

# Self-Esteem And Celebrity Worship In Social Network Bollywood Mania Club Indonesia Members In Jakarta

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International Conference on  
Business, Law and Pedagogy



## CONFERENCE PROGRAM BOOK

# The 1<sup>st</sup> International Conference on Business, Law and Pedagogy



Supported by:



13-14TH, FEBRUARY 2019  
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## THE CHAIR'S SPEECH

THE 1<sup>st</sup> INTERNATIONAL CONFERENCE ON BUSINESS, LAW AND PEDAGOGY  
(ICBLP)

"Trends and Collaborations of Business, Law, and Pedagogy in Disruptive Era"

13 - 14<sup>th</sup> FEBRUARY 2019

THE SUN HOTEL SIDOARJO, INDONESIA

Bismillahirrohmanirohim,

Dear First ICBLP 2019 Keynote Speakers, Presenters and Participants,

Its great pleasure that we welcome you to our amazing event, the first edition of the International Conference on Business, Law, and Pedagogy, ICBLP 2019.

First of all, we would like to thank all of you for your participation at this conference. We realize that all of you have made big effort to join us here, doing hard scientific thinking, obtaining funding, long way traveling and so many on, thank you very much. I do, appreciate your attendance.

In the first ICBLP 2019, we proudly present the theme, "Trends and Collaborations in Business, Law, and Pedagogy in Disruptive Era." Our environmental always changing, adaptation not enough, we need a more sophisticated strategy to face it.

Stepping ahead in front of the change by knowing trends and making synergy collaborations in business, law, and pedagogy is a must in the disruptive era today. Let's make the conference an unforgettable one. There will be presenting almost 250 articles, and about 500 researchers involve in this conference.

Last but not least, we would like to thank and with great honor to our Narotama University, Co-Host Universities : Universitas Darussalaam Gontor, Institut Pendidikan Indonesia Garut, Universitas Muhammadiyah Sidoarjo, Universitas Widya Gama Samarinda, Universitas Wijaya Putra Surabaya, Universitas Muhammadiyah Surabaya, STKIP Tulungagung, and APPII. Welcome to our valuable Keynote Speakers, Scientific, Steering and Organizing Committee members and Sponsors that make this conference fabulous.

We do hope that you enjoy your attendance at the First ICBLP 2019.

Warm Regards, Wassalaamualaikum, wr. Wb.

Sidoarjo, 13 February, 2019

Dr. Reswanda  
Chairman ICBLP 2019

## WELCOME NOTE

ON THE 1<sup>st</sup> INTERNATIONAL CONFERENCE ON BUSINESS, LAW AND PEDAGOGY  
(ICBLP)

**“Trends and Collaborations of Business, Law, and Pedagogy in Disruptive Era”**

13-14<sup>th</sup> FEBRUARY 2019

THE SUN HOTEL SIDOARJO, INDONESIA

Assalamualaikum Warahmatullahi Wabarakatuh, Om Swastiastu, Om Namu Buddhaya, Salam Kebajikan. May peace be with all of us.

Alhamdulillah let us extend our highest gratitude to Allah SWT, the Almighty God, for all of His blessing and mercy to us, so that we can encounter one another in the First International Conference on Business, Law and Pedagogy with theme **“Trends and Collaborations of Business, Law, and Pedagogy in Disruptive Era”**.

ICBLP 2019 activity is a joint work of Narotama University Surabaya with several other universities and sponsors. At this opportunity I, as a Rector of Narotama University, would like to deliver my gratitude to our valuable keynote Speakers:

Prof. Dr. Bambang Tjahjadi, SE., MBA., Ak., CMA (Indonesia)

Prof. Dr. Tatiek Sri Djatmiati, S.H., M.S (Indonesia)

Prof. Dr. Irwandi Jaswir (Malaysia)

Andrew Hunt, M.A (UK)

Abdarahman M. Kalifa, M.SA (Libya)

Christopher Alan Woodrich, M.A (Canada).

Today is a special, such huge bless for our university that we can host this great event and see participants across the globe from different disciplines of education gather and share their expertise, knowledge, and experience. With all due respect, therefore, we would like to express our great appreciation to our prominent speakers and delegates who came from Indonesia, Malaysia, UK, Libya and Canada, I would like to welcome and warmly greet from us, Narotama University. It is an honor to have you here. We have around 200 participants from various universities from Indonesia, Malaysia, UK, Libya and Canada gathered here today.

