

Entertainment-social Celebrity Worship Syndrome of Female Adolescents using Social-media in Indonesia

Adismara Putri Pradiri and Nurul Hartini

Clinical Psychology Department, Faculty of Psychology, Universitas Airlangga

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Abstract: This study aims to determine the relationship between extraversion of Eysenck's personality dimensions and entertainment-social level of celebrity worship syndrome in female adolescents who use social media. This study is a replication of previous study (Maltby, et al., 2003) with different context and assumed that extraversion was related to entertainment-social. Female adolescents use social media massively and idolizing is commonly found in this development stage. This study was conducted on 587 participants with age ranged between 12-20 years old. The data were collected by questionnaire. The variables were measured by Revised Eysenck Personality Questionnaire-Abbreviated Version (EPQR-A) and Celebrity Attitude Scale (CAS). Result shows that social media users tend to be neurotic and experiencing entertainment-social worship while no significant relationships are found between both extraversion and psychoticism to entertainment-social. This could be explained by higher tendency of neuroticism in female adolescents and using social media to interact with peers or so-called pseudo-friends in celebrity fan club.

1 INTRODUCTION

Indonesia is one of the targeted countries of the social media market with 88.1 million active internet users and is increasing by about 15% annually (Balea, 2016). Ninety percent of social media users in Indonesia are under 34 years old and 54% are 16 to 20 years old (RVC, 2016). Easily accessible internet brings entertainment as reward for the users. One of the activities undertaken to seek these rewards is by observing the activities of idol celebrity figures through social media pages. 57% of celebrity fans are teenagers aged 12-20 years with 56% of whom spend about 1-5 hours in social media to observe their idol activities (Nurani, 2017).

Not all celebrities are a figure that is considered positive. *Komisi Perlindungan Anak Indonesia* (Indonesia Child Protection Commission) in 2016 received many reports about parents' concern regarding their children admiring celebrity figures in social media uploading non-educational content and deviating from community norms (Batubara, 2016). Many followers of these celebrities are children up to adolescence and they idolize the lifestyle shown by the celebrity. Content uploaded by idol celebrities is even able to influence the hedonic lifestyle

adopted by teenagers significantly (Monanda, 2017). Fans are also often spending quite a sum of money to participate or collect idol celebrity goods to get the intimacy of the celebrity (Anugrah, 2017). Teenagers who spend time and money collecting fan-items resulted in decreasing academic achievement and problems with parents (Willsen, 2015).

Admiration of the celebrity figure is related with the main developmental task of teenagers which is the search for identity (Erikson, 1968 cited in Santrock, 2011). Figures that affect teenagers are not limited to family and friends but also have a secondary attachment to popular figures on social media (Boon and Lomore, 2001). Hermes (1995 cited in Giles and Maltby, 2004) mentions that media figures are the second family for teenagers. 75% of young adults report interest in celebrities at some stage of their lives (Boon and Lomore, 2001). Fifty-nine percent of respondents reported that the figures had a positive influence on their lives such as becoming more creative, changing behavior and beliefs, as well as social and sporting activities (Boon and Lomore 2001). Caughey (1994 cited in Boon and Lomore, 2001) explains that idol celebrities are an ideal image for their fans so they

try to imitate their behavior. Fans also form an imaginary relationship with these media figures to encourage personal transformation and personal inspiration.

These behaviors explained beforehand is similar with the characteristics of celebrity worship syndrome. Celebrity worship is an obsessive behavior that is a form of parasocial and abnormal interaction with which the patient is virtually obsessed with celebrities (Maltby, Houran and McCutcheon, 2003). These reactions include stalking celebrities to the unnatural reactions a person experiences when knowing something happens to an admired celebrity. This theory can be explained by the absorption-addiction model of one's identity structure facilitating the psychological absorption of celebrities who are admired for identity maturation and gets a sense of self-fulfillment (McCutcheon, Lange, and Houran, 2002).

Celebrity worship syndrome has three levels (Maltby, et al., 2003). Entertainment-social is the lowest level that reflects the passion for celebrities because of their ability to entertain and attract attention. These levels include discussing the lives of celebrities and following the daily news. Behavior at this stage is considered reasonable in a stage of development, especially adolescents. Intense-personal compulsive feelings towards celebrities bring up the delusion that idol celebrities are the true love of the sufferer. The last level is borderline-pathological which is an extreme expression of celebrity worship and contains pathological elements (Maltby, et al., 2003). The change to higher levels takes a long time, while adolescents under 14 years generally experience the level of entertainment-social (Giles and Maltby, 2004).

