular social media platform that allows users to voice aspirations, express themselves, or spread ideas. Person with disabilities are involved in creating content, even though they have to compete with other topics that are more in demand by the public. In addition, the presence of this content can change stereotypes about people

with disabilities. Therefore, the presence of disability-themed content is interesting to study.

To understand this phenomenon, a communication psychology approach is used. This approach is based on the characteristics of the approach, namely observing human behavior and trying to find out the causes of the behavior (Wahyuningsih, 2013). In addition, Fisher also put forward several characteristics of the psychological approach to communication, namely the reception of stimuli through the senses, the process between stimuli and responses, response prediction, and response confirmation (Rakhmat, 2002).

Through the communication psychology approach, this study can show how an individual, especially a person with physical disabilities, decides to express themselves through a YouTube channel. This approach can also explain the behavior that occurs when the individual expresses themselves through the video they made. The next step is to see how the responses are caused by the stimuli they have done.

The phenomenon is relevant to be studied in more depth using the theory of self-disclosure as a basis. The phenomenon of self-disclosure of person with disabilities is interesting to study more deeply, especially when it is related to the development of the media used. Person with disabilities who dare to reveal themselves among person with disabilities who close themselves off both in the real world and cyberspace are worthy of study.

The study focuses on YouTube in studying this phenomenon for several reasons. First, based on the facts on the ground regarding two YouTubers who are disabled. Furthermore, based on data from the Indonesia Digital Landscape which states that YouTube is the most popular social media in Indonesia. Then, YouTube specializes in its platform for sharing videos, even having video editing and audio customization features in a special menu. Finally, there is no need for a friendship system to be able to see other people's content so that everyone can access the content.

Furthermore, from the various types of person with disabilities, this study will also focus on self-disclosure carried out by person with physical disabilities. There are several reasons behind this, i.e.:

- 1) The phenomenon observed since first observed self-disclosure carried out by person with physical disabilities. So, this study are digging deeper into this phenomenon.
- 2) The selection of physical disabilities is more because the object of interest to the study is person with physical disabilities. So, it is not entirely because this study have determined physical disabilities from the start. However, it is due to a unique phenomenon that occurs in person with physical disabilities.

The study of self-disclosure in person with disabilities through media, especially YouTube, can provide new insights into media studies, especially media use by person with disabilities. Previous research from Fibrianto and Yunia found that person with disabilities were doubted in their capabilities in the world of work, considered weak, and considered unable to actively participate in society (Fibrianto & Yuniar, 2019).

Based on disability attitudes, the development of social media, the use of YouTube by person with disabilities, and the research results related to disabilities, the study will

dig deeper into person with disabilities who express themselves on YouTube as the most popular social media in Indonesia. The topic can provide a new understanding of the implications of person with disabilities' use of YouTube.

Based on the research, the major YouTube channels are managed by person with disabilities who bring topics about disabilities: Anggi Wahyuda. The channel were found by searching for several related keywords such as "pengalaman amputasi", "pengalaman tuna daksa", and "pengalaman kaki palsu". Furthermore, the channel with the most subscribers was selected.

Anggi Wahyuda's YouTube channel is managed by Anggi Wahyuda, a physically disabled person who was also a finalist in a Stand Up Comedy competition on Kompas TV. Currently (November 2024), his channel has uploaded 63 videos with 84.500 subscribers. The videos he uploaded are videos with the theme of physically disabled disabilities that are linked to other themes, such as social experiments, vlogs, and reaction videos.

Based on the explanation of the various phenomena above, this study determines that the research with the theme "The Messages on the Use of YouTube Channel as a Self-Disclosure Media for Persons with Disabilities on the Anggi Wahyuda Channel" is compelling and important to research.

This research used three theories: self-disclosure theory, identity theory, and cyberculture studies. These theories are the material for developing a framework of thought and become a guide in understanding the data collected. In addition, theories are also used as comparative material with the research results and discussion. In addition, it is also necessary to understand the concept of disability and social media.

Self-disclosure, in general, is a theory that states the level of self-disclosure of a person to others. Another term also used by experts is disclosure. Both terms are used to refer to self-disclosure. In this study, the term self-disclosure will be used to ensure uniformity in mentions. According to Joinson, self-disclosure is the provision of information about what others do not yet know so that there is mutual acquaintance (Joinson, 2001).