This International Conference was held in response to global issues in the Disruptive Era which had an impact on the fields of Business, Law and Education. Through this conference, it is expected to find ideas and opportunities for education and business people to discuss the key points of success in taking the opportunity to progress in the business, law and education sectors. In particular, the conference discussed the issue of trends and collaboration that can be done in maintaining the continuity of business and education in the prevailing legal order and adopting all inequalities that occur in this disruptive era.

Universitas Narotama is proud to be appointed as the organizing leader and host of this event, bringing together well-known experts in their respective fields to address vital issues in the fields of business, law and education. Cutting out all disciplines where collaborative research is becoming increasingly important today, given that innovation and R & D are the main drivers of economic growth and community development throughout the world.

This conference, however, will not be just simply a "talk". At the end of the event, a series of recommendations are expected, which can be used as a reference and input for business, policy, government, education in facing challenges in the disruptive era.

On this occasion, I would like to thank the Local Organizing Committee, chaired by Dr. Reswanda, and the Committee members, both lecturers and students for their hard work and efforts in planning and coordinating this great event.

I would also like to thank the co-hosts including, Universitas Darussalaam Gontor, Institut Pendidikan Indonesia Garut, Universitas Muhammadiyah Sidoarjo, Universitas Widya Gama Samarinda, Universitas Wijaya Putra Surabaya, Universitas Muhammadiyah Surabaya, STKIP Tulungagung, and APPH, as well as our sponsors for their support in enabling this conference to be carried out properly.

Last but not least, thank you for your participation and support to our International Conference on Business, Law and Pedagogy. We wish you the most productive conference and interesting discussions over the next two days. I hope everyone who joins the conference can turn out to be a success.

Thank you,

Arasy Alimudin  
Rector of Universitas Narotama Surabaya

## RUNDOWN

### THE 1<sup>ST</sup> INTERNATIONAL CONFERENCE ON BUSINESS, LAW, PEDAGOGY (ICBLP)

"Trends and Collaborations of Business, Law, and Pedagogy"

13-14 February 2019, the Sun Hotel, Sidoarjo Indonesia

DAY	TIME	PROGRAM
Wednesday 13-02-2019		
	07.31 - 08.00	Registration
	08.01 - 08.05	Opening
	08.06 - 08.10	Singing Indonesia Anthem
	08.11 - 08.15	Chair's Speech
	08.16 - 08.35	Welcoming Speech from Head of SKK Migas - Jabanusa
	08.36 - 08.40	Welcoming Speech from Universitas Narotama Surabaya
	08.41 - 09.00	Welcoming Speech from Bupati Sidoarjo, and Official opening the Conference
	09.01 - 09.05	Praying Session
	09.06 - 09.10	Souvenirs Handover for the Keynote Speaker
	09.11 - 09.15	Photo Session
	09.16 - 09.25	Coffee Break

<b>Thursday</b> <b>14-02-2019</b>	09.26 – 09.30	Opening Conference First Day
	09.31 – 09.40	Opening Discussion
	09.41 – 10.20	First Keynote Speaker: Prof. Dr. Tatiek Sri Djatmiati, S.H., M.S. (Indonesia)
	10.21 – 11.00	Second Keynote Speaker: Prof. Dr. Irwandi Jaswir (Malaysia)
	11.01 – 11.40	Third Keynote Speaker: Christopher Alan Woodrich, M.A. (Canada)
	11.41 – 12.15	Q and A session
	12.16 – 12.20	Closing of Plenary Session First Day
	12.21 – 13.00	Lunch Break
	13.01 – 17.00	Presentation Parallel Session
	07.31 - 08.00	Registration
	08.01 - 08.05	Opening
	08.06 – 08.10	Singing Indonesia Raya Anthem
	08.11 - 08.15	Praying Session
	08.16 – 08.20	Souvenirs Handover for the Keynote Speaker
08.21 – 08.25	Photo Session	
08.26 – 08.35	Coffee Break	
08.36 – 08.40	Opening Conference Second Day	
08.41 – 08.50	Opening Discussion	

08.51 – 09.35	First Keynote Speaker: Prof. Dr. Bambang Tjahjadi, S.E., MBA., Ak., CMA., (Indonesia)
09.36 – 10.20	Second Keynote Speaker: Andrew Hunt, M.A. (UK)
10.21 – 11.05	Third Keynote Speaker: Abdarahman M. Kalifa, M.SA (Libya)
11.06 – 11.50	Q and A session
11.51 – 11.55	Closing of Plenary Session Second Day
11.56 – 13.00	Lunch Break
13.01 – 17.00	Presentation Parallel Session

