Personal Branding and Communication Behavior of Women Preachers in Forming Self-identity on Instagram

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Abstract. This research using a qualitative approach aims to look at the existence of female preachers and explain personal branding and communication behavior in forming their identity on Instagram. Because women's brands, including preachers, are not reported proportionately by the mainstream media. Macak, cook and manak become the focus of the media in reporting, because female preachers often appear in the media when there are family disputes, divorce and other trivial matters. The theory used by Personal Branding David Aaker 2018, by choosing Oki Setiana Dewi and Mumpuni Handayayekti as research objects after mapping the sample criteria. Their posts on Instagram in the past year have become primary sources. The results show that in self-branding, Oki Setiana Dewi has reached the identity moeratorium level. Oki described her identity as a female preacher who the researchers call women with dignity, fashionable and modern. Mumpuni chooses to describe her identity as a female preacher who is cosmopolitan, simple and easy going. Mumpuni's simplicity, according to researchers, apart from the humble personality of Mumpuni, is also in accordance with mad'u who is the target of da'wah.

Keywords: Personal Branding, Communication Behavior, Women Da'i, Instagram

1 Introduction

According to Chomsky, women's brands, including those who are preachers, tend to be displayed by conventional media, ranging from the domestic and subordinate areas.[1] Conventional media[2] interprets the existence of women's preachers in the area of women's physical reality only, regardless of their achievements and accomplishments. *Macak*, *masak* and manak seem to be the focus of the media in reporting, because female preachers often exist in the media when there are family disputes, divorces, infidelity, quarrels, holidays and other trivial matters. Women are not reported proportionally, women are reduced to "the body," their potential 'soul' and 'mind' are uprooted and not empowered. [3] In the media context, Boonzaier explicitly stated that this has become Woman abuse which is the main obstacle to gender equality throughout the world through the media.[4]

In Suzanne Franks' book entitled Women and Journalisms, she narrates that women are portrayed unchanged from 1901 to 2013, although since 1973 women have had more access to

work in the media (globally, 31% of women work in media as journalists compared to 7% as doctors and less 1% become lawyers).[5] The visual representation of women is like meat that is traded by the kilo in traditional markets and supermarkets. If beef has its own specifics, so should women.[6]

A variety of viral negative news becomes material for the production of media content in reporting the existence of female preachers. Even though there are many community empowerment activities carried out by women preachers that can be inspirational materials for the community, rarely, if not never, are these positive activities picked up in conventional media. If there is, very little.

But in the industrial era 4.0, towards 5.0, fresh air emerged for women preachers. Because in this era social media is growing rapidly,[7] and provides a personal channel to be able to express oneself, build a brand, and interact with the community.[8] In the world of brands, Stephan and Sangeeta argue that the emergence of social media has changed the role of consumers in storytelling from passive listeners to more active participants.[9]

So it is only natural that Emma Baulch, Alila Pramiyanti in 2018 concluded that members of the Indonesian Hijabers Community use Instagram as a platform for performing the middle class, but also for preaching.[10] So many female preachers who are active in the community are starting to be heard, Oki Setiana Dewi, Pipik Dian Irawati, Mamah Dedeh, Mumpuni Handayati, even in the talent competition for preachers on television stations, female participants are no less numerous than men. Da'i women are dealing with the life of society which is more directed to aspects of pragmatism in the midst of a growing culture that tends to ignore religion. This is inseparable from the contribution of the media which is able to change the mindset to the behavior of people who are paradoxical with cultural and religious values.

In this case, da'wah (missionary religion) is increasingly personalizing and digitizing,[11] making social media an adhesive for self-identity so that Islamic values are maintained. The process of transmitting da'wah messages from a da'i to mad'u audiences who are the target of da'wah, of course in the frame amar ma'ruf nahi munkar (calling for good and forbidding evil).

Manel Khedher is of the view that a Personal Brand can be developed by actively campaigning for an identity that is trying to be built through behavior and symbols through a planned process.[12] In the context of 4.0, campaigning for this certainly uses social media channels to be efficient and effective. Indeed, the media is not the only factor that influences people's perceptions of everything, including gender bias. However, it is possible that the intensity of public consumption of media can strengthen stereotypes that already exist in society's values. Haryati said that the mass media is not what creates gender inequality, but the mass media can strengthen, perpetuate, and even exacerbate the injustices against women in society.[13]

Social media is able to form opinions and even change people's behavior. According to Hussin, Hayati Yusoff and Siti Nubailah the effectiveness of social media as a communication medium can influence behavior among Muslim women to practice Islam as a way of life.[14] Along with that, the presence of the media is directed at forming good behavior for the community so that the media is also expected to be able to contribute through reporting in the development of da'wah in society. The development of people's social behavior in the information era is dominantly influenced by media construction.

