



# Dynamics of hardiness personality on Indonesian muslim online celebrities

Author Name(s): Henie Kurniawati, Oki Edi Purwoko, Shaula Astika Putri

Publication details, including author guidelines

URL: <https://jurnal.konselingindonesia.com/index.php/jkp/about/submissions#authorGuidelines>

Editor: Izwah Ismail

## Article History

Received: 25 Sept 2023

Revised: 18 Oct 2023

Accepted: 9 Jan 2024

## How to cite this article (APA)

Kurniawati, H., Purwoko, O. E., & Putri, S. A. (2023). Dynamics of hardiness personality on Indonesian muslim online celebrities. Jurnal Konseling dan Pendidikan. 11(4), 313-329. <https://doi.org/10.29210/1102800>

The readers can link to article via <https://doi.org/10.29210/1102800>

## SCROLL DOWN TO READ THIS ARTICLE



Indonesian Institute for Counseling, Education and Therapy (as publisher) makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications. However, we make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors and are not the views of or endorsed by Indonesian Institute for Counseling, Education and Therapy. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Indonesian Institute for Counseling, Education and Therapy shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to, or arising out of the use of the content.

Jurnal Konseling dan Pendidikan is published by Indonesian Institute for Counseling, Education and Therapy comply with the [Principles of Transparency and Best Practice in Scholarly Publishing](#) at all stages of the publication process. Jurnal Konseling dan Pendidikan also may contain links to web sites operated by other parties. These links are provided purely for educational purpose.



This work is licensed under a [Creative Commons Attribution 4.0 International License](#).

Copyright by Kurniawati, H., Purwoko, O. E., & Putri, S. A. (2023).

The author(s) whose names are listed in this manuscript declared that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent/licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript. This statement is signed by all the authors to indicate agreement that the all information in this article is true and correct.

## Jurnal Konseling dan Pendidikan

ISSN 2337-6740 (Print) | ISSN 2337-6880 (Electronic)





# Dynamics of hardiness personality on Indonesian muslim online celebrities

**Henie Kurniawati<sup>\*</sup>), Oki Edi Purwoko, Shaula Astika Putri**

Universitas Islam Negeri Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia

## ABSTRACT

Celebrities are figures who actively share entertainment content in society with a large number of followers and they are popular or well-known known to many people. The main objective of this research is to determine the dynamics of hardiness personality on Indonesian Muslim online celebrities. This research uses a qualitative approach, the subjects work as celebrities/have an active Indonesian Instagram and YouTube accounts, have a minimum of 1000 followers, live in Indonesia, have been in the entertainment sector for at least 1 year. The interview method is using CRQ-TQ-IQ-II algorithmic model, which are consisted of: Central Research Question, Theory Question, Interview Question, and Interview Intervention. Research conclusions, The hardiness personality evolves, fostering a desire for visibility, creativity, attractiveness, and celebrity-like active behavior. Supporting factors in Muslim celebrities include a wish for visibility, widespread recognition demonstrated through various means, fueled by pride and joy in entertaining and benefiting others. Inhibiting factors, like exclusion, fear of rejection, sensitivity to criticism, challenges, condemnation, or negative social media comments, minimally affect their personality growth, showcasing their adeptness at navigating and evolving in line with individual dynamics.

## Keywords:

Personality dynamics,  
Hardiness,  
Online media,  
Celebrities

## Corresponding Author:

Henie Kurniawati,  
Universitas Islam Negeri Prof. KH. Saifuddin Zuhri Purwokerto  
Email: [henie@uinsaizu.ac.id](mailto:henie@uinsaizu.ac.id)

## Introduction

A human being has a central role in their respective lives. Internally, a human being could be an interesting subject that is sometimes described, analyzed and developed of its personal aspects including physical, psychological, social and spiritual aspects. But externally, humans are indeed a factor that pays vital in a various aspects of life, including the development of the industrial sector. In the several countries in Asia, rapid growth of the industrial sectors is also rapidly growing especially in media and entertainment sectors. The booming of this entertainment development in Asia, especially in Indonesia, is associated with a large metropolitan area that is also rapidly growing across the region. This phenomenon is referred to as mega-urbanization, accentuating the shift of monocentric metropolitan "actors" to multicentric. This industrial shift also impacted the world of media and celebrity as the commodity which often sell in the media. Now, as the media could not be no longer plays as a solo player or centralized as in the past, it happens also with the celebrity or the idols that recently emerge. This idol is also referred to as an influencer who follows the trend, some of them call "celebrity" because he is considered as a role model, and of course they have a good or bad impact to their fans (Großmann, 2019); (Sosnowska et al., 2020); (Alifuddin & Widodo, 2022); (Heller et al., 2007)

In both conventional and the new media, news about celebrities has always existed and becomes an inseparable part of the information consumed by the public. As the growing effect of this, some of

the researchers concerned about how their attitude and personalities gives impact on young people. For example, research conducted on 200 students in Iran and 199 students in the United States, using regression methods had found that that celebrities have habits that shape hedonistic personality. By predicting scores on the Celebrity Attitude Scale (CAS), the score from Iranian students almost the same as American students per item on the CAS. Most college students follow the trends of celebrity personalities in their lives (McCutcheon et al., 2021); (Guleryuz Erken et al., 2022); (Tengku Mohd Azzman Shariffadeen & Manaf, 2019); (Dunlop et al., 2022)

The Exploitation of Celebrity personalities began more and more booming as the media expanded into social media. Research related to the celebrity personalities through online platforms that are widely followed by audiences has started when famous people openly talk about their lifestyle, experiences, mental health conditions, or habits, whether the' ye musicians, actors, actresses, or other famous athletes. It gives indirectly impacts on how far a person identifies with a particular celebrity and has an effect on an internalized personality that is revealed in individual attitudes, values, and beliefs (Gronholm & Thornicroft, 2022).

In the perspectives of interpersonal communication, celebrities are often used as a prologue to start a conversation. Celebrities in this case are used as openings as a start, before the level communication goes deeper. In terms of group communication, many activities conducted in the name or backgrounded by the background of celebrities theme or agenda. Even sometimes celebrity could be a main subject that giving birth to new communities that finally leads to a new subculture. Research related to this celebrity culture and interpersonal communication have been explored on 450 junior high school teachers in Indonesia who were selected by accidental sampling showing that there is a significant relationship between culture and organizational citizenship behavior (OCB) mediated by interpersonal communication and psychological capacity. The sensitivity to understanding culture when communicating in the media is an individual's ability to recognize, adapt, adopt a certain culture combined according to their personal capacity (Alifuddin & Widodo, 2022), (Korotkova et al., 2021); (Wu et al., 2021); (Ades, 2021).

From a cultural perspective, celebrities are often used as a tool to analyze what is happening around them. For example, we could understand why young people behave, dress, talk, in certain way by comparing with their referencing celebrity idols. In certain level celebrities are also effect on how people give a value on a one thing, and if it continued, it would influence or even shape one's men identity and their life goals. In other words, celebrities influence on how we understand our identity, attitude, including self-concept and life goals. For Indonesia, that has 1340 ethnic groups, each of which has its own unique culture. Javanese are the largest ethnic group making up 41% of the population. The way celebrities are viewed is linked to the existing culture, using a four-factor model, consisting of a). metacognitive model, it is the planning, awareness, and benchmarking; b) cognitive, it is the knowledge about the culture of the general context and in the specific context; c) motivational, in the form of extrinsic, intrinsic, and self-efficacy interests or interests to fit the idol; and d). Behavioral, in the form of verbal, non-verbal behavior. This study uses psychological and communication approaches in interpreting the personal dynamics of celebrities who are influenced by cultural aspects and capacities aligned with their time (Ang, Soon, Kok Yee Ng, 2020).

