

The Phenomenon of Hijab Syar'i Selebgram: Changing Your Appearance

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Abstract— Nowadays, New Media affect people in certain effects both of negative or positive. This research was conducted to describe the way of Instagram as new media affects users to change their appearance into Hijab Syar'i through observing Hijab Syar'i Selebgram (Instagram Celebrity) on Instagram. Qualitative Method and Phenomenological approach was used to find and analyze the results. The in-depth interview to 19- 21 years old informants was used to gain deep information about their changing process into Hijab Syar'I through Bandura's Human Capabilities and Observational Learning. This research also found the followers changing appearance into Hijab Syar'i is one of pro social behavior. Therefore, Instagram as a part of New Media contributes positive effects to people, especially the followers.

Keywords— *Media effect, Prosocial, Impression Management, Observational Learning, Instagram, Selebgram, Hijab Syar'i.*

I. INTRODUCTION

Instagram is a part of mass media. Instagram is a photo sharing-based application. Instagram users freely allowed to post and share anything through photos. The photos care closely related with human lifestyle such as travelling, culinary, and fashion (Hu, Manikonda, & Kambhampti, 2013); (Abbott, Donaghe, Hare, & J.Hopkins, 2013); (Pratiwi, 2014).

Instagram creates celebrity in its term, known well as (Selebritis Instagram/Instagram Celebrity). Selebgram is common individual who become celebrity through optimizing Instagram and its features. Selebgram got more attention by local researchers in Indonesia (Safitri, 2015). Selebgram have more than one thousands of followers on their Instagram accounts. Similarly with real actress, Selebgram also have strong influence and be role by people especially their followers (Dina, 2015). The Selebgram have their own uniqueness to be concerned which differentiate with common users such as uploading photos about culinary, travelling, education, fashion even religion (Safitri, 2015); (Dina, 2015)

Selebgram strongly effects in business sectors through endorsement system. Moreover, Selebgram could make common people become "real" actor. Selebgram even help Hijab Women in freely showing their identity. These cases reflects that Instagram have positive effect especially to individual, too (Safitri, 2015); (Dina, 2015); (Suryani, 2015).

The popularity of Hijab Syar'i and Instagram growth especially number of users are together increasing in these two years. The increasing popularity of Hijab Syar'i is about Islam Women (Muslimah) who confidentially wearing Hijab Syar'i. This phenomenon is seemed as positive behavior for Muslimah (JakartaGlobe, 2015) (The Jakarta Post, 2014); (Affan, 2015).

The existence of these Hijab Syar'i Selebgram has contribute Muslimah in changing their appearance into Hijab Syar'i and increasing popularity of Hijab Syar'i itself in Indonesia. Therefore, researcher assumes that Instagram gives effect to its users to change behavior through the existence of Hijab Syar'i Selebgram.

One of the popular Hijab Syar'i Selebgram is Angella Frasisca. Angella Frasisca who get epithet as "Angel" has attracted citizen especially Instagram users. Angie, as her nickname is also one guest star in one Television program as inspiration of Muslimah (Kapanlagi.com, 2015); (Hijab Stories TVOne, 2015).

By using The Social Cognitive Theory and Mass Media Effect which According to Pajares, et.al, (2009) and Bryant et.al (2013) claims that social cognitive theory emphasizes on human engagement in their personal development and control their own thoughts, feelings and actions which strongly influences them in producing and changing their behaviors. This theory concerns on thought and behaviors.

Human capabilities of an individual vicariously occur to change the behavior by observing other behaviors (Bandura, 2001). Bandura (1970) (as cited in O'Rorke, 2006) claims that people still learn through observing others behavior and its outcomes. Bandura(1970) posits that people observing others through modelling others or called as observational learning (Bingham & Conner, 2010). Modelling affects the new way thinking and behaving by providing informative demonstration of behavior. People adopt the new behavior in several ways (O'Rorke, 2016)

After producing the behavior through vicarious learning; from being attracted by model until motivated to preserve the changing behavior). Self- efficacy is about confidence level of people toward adapted and changed behavior. Self-efficacy

focuses on the individual's predictions of changed behavior in the future (Bandura, 2001); (Pajares, et.al., 2009).