Another figure who also explains about self-disclosure is DeVito. Self-disclosure is defined as a form of communication in which a person reveals information about themselves that is usually hidden (Devito, 2011). According to him, self-disclosure is an ability that has five basic aspects, namely feelings, behavior, desires, motivations, and appropriate ideas. These five aspects apply to every individual who makes self-disclosure to others in conveying information about themselves. The form of delivery varies from person to person.

Along with the development of technology, recent studies have found that self-disclosure occurs in the real world and can also occur in cyberspace (Devito, 2011). Interpersonal communication between two people who usually have to meet in person can now be done through instant messaging applications. They can communicate in depth through private chats, including sharing information they previously kept hidden.

In addition, increasingly advanced technology has changed the form of communication that involves self-disclosure. Based on the previous explanation listed in the review of similar research, it was found that self-disclosure, which initially only took

place in interpersonal communication, can now take place in mass communication or communication on social media. Individuals can be more open in pouring out their hearts on social media than in the real world (Furr et al., 2016).

Meanwhile, according to Derlega and Grzelak, self-disclosure carried out by an individual has several functions, namely (Sears et al., 1985):

- 1) As a mechanism of expressing oneself. Individuals have various burdens that they keep to themselves, so if left for a long time, they will accumulate and become depressed. So, self-disclosure can be an emotional release that can remove the burden that is inside.
- 2) As a way to clear oneself. Discussing the anxiety experienced with other people, such as family and friends, will help an individual to be able to see a problem more calmly. Likewise, when someone shares their anxiety through social media, one of the things they get is being able to clear their mind.
- 3) As a method of seeking social validity. When people disclose themselves to others, they will get various responses. This can reference whether the views expressed are appropriate within a social framework.
- 4) As a tool of social control, information disclosed by a person when revealing himself to others can be selected so that the person can keep secret things that should not be known to others. In this way, individuals can determine how they want to be viewed by others.
- 5) As a way to develop relationships. The attitude of opening up to each other in a relationship will make the relationship closer, such as in the example of two friends who share their secrets. Likewise, in self-disclosure on social media, information shared with the public will provide a more profound feeling of closeness.

Although self-disclosure can provide various benefits for an individual, DeVito also warns of the dangers that may occur when someone does this (Devito, 2011):

- 1) Personal or social rejection. What a person expresses may not necessarily be accepted by others or society. Therefore, someone who makes a self-disclosure that is sensitive and contrary to community beliefs will be verbally and physically rejected. On social media, this can be in the form of comments given by netizens, the most common being bullying and verbal harassment.
- 2) Material loss. This impact is still related to the danger of rejection from society. This can lead to the loss of jobs because people avoid and do not want to have anything to do with the person anymore. So, indirectly, it will reduce the person's income.
- 3) Intrapersonal difficulties. Rejection received from others, especially those closest to them, will affect the individual who makes self-disclosure. This is because people are expected to accept themselves as they are rejected and avoid them. In cases in cyberspace, this phenomenon can be seen in people who experience difficulties within themselves when they find out about various comments on things they share.

Next, we will discuss the theory of identity. According to Sunaryo, identity is a human awareness of himself in social life that arises from various aspects of self-concept that form a unity (Sunaryo, 2004). Self-identity can be known if someone recognizes himself first and then sees how others view him. The different views of people are united into a complete self-identity.

According to the identity theory expressed by Michael Hecht, there are 3 cultural contexts in a self-identity, i.e., individual, communal, and public (Littlejohn & Foss, 2009). In addition, there are also dimensions of identity, namely affective (feelings), cognitive (thinking), behavior or action, and transcendent (spiritual). Identity is a strong source in determining motivation in an individual's life, but identity can also change along with interactions with the surrounding environment.

Two types of identities affect the self in individuals, namely personal identity and social identity. Self-identity determines the self in personal relationships and determines special traits. Meanwhile, social identity determines how individuals define themselves as a member of a group (Hogg & Vaughan, 2002). Social identity is related to behavior in a group, such as ethnocentrism, in-group bias, group solidarity, normative behavior, stereotypes, and prejudice.