Apart from culture, prom a psychological point of view, celebrity studies emerge from the conception that celebrities have a strong relationship with self-value and personality (as in the form of emotions) of the audience who see it. In this case, celebrities are the "emotive apparatus". Celebrities placed themselves intimately with their fans, besides it is creating a kind of para-social connection through dramas whose definition of meaning is created together with the audience. Psychological values are important personality construction, and the study of them has been historically well established. There has been some previous researche that provides support for the study of relationship between celebrity values and attitudes (Aruguete, Huynh, Collisson, McCutcheon, & Piotrowski, 2019). There is also research between celebrity worship-ness as a behaviour and pathological values (Brown & Tiggemann, 2016). One of the psychological measuring tools which is the Celebrity Attitude Scale (CAS) is applied involving respondents, by selecting their

favorite celebrities, identifying those famous celebrities, and answering a total of 23 items designed to measure the strength of attraction and parasocial bonds with their favourite celebrities. (McCutcheon et al., 2021); (Bergkvist, 2017), (Zsila et al., 2018).

An article which presented by Luning & Ledford (2020) stated that the grit (passion, perseverance, and consistent interest in long-term goals) and resilience (commitment, openness to challenges, and control) serve as key characteristics to shape character and self-determination. While traits are distinct, grit and toughness operate in a symbiotic way, allowing the individual to develop a strong sense of personal identity and enhancing his or her ability to identify their strength and their self-determination. In turn, grit allows individuals to align with the organization's mission, helping individuals to describe the mission more clearly and became a positive support for some individuals, to achieve a common goal and to be more understand others, including someone's obsession to be famous, famous and even the desire to get benefit from that popularity.

Admiring celebrity is indeed affects the lifestyle of their fans, including celebrities with muslim background. Currently there are more than one billion Muslim population in the world. Many live in the West, there are an estimated 15 million in Europe, another 3 to 6 million live in North America, and millions more live in OECD (Organization for Economic Co-operation and Development) countries. While in Indonesia, where the majority of the population is Muslim, in the specific areas, as moslem-dominated territory such as Aceh, has an interesting subject especially if we analyze form the characteristics of its people. In general, the Acehnese are known as "Saleh" people, who famously refer to their homeland as the "Porch of Mecca". But this idea has another meaning that Aceh claims to have a special relationship with the heart of Islam. The idea that Acehnese people are very pious people is largely assumed that Pasai (near present-day Lhokseumawe, on the north coast) was the first kingdom in the archipelago to convert to Islam (Großmann, 2019).

The rise of the Muslim reinforced a new social identity over the past decade by presenting a unique example of celebrity as a socially constructed and historically bound identity. Popular media, idol figures, government agencies, and especially on is the Muslim celebrity community. The challenge is the readiness of the individual and the celebrity to break away from the culture to which the individual belongs and the individual must truly become more Muslim than to be an "American Muslim", or "Acehnese Muslim", and or "Javanese Muslim". As the economic boom started in 2010, the population of mid class muslim in Indonesia has also rised up. This new muslim generation regardless of the diversity of race, ethnicity, social class and of origin, they tend to have one collective identity as only "Muslim Celebrities". But beside the abundance of pop culture studies in Indoensia, it appaaers that we have lack of celebrity studies and even Muslim celebrity that has been academically studied in Indonesia. And so, it is necessary to study from the interdisciplinary points of view rather than only specific area as culture per-se to get a new understanding about the related to issues especially the personality or self-identity of Muslim celebrities in Indonesia (Großmann, 2019).

Furthermore, this researchs objective is to review the updated many phenomenons that occurred as the social media emerge in Indonesia related to the celebrity culture especially muslim celebrities. As the public is now familiar with the narcissistic mode provided by social media, selfies for example show how self-love (self-love) and love for public expression (love expression in the public eye). With this, the connection with celebrity culture in this era is increasingly important after everyone can appear in front of the public like celebrities in the past. Being public not only means being recognized but also increases the degree of being exposed. In an increasingly open era, privacy has finally become important. But the familiar public condition makes the public enter the trap of celebrity culture, namely the increasingly biased line between public self and private self. Public presentations appear in staged activities, or in other words individuals display their attractive personalities in the public eye. The results of research on the sensitivity of individual personality to communication are influenced by several factors, such are: social interaction increases the success of communication, incoherence has a negative impact on the communication process, both on social media and in person, individuals can experience interpersonal conflicts due to differences in interests and sensitive



to the judgment of others, individuals tend to be sensitive to appearance compared to internal attitudes or personality overall (Micklos et al., 2020).

Research conducted by Micklos et al., (2020) added that utilizing social media and technology can train sensitivity in communication. The research was conducted by combining experimental methods and in-depth qualitative analysis. As a result, creativity in creating communication content with digital skills can reduce individual self-confidence. People who are tech-savvy are more optimistic about showing their personality side to function social media. The digital era has given people the opportunity to be able to reproduce, redistribute content unlimitedly. This is said by Sean Redmon (Professor of Screen and Design, Deakin University, Australia) created a phenomenon he called micro-publics, namely the ability to produce, distribute, replicate celebrity personalities which are then followed by fans to create a public about their personality (form of connection & community) along with the creation of this micro public, micro-celebrities were also created. So, it mainly highlights the personality of celebrities, while the personality of fans as data supporting research.

Celebrities are able to make something ordinary to be more interesting (ordinary becomes extraordinary). For example, by selling events in the celebrity's daily life. These emerging celebrities describe contradictions, on the one hand they want to show that opportunities are open to anyone, that the modern world is increasingly democratic, but on the other hand they have limited access to media centers and their power is limited to hits, likes, views or subscribers as these parameters available on the social media. Another update is that, quoting to Graeme Turner (Cultural Studies professor from the University of Queensland, Australia) there is a tendency for the public now not to pursue celebrity status in the "public" space in the past but choose these micro publics "network" in the digital age of the individual according to his education level and age (Wakslak & Joshi, 2020). This update of the newest conception of micro public and micro celebrity in real world is also important especially if we compare this with the dynamics of their personality, "They exist only if you notice them" if people gives attention then the performance of the celebrity develops, but if the individual does not notice then it is likely that the personality does not exist.

Relevant previous studies or literature reviews include research titled "The Influence of Celebrity Endorsement, Islamic Endorsement, and Islamic Branding on Purchase Interest on Wardah Beauty Indonesia's Instagram Social Media." The sampling technique employed was purposive sampling with a sample size of 350 people, and data analysis was conducted using regression analysis with SPSS. The research findings indicate that celebrity endorsement has a positive and significant impact on purchase interest. Islamic endorsement also has a positive and significant effect on purchase interest, and Islamic branding similarly has a positive and significant impact on purchase interest (Maghfirah et al., 2022). This study differs in terms of using a quantitative research method, different variables, and subjects, but shares a commonality with the focus on the celebrity topic.

Based on the results of the review of previous studies, it can be concluded that research on the dynamics of Muslim celebrity personalities in Indonesia is still limited in number. According to the author, this research can demonstrate its authenticity by specifically examining the perspectives of psychological and communication sciences. In previous studies, although the topic of Muslim celebrities and personality dynamics was addressed, the objectives, methods, and research subjects differed. Therefore, it can be concluded that this research differs from previous studies, and its novelty can be justified.

The main objective of this research is to understand the dynamics of hardiness personality through online media among Muslim celebrities in Indonesia. The specific objectives are translated as follows: 1). To comprehend the dynamics of hardiness personality through online media among Indonesian Muslim celebrities from the perspectives of psychology and communication science; 2). To identify supporting factors for hardiness personality through online media among Indonesian Muslim celebrities; 3). 3. To identify inhibiting factors for hardiness personality through online media among Indonesian Muslim celebrities.