2 Research Methods

This qualitative communications research[15] uses the Personal Brand concept from David Aaker 2018. Therefore, the scientific approach used is communication science because it concerns media institutions.[14] The form of this research is library research in which in the data search process,[16] the researcher becomes the key instrument. In this study, the research process becomes very decisive for the results to be achieved. The data source in this study was determined based on a purposive sampling technique. the researcher limits the participants with the following criteria: a. The sample is a national female preacher who has appeared on television since 2012, b. posting on Instagram at least 2 times a day, c. Active on Instagram with a minimum number of followers of 200 thousand.

Then there were several names that met the criteria as the research sample, but the researchers limited the sample so that the discussion of this dissertation became comprehensive, so that the data sources for this dissertation were Oki Setiana Dewi and Mumpuni Handayayekti.

The academic reason for choosing Oki and Mumpuni is that they both have unique personalities and have different geographic and characteristic mad'u bases, so that it will further enrich Personal Branding knowledge and the ways that researchers will discuss. Oki is based on the city community, and qualified is based on the village community. Oki has fashionable-modern characteristics, while Mumpuni has natural characteristics and simplicity.

This study uses 3 data collection techniques introduced by Consuelo G. Sevilla, Jesus A. Ochave, et al, namely, observational and documentation questioning techniques.

The data analysis technique that will be used in this study is qualitative data analysis, following the concept given by Miles and Huberman. Miles and Huberman, argued that activities in qualitative data analysis were carried out interactively and took place continuously at each stage of the research until it was completed, and the data was saturated. Activities in data analysis, namely data reduction, data display and conclusion drawing / verification.[17]

3 Theory Review

The main set of theories used in this research is to analyze Personal Branding and the communication behavior of female preachers on Instagram. The theory used is the theory of David Aaker.[18] Meanwhile, the methodological conceptual chart is a framework that contains important elements regarding social media, communication behavior and women preachers.

Brand according to David A. Aaker is "Brand identity is a unique set of Brand associations that the Brand strategies aspires to create or maintain. these associations represent what the Brand stands for and imply a promise customers from the organization members."[19] This understanding explains that the identity of a brand is the uniqueness of the brand and the promises that are truly fulfilled by companies/social and religious actors for consumers/society.

Personal Branding has 7 main variables to be able to attract audience interest, namely specialization that focuses on a small area like a laser beam, leadership that is able to offer clarity, personality, difference, visibility or consistency, confidence and good intentions.[18] Meanwhile, David Aaker, a marketing professor from UC Berkeler, said that advertising and branding are

included in these 7 variables but are simplified into three things, identity presence, excellence and self-construct.

From the explanation above, the researcher finally chose the presence of self-identity in the form of personality identity and differences, self-advantage in the form of intellect and leadership, self-construction in the form of visibility or consistency and good intentions as auxiliary variables in explaining the personal branding of women preachers.

The first thing that women preachers must do is, the creativity of their posts must be able to present their product brand in the hearts of the public. That is, telling mad'u that indeed he is really present on Instagram. This agrees with Dyer who said that first the public knows, understands and finally decides to follow the account.[18]

From a brand perspective, one of the factors for a company's success is that consumers know a brand. Therefore, companies must control this by publishing advertisements. This presence problem, can be started with the question do I know about it?

Furthermore, excellence means whether this female preacher's Instagram account offers something better than other accounts. That is, there is commitment and honesty of women preachers based on constant communication with consumers which in the end brings out the true understanding of these accounts, namely about the superiority of talent and intellect.

Then self-construct, is it consistent with using ideological standards that have become strong identities such as approved versions of gender, social class, ethnicity, and age difference. This means that there is an effort to consistently mention on Instagram accounts that there is a community self-concept, an entire self-image, which includes one's perception of oneself, feelings, beliefs, and values related to oneself.

On the other hand, Rogers stated that communication behavior is a habit of individuals or groups in receiving or conveying messages which are indicated by participation, relations with the social system, cosmopolitanism, relations with reform agents, active information seeking, knowledge of new things. . One's communication behavior can be seen from the habits of communication.[20]

Based on the definition of communication behavior, the things that should be considered are that a person will communicate according to his needs. In communicating, everyone has their own characteristics which become their way of responding to problems or expressing opinions. Communication behavior that takes place almost always involves the use of verbal and nonverbal symbols together.

Behavior is an act that implements the knowledge and attitudes that have been formed in humans. This is also related to the norms that apply in society. According to Rogers and Shoemaker in Witjaksono, the communication behavior of farmers is always related to efforts to obtain agricultural information as material for consideration in making decisions.[20]

4 Results and Discussion

In the appearance of his profile photo and biography, Oki wears a white headscarf with a smiling expression. Meanwhile, the biography contains the management number, Islamic boarding school @maskananulhuffadz, the management email to invite Oki, and Instagram

@okisetianadewiofficial as the official account specifically for content regarding da'wah, the accounts @batrisyiaherbalindonesia @medinding and @boddas.id.[21]

Talking about clothes actually talks about something that is closely related to us, because it shows that what we wear in our daily lives can describe our inner personality. The clothes we wear make a statement about us. Even if we are people who don't care about clothes, people in our environment will certainly interpret that we want to show a message from the clothes we are wearing. How to dress a person certainly characterizes physical appearance. Religious values, habits, environmental demands, comfort values, all of that influence the way we dress.