Giles and Maltby (2004) explained that today the influence of celebrities becomes much greater because of massive social media invasion. The process of individuation in adolescents also causes them to often spend time to activity alone and access social media such as when in a private room. Research showed that the growing autonomy in adolescents shows a decrease in attachment to parental figures and actually develops between adolescents with their idol celebrities and slowly replaces the parent's figures (Giles and Maltby, 2004).

Giles and Maltby (2004) found a relationship between celebrity worship and the attachment of close friends and parents. The relationship of celebrity worship is negative with the parent and is positively correlated with the attachment of a close

friend. This shows the worshipping grows in adolescence as the emergence of attachment with peers. Entertainment-social factors can be predicted with the presence of a high level of attachment to peers thus interaction with peers is an essential feature of this stage. This stage is also encouraged by the emergence of peer groups in adolescents called "pseudo-friends" which discuss the lives and activities of popular celebrities (Giles and Maltby, 2004).

The relationship between the level of entertainment-social celebrity worship syndrome with Eysenck's personality dimension has been reviewed by Maltby, et al. (2003) with a sample of British workers. They found that entertainment-social celebrity worship syndrome variables were significantly positively correlated with extraversion, explained through the absorption-addiction theory of individuals trying to get pleasure to meet their needs through celebrity worshipping behavior.

The study of celebrity worship syndrome in Indonesia is still limited. Adolescents fluid personality (Allik, et al., 2004) may contribute to the different result from those of Maltby, et al. (2003). There is also personality difference between collectivist and individualist culture which extraversion is perceived different (Triandis and Suh, 2002). In collectivist culture extraversion is perceived as harmony, while in individualist culture extraversion is perceived as excitement (Lucas, et al., 2000). These contextual differences are the reason of the authors to examine the correlation between entertainment-social celebrity worship syndrome and Eysenck's personality dimension through replication of Maltby, et al. (2003) using a sample of Indonesian especially adolescent women using social media. The hypotheses and research questions in this study are:

RQ1 How is entertainment-social behavior related to the extraversion personality?

H1 There is a significant relationship between the extraversion personality dimension and the level of entertainment-social celebrity worship syndrome.

2 METHODOLOGY

2.1 Subject

Participants in this study were young women aged 12-20 years. Data retrieval was conducted online, participants filled in a 19-day questionnaire and got 587 participants.

2.2 Procedure

Participants were requested to fill out a demographic questionnaire (age, idol celebrity, reason for idolizing, use of social media) and a set of psychological questionnaires consisted of Celebrity Attitude Scale (CAS) developed by McCutcheon, et al. (2002) and the Abbreviated Revised Eysenck Personality Questionnaire (EPQR-A) developed by Francis, Brown, and Philipchalk (1992).

The CAS scale used to measure the degree of celebrity worship syndrome consists of 22 Likert scale items of 1 to 5 based on the latest CAS version developed by Maltby, et al. (2004). This scale consists of 3 dimensions, namely 1) entertainment-social measures of admiration level based on the ability of entertaining celebrities ($\alpha = 0.82$); 2) intense-personal measures compulsive feelings toward celebrities ($\alpha = 0.79$); and 3) borderline-pathology measures extreme behavior of worshipping and contains pathological elements ($\alpha = 0.58$).

The EPQR-A scale is used to measure the value of each Eysenck personality dimension. It consists of dichotomy items (Yes / No), namely 1) extraversion ($\alpha = 0.68$), 2) neuroticism ($\alpha = 0.63$), 3) psychoticism ($\alpha = 0.30$), and 4) Lie scale ($\alpha = 0.63$). In this study only the scale of entertainment-social dimension, extraversion, neuroticism, and psychoticism to be analyzed because of its relation to personality attributes.

2.3 Analysis

The data would be then processed by Spearman's Rho correlation analysis to prove the hypothesis in this study.

3 RESULTS

Table 1 serves a description of entertainment-social behavior in subjects.

Most respondents are 16 years-old as many as 181 or 30.8% of the total. 17 years-old respondents came out second (N=102) and the 15-year-old followed (N=99). 18 years-old respondents reached 10.4% of a total (N=61). There were also 20 years-old respondents (N=46). 14 years-old and 19 years-old respondents were both equal (N=45). There are 10 13-year-old respondents as many as 1.7% of the total. Last, there was only a single 12 years-old respondent.