## Method

This research uses a qualitative approach with descriptive and exploratory studies on analyzing the process of hardiness personality dynamics with online media in Muslim celebrities in Indonesia. Descriptive studies in qualitative approaches according to [Djamba & Neuman \(2002\)](#), as follows: a). Presenting a detailed and thorough description of a phenomenon / issue / situation / event, b). Placing new data that is different from previous data, c). Create a series of categories and classify the types of data obtained, d). Describe small parts of the steps / stages / cycles of a process, e). Identify a process / mechanism of cause and effect, f). Identify supporting and inhibiting factors of a process, g). Report the context of the process situation.

This research uses research subjects as primary data sources with the term as an “informant” because it is an exploratory study or research with special purposes such as case dynamics or processes analyst ([Djamba & Neuman, 2002](#)). Research subjects are selected with the following criteria: age 15 – 35 years, male or female gender, work as an art worker, have an Instagram account and active as an Indonesian Muslim YouTuber, have at least 1000 followers domiciled in Indonesia, exist in the entertainment field for at least 1 year, and willing to fill out an informed consent sheet.

We aligned the research process with the stages of qualitative research according to Wengraf (2001) namely: a). Setting research objectives, b). Mapping the Conceptual context, c). Compiling Research Questions, d). Applying the SSDI (Semi Structured Depth Interviewing) Method, e). Perform validity for data analysis preparation. The data collection method is conducted by in-depth interviews, documentation, field notes, demographic data and observations to subject informants because the qualitative research methods. The form of demographic data are : age, gender, education, domicile. The interview method used uses the CRQ-TQ-IQ-II algorithmic model, namely Central Research (CRQ), Theory Question (TQ), Interview Question, and Interview Intervention (Wengraf, 2001). Interview techniques are carried out in stages in the following order ([Wengraf, 2001](#)): Setting research objectives (Research Purposes / RP), Compiling main research questions (Central Research Question / CRP), Compiling several theoretical questions (Theory Question / TQ), Arranging main research questions and theoretical questions into an interview question formulation matrix (Interview Question / IQ), and compiling an intervention question matrix (Interview Intervention/II).

Validity is a technique to determine how far the research findings presenting reality. Validity strategies in qualitative approaches are conducted through verification (proof), evaluation of validity, and determining that the overall research shows results that represent the reality in the study. The flow of the process is to verify, validate, and validate the process, method, and source of research data (Morse et al., 2001), consisting of five components as follows: a). Description, it is to explain what happens in general and special situations, b). Interpretive, to elaborate about how the situation gives a certain meaning to the people that is involved, c). Theoretical, it is to explain the relationship of concepts and to explain behaviour and the meaning of the certain behaviour, d) Generalization, it is the extension of findings to other individual or another situational settings, e). Evaluation, it is an assessment of the value (value) towards the interpreted behaviour.

Furthermore, data analysis is conducted by content analysis method for qualitative approach using computerized programme, termed algorithmic, with the following steps: a). Compile field notes, b). Make verbatim transcripts from field notes, c). Edit verbatim transcription, the objective is to make corrections adding or revising field notes, d). Coding by searching for keywords and labelling parts of the text to facilitate retrieval e). Save data in the form of data organization into folders / databases on the computer system, f). Search and annotate data and locate relevant parts of text. g). Seek data linkage: create chains of relevant data ties to each other, create categories, groups and data networks to provide information, h). Take notes from researchers: write reflection comments on some aspects of the data, as a basis for conducting in-depth analysis, i). Content analysis by calculating the frequency, series or location of words found, j). Display data by placing selected or reduced data into the form summary or organized format such as matrix shape, k). Make conclusions and verification

(proof), by adding analysis to interpret the data and to test or confirm the research findings, l). Build theories by developing systematically, providing coherent conceptual explanations to research findings and testing hypotheses, m). Mapping data clearly by creating diagram that could describe findings or theories.

The application is termed algorithmic, employing the following methods:1). Bracketing. The process of bracketing involves setting aside previously existing information, not to negate it but to temporarily set it aside as it is not used as a framework for thinking or a conceptual scheme during research. Existing information serves as a comparison regarding similarities or anything new discovered during the information-gathering process; 2) Saturation, Data collection can be halted when the researcher has obtained sufficient data from diverse informants, different contexts, situations, and conditions but has identified consistent patterns and categories; 3) Member checks, The researcher verifies the interpretation of data with research informants regarding the origins of the data; 4) Audit trail, The researcher makes an effort to become familiar with the research location. This action is supported by the researcher's personal experience of residing in the research location.

## Results and Discussion

Results of the study were in the form of a list of questions and verbatim interviews which then presented in the analysis. The list of research questions in the form of participant question formulation is used as a guide in the process of collecting interview and observation data which are found in Table 1.

Table 1. Participant Question Formulation

No. & Code Interview Questions (IQ)	Theoretical Questions/TQ	Interview Question Formulation
1a (01) Personality Dynamics (PD-1)	How' s the process of participant's hardiness personality formed?	How did you get active in the world of celebrities?
1b (02) Personality Dynamics (PD-2)		When already involved in the world of celebrities, how does it exist?
1c (03) Personality Dynamics (PD-3)		Exist in the world of celebrities alone or together with others?
1d (04) Personality Dynamics (PD-4)		What was the exciting experience of being a celebrity?
1e (05) Personality Dynamics (PD-5)		What are the obstacles to becoming a celebrity?
1f (06) Personality Dynamics (PD-6)	According to the participants, what are the criteria for Muslim celebrity?	How did he feel and act as a Muslim celebrity?
1g (07) Personality Dynamics (PD-7)		How to conduct Islamic Da' wa in the celebrity world?
1h (08) Personality Dynamics (PD-8)		What are the current and future challenges of Muslim celebrities?
2a (09) Support Factors (SF-1)	What factors that support personality hardiness?	What did participants do when choosing a celebrity world that suits their personality?
2b (10) Support Factors (SF-2)		What personalities support participants to exist in the celebrity world?
2c (11) Support Factors (SF-3)		Things that make you comfortable when you become a celebrity

No. & Code Interview Questions (IQ)	Theoretical Questions/TQ	Interview Question Formulation
3a (12) Obstacle Factors (OF-1)	What Factors that support the hardiness personality?	What are the difficulties experienced when becoming a celebrity?
3b (13) Obstacle Factors (OF-2)		What are the limitations of yourself when you have not maximized existence in the world of celebrities?
3c (14) Obstacle Factors (OF-3)		The thing that makes you uncomfortable when you become a celebrity?
4a (15) Dynamic Model (DM-1)	What factors that support hardiness personality?	What are the habits of participants as a celebrity?
4b (16) Dynamic Model (DM-2)		What went through participants' minds when they were famous and unknown in the celebrity world?
5b (17) Psychology Factor (PF-1)	What was the psychological condition that accompany the participants?	How are the emotions felt when becoming a celebrity?
5c (18) Psychology Factor (PF-2)		What are the habits/behaviors that are often done when becoming a celebrity?
6a (19) Communication Factor (CF- 1)	How did the participants communicate?	How to communicate while being a celebrity?
6b (20) Communication Factor (CF- 2)		How does the communication process utilize online or offline media?