Person with disabilities can be seen as having a social identity as part of the group of person with disabilities to which they belong. This disability is used as an attribute to introduce themselves to others. Person with disabilities who form a group will have closeness both physically and psychologically. Physical closeness can be seen from meetings that occur between group members, while psychological closeness can be seen from the feeling of belonging to one another.

Social media plays a role in shaping the construction of an individual's identity to the public or internet users. Identity formation can occur because of a series of ideas expressed by individuals when creating a post in cyberspace. In addition, there is an awareness that the uploaded post will be seen by many people who access the content, thus influencing the individual in considering how the content will be created (Maryani & Arifin, 2012).

Identity theory and disability are closely related. Individuals with disabilities and groups have their own identities. In addition, there are also perceptions, prejudices, and stereotypes about person with disabilities, both positive and negative.

The next thing to understand is the study of cyberculture. Cyberculture etymologically comes from the words cyber and culture. Cyber means virtual world, which refers to electronic media on a computer network. Meanwhile, culture means culture. Cyberculture can be interpreted as all forms of culture that are present due to the emergence of computer networks as a means of communication, entertainment, and business. Cyberculture also discusses various phenomena that occur due to the internet and new forms of communication that emerge. Examples are the phenomena of online multiplayer games, virtual communities, social media, and various things related to privacy and network formation (Bell, 2001).

One of the implications of this cyberculture is the various interactions that occur within a computer network. The form of interaction that occurs is different from communication without using a computer network, for example, face-to-face

communication. Thus, the culture that arises is different and has its characteristics. Cyberspace is a cultural artifact that was initially simple but became something unique that was reconstructed by society (Hine, 2000).

YouTube is one of the social media platforms people use to interact in cyberspace. The information delivered is in the form of audio and visuals so that it can express messages more variedly. By default, videos on YouTube channels have a comment column so that every YouTube user who watches the video can interact with each other to discuss the topic being discussed. Thus, on YouTube, there is an exchange of information.

Understanding the study of cyberculture can help to view the phenomenon of using social media as a medium for the self-expression of person with disabilities more broadly. The concept of virtual reality and real reality, which can be different from each other, can provide a new perspective in understanding self-expression. What is displayed on social media does not necessarily reflect the real thing.

## **Method**

This study employs the case study method. This method was chosen based on references to similar studies that examine self-disclosure on social media, which have been described in the literature review. In addition, this method is considered suitable because it focuses on a specific and interesting phenomenon, namely the phenomenon of self-disclosure in person with disabilities. This is based on a statement from Robert K. Yin, who mentioned several general indicators for deciding on a case study as a research method. Many things want to be explored in a phenomenon, and research questions require very in-depth answers (Yin, 2001).

Yin further added how the comparison between several types of research methods depends on what we want to explore from an event. Five types of methods are compared: experiments, surveys, archival analysis, history, and case studies. Chooosed method to be used depending on what the research question is, namely who, what, where, how many, how much, how, and why. In addition, this study must also consider whether the research requires control or not. The last is whether the phenomenon is a contemporary phenomenon or not (Yin, 2001).

The case study method is one of the scientific methods in research that examines a specific phenomenon or a particular case that is considered interesting. Not all events can be used as cases. The phenomenon to be studied is unique and has distinctive characteristics, so it is considered a case (Creswell, 1998).

Various approaches have been taken in conducting case study research, as shown by several figures. Yin (1989) developed a case study that made quantitative evidence in descriptive qualitative case study research. Merriam (1988) took an educational approach in his case study research. Hamel (1993) took a historical approach when designing his qualitative case study research. In addition, Stakes (1995) took an extensive and systematic approach (Creswell, 2015). Meanwhile, Creswell created a new design based on the approach that other broader figures had made.

Based on the various approaches, the study will use the approach and conduct a case study designed by Creswell. This is because Creswell has created a new research design based on a study of case studies from other figures. In addition, Creswell, in his book, often quotes various discussions from other figures, such as Yin, Stakes, and Meriam. This shows the breadth of insight possessed by Creswell so that it can enrich the understanding of case studies.

In this study, the problem discussed is the message expressed on Anggi Wahyuda's YouTube Channel related to disability. Research was then conducted on the research subject based on experience in managing a YouTube channel as a medium for self-expression. YouTube channels can be seen as a way to overcome issues related to disability.

Data collection was conducted through in-depth interviews, observations, and literature analyses. These three methods were implemented side by side to suit the needs at the time of the research. The use of various sources of information will add depth to this research.