Created by ICBLP Committee



# Self-Esteem And Celebrity Worship In Social Network Bollywood Mania Club Indonesia Members In Jakarta

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**Abstract.** The purpose of this study was to determine the relationship of self-esteem with celebrity worship on members of social network Bollywood Mania Club Indonesia (BMCI). Use of the Internet results in such groups transcending national and geographical boundaries communities. Hence sustained celebrity worship within outside micro-communities might not be as prevalent in the next generation of middle-aged consumers. Population and sample in this study are members of BMCI in Jakarta, which amounted to 250 people. The sampling technique used in this study is the probability sampling. This research is a correlational-quantitative with Pearson product moment correlation test. Results showed there are relationships between self-esteem with celebrity worship in BMCI members in Jakarta, where the significance value of 0.000 ( $p > 0.05$ ). This means that self-esteem affects celebrity worship BMCI members of Bollywood. The relationship is in a negative direction. When members of BMCI has high self-esteem, they will be able to control their emotions, able to evaluate so they would be able to love their idol naturally or it can be said that these individuals are experiencing low celebrity worship. Moreover, when members of BMCI has low self-esteem, when they experience problems, they were less able to control their emotions, he less able to evaluate the situation or problems on themselves, so it tend to seek comfort outside the family by loving their idol excessive or unreasonable, in other words, the individual is experiencing a high celebrity worship.

**Keywords:** Self-esteem, celebrity worship, Bollywood worship

## 1 Introduction

The idolized phenomenon is widely spread in Indonesia; in very alarming level [1]. People who have been idolized are an artist, singers, political figures, and so on. Among those are Bollywood artists. People who idolized artist usually called as fans. Indonesian Bollywood fans eventually form a group called Bollywood Mania Club Indonesia (BMCI). BMCI has 30000 members. Moreover, from Jakarta, there are 5000 members. Those members came from various ages, from kids to adults. This club is formed due to the same love and idolized for Bollywood artist. The love for an idolized person is usually called as celebrity worship.

Celebrity worship is a form of para social relationship which a person becomes obsessed with celebrity [2], [3]. The parasocial relationship is an imaginary relationship from the fans that idolized figure, which is one-way, from the fans to the idol. Celebrity worship is divided into three levels: entertainment social value, the motivation underlying active search of the celebrity fans, intense personal feeling, a feeling of intense reflection and compulsive towards

celebrities, and borderline pathological tendencies, attitudes such as willingness to do anything for celebrities [4].

Based on an interview with one of BMCI coordinator's in Jakarta, claimed that there are some members of has joined BMCI joined, not only because of their love for the idol's, but also they gain acknowledgment, feels accepted because of the same hobby, and proud due the feeling of being close with their idol.

A growing number of scholars are concerned with the role that celebrities play in the lives of their admirers [4], and are attempting to define working vocabulary for how to talk about both celebrities and those who follow their careers (i.e., fans) with whatever relationships there might be among these individuals. Various authors have proposed different ways of talking about this relationship from Horton and Wohl's (1956) Parasocial Interaction to Caughey's (1984) Imaginary Social Relationship. Each of these terms is defined as a social relationship that is one-sided on the part of the fan and based on attraction to and interest in the celebrity. The term "fan", a word derived from "fanatic", has fallen into common usage. However, the word "fan" has come to mean a range of followers of celebrities from the casual fan to the obsessive fan (Stever, 2008a).

After several exploratory studies on the subject of celebrity worship [5], proposed a measure that would identify celebrity worshipers using a variety of 5-point Likert type items. Called the Celebrity Attitude Scale (CAS), the usefulness of the scale in identifying fans who have become overly absorbed and addicted to their interest in a celebrity is apparent. However, one problem in the application of the scale is the absence of a conceptual definition for what is meant by a "celebrity worshiper." This has resulted in some confusion between the terms "fan" and "celebrity worshiper" and how these two constructs might be related to one another. Some studies discuss the two terms as if they were interchangeable [6], citing theories about fan behavior and fan communities by placing the term celebrity worship within mental health theory [3]. However, the assumption that being a fan and being a celebrity worshiper are synonymous could be fundamentally flawed. What if these are, in fact, different constructs? Another possibility could be that one designation is a subset of the other, i.e., that celebrity worshipers are a type or level of a fan at the high or obsessive end of the scale (Stever, 2008a). While "obsession" sounds a great deal like the Borderline-Pathological subscale of the CAS, many very committed fans, whose commitment to a celebrity could be perceived as "celebrity worship," also carry on normal relationships and normal, healthy and satisfying lives (Stever 2008a).