Results of this study describe the dynamics of hardiness personality through online media in Muslim celebrities in Indonesia, there are several findings that can be described, including:

### Supporting Factors of Hardiness Personality Dynamics through Online Media in Indonesian Muslim Celebrities from a Psychological Perspective

The form of self-defense is a supporting factor for the dynamics of Muslim hardiness personality, such are the desire to perform, known to many people, shown by displaying behavior, appearance, affection, in addition to a sense of pride and pleasure when able to entertain and benefit others. Strong self-confidence encourages individuals who have the status of celebrities to develop themselves using existing social media, especially as a means to play the art of da'wah as a personal characteristic of Muslim celebrities. Regarding the relationship between personality hardiness through online media and personality development, which relates to the physical condition of the individual and his ability to digitally use online media. Personality determines the way individuals, when facing exhilarating situations, as well as stressful situations that result in physiological changes, affect physical conditions (Sarno et al., 2022). Some facts are presented in the following quotes:

*" I'm more into how to dress, If verbal da' wah is seldom to do that. i really likes to wear clothes, and also doesn't really like tight tight clothes, maybe from there. And also many (of my fans) like to ask for recommendations on where to buy gamis that I wear, so I think I want to make people more interested in wearing gamis (muslimah dress). So, show the kindness of Muslim dress to the people" (W-II, 51-56)*



*"I'm wearing hijab starting in 2016, I have my own sense of pride, sir, my friends have come along like me. My friends continue to buy Muslimah dresses, almost all of my friends continue to wear gamis like that. I'm happy there" (W-III, 2-4)*

*"I'm proud, sir, it inspires a lot of people." (W-I, 149)*

*"I really wanted to be an artist, so I am happy if I am known by people, especially many friends. If its fyp (tiktok fyp) for example, on TikTok, or many who see it, it feels like there is a special satisfaction for me there. fyp adds enthusiasm, we want to make it, especially that. Often, uncounted, some are up to 4.5 M likes. (W-IV, 37-43)*

*"For me, I feel challenged, in the sense that when we create preaching content or motivational content, we also have to ensure that we are like that, we also have to be able to put it into practice." (W-V, 27-29)*

### **Supporting Factors of Hardiness Personality Dynamics through Online Media on Indonesian Muslim Celebrities from a Communication Perspective**

Technically the form of acceptance and the use of communication technology through online media is indicated by the interaction of individuals with the environment, as well as the use of technology that develops around these individuals. It could be a form of appreciation, acceptance in such a way, positive comments, many likes and praise or fun emoticons through digital communication media. There is interaction and communication continues to grow so that it raises a feeling of confidence that he is capable and feels commercially advantaged when he is able to take advantage of paid social media. Conversely, challenges, criticisms and rejections, and negative comments affect their personality so that individuals show feelings of exclusion, fear of rejection, sensitivity and sensitivity to criticism. Communication plays a role in forming an unconditional personality. While appreciation, self-acceptance, self-control, an attitude toward challenge or condemnation are the result of commitment, creativity, and hard work, Muslim celebrities use media and references.

Other supporting factors in the world of celebrities are motivated by many factors, one of which is the way of communicating used by celebrities according to him is more profitable online than offline, such as the following quote:

*"In online, I do a lot of Instagram and if it's offline, I'm normal, it's not too pushy, how about it." (W-I, 189-190)*

*"If I'm more on Instagram, sir, online" (W-II, 107-109)*

*"If I go online, I'm more on TikTok or Instagram, if it's offline, just go straight away." (W-III, 136-137)*

*"Yes, always create content in online media, serve endorsements and sometimes meet offline at certain events." (W-IV, 100-101)*

*"It's more online and there's no strategy, if I just flow." (W-V, 77)*

### **Inhibiting Factors of Hardiness Personality Dynamics through Online Media in Indonesian Muslim Celebrities from a Psychological Perspective**

Unpreparedness to receive negative comments, dislikes, criticism can indicate that the individual has not had a resilient personality, so it is easy to experience anxiety. In addition, self-existence by actively and diligently creating creative content is able to realize these hopes or desires. Humanly speaking, the level of boredom, laziness, and stalemate does not have a creative idea until the attitude of delaying fulfilling his commitment to be active in social media becomes an obstacle / obstacle to his development. Like the following quote:

*"Actually, it's not an interesting experience, sir, it's just that sometimes when I go out, sometimes I feel ashamed of myself, you know. I'm not confident, afraid that I will meet my followers on the street, "that's not the same as what was photographed", I am afraid of those who are rich, sir. Sometimes if it's a normal day, you don't make up, if you take pictures, right. no make-up. If you*

*endorse, it is indeed a demand to make up. If it's outside, it's not, so if you meet it, it must be different from those photographed like that. Yes. even ask for a photo sir. Continue to buy where, eat out too, the cashier says "this is yes." (W-I, 92-104)*

*"It's hard to divide my time because I also work from Monday to Saturday. Monday to Friday is full and Saturday is half a day." (W-I, 152-153)*

*"Yes, that's sir, I'm not diligent in creating content." (W-II, 79)*

*"Yes, it's for example repeated takes that make you male, also missal ga fyp (trending) makes you lazy." (W-IV, 67-68)*

### **Inhibiting Factors of Indonesian Muslim Celebrity Personality Dynamics from a Communication Perspective**

Excessive pressure on some circumstances and technological advances decreases commitment, self-control and courage. While the attitude of procrastinating, lazy, and feeling helpless becomes an obstacle to acting creatively. Barriers to self-acceptance. The use of language/communication, and unpreparedness in the face of verbal and non-verbal criticism cause internal conflicts that affect his personality. Communication between individuals, of course, cannot control the verbal and non-verbal environment in utilizing the digital world. The quote is described as follows

*"I'm even more depressed than the friends's mocking, we already know, for example, teasing, oh, celebrities, or celebrities like that" (W-V, 18-23)*

*"In my opinion, now it's the era of gadgets, sir, there is active Instagram, TikTok is also active sometimes as myself, sir, I have to be a good example for my friends too, I also have to be good at being rich. Language style or maybe what you take the video there is its own specificity, let's say the language style may be provocative, or there is nothing special so." (W-I, 131-139)*

### **Hardiness Personality Dynamics through Online Media on Muslim Celebrities in Indonesia**

The finding that personality changes dynamically but plays an important role in bringing out the attitude of wanting to perform, creative, interesting and active behavior as a celebrity known to many people. Individuals who have a resilient personality, creative, and have commitment show a dynamic personality so that in carrying out daily activities is quite optimal. On the other hand, lazy, procrastinating, sensitive personalities also affect his personality. Her personality is also mature in preaching, shown by doing personal branding sharing Islamic content, hijab style, dress, and behavior that is really maintained because it sets an example to the audience. According to the interview excerpt, as follows:

*"First personal branding, we must have personal branding, then we must have a (clear) goal, what the goal is for, even better the goal is to continue to entertain. Our personal branding is packaged as a person, for example, cool. Now people in Indonesia will easily know us with personal branding" (W-V, 10-13)*

*"That's right, sir. If we delay time, rarely post our social media so quiet that's why I usually schedule one month at least once. Sometimes I also go every week where to go to tourist tours for example, so if I go I also have to take pictures like that. So work while on vacation, sir. In addition, followers, especially if there are special events, ask me a lot, for example, about hijab, tunics and so on, usually there are also interactive." (W-I, 160-166)*

*"Actually, it's more creative to follow technology, sir, now there is a lot of rich content is also creative, anything is also rich in content, for example, rara is now rich in housewives, rich in cooking content, many posts about food, how to make it too, what ingredients are also not bad. For example, if you have a baby too, for example, what are the children's groceries, now there is a video editing feature like that, sir." (W-II, 19-25)*

*If I really wanted to be an artist, I became a confident person, tough and not easily pessimistic, so I am happy if I am known to people, let alone many friends. If fyp for example on TikTok, or many who see it, it feels like there is a special satisfaction. If fyp adds enthusiasm, we want to make it,*