In this study, interviews were conducted with informants, namely all parties involved in creating content on Anggi Wahyuda's YouTube channel. In addition, various related groups will be interviewed, such as members of disability groups, disability activists, psychology experts, and content viewers on Anggi Wahyuda's YouTube channel. Various types of informants come from different backgrounds to meet the multiple source requirements, as stated by Yin.

The next step is observation. Based on its type, this study will conduct indirect observations in the form of observations of all parts of Anggi Wahyuda's YouTube channel, starting from the banner, title, and description to various videos uploaded by the channel owner. The main thing to pay attention to is the content of the uploaded videos, which consist of videos and community posts. This study will observe various activities in the videos and community posts from the beginning of the channel to the latest videos during the research.

The last thing to do is a literature study. This is done to get a broader picture of the phenomenon being studied, not just what is stated by the informants. The issue of self-disclosure in person with disabilities can be reviewed from various perspectives. Therefore, this study will explore various information related to scientific works, mass media, and books that discuss the issue of disability and self-disclosure. This approach aims to increase insight and obtain comparative data and supporting materials for other findings.

After the data is collected, the next step is data analysis. This study uses a data analysis technique formulated by Miller and Huberman, known as the interactive model. (Salim, 2006). There are several stages in analyzing data using this method, namely data reduction, data presentation, data verification, and conclusion. This technique is relevant to the type of study used, namely a case study.

## **Results and Discussion**

After conducting interviews with informants, observing Anggi Wahyuda's YouTube Channel, and conducting studies on various literature sources, this study finally able to

formulate the messages conveyed on the channel. These messages are conveyed both explicitly and implicitly.

Through the videos uploaded from the first video on the date until the latest video, in the Anggi Wahyuda YouTube channel, there are various self-disclosure messages delivered both verbally in the video and explained during the interview. In general, the following are the messages delivered through this YouTube channel.

### ***Person with disabilities can be active and playful***

This message is the most prominent in almost all videos. Almost all videos on Anggi Wahyuda's channel begin with the opening of hot greetings, namely cacat, bandal, and anjay. Cacat is another word for disability, bandal is the Medan language, which means naughty, while anjay is an expression for something extraordinary.

The opening was used in many videos in the early days of Anggi Wahyuda's YouTube channel. In this opening video, after Anggi said his hot greeting, he then jumped confidently right at the end of his word 'anjay'. This was followed by clips of videos on the YouTube channel accompanied by remix music with a fast beat. This music gives an energetic mood. This could be a sign that Anggi is very confident with the tagline.

Another thing can also be seen in the video titled "DIFABEL NEKAT NYEW KUPU KUPU MALAM | PRANK INDONESIA", Anggi verbally said that the video was made to show that person with disabilities are not always weak and self-aware, but there are also naughty ones. This does not mean that Anggi Wahyuda promotes naughtiness because he actually loves his parents very much. However, this is a message that person with disabilities are not as the media and society have always portrayed them.

This is in line with several functions of self-disclosure put forward by Derlega and Girzelak in Sears (Sears et al., 1985). The first function is as a form of self-expression. On this channel, Anggi Wahyuda expresses his expression as a person with a disability who tries to challenge the general view. The next function is social validity. Through the videos on the channel, Anggi Wahyuda also sees how viewers react when he has revealed himself. This can be used as a reference for how society views the issue of disability.

### ***Anggi Wahyuda's life is not sad***

In almost every video on his YouTube channel, Anggi always shows himself as a cheerful person who likes to be naughty and funny. This is also shown by the content on YouTube that gets laughing reactions. This is emphasized in his message in the video titled "PRANK CHATT WA!! KIRIM VIDEO ENAK KE TEMAN,AUTO DI OMELIN MAMAK. | ANGGI WAHYUDA", he said that his channel was created to show how funny his life is, and he does not care about his life problems anymore, and how naughty he is.

One form that shows the happiness and humor of his life is in the funny moments shown in the video. Various videos contain funny events, one of which gets the most viewers is the video entitled "JOGET TIK-TOK VIRAL DIA MENCINTAIKU ,NGAKAK BANGET feat RIO PANDIA dan WAKJON ! ! ! | ANGGI WAHYUDA".