Table 1: Age profile

	%	N
12	0.2%	1
13	1.7%	10
14	7.7%	45
15	16.3%	99
16	30.8%	181
17	17.4%	102
18	10.4%	61
19	7.7%	45
20	7.8%	46
Total	100%	587

Table 2: Frequency of visiting celebrities' media-social page

	%	N
Only on spare time	45.4%	266
Several times a day	29%	170
Every hour	14.1%	82
2-4 hours a day	10.4%	61
Other	1.1%	8
Total	100%	587

Table 2 presents the frequency of visiting favorite celebrity page through social media. A total of 266 respondents visited favorite celebrity pages only when they have spare time (including answers "Every phone opens", "Every time I'm not busy"). A total of 170 respondents visited favorite celebrity pages several times a day. As many as 82 respondents visited favorite celebrity pages every hour (including "Very often", "Every second", and "Every time"). A total of 61 respondents visited favorite celebrity pages 2-4 hours a day. A total of 8 respondents answered other (including "If they upload new content", "If there is a network", "If there is a notification", and "After finishing the study"). All respondents follow favorite celebrities through social media Line, Instagram, Twitter, and YouTube.

Table 3: Favorite celebrities

	%	N
International	99.1%	582
National	0.09%	5
Total	100%	587

Table 3 shows celebrities idolized by participants. International celebrities (including Korean, European, American, Japanese) celebrities are idolized by the majority of respondents as much as 99.1% or 582 respondents. National celebrities are only idolized by 5 respondents or 0.09% of the total respondents only.

Table 4: Primal source of celebrity exposure

	%	N
Television	31.5%	185
Social-media	38.6%	226
Siblings/Relatives	5.1%	30
Peers	22.4%	132
Other	2.4%	14
Total	100%	587

Table 4 shows where respondents seen their favorite celebrities for the first time. A total of 226 respondents answered through social media (including "YouTube", "Instagram", and "Line"). A total of 185 respondents stated through the television show (including answers "Survival show", "Reality show", "Korean Drama", and "Korean TV Show on the Internet"). A total of 132 respondents knew through peers. A total of 30 respondents heard from siblings/relatives. A total of 14 respondents had varied answers (including "Listening to music at random", "Self-search" and "Relatives of the artist themselves").

Table 5: Reason of celebrity worshipping

	%	N
Personality	21.63%	127
Physical appearance	16.86%	99
Work and achievement	57.09%	335
Other	4.42%	26
Total	100%	587

Table 5 serves the reason of worshipping. A total of 335 respondents stated that they love their celebrities because of the celebrities' works and achievements. This answer also covers how favorite celebrities are able to inspire them with their works and achievements. A total of 127 respondents stated that they love the personality of celebrities such as entertaining and fun. A total of 99 respondents stated that they are fond of their favorite celebrities because of the physical appearance like a handsome, beautiful, and interesting stage appearance. Other reasons chosen by 26 respondents include answers such as "He can make me smile again", "I love him with all my heart like I love my family", and "I do not know why I love him".

Table 6: Correlation analysis of variables

	ES	E	N	P
Entertainment-social	1.00			
Extraversion	-.03	1.00		
Neuroticism	.09*	-.31**	1.00	
Psychoticism	.08	.02	.06	1.00

* $p < 0.05$ ** $p < 0.01$ ES=Entertainment-social; E=Extraversion; N=Neuroticism; P=Psychoticism

The data showed that a significant and positive correlation present between neuroticism and entertainment-social, while the extraversion and psychoticism did not show significant results. The results also proved that the hypothesis of this study was fully rejected.

4 DISCUSSION

Secondary attachment to popular figures is now greater due to massive social media invasion resulting in greater adolescent exposure to celebrities (Giles and Maltby, 2004). It causes celebrity worship syndrome to be a familiar phenomenon especially in adolescents (North, et al., 2007). The entertainment-social stage is a common stage in the general population and is done every day (McCutcheon, et al., 2003).

This study took a sample of 587 female adolescents aged 12-20 years. All respondents worship one or more celebrities and follow their daily activities through social media such as Line, YouTube, Twitter, and Instagram fan pages. The results show that the majority of the samples (45.4%) tend to visit social media to seek news of celebrity news only when it happens to open social media only. Social media is also the largest source (38.6%) of the primal exposure with their favorite celebrities.

The result of correlation analysis shows that there is a very weak relationship between the extraversion and the level of entertainment-social celebrity worship syndrome. Supporting analysis shows that the psychoticism is positively correlated with the level of entertainment-social although very weak and insignificant. Supporting analysis also showed a significantly positive correlated neuroticism with entertainment-social.

The results of this study differ from the research Maltby, et al. (2003) which stated that the extraversion correlates positively and significantly to the level of entertainment-social. Maltby, et al. (2003) used a sample of 617 white participants in the UK aged 20-60 years and also involved both genders. Differences in the context of the study may lead to differences from the results of the study.

The extraversion of the collectivist countries is highly correlated with social interaction and low correlation with pleasure, whereas in individualist countries correlates with rewards earned by

socializing (Lucas, et al., 2000). This difference may explain how the extraversion in Western countries is related to entertainment-social because participants tend to seek pleasure from entertainment through the process of socializing with others. In Indonesia, this may not be correlated because entertainment-social is not something to be gained by socializing. Individuals who rarely socialize are low in extraversion according to the collectivist country's view, but it also possible that one individual has high entertainment-social level and fulfil his/her needs in ways other than socializing. This needs further research.

