CHAPTER I

INTRODUCTION

1.1 Background

Media such as television and social media creates a celebrity (Boorstin, 1971). The reality show portrayed daily live but digital platforms have pushed the phenomenon of celebrity to another level. In recent years, the current transition from mainstream television to digital media, there have been substantial shifts in celebrity culture (Marwick, 2015), it is known as an internet celebrity. Abidin (2018) in his book Internet Celebrity: Understanding Fame Online explains that internet celebrity refers to a media format such as people, products, icons and figures that gain the advantage and popularity of the Internet, although the effects of abundance on the Internet also have an impact on the outside Internet. Internet celebrities are recognized mainly for their high exposure, whether this is due to fame or infamy, good or otherwise, and whether it is permanent or temporary, deliberate, or monetized or not by happenstance (Abidin, 2018). And most importantly, internet celebrity has to be received, watched, and acknowledged by the audience (Abidin, 2018).

It was explained that the change in celebrities originated from traditional celebrities, ordinary people as celebrity and microcelebrity. This change in celebrity culture is caused by social media which makes individuals gain online fame as their online self-presentation tactic (Harmon, 2005). Self-presentation refers to an image

or an impression of someone that she/he present to others around them in society (Dimmer, 2016). These individuals are known as "microcelebrities", "social media influencers" and "bloggers" (Marwick, 2015). Microcelebrity was first discovered by Senft, explaining that how popular users of social media present their everyday lives online (Senft, 2013). Moreover, microcelebrity is the construction of identity as a product to be consumed by others and on interactions that treat the audience as a fan base in order to achieve social or economic benefits (Page, 2012). Micro-celebrity divided into 2; ascribed and achieved microcelebrity where someone positions themselves higher or close to their followers (Abidin, 2018. p.12). The uses of media social make the audience can easily get more information about celebrity life instead of from television or other media formats (Abidin, 2018).

There is an expanding phenomenon, including social media platforms such as Twitter, Facebook, YouTube, and Instagram, particularly for young people. Statistics show there are 3.5 billion social media users worldwide in 2019, which constitutes over 45% of the global population (Emarsys, 2019). Social media is a platform that enables users to express, interact, work together, and share with other users who then become a virtual social relationship. All those activities take place on Instagram because they permit the users to display and distribute photos or videos which the users want. Instagram is one of social media platforms and as the main runner in terms of social media sites (Duggan, 2015) used by the microcelebrity to expand their fame online. The visibility of microcelebrities has increased tremendously in Instagram. Instagram is one of the most popular social media with the latest statistics showed that 1 billion monthly active users. More

than 60% of user log in to Instagram every day, get the like bottom for 4.3 billion, and there are 400 million stories every day (hostingrating.com, 2019). Indonesia is one of the countries with the number of Instagram users aged 18-34 years accessing Instagram at least once a week with a percentage of 89% (Mukhlisiana, 2019).

One of the famous young Indonesian figure who has a large popularity in Instagram is Awkarin, whose real name is Karin Novilda. Awkarin's Instagram account with username @awkarin has 5.4 million followers with around 6.564 photos. She gained a huge number of followers because of her controversial actions. It is start from viral video of breakup relationship clarification with her ex in 2016, then released a song with a bad concept of young people and received a reprimand from the Commission for Child Protection and the Minister of Communication Information (Indra, Primasti, & Aminuloh, 2017). Those viral actions are her tools to grab attention and popularity. In Instagram, Awkarin was presenting her daily activities, her outfit, and promote items to influence youth. The outfit she wore was fashionable, up to date, branded, and endorsement products. Looking fashionable is one tricks for a person who needs to stand out from the crowd and look different (Baldwin, 2004). Despite her looks, she shares her joyful daily activities in Instagram, traveling overseas, promote endorsement products, or routine daily activities like hang out with her friends and family, dinner, and watch movies or concerts. Since she was famous for her controversial attitude and constructed a bad image, people labeled her as a naughty young girl. The transformation of Awkarin to be an inspiring figure is the main point to do research on her representation.

Hereafter, microcelebrity is part of culture where it is an important component of social life by sharing meaning use language. In language such as symbols and signs are used to represent other people about concepts, ideas, and feelings. Then it is also part of representation which is a production of the meaning of the concept about something concrete or abstract in our minds through language (Hall, 1997). The symbols and signs in Awkarin Instagram posts create the concept of she represents something in social participant mind. Awkarin utilizes herself through photos on social media especially in Instagram as a strategy to show her representation as microcelebrity and to get popularity and special recognition from audiences (Abidin, 2018, p.21).

There have been many related previous studies about micro-celebrity through social media. One of the researchers has explored micro-celebrity is Rahmawan (2014) in *SELEBTWITS: MICRO-CELEBRITY PRACTITIONERS IN INDONESIAN TWITTERSPHERET* examines interactions between Indonesian Twitter-celebrity called select its and their followers. The results suggest that several strategies include; stimulating conversation, audience recognition, and various level of self-disclosure that have been conducted by the select it is to maintain the relationship with their followers. This article use ethnography as a methodology for collecting data: including brief interviews, observations and discourse analysis to examine the broader issues surrounding the select its phenomenon. This research found that Twitter followers always become an important part of select it is as micro-celebrity practitioners in a way such fans are

important for celebrities. The differences with this study are lying on the methodology and the data resources.