Then, New media is believed as one of key issues for media effect for now. Media effects are behaviors changing among people from media message (Straubhaar & LaRose, 2008). It also reflects that there is strong connection between media and human behavior. Mass media effect strongly influence people's behavior especially young people (Lule, 2015)

Media effect divided into two, positive and negative effect. The negative mass media effect to human behavior is called antisocial behavior. The positive mass media effect to human behaviors called prosocial behavior (Straubhaar & LaRose, 2008).

Mass media effect as antisocial behavior is seemed more dominate rather than the prosocial behavior among people. However, the development of media especially on new media, media effect is more balancing on prosocial behavior (Straubhaar & LaRose, 2008).

Those theories will be the foundation of this research to answer on how Hijab Syar'i Selegram (Angela Fransisca)'s followers change their appearance by deciding on wearing Hijab Syar'i and how instagram play role in contributing prosocial behavior

II. METHODS

The researcher concerned on the phenomenon of Hijab Syar'i Selegram's followers who associated themselves with Hijab Syar'i Selebgram until changed their appearance into Hijab Syar'i in which this phenomenon seen as positive media effect (prosocial behavior).

Qualitative was used on this research, according to Creswell (2009) claims that qualitative research focuses on individual or groups as social or human problems. Qualitative research method is about words and images rather than numerical. In establish the meaning, the participation's viewpoints, intention, motivations and subjective experiences toward a phenomenon are involved. It can be personal statement and experience from the researcher. Thus, the subjectivity in Qualitative is high, the researcher can position himself/herself in the narrative. Qualitative research creates a general questions to allow its informants to share ideas and opinions (Creswell, 2009).

In this research, the researcher used in-depth and online interviews in collecting the primary data and documents as the secondary data. The in-depth and online interviews, researcher will set a structured agenda before the interviews schedule. Depth interview allows its researchers to gain specific questions in order to get better understanding informant's viewpoints and experiences related to the media studies (Biagi, 2013).

Thus, in this research, researcher interviewed 4 Muslimah with the range of age 18-29 years old that follows the instagram feed of Angella Fransisca @. Researcher used purposive sampling. The informants all admitted changing

their appearance into Hijab Syar'i and followers of Hijab Syar'i Selebgram on Instagram.

III. FINDINGS

The Changing Appearance of The Followers's Hijab Syar'i Selebgram from not wearing 'Hijab Syar'i' yet until wearing 'Hijab Syar'i'

All the informants admitted that they changed their appearance to Hijab Syar'iafter observing Hijab Syar'i Selebgram on Instagram and being inspired by them. All the informants have passed all the process in vicarious learning; attention, retention, production, and motivational process until finally changed their appearance into Hijab Syar'i. They also have their own self-efficacy in continuously wearing Hijab Syar'i.

All the informants changed their appearance into Hijab Syar'i because of their own personal capabilities such as self-regulatory, forethought, self-reflection, self-produced motivation and self-efficacy in observing Hijab Syar'i Selebgram and their Hijab Syar'i on Instagram.

The changing appearance into Hijab Syar'i indicated that there were involvement of the informant's personal capabilities in deciding to change appearance. It is accordance with Pajares, et.al (2009) and Bryant et.al (2013) social cognitive theory emphasizes on human engagement in their personal development and control their own thoughts, feelings and actions which strongly influences them in producing and changing their behaviors.

However, the changing appearance was not only involving the informant's personal capabilities but also Hijab Syar'i Selebgram and Instagram within the process. It is accordance with Bandura (2001) claims that human capabilities of an individual vicariously occur to change the behavior by observing other behaviors and Bandura (1970) (as cited in O'Rorke, 2006) claims that people still learn through observing others behavior and its outcomes. All the informants involved Hijab Syar'i Selebgram to be followed by them in changing appearance into Hijab Syar'i and other changing behaviors through Instagram. It is accordance with Bandura(1970) as cited in Bingham & Conner (2010) posits that people observing others through modelling others or called as observational learning. All the informants perceived Hijab Syar'i as positive thing to be wore with some criteria (do not courtship, not showing jewelries, simply dress, buy anti chubby khimar) to achieve their own goals (wearing a correct Hijab, improving self, being real Muslimah, being beautiful and fashionable). It is accordance with Stajkovicm&Luthans (1979), Bandura (2001), and Pajares, et.al, (2009) claims that forethought is about individual capable to create action plans and set goals toward this behavior, predict and preconception with outcomes result (positively or negatively perceived by others).