*especially that. Often, uncounted, some are up to 4.5 M. I am challenged to be known in Indonesia for the benefits of my content. (W-IV, 37-43)*

*Profile description of Muslim celebrities in Indonesia by linking information from data collection and utilizing information with social media. Celebrities have the main function of being a figure modified by various forms of communication media in order to please the consumption of the masses "personalities that become commodified by various forms of communication media". Celebrities are the subject of commercial trends that are traded as commodities and also used to sell other products (endorse) (Zsila et al., 2018).*

The results of several research subjects mostly tried to compare the effectiveness of the benefits of content shared on social media by asking a group of people to evaluate the process of self-appearance, or personality displayed as a profile picture of his life. Especially the life picture of celebrities who are known for their individual followers and modeled for many people. This shows the personality dynamics model of hardness of research subjects, especially as Muslim celebrities in this study using a mixed model, this model uses mixed identification to find that there is no significant difference in content quality and accuracy (accuracy) of content shared with social media users, as well as optimizing the creative side of each potential research subject. The attitude is more flowing, not just to find the number of followers, but more creative efforts to display content according to his personality. Furthermore, there is also a simple personality dynamics model, namely by identifying or using strategies for eliminating supporting and inhibiting factors of celebrity personality dynamics. Some content that is shared more invitations to worship, reminding kindness, and avoiding immorality / mistakes can be a characteristic of Muslim celebrities, Certain tasks in the personality dynamics of Muslim celebrities by showing an elimination model are efficient strategy choices (Erken et al., 2022).

Research subjects because of their status as Muslim celebrities use surveys where content is trending, habituate Islamic behavior by dressing / dressing Islamically and utilizing important Islamic moments or events, such as the moment of holidays, Maulel, Ramadan. This is referred to as strategy in personality dynamics. Celebrity personality dynamics in general need to use heuristic strategies. Three types of heuristic models, namely: Heuristic availability is an opinion that states that individuals evaluate the probabilistic of an event by assessing something that is relevant, easily comes to mind, and is easily recognizable. For example, look for some content that is trending and liked by many people. Heuristic representativeness, which is an opinion that provides another form of heuristic in making probability assessments, namely to the extent of how qualified a typical or similar event is to a larger or complex event. For example, by using sacral events in the form of big days that become historical momentum or holy holidays in religion. Heuristic anchoring and adjustment, refers to the general assessment process with the initial response then used as an anchor (mooring) and other information is used to describe the dynamics, complement and adjust to the response. This is evidenced by the widespread use of filters, emoticons, symbols as interpersonal attraction (Ismail et al., 2022).

Hardiness personality dynamics through online media in Muslim celebrities in this study also describe attitudes or moods, as well as behavior that ups and downs. For example, celebrities also experience laziness, delaying time, missing / lacking ideas, anxiety, loneliness, envy, prolonged helplessness which triggers to adapt and mature themselves into celebrities who are tough, tough, and resilient. This is in accordance with the perspective of personality dynamics from a psychological and communication point of view, namely training maturity and self-association, forming self-development and healthy interaction in individual social media is an aspect that needs to be considered. The personality of the individual has a very important role in shaping holistic dynamics both as individuals personally and in interpersonal communication, especially those associated as Muslim celebrities. It is also important to determine how individuals deal with events that can cause these problems, but if the way is done in accordance with the goals, principles, rules of life, it can minimize these obstacles / problems. One of them is Islamic principles that become a label attached to the person of Muslim celebrities (Steuer, 2018.).

There is psychologically meaningful mutual communication on the interaction of individuals and celebrities in the digital world, social media users whose personalities are realistic and tend to buy compulsively, show excessive admiration for celebrities, especially those related to entertainment value. It was also mentioned that the entertainment or social sub-scale of CAS is positively related to aspects of seeking excitement, arousing passion, and relieving boredom (McCutcheon et al., 2021). This is an opportunity for celebrities to display performances that are in demand in the entertainment world, be it clothes, daily activities, wealth, daily habits, home style, this communication style all have elements of communication symbols and are full of psychological meaning.

This study obtained data that the research subjects tried to have habits, routines, and beliefs about their likes, interests, and desires, and did various ways to do personal branding. Some of the subjects in this study who are as Muslim celebrities anticipate by minimizing boring entertainment and are not liked or favored by social media users. Some show their personalities and attitudes, among others, by strengthening commitment, passion and persistence as well as fighting power, giving opportunities to grow in celebrity personalities through the process to lead to hardiness. Grit or resilience is considered one of the sources of adaptation of the personality to stressful situations, responsible for the maintenance of mental health. Adolescent celebrities as the group most vulnerable to stress factors, so it is necessary to conduct research on the development of hardiness in adolescents. The development of adolescent hardiness depends on the activities they do and the conditions in which these activities are carried out due to differences in social conditions in which adolescent resilience development takes place, where there are outside influences including influencers from celebrities (Malkin et al., 2019).

Hopwood (2018) mentions the role of personality dynamics of Muslim celebrity hardiness influenced by several models, including models: 1) Normative model, this model has more characteristics of expediency that are expected individually and collectively. The normative model theory because it specializes in how the process of personality dynamics is supposed to be created. This theoretical model provides a standard for comparing the closeness between events or situations that are disliked or liked in real terms and normative situations of events. Normative descriptive models can provide explanations about the process of personality dynamics of Muslim celebrities, 2) Compensatory model. This model includes attractive or positive attributes to replace unattractive or negative ones. This model is done by combining the pros and cons for each alternative. One of them is by giving an assessment to each attribute so that it achieves an appropriate or standardized score.

Identification of factors supporting hardiness personality dynamics through online media in Muslim celebrities was collected from primary and secondary data in the field as well as from several references. There are four general issues that are the center of attention of supporters of Muslim personality dynamics in Indonesia (Sarno et al., 2022), which are: 1) Regarding to the relationship between personality hardiness and personality development. who can not escape with the physical condition of the individual. Personality determines the way an individual, when faced with an exhilarating situation, or a stressful one that results in physiological changes, affects the physical condition. Muslims are more associated with the art of da'wah, 2) personality causes the emergence of specific behaviors or empowering positive habits. This personality factor can be linked to healthy habits. The positive habit of carrying out religious activities as a personal characteristic of Muslims, 3) certain personality traits have a good influence, individuals are required to be optimistic, confident and strong in life. Recent research that examines personality support factors or productive behavior patterns, provides a picture of individual personality dynamics that influence individual responses in behaving and behaving according to the religion they believe in, 4) supportive personality aspects, one of which is creative, confident and hardiness. Individuals who have resilient personalities are not lazy, have good personal control, are full of commitment and are ready to face life's challenges, and are active in religious activities.

Identification of inhibiting factors, including internal and external factors as follows: 1) internal factors that influence individuals in facing challenges and problems in their lives. Such as high self-esteem and adaptive self-concept. The desire to provide the widest possible benefit, to give positive



kindness to be an example for others, 2) external factors that inhibit personality dynamics are conflicts with social interactions, family disharmony, aggressive and passive communication that occurs in certain groups, religious differences and conflicts of interest about diversity (Suparman et al., 2020).

Research related to these personality dynamics, some show personal or individual hardiness. References to this mention of firm commitment, openness to challenges, and having self-control are referred to as personal hardiness (Kobasa, 1979), characterized by having a symbiotic relationship that helps individuals survive through life's challenges with determination. For an individual, the two traits work together to help build a clear sense of personal identity and remain positively aligned with that identity despite challenges. In essence, individual fortitude and toughness to show strength of character and determination when facing difficulties (Luning & Ledford, 2020). His research using a survey conducted by The Hardiness Institute was formed to provide 15-week sessions to individuals both for the benefit of their own resilient personality traits, and to enable individuals to encourage resilience when interacting in the face of technological developments in this digital world.