The clearest example linking these two concepts in this literature is a reference to "socializing in celebrity worshipping fan clubs" [7]. This statement implied that fan clubs are all about celebrity worship. The authors suggested that celebrity worship is a progressive scale and that even lower levels of celebrity worship could lead to borderline-pathological celebrity worship. The rationale for this conclusion is far from clear and is not backed up by data from real fan clubs, i.e., whether any fan clubs or other identifiable fan groups are made up of celebrity worshipers, particularly such that all or even most members of such groups fit these criteria. If significant numbers of fan club members do not meet the criteria on these scales as celebrity worshipers, then it would follow that the validity of the claim that fan clubs are made up of celebrity worshipers is questionable. Also, the assertion that membership in a fan club is the first step on the road to more pathological celebrity worship is unsupported by data from real fan clubs. To infer that a person is a fan based on their score on the Celebrity Attitude Scale and then to claim that all fans are celebrity worshipers because the scale says so is circular reasoning.

[8] observed that celebrity worship implies triviality and superficiality. He pointed out that fan-celebrity relationships involve high levels of non-reciprocal emotional dependence wherein fans project positive feelings onto the celebrity. [9] also wrote about fans who have a worshipful or religious quality in their admiration for celebrities. This includes “the communal nature of devotion, the reverence toward relics, and the sense of intimacy”.

[10], “Any violence committed by individuals who also happen to be fans has been explained in terms of their fandom”. [11] supported his purposeful omission of psychology from his analysis of fans because of “the anger I felt at the frequent pathologizing of fans’ legitimate interpretive procedure”. These scholars in popular communication studies take exception to the interpretation, by both media and some psychologists, of fan interests as pathological.

[12] distinguish between the follower and the fan. Fans claim social identity with a fan group while followers (i.e., consistent watchers or listeners) do not make a similar distinction. [13] used the term “cult fan” in deference to genres that embrace that term. Because terms like “cult” and “fan” are contested, both inside of academe and outside, rigorous definitions are confusing. Also, members of BMCI felt that this is the second family that understands them, rather than their own central family.

In an effort to show the *celebrity worship* to Bollywood artists, the members at BMCI make a blog as way to communicate with fellow fans of Bollywood and information about the development of the latest movies or activities that will be and have been made by members of BMCI, activities are usually carried out by members of BMCI among others celebrate the birthday of the idolized artist, watching together Bollywood films, making art activities such as dance competitions India, Indian singing, social events, etc. In addition to their blogs also make membership in some social media like Facebook, Instagram, line, path, twitter, and so on, to make better communication with other members or idolize artists. Information gathered through media about the daily life of the artists, inside or outside the movies. This kind of information will make the fans feels updated and felt close with their idol. They would feel to have high self-esteem after imitating and knowing news regarding their idols [14].

Self-esteem is an active component, cognitive and evaluative not just a private matter or psychological, but also social interaction. Self-esteem is an attitude that is based on the perception of the value of a person. It is essential to distinguish self-esteem from the more general term self-concept because the two terms often are used interchangeably. Self-concept refers to the totality of cognitive beliefs that people have about themselves; it is everything that is known about the self and includes things such as name, race, likes, dislikes, beliefs, values, and appearance descriptions, such as height and weight. By contrast, self-esteem is the emotional response that people experience as they contemplate and evaluate different things about themselves. Although self-esteem is related to the self-concept, it is possible for people to believe objectively positive things (such as acknowledging skills in academics, athletics, or arts), but continue not to like themselves. Conversely, it is possible for people to like themselves and therefore hold high self-esteem, despite their lacking any objective indicators that support such positive self-views [15].

Self-esteem is a positive or negative attitude towards the individual [15]. Positive self-esteem will make a person can overcome social rejection (not accepted and are not fused) in the environment [16]. Unlike the case with negative self-esteem, it will be challenging to accept social rejection; they would do various things in order to raise their self-esteem. Negative self-esteem is one of the factors causing psychological disorders or deviant behavior [15].