The second research is by Page (2012); *The linguistics of self-branding and micro-celebrity in Twitter: The Role of Hashtag*s discussed frequency, types and grammatical context of hashtags that available in Twitter and compare the discourse styles of corporations, celebrity practitioners, and ordinary Twitter members. The result is the corporations and celebrity practitioners are most frequently use hashtags as marketing which uses strategies to promote commodities to be consumed by others. And the ordinary use hashtags to promote their identity and this is called self-branding. The use of clauses-types and choice of the hashtag shows that ordinary members stand out in asking questions and giving opinions on an issue while corporations and celebrities use innovative formats of a modified retweet to project their identity as engaged with their audience and to endorse the value of their followers. The use of hashtags by corporations, celebrity practitioners and ordinary Twitter members in Twitter is known as self-branding and as a service of micro-celebrity. The difference between Ruth Page's study and this study lies in the methodology and the data resources.

The third research is *To See and Be Seen: Celebrity Practice on Twitter* conduct by Marwick and Boyd (2011). This research aims to investigate the performing of famous people as celebrity practice in microblogging site Twitter. The theory used is celebrity theories explained that the techniques use by celebrities the same as micro-celebrity to manage audiences on Twitter. Threes famous people analyzed by Marwick are Mariah Carey, Miley Cyrus, and Perez Hilton. The

celebrity performing on Twitter includes; 1) public recognition and fan maintenance, 2) The affiliation between practitioners and fans using language, words, cultural symbols, and conventions, 3) Intimacy to create a sense of closeness and familiarity between themselves and their followers, 4) Authenticity, and Sincerity. The result is social media can be used to maintain celebrity status. Entertainers, public figures, and technologists actively contribute to the construction of their persona through public interaction with fans. The differences with this study are lying on the methodology and the data resources.

The fourth is *The Visual Social Semiotic Approach to Travel Photography on Instagram* by Taylor Miotti (2019) examines Travel Bloggers using influencer strategies to present idealized versions of reality and by expressing themselves through the media (photography). This research uses a visual semiotic analysis by Kress and van Leeuwen to determine authenticity in the circumstance surrounding travel bloggers. The authenticity of creation does not depend on the authenticity of the image itself but on a variety of different cues, such as the participant's position, their actions, salience, color, symbolic elements, angles, social distance, etc. which together form a consistent construction of authentic experience. The authenticity of personal brander photographs is about researching, managing, and mastering the power of signs and visual meanings. The difference between Taylor Miotti's study and this study lies in the topic and the data resources.

Hojing Song (2018) about *The Making of Micro-celebrity: AfreecaTV and the Younger Generation in Neoliberal South Korea"*. This article analyzes the text of popular live streaming and the chats among the viewers and BJs on AfreecaTV.

In the context of neoliberal self-care, the making of microcelebrity on AfreecaTV is distinctly shaped by the broader generational culture of yingyŏ. Carefree, alone, and carries little to no responsibilities are the spirit of yingyŏ, but neoliberal self-care calls for individual responsibilities in improving skills for self. Self-presentation tactic uses by BJ's to accomplish some of the end goals of becoming a successful individual while resisting the process of self-value improvement. Younger Koreans who reject the idea of neoliberal self-care and expose how it has failed them. AfreecaTV's characteristics as a social media platform within the younger generation's cultural context shape BJs' self-branding tactics as microcelebrities. The differences with this study are lying on the methodology and the data resources.

All those previous studies above have similarities and differences with this study. Those 5 previous studies have same focus with this study which is about micro-celebrity. The method and corpus use of the studies are different with this study. This study uses Awkarin's Instagram posts as the corpus meanwhile, the previous are using twitter and live streaming platforms to see the micro-celebrity be depicted in the studies.

Nonetheless, none of the previous related studies above has covered the analysis of microcelebrity represented in young Indonesian figure Awkarin. Thus, this study aims to analyze the representation of microcelebrity in Awkarin's Instagram posts. This study discussed 10 Instagram posts in English caption related to the representation of micro-celebrity from Awkarin's Instagram account. The concept of Social Semiotic by Theo van Leuween and Gunthur Kress is used to

analyze the picture of Instagram posts by using three metafunctions; representational metafunction, interpersonal metafunction, and compositional metafunction. The social semiotic can be used to analyze the signs that people use to construct the life of a community (Lemke, 1990). Systematic Functional Linguistics (SFL) by Halliday is used to analyze the caption of 10 pictures. SFL focuses on text analysis, by considering at relationships with the social context they occur (Kazemian, 2014).

1.2 Research Question

How do 10 Instagram posts of Awkarin represent her as micro-celebrity?

1.3 Purpose of the Study

This study aims to analyze 10 Awkarin Instagram posts which represent Awkarin as micro-celebrity.

1.4 Scope of the Study

This study focuses on the analysis of the representation of micro-celebrity from ten pictures which are posted on Awkarin's Instagram Posts in the past three years during 2017-2019.

1.5 Significance of the Study

This study intends to enrich the reader's knowledge about the representation of micro-celebrity on Instagram posts through Stuart Hall's theory of Representation and concept of Social semiotics by Kress and van Leeuwen. In addition, M.A.K

Halliday theory of SFL: Transitivity. This study also can be a reference related to

celebrity culture and representation of micro-celebrity for future researchers.