Furthermore, the development of the digital world gave rise to celebrity culture, this study first took an article published in the Guardian in 2014 written by George Monbiot. The article mentions that the increasing trend of loneliness among teenagers, even George calls it like an epidemic. Other cases include humans cannot survive in a phase of solitude that is too long, resulting in the emergence of several symptoms such as dementia, high blood pressure, alcoholism as well as other symptoms such as depression, paranoia, anxiety and suicides that often occur. George calls us living in The Age of Loneliness (Soubry, 2017). Why is the loneliness trend happening? One reason is that audiences often choose private or individual mode over general mode. Transportation, entertainment for example, we often choose private mode and not public mode. In addition, higher competition also occurs everywhere and at a level takes away what the previous society had such as solid relationships, or intimacy. Without values such as love and intimacy, humans cannot develop well and society does not materialize. The longer human relationships become more atomized, the more individualized, joyless hedonism in short the essence of humanism slowly disappears more specifically if we talk about "connectedness", or intimate connectedness with other humans or groups (Soubry, 2017).

According to Zygmund Bauman, the progress of modern times has taken away the solid connections we have. The real connection is replaced by a floating network (a network that does not have a strong connection base). Loneliness on the one hand has polar balance at the other end of companionship. This is where celebrities are present and at the same time needed by the public in order to provide empty intimacy in a "lonely" public. The higher the discourse on loneliness is present, the greater the community's need for companionship. Furthermore, celebrities and story narratives that appear in the media are present as one of the answers that the public misses. In this case, the audience increasingly plays a role in the culture of companionship with celebrities by increasing contacts, for example through celebrity fan pages, web sites, forums, social media, groups and so on (Soubry, 2017).

Another phenomenon related to personality dynamics about Dandyism style, namely by taking the example of a man who is considered the first celebrity named Beau Brummel (1782-1840). Brummel did get a high-class education at Eton and Oxford, his father was the Prime Minister's private secretary, but Brummel was not actually from the nobility. Brummel introduced dandyism, which is the appearance of men who emphasize cleanliness, elegance (stylish). But actually it is not only a matter of fashion but also an attitude with the aim of "to be stand out and to be notice" or to attract people's attention. What's interesting is that Brummel acts like a counselor on appearances for his crown prince, in practice. Brummel can make correction of errors, self-creation or image-creation in this case considered a job by Brummel (Thea, 2020).

Celebrity status can arise from things outside the sphere of work, there are two things, the first is: (1) Brummell illustrates that a person can now gain social power not based on land ownership or noble lines as in the past but from appearance and attitude. (2) Through what Brummel termed Dandyism, describes the decline of aristocratic spirits at that time. This dandyism phenomenon is

very important and relevant when juxtaposed with the development of mass media that develops its scope for fashion and style as very important in the construction of self in consumer and urban cultural environments (Thea, 2020).

Celebrities are closely related to the development of media, especially since 1820 or after the birth of the penny press. With the development of technology, such as the penny press, new journalism and also the yellow press and the emergence of photographs in print media since 1880, it gives strength not only to narratives but also visuals in the media. Other technologies made print media more cheap, photographers, telephones, telegraphs, phonographs, movies helped spread and further strengthen the position of celebrities in the public eye. New celebrities like Buffalo Bill, Sahrach Berhardt emerged in this early period. The development of celebrity culture appears in the pattern of celebrity formation in mainstream media. In the mainstream media along with the rise of reality shows, it opens up opportunities for ordinary people (without talent, only interesting) to become celebrities. When combined with the emergence of new media, the space for celebrity access is not only expanded but with the production ability of community distribution they are now able to create their own public (new public) micro public (Farooqi et al., 2020).

Furthermore, this study shows the efforts of Muslim celebrities to identify themselves as celebrities, especially the dynamics in internalizing Muslim celebrity attitudes, values, and beliefs, and then adopting Muslim characters from idolized figures. The personality dynamics of Muslim celebrities can occur in two ways, namely vertical and horizontal. Vertical identification in the personality dynamics of Muslim celebrities is the internalization of individuals who are considered superior to some people, or someone admired, and usually those individuals tend to be famous. As for horizontal identification, his personality dynamics perceive him as stronger with others, including Muslim celebrities who internalize and have characteristics similar to himself, or in terms of age, gender, or other circumstances (Gronholm & Thornicroft, 2022). The results of research on the comparison of celebrities in Iran and America there are cultural differences in attitudes towards celebrities and values. For example, Iranians are more likely to admire a religious figure, and celebrity attitudes are only associated with Muslim character among Iranians. A percentage of the American population 90% chose secular celebrities, while in Iran chose religious celebrities (McCutcheon et al., 2021). From this conception, the approach taken to explain the phenomenon of personality dynamics of Muslim celebrities in Indonesia with an interdisciplinary review of psychology and communication science, is also supported by several references to strengthen the findings of this study.

Specifically, this study examines one aspect of personality that needs to be developed, namely personality hardiness, which is a set of attitudes and strategies that build motivation to see a stressful state of self as an opportunity for development or growth. It is the concept of personal resources used to reduce or minimize the negative effects of stressful events on health, especially to protect against occupational stress (Kobasa et al., 1982). This construct consists of three dimensions (Kobasa, 1979): commitment, control, and challenge, which are interrelated, but not redundant constructions. a). Commitment, that is, the tendency to develop behaviors characterized by personal involvement in all life activities, and is a variable proposed as a moderator of the effects of stress. In addition, this quality is not limited to a sense of personal competence, but also a sense of community and/or cooperation; b). Control, that is, having It refers to the belief that the subject must be able to influence the course of events. This capacity of control allows individuals to perceive, in many stressful events, predictable consequences to their own activity and, therefore, they feel that they can handle stimuli for their own benefit, reducing the effects of stress. Researchers have recognized people's need to feel control and determined that this need is inherently beneficial (Wang et al., 2010); and, finally, c) Challenge, that is, the belief that change, versus stability, is a common feature of life. From this point of view, the stressful stimulus would be understood as an opportunity or incentive for personal development and not as a threat. Picture 1, provided a general overview of the dynamics of resilient personality in Indonesian Muslim celebrities through online media based on the presented research results.