Individuals who have positive self-esteem, when faced with a problem, we are likely to know of the condition, able to face social rejection, so that they can avoid excessive behavior, celebrity worship. For individuals who have negative self-esteem, when faced with a problem; he is likely

facing difficulty to evaluate his problems, so it tends to escape from the problems encountered by following the excessive behavior of celebrity worship. This is consistent with research conducted by [17] which states that there is a negative relationship between self-esteem and celebrity worship (borderline-pathological) low self-esteem, especially if the celebrity worship level is high and vice versa. Based on the above, the researchers wanted to know "the relationship of self-esteem with celebrity worship in Bollywood Mania Club Indonesia in Jakarta".

## 2 Methods

The populations of this research are 5,000 members of Bollywood Mania Club Indonesia in Jakarta, and sample in this study was 5% of 5000 members, which is 250 members and was determined by using Yount tables. The sampling technique in this research is probability sampling. This research included in non-experimental quantitative research. This research was conducted in Jakarta, and measuring instruments in this study using a questionnaire, distributed to the samples. Within the questionnaire, there are two variables: self-esteem with celebrity worship. In the [18] variable of self-esteem, contains aspects, namely a). Feeling of being valuable, b) Feeling of Able, and c) and feeling of Being Accepted.

Scales of celebrity worship used by the author are a modified research scale belongs to [3]. The scale was developed by the Celebrity Attitude Scale (CAS) [2]. There are three aspects that describe levels of celebrity worship: social entertainment, in which individuals have the motivation to do active search to celebrities; intense personal feeling, which is individuals have intense feeling and have a need to know anything about favorite celebrities; and borderline-pathological tendency, where individuals have uncontrolled thought sand become irrational towards their favorite celebrities.

## 3 Discussion

The results showed that male subjects amounted to 135 people (54%) and female subjects are 115 people (46%). The members of BMCI are teenager and adult, with age ranging from 15 to 47 years of age. Most of the members in the age 24 years, which accounted for 36 persons (14.4%), then 23 years old was 23 people (9.2%) and in the last order was 26 years with 21 persons (8.4%).

**Table 1.** Correlation Result of Self-Esteem and celebrity worship

	Significant (p)	Correlation coefficients	Information
Self-Esttem	0.000	-0.403	Significant (p<0.05)
Celebrity worship	0.000	-0.403	

The table 1 shows there is a relationship between self-esteem with celebrity worship, where the significant value of 0.000 (p <0.05). This means that self-esteem affects celebrity worship BMCI members of Bollywood. The relationship is a negative direction. If members of BMCI

had high self-esteem, he would be able to control their emotions, able to evaluate them self, so they would be able to love their idol naturally, or it can be said that these individuals are experiencing low celebrity worship. Moreover, when members of BMCI has low self-esteem, every time they had problems, they were less able to control their emotions, less able to evaluate the situation or problems on them self, so they tend to seek comfort outside the family by loving their idol excessive or unreasonable; in other words, these individual is experiencing a high celebrity worship.

According to Vaughan and Hogg, positive self-esteem will make an individual can overcome social rejection from their environment [16]. However, it is not the same as the case with negative self-esteem individuals. Individuals will be challenging to receive social rejection if it has negative self-esteem, so they would do various things in order to raise their self-esteem. Social rejection in this research is the feeling of rejected, abandoned, feeling of inappropriate and unattractive in comparison with their peers. Social rejection can motivate an action that is self-improvement [19]. Individuals with low self-esteem will find ways to improve it. Individuals will try to improve ourselves by doing celebrity worship. Worshiping an idol made people feel more valuable. When individuals have celebrity worship, then the individual will tend to seek any information about their idols actively. Any information obtained by an individual would be a provision for him to not feel outdated by his friends and will feel much more valuable. It can raise the self-esteem of individuals who are low due to the success and experience compared to their friends [20].

According to Michener and Delamater [21], one of the factors that affect self-esteem is a social comparison. The desire of individuals to have the feeling of being able and valuable makes individuals compare themselves to others. When people see that the figures are idolized have a good image by his ideal [21], then the individual will tend to follow the idol to raise his self-esteem. This is the characteristic of individuals in choosing the idol figures for themselves.

Thus, a high level of celebrity worship will raise an individual's self-esteem, because of their point of view. This study is consistent with research [20] which states that idolize idol can improve the self-esteem of the individuals.

#### **4 Conclusion**

Based on the discussion above, it can be concluded that there are a relationship between self-esteem with *celebrity worship* on Bollywood Mania Club Indonesia members in Jakarta. This may be caused by several factors, such as lack of emotional maturity and individuals tends to see that the idolized figure has an ideal example for them, so they tend to follow the idols footsteps in order — use of the Internet results in such groups transcending national and geographical boundaries communities.

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