If the self-regulation capability concern on all the informants' own value standard and expectation toward Hijab Syar'i, this capability concern on how all the informants' preconceptions with toward Hijab Syar'i through set some plans and goals.

Therefore, Angella Fransisca and other Hijab Syar'i Selebgram who have been followed by all the informants fulfilled all the informant's own self-regulation and forethought. In the other words, to attend a model (Hijab Syar'i Selebgram), all the informants need self-regulation and forethought. It is accordance with Bandura (2001) claims that self-regulation and forethought capabilities of individual is needed in this process

After changing their appearance from not wearing Hijab Syar'i into wearing Hijab Syar'i through observational learning (Attention, Retention, Production and Motivational Process), Researcher even found that all the informants confidently plan their future goals after wearing Hijab Syar'i.

The self-efficacy owned by all the informants also strongly influenced by three factors; verbal persuasion, physiological states, and emotional states. The verbal persuasion is about others' judgment toward their behaviors. So, all the informants experienced that they being judged by other people after changing their appearance into Hijab Syar'i negatively and positively. They even feel more confidence in continuously wearing Hijab Syar'i after being judged negatively from others.

Instagram and Prosocial Behaviour

All the informants admitted that they followed Hijab Syar'i Selebgram especially Angella Fransisca through Instagram until they decided to change their appearance into Hijab Syar'i because modeled Hijab Syar'i Selebgram and their Hijab Syar'i. However, researcher found interesting findings that all the informants actually have their own story until found Hijab Syar'i Selebgram on Instagram. All the informants have their own story in changing appearance into Hijab Syar'i.

Two informants admitted they started thinking to be better and change their appearance into Hijab Syar'i after breaking up with their boyfriends. Then, they open Instagram and found Hijab Syar'i Selebgram like Angella Fransisca who wear Hijab Syar'i. The other two informants have similar story. They lived in religious environment which pressure them to wear Hijab Syar'i. However, they still not to wear Hijab Syar'i until they found Hijab Syar'i Selebgram, Angella Fransisca, too. All the informants really grateful could find Hijab Syar'i Selebgram and changing their appearance into Hijab Syar'i by using Instagram and its features. Instagram and its features are really useful for them at that time Surprisingly, some informants even changing their behavior in utilizing Instagram in daily life.

The changing is not only about utilizing Instagram but they also have other changing behaviors. For the utilizing Instagram, they posted more useful and helpful photos and captions in order to share kindness to their friends. The other thing is changing people they followed by more positive and religious accounts like "Dakwah" account in order to get more insight in their new process, "Hijrah" by changing appearance into Hijab Syar'i. They admitted these changing are positive. The other behavior changes are more about religious and also positive.

IV. CONCLUSION

Based on the interviews and analysis on this research, it includes that as celebrity, Hijab Syar'i Selebgram especially Angella Fransisca perceived as competent, humble, helpful, and ideal to be role model and followed by her followers. However, this result is not only giving positive effect to Angella Fransisca but also her followers.

All the informants as Angella Fransisca's followers also followed other Hijab Syar'i Selebgram. They all role modeled Angella Fransisca and other Hijab Syar'i Selebgram to change their appearance into Hijab Syar'i. The human capabilities such as symbolizing, self-regulatory, forethought, self-reflection, vicarious learning and self-efficacy are still needed in observational learning. This result is strengthen that all the informants with their human capabilities changed their appearance into Hijab Syar'i after observational learning done by them. The result also showed that the changing is not only their appearance but also other changing behaviors which are positive. It is also proving that religious matters still give potential sources for prosocial behaviors.

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