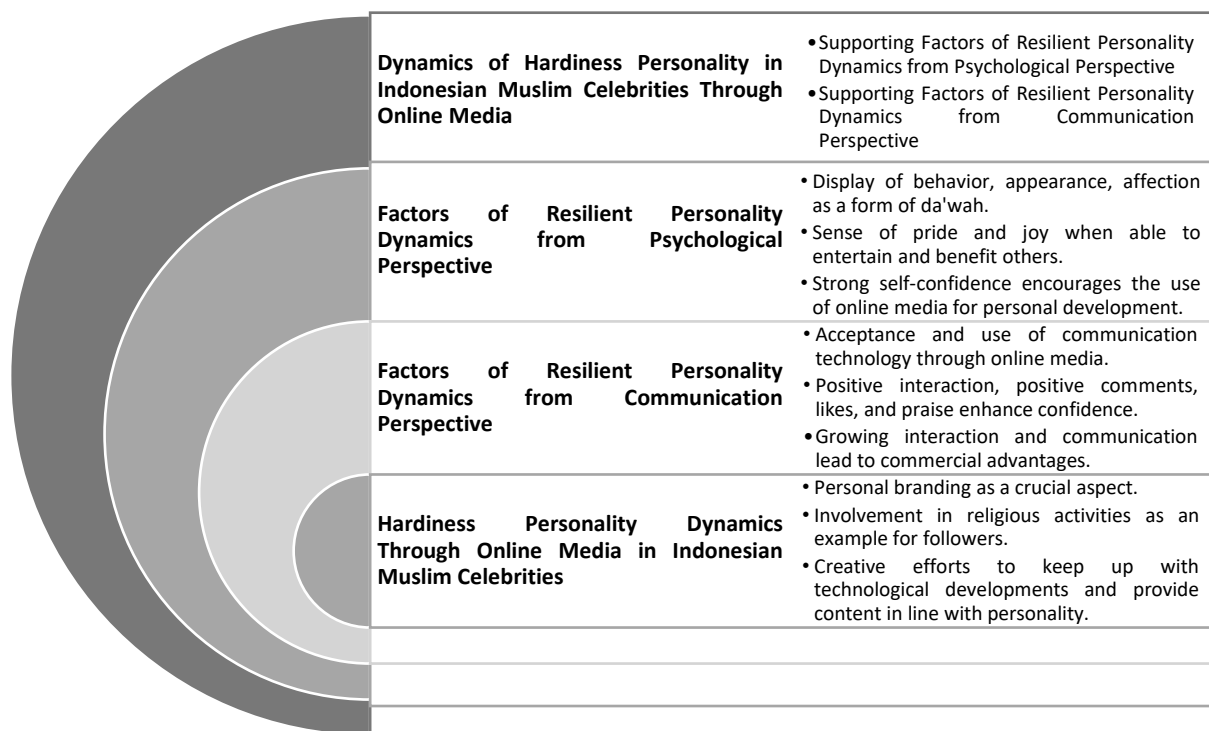


Figure 1. Dynamics of Hardiness Personality on Indonesian Muslim Online Celebrities (Summary)

## Conclusion

The study yields the following conclusions: a) Hardiness personalities dynamically change, influencing a desire for performance, creativity, attractiveness, and activity as recognized celebrities. Personal characteristics, such as hardiness and commitment, contribute to optimal daily activities. Conversely, lazy and procrastinating traits negatively impact personality. Muslim celebrities showcase maturity in digital creativity and online media use, contributing to personal branding and positive influence; b) Supporting factors for Muslim celebrity hardiness include the desire for performance and widespread recognition, demonstrated through behavior and positive influence. Strong self-confidence drives celebrities to use social media for da'wah and personal branding; c) Inhibiting factors, such as feelings of exclusion and sensitivity to criticism, affect personality growth. Interpersonal communication using online media and celebrity culture play roles in this dynamic. Muslim celebrities demonstrate resilience against negativity, fostering positive contributions on social media.

Suggestions based on the study include: a) Acknowledging the ups and downs in celebrity hardiness, recognizing the importance of adapting and maturing through challenges; b) Emphasizing the vital role of individual personality in shaping holistic hardiness, particularly for celebrities with a Muslim character; c) Developing a mature hardiness aligned with Islamic principles to address life challenges. Research recommendations include: a) Encouraging psychologically healthy personalities for celebrities, emphasizing the need for mature, resilient, and creative individuals as positive role models; b) Promoting psychologically healthy personalities for all individuals in Indonesia, contributing to the betterment of society, religion, family, and self; c) Future research should expand on subjects, variables, and methodologies, exploring contextual applications in education, industry, social settings, and spirituality (Psaltis, 2014).

## References

- Ades, A. (2021). The Quality of Family Interpersonal Communication during COVID-19. *The Open Public Health Journal*, 14(1), 304– 310. <https://doi.org/10.2174/1874944502114010304>
- Alifuddin, M., & Widodo, W. (2022). How Is Cultural Intelligence Related to Human Behavior? *Journal of Intelligence*, 10(1), 1– 18. <https://doi.org/10.3390/jintelligence10010003>
- APPJII. (2022). Penetrasi & Perilaku Pengguna Internet Indonesia Survey 2019. *Teknopreneur*, 2022(Februari 2012), Hasil Survey.
- Aspiring Indonesia—Expanding the Middle Class. (2019). Aspiring Indonesia—Expanding the Middle Class. <https://doi.org/10.1596/33237>
- Arnocky, S., Bozek, E., Dufort, C., Rybka, S., & Hebert, R. (2018). Celebrity Opinion Influences Public Acceptance of Human Evolution. *Evolutionary Psychology*, 16(3), 1– 11. <https://doi.org/10.1177/1474704918800656>
- Aya Sofia Ardelia, Dr. Anton Priyo Nugroho, SE., M. (2011). Pengaruh Islamic Branding Dan Celebrity Endorser Terhadap Keputusan Pembelian Konsumen Kosmetik Halal Pada Mahasiswi Di Yogyakarta. *Journal of Physics A: Mathematical and Theoretical*, 44(8), 1– 22.
- Bergkvist, L. (2017). Celebrity trait transference: when brands pick up endorsers' personality traits. *International Journal of Advertising*, 36(5), 663– 681. <https://doi.org/10.1080/02650487.2017.1339658>
- Djamba, Y. K., & Neuman, W. L. (2002). Social Research Methods: Qualitative and Quantitative Approaches. In *Teaching Sociology* (Vol. 30, Issue 3). <https://doi.org/10.2307/3211488>
- Dunlop, W. L., Lind, M., & Hopwood, C. J. (2022). Synthesizing contemporary integrative interpersonal theory and the narrative identity approach to examine personality dynamics and regulatory processes. *Journal of Personality*, July 2021, 1– 14. <https://doi.org/10.1111/jopy.12707>
- Farooqi, R., Ashraf, F., & Nazeer, I. (2020). Interpersonal Communication, Teamwork Effectiveness, and Organizational Commitment in Pakistani Nurses. *Pakistan Journal of Psychological Research*, 35(4), 675– 692. <https://doi.org/10.33824/PJPR.2020.35.4.36>
- Gayle Stever - The Psychology of Celebrity-Routledge (2018). (n.d.).
- Gordon, W. T., & Willmarth, S. (2012). McLuhan For Beginners.
- Gronholm, P. C., & Thornicroft, G. (2022). Impact of celebrity disclosure on mental health- related stigma. *Epidemiology and Psychiatric Sciences*, 31. <https://doi.org/10.1017/s2045796022000488>
- Großmann, K. (2019). Becoming Better Muslims: Religious Authority and Ethical Improvement in Aceh, Indonesia by David Kloos. In *Indonesia* (Vol. 107, Issue 1). <https://doi.org/10.1353/ind.2019.0008>
- Guleryuz Erken, H., Francis, L. J., & McKenna, U. (2022). Love for Allah and love for self: exploring the connection between religious affect and self-esteem among Muslim adolescents in England. *Journal of Beliefs and Values*. <https://doi.org/10.1080/13617672.2021.2018215>
- Hasanah, M. (2015). Dinamika Kepribadian Menurut Psikologi Islami. *Ummul Qura*, 6(2), 110– 124. <http://ejournal.kopertais4.or.id/index.php/qura/issue/view/531>
- Hasna, S. (2022). Selebriti dan Fandom di Era Media Sosial: Fenomena Selebgram. *Jurnal Al Azhar Indonesia Seri Ilmu Sosial*, 3(1), 1. <https://doi.org/10.36722/jaiss.v3i1.893>
- Heller, D., Komar, J., & Lee, W. B. (2007). The dynamics of personality states, goals, and well- being. *Personality and Social Psychology Bulletin*, 33(6), 898– 910. <https://doi.org/10.1177/0146167207301010>
- Hopwood, C. J. (2018). Interpersonal Dynamics in Personality and Personality Disorders. *European Journal of Personality*, 32(5), 499– 524. <https://doi.org/10.1002/per.2155>
- <https://katadata.co.id/pingitaria/digital/5e9a5623eb608/nielsen-pembaca-media-digital-sudah-lampau-media-cetak>
- Korotkova, I. S., Klibson, S. K., Gulordava, M. J., & Trąbczyński, P. K. (2021). Clinical and psychological characteristics and targets for psychotherapy at atopic dermatitis patients. *Archives of Psychiatry and Psychotherapy*, 23(3), 17– 24. <https://doi.org/10.12740/APP/132537>