In this video, Anggi is seen happily dancing TikTok in front of many people. Through this content, we can see how high his self-confidence is. He freely expresses himself by dancing while not being ashamed to show his disability. This is actually an attraction for her. This is one of Anggi's efforts to realize the view of disability, which is always considered a sad thing. Through similar content, he wants to show that person with disabilities are not always sad.

This is also in accordance with the function of self-disclosure proposed by Derlega and Girzelak in Sears, namely the function of self-clarification (Sears et al., 1985). Through the YouTube channel, Anggi Wahyuda releases his burden by doing various funny and naughty things as a way to entertain himself and show that his life is not sad. This can help him clear his mind.

### ***Anggi Wahyuda has embraced himself***

On several occasions in his videos, Anggi said that he could make his disability a comedy and turn his shortcomings into advantages that could be useful because he had embraced himself. For her, bad comedy is a comedy that brings other people down. Because of that, in the video titled "KENAPA KAKI AKU BISA DIAMPUTASI ?? | KRONOLOGI | DIFABEL | ANGGI WAHYUDA " he said that the audience should not be afraid to ask about his physical condition because he has embraced himself.

In the video, it shows one of Anggi's ways of conveying that he has embraced himself. In the video, he tells how he was able to rise from his slump due to an accident he experienced, which resulted in one of his legs having to be amputated. He hopes that after the video is made, his audience can understand him better, especially for people who are still hesitant to interact with him because he has embraced himself.

This is in line with the explanation of self-disclosure put forward by Derlega and Girzelak in Sears (Sears et al., 1985), namely, the function of social control. Through this function, a person can present themselves for social control. This is Anggi Wahyuda's channel is shown through Anggi's delivery to his audience so that they do not need to be embarrassed to ask about their disabilities because they have embraced with themselves. In a broader scope, society can act differently towards person with disabilities, namely, not being embarrassed to ask about it.

Meanwhile, according to DeVito, self-disclosure has one of the benefits related to this, namely more meaningful relationships. Disclosing oneself means giving trust, respect, and concern to others and the relationships being carried out in an effort to show oneself (DeVito, 2011b). This will reciprocally make others also disclose themselves and create more open and honest relationships. Indirectly, good relationships with people around can maintain self-peace. As seen from the videos featuring Anggi and his friends, they seem close and can joke freely without fear of offending others. This is also evident from the many comments and laughing reactions in the comments column. In addition, with Anggi openly telling his journey to amputation in the comments column of the video, many viewers also share their personal experiences that are similarly open.

### ***Endless Passion***

In several videos, especially those themed on exploring nature, Anggi Wahyuda conveys that physical limitations are not a barrier to doing anything. According to him, the barrier for humans does not lie in their physical appearance but in their will. He shows this by his hard work on various mountain terrains. His words in the video of climbing Mount Kerinci are, "if you can't run try walking, if you can't walk try crawling, but if you can't crawl try sliding, the important thing is never to stop."

The picture below is proof of the pearl of wisdom that he conveyed. In it, Anggi is passing through a steep climbing path so that he cannot use his stick as usual. However, he did not give up; he continued through the path even though he had to crawl. He wanted to prove to people that physical limitations should not hinder achieving a goal.



*Figure 2. Anggi is Enthusiastically Struggling to Climb the Mountain*

DeVito explains this as one of the benefits of self-disclosure, namely improved coping abilities or the ability to overcome difficulties (DeVito, 2011a). Through self-disclosure, Anggi Wahyuda showed that it could improve his ability to overcome various obstacles he experienced, including conquering the challenge of climbing a mountain. The enthusiasm he gained was obtained after he did self-disclosure through the YouTube channel.

Another benefit that DeVito mentioned is communication enhancement. This benefit means that a person can improve their communication ability by disclosing oneself. This ability is specifically understanding the context of communication according to the situation. In various videos, Anggi Wahyuda shows that he can position himself when he has to be serious or joking. This is because he has improved in communication, namely understanding the person he is talking to.