Social media can also explain differences in research results. McKenna and Bargh (1998 cited in Amichai-Hamburger and Fox, 2002) mentioned 2 main motives of using social media, self-related and social-related. Self-related motives emphasize self-need which cannot be satisfied in the environment and strive to fulfill it through social media as a form of personal satisfaction therapy (McKenna and Bargh, 1998 cited in Amichai-Hamburger and Fox, 2002). Introverts tend to show real self through social media and seek appropriate friendships as social media facilitates anonymity and do not necessarily show physical appearance (Amichai-Hamburger and Fox, 2002). Introverts also tend to succeed in social media interaction and tend to form extraversion characters in cyberspace (Harbaugh, 2010). This is related to the results of research indicating that introverts in this study may actually tend to discuss and form social friendship with fellow fans or pseudo-friends through social media hence contribute to the level of entertainment-social. This is supported by descriptive data in which as much as 38.6% of participants recognize their idol celebrities through social media.

The correlation between neuroticism and entertainment-social can be explained by the neurotics' tendency to be emotional and interaction complexities. Face-to-face interaction is not preferred thus they channel it by online interactions. They also tend to express themselves differently in the internet especially in an anonymous context (Amichai-Hamburger and Fox, 2002). Neurotics also tend to form a favorable persona in social media to increase their social support (Michikyan, Subrahmanyam and Dennis, 2014). This may explain how neurotics seek friendships in social media to get the interactions they do not get in the real world.

Neuroticism also increases in adolescent girls aged 12-18 years due to correlation with hormonal changes and decreased self-esteem (McCrae, et al.,

2002). The high level of neuroticism is associated with anxiety, one of which is the anxiety of body appearance that is often experienced in adolescent women. The anxiety of body appearance also correlates with the tendency of celebrity worship syndrome (Aruguete, et al., 2014) so that teenagers may try to overcome anxiety by admiring their idol celebrities. Anxiety on female represents the weakness of the ego's identity. A study conducted by Maltby, et al. (2006) showed that there is a significant and negative correlation between ego identity and celebrity worship syndrome. The study shows the correlation appears on the dimensions of celebrity worship syndrome intense-personal level and borderline-pathological, so it needs further research for the entertainment-social level.

Neurotic adolescents also tend to experience stressful social situations, especially social rejection (Laceulle, et al., 2015). Rejection in peers in adolescents correlates with feelings of loneliness and decrease in self-esteem (Santrock, 2011). This failure is certainly an impact on the self-identity that should be achieved in adolescents. The absorption-addiction theory in celebrity worship syndrome explains that the individual experiences psychological absorption as a form of identity fulfilment and increases the tolerance limit of the admiration so that the individual's need for the celebrity is also increased (McCutcheon, et al., 2002). Individuals who cannot control their environment also require external gratification to achieve their ideal character (Reeves, et al., 2012). This explains why neurotic adolescents admire their idol celebrities to fill the identity void of their ideal character.

Stever (2011) expressed a critic on the scale of the celebrity attitude scale. The study explains that the transition from lower to higher levels has no concrete and tend to be more qualitative. This shows that individuals who have high values of entertainment-social celebrity worship syndrome can also have a quality that belongs to the level of intense-personal celebrity worship syndrome. These levels include celebrity worship in the form of loyalty behavior and personal reactions to idol celebrities (Maltby, et al., 2006). This is shown through their responses such as "I love them as I love my parents" and "They make me happy every time they perform on stage".

The final explanation of the difference is due to gender restriction of the sample of female adolescents. Maltby, et al. (2003) involved both male and female participants, whereas this study restricted only to adolescent girls. Entertainment-

social tends to be higher in women based on the study conducted in Malaysia by Swami, et al. (2011). This may explain high levels of entertainment-social regardless of the personality they have. Young women also tend to experience peer competition (Ferguson, et al., 2013), so there may be celebrity worshipping competition that causes extraverts and has a broad friendship tend to avoid discussions about their favorite celebrities in peer groups. This is in line with research Frederika, Suprpto and Tanojo (2015) that some adolescent participants tend to refuse if the celebrity idol also favored by their friends.

This research has limitation such as the broad categories of celebrities. Different respondents' favorite celebrities might lead to different pattern of celebrity worship so it is advised to specify the favorite celebrities in the next research. This study also implicates that young neurotic women with unstable emotion could lead to celebrity worship behavior so the subjects need to be aware of the symptoms. It is also recommended for young women to idolize positive figures that could bring positive impact to one's life.

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