- Ismail, N., Makhsin, M., Nasirun, N., Ismail, U. S., Pisal, N. A., Hashim, N., & Noor, A. M. (2022). Relationship Between Islamic Sufism Practices and Religious Personality Among Muslim Students in Malaysia. *Journal of Higher Education Theory and Practice*, 22(2), 83– 94. <https://doi.org/10.33423/jhetp.v22i2.5039>
- Jayawickreme, E., Fleeson, W., Beck, E. D., Baumert, A., & Adler, J. M. (2021). Personality Dynamicstle. *Personality Science*, 2. <https://doi.org/https://doi.org/10.5964/ps.6179>
- Kurniawan, R. E., Makrifatullah, N. A., Rosar, N., Triana, Y., & Kunci, K. (2022). Humantech
- Jhally, S., & Livant, B. (1986). Watching as Working : Audience ConscioGsness. 11. *Jurnal Ilmiah Multi Disiplin Indonesia*. *Jurnal Ilmiah Multi Disiplin Indonesia*, 2(1), 163– 173. <https://katadata.co.id/berita/2020/01/06/baru-83-peserta-bpjs-kesehatan-per-akhir-2019>
- Luning, C. R., & Ledford, A. (2020). The necessity of grit and hardiness in leading with character. *Journal of Character and Leadership* <https://jclcdusafa.org/index.php/jclcd/article/download/109/106>
- Lyansari, K. N. (2019). Hijrah Celebrity Creating New Religiosities, Branding Economics of Lifestyle in the Age of Muslim Mass Consumption. Analisis: *Jurnal Studi Keislaman*, 18(2), 211– 232. <https://doi.org/10.24042/ajsk.v18i2.3066>
- Maghfirah, S., Sofyan, A. S., Parakassi, I., Islam, U., & Alauddin, N. (2022). Pengaruh Celebrity Endorser, Islamic Endorsement Dan Islamic Branding Terhadap Minat Beli Di Media. 3(3), 1– 9.
- Malkin, V., Rogaleva, L., Kim, A., & Khon, N. (2019). The hardiness of adolescents in various social groups. *Frontiers in Psychology*, 10(OCT), 1– 7. <https://doi.org/10.3389/fpsyg.2019.02427>
- Maltby, J., Day, L., McCutcheon, L. E., Gillett, R., Houran, J., & Ashe, D. D. (2004). ersonality and coping: A context for examining celebrity worship and mental health. *British Journal of Psychology*, 95(4), 411– 428. <https://doi.org/10.1348/0007126042369794>
- MASTEL. (2019). Hasil Survey Wabah Hoax Nasional 2019. Website Masyarakat Telematika Indonesia, 35. <https://mastel.id/hasil-survey-wabah-hoax-nasional-2019/>
- McCutcheon, L. E., Green, T. D., Besharat, M. A., Edman, J. L., Wenger, J. L., & Shabahang, R. (2021). Values of College Students in Iran and the United States Who Admire Celebrities. *Psychological Reports*, 124(1), 299– 317. <https://doi.org/10.1177/0033294119898119>
- Micklos, A., Walker, B., & Fay, N. (2020). Are People Sensitive to Problems in Communication? *Cognitive Science*, 44(2), 1– 16. <https://doi.org/10.1111/cogs.12816>
- Morse, J., Swanson, J., & Kuzel, A. . (2001). *The Nature of Qualitative Evidence*. California: Sage Publications.
- Psaltis, C. (2014). Interaction, Communication and Development. In *Interaction, Communication and Development*. <https://doi.org/10.4324/9780203079843>
- Ramadhani, I., & Nadya, P. S. (2020). Pengaruh Celebrity Endorser dan Brand Image Terhadap Keputusan Pembelian Fesyen Muslim Hijup. *Prosiding Konferensi Nasional Ekonomi Manajemen Dan Akuntansi (KNEMA)*, 1177(2776– 1177), 1– 14.
- Rauthmann, J. F., Beckmann, N., Nofle, E. E., & Sherman, R. A. (2019). Personality dynamics: A new frontier in personality psychology. *Personality and Individual Differences*, 136(July), 1. <https://doi.org/10.1016/j.paid.2018.07.012>
- Sarno, M., Costantini, G., Richetin, J., Preti, E., & Perugini, M. (2022). Why are you (un)conscientious? The dynamic interplay of goals, states, and traits in everyday life. *Journal of Personality*, July 2021, 1– 15. <https://doi.org/10.1111/jopy.12701>
- Sillence, E., & Martin, R. (2020). Talking about Decisions: The Facilitating Effect of a Celebrity Health Announcement on the Communication of Online Personal Experiences around Decision-making. *Health Communication*, 35(12), 1447– 1454. <https://doi.org/10.1080/10410236.2019.1652064>
- Sosnowska, J., Hofmans, J., & de Fruyt, F. (2020). Revisiting the neuroticism – performance link: A dynamic approach to individual differences. *Journal of Occupational and Organizational Psychology*, 93(2), 495– 504. <https://doi.org/10.1111/joop.12298>
- Suparman, Sultihah, A. S., Achmad, A. D., Nurjan, S., Sunedi, Muhandis, J., & Sutoyo, D. A. (2020). *Dinamika Psikologi Pendidikan Islam*.

- Tengku Mohd Azzman Shariffadeen, T. S. A., & Manaf, A. M. A. (2019). Celebrity-fan engagement on instagram and its influence on the perception of hijab culture among muslim women in Malaysia. *Jurnal Komunikasi: Malaysian Journal of Communication*, 35(1), 286– 302. <https://doi.org/10.17576/JKMJC-2019-3501-19>
- Thea, M. (2020). Coaching the Creative Impulse. In Coaching the Creative Impulse. Routledge. <https://doi.org/10.4324/9780429280368>
- Wakslak, C., & Joshi, P. (2020). Expansive and contractive communication scope: A construal level perspective on the relationship between interpersonal distance and communicative abstraction. *Social and Personality Psychology Compass*, 14(5), 271– 284. <https://doi.org/10.1111/spc3.12528>
- Wengraf, T. (2001). Qualitative Research Interviewing: Biographic Narrative and Semi- Structured Methods (First). SAGE Publications Inc.
- Wu, S., Yao, M., Deng, C., Marsiglia, F. F., & Duan, W. (2021). Social Isolation and Anxiety Disorder During the COVID-19 Pandemic and Lockdown in China. *Journal of Affective Disorders*, 294(July), 10– 16. <https://doi.org/10.1016/j.jad.2021.06.067>
- Zhou, J., Yhee, Y., Kim, E., Kim, J. Y., & Koo, C. (2021). Sustainable tourism cities: Linking idol attachment to sense of place. *Sustainability (Switzerland)*, 13(5), 1– 21. <https://doi.org/10.3390/su13052763>
- Zsila, Á., McCutcheon, L. E., & Demetrovics, Z. (2018). The association of celebrity worship with problematic Internet use, maladaptive daydreaming, and desire for fame. *Journal of Behavioral Addictions*, 7(3), 654– 664. <https://doi.org/10.1556/2006.7.2018.76>