### **Conclusion**

Based on the results of the research and discussion on "Messages related to the use of YouTube channels as a media for self-disclosure of person with disabilities on the Anggi Wahyuda channel," it can be concluded that through Anggi Wahyuda's YouTube Channel, there are several messages conveyed through his videos both implicitly and explicitly, namely clarifying that person with disabilities can also be naughty and

mischievous, Anggi Wahyuda's life is not sad as a person with disabilities, Anggi Wahyuda has embraced himself, and an invitation to continue to be enthusiastic without limits. He conveys these messages by packaging them with comedy. Sometimes, the comedy is done excessively by ignoring the comfort of the people around him so that it can create a negative image for her, which is contradictory to his intention to change the negative image of disabilities.

## References

- Bell, D. (2001). *An Introduction to Cybercultures*. New York: Routledge.
- Creswell, J. W. (1998). *Qualitative Inquiry and Research Design Choosing among Five Traditions* (1 ed.). Thousand Oaks: Sage Publications, Inc.
- Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset*. (S. Z. Qudsy, Ed.). Yogyakarta: Pustaka Pelajar.
- Devito, J. A. (2011). *Komunikasi Antarmanusia*. Tangerang: Karisma Publishing Group.
- DeVito, J. A. (2011a). *Human Communication : The Basic Course* (Twelfth Ed). New York: Pearson Education, Inc.
- DeVito, J. A. (2011b). *Komunikasi Antar Manusia*. Tangerang: Karisma Publishing Group.
- Facebook. (2024). Grup Facebook Perkumpulan Penyandang Disabilitas Indonesia. Diambil 16 Desember 2024, dari <https://www.facebook.com/groups/144593369053051>
- Fibrianto, A. S., & Yuniar, A. D. (2019). Memupuk Produktivitas Kerja Komunitas Difabel di Yogyakarta Indonesia. *Jurnal Analisa Sosiologi*, 8(2).
- Furr, J. B., Carreiro, A., & McArthur, J. A. (2016). Strategic approaches to disability disclosure on social media. *Disability and Society*, 31(10), 1353–1368. <https://doi.org/10.1080/09687599.2016.1256272>
- Hine, C. (2000). *Virtual Ethnography*. Thousands Oaks, CA: Sage Publications.
- Hogg, M. A., & Vaughan, G. (2002). An introduction to social psychology.
- Joinson, A. (2001). Self-disclosure in computer-mediated communication: The role of self-awareness and visual anonymity. *European Journal of Social Psychology*, 31. <https://doi.org/10.1002/ejsp.36>
- Kurniawan, F. (2019). Konten Paling Populer di YouTube Indonesia: Vlog Keluarga. Diambil dari <https://tirto.id/konten-paling-populer-di-youtube-indonesia-vlog-keluarga-edwU>
- Littlejohn, S., & Foss, K. A. (2009). *Teori Komunikasi Edisi Kesembilan*. Jakarta: Salemba Humanika.
- Maryani, E., & Arifin, H. S. (2012). Konstruksi Identitas Melalui Media Sosial. *Journal of Communication Studies*, 1(1), 1–12.
- Pirsl, D., & Popovska, S. (2013). Media Mediated Disability : How to Avoid Stereotypes. *International Journal of Scientific Engineering and Research (IJSER)*, 1(4), 42–45.
- Rakhmat, J. (2002). *Psikologi Komunikasi*. Bandung: Remaja Rosdakarya.
- Salim, A. (2006). *Teori dan Paradigma Penelitian Sosial*. Yogyakarta: Tiara Wacana.
- Sears, D. O., Freedman, J. L., & Peplau, L. A. (1985). Psikologi sosial edisi kelima jilid 2. *Erlangga. Jakarta*.
- Sholihin, B. (2018). Digital in Indonesia. Diambil dari <https://www.slideshare.net/rumahide/indonesia-digital-landscape-2018>
- Sunaryo. (2004). *Psikologi untuk Pendidikan*. Jakarta: EGC.

- Thohari, S. (2014). Pandangan Disabilitas dan Aksesibilitas Fasilitas Publik bagi Penyandang Disabilitas di Kota Malang. *Indonesian Journal of Disability Studies*, 1(1), 27–37.
- Wahyuningsih, S. (2013). Metode Penelitian Studi Kasus: Konsep, Teori Pendekatan Psikologi Komunikasi, dan Contoh Penelitiannya, 119.
- Yin, R. K. (2001). *Case study research and applications: Design and methods*. *Journal of Hospitality & Tourism Research* (Vol. 53). California: SAGE Publications, Inc. <https://doi.org/10.1177/109634809702100108>