Identity in this sub-chapter is divided into two, namely personal identity and social identity. On personal identity or self-identity, Oki Setiana Dewi defines herself based on the attributes or traits that differentiate her from others. Whereas in social identity, he will define himself based on membership in a social group.

Clothing is an important and interesting topic of discussion. Clothing for a Muslim woman, let alone a preacher, is a reflection of self-identity, personality, status in the social strata, aesthetic needs, tastes and a myriad of other human needs. Because for him the color, shape, type, fashion model, trend of fashion, and the suitability of clothing with the climate of the place has its own satisfaction value.

So it's not strange anymore, we will find many women wearing headscarves in offices, on TV, print media, airports, stock exchanges, theater performances and other places. They use clothing with various forms and types of Muslim clothing according to social and appropriate conditions. they are.

Oki formed her identity as a modern, fashionable Muslim woman, who shows the beauty of the characteristics of an Islamic woman and always istiqomah in self-respect and respect for her religion. The image above represents all of Oki's posts on Instagram, because all posts are not much different from the image above.

Because it is in accordance with its development, like it or not, Muslim women's clothing preachers must follow trends from time to time so that Muslim clothing can always survive in the midst of a society that is always infatuated with fashion that is trending in its era so that Muslim clothing will not disappear. "existence" as long as he can adjust to the times. However the phenomenon of this trend must still be in accordance with the principles that apply with Islamic rules which incidentally are based on the Al-Qur'an and Al-Hadith.

This is what Oki did, fashionable and modern but in accordance with Islamic rules which in fact are based on the Al-Qur'an and Al-Hadith. Oki adjusted the mad'u target, that the use of mad'u Muslim women's clothing in the country continues to experience rapid development. Over time, the majority of Indonesian people embraced Islam, starting to make Muslim clothing, including the hijab, part of the main fashion item. If we look at the history of completely closed clothing, such as Muslim women's clothing, it was not clothing that was quite familiar to Indonesian society before.

Oki's identity can be explained using the concept of value rationality action. Wearing the headscarf is a religious value because it is based on Islamic law or teachings. The use of the headscarf is considered as an obligation or necessity that must be carried out by Muslim women.

The use of Oki Setiana Dewi's attributes has been consistent since starting in the film when love glorifies, this according to the researchers is the identity of Oki Setiana Dewi's achievement, as in the previous chapter, which has passed a critical period and made a commitment to its choice.

Oki doesn't seem to have changed her attributes, even though there have been several cases that happened to her. Unlike other artists who are inconsistent in wearing the headscarf, and then removing it when there is a case. Or conversely, before not wearing the headscarf, then switching to wearing the headscarf after a similar case occurred.

Furthermore, the way Oki Setiana Dewi shows her personal orientation can be observed in conveying her material, namely with communication behavior that is gentle in preaching but firm when it is related to religious principles. The personal orientation carried out by Oki Setiana Dewi in the video conveys a gentle but firm message and touches the hearts of the listeners. It is hoped that this method of da'wah will not cause hostility towards those who are preached.

Gentleness in preaching is needed because human nature is never happy and wants violence. The pattern of gentle communication practiced by Oki Setiana Dewi is very much needed in the teachings of Islam to spread the goodness and values of Islam to humans so as to avoid social conflicts in the life of religion, nation and state. Internalization of Islamic communication patterns will eventually lead to the creation of peace and social integration based on Islamic values.

Phenomena that have occurred in life so far, still find motives for violence in communication, such as violent, emotional, violent, anarchic characters, and other words that can create hostility in society. Lectures in several areas delivered by tough preachers can raise several problems in society. The understanding of da'wah cannot be conveyed gently, but there must be a beat that will lead people to think that Islam was spread by force and coercion.

Oki Setiana Dewi not only understands but also applies that Allah SWT has and loves gentle nature and commands us to have and apply this gentle nature in life. Gentle attitude is the base of a goodness that will bring other goodness.Apart from gentleness and firmness showing Oki Setiana Dewi's personal orientation, the material delivered by Oki Setiana Dewi also consistently discusses women's obligations and rights.

Oki seems to be trying to brand herself, which researchers call women dignity, that is, explaining the nature of women and also elevating women's dignity to be happy in this world and the hereafter. Indeed, not all of Oki's material is about women, some are related to other things, but most of it is about women.

Talking about women certainly needs to satisfy oneself from many things, including clothing, gentleness, firmness and a comprehensive understanding of women. The personal orientation mentioned above then determines Oki Setiana Dewi's individual values. This refers to defining values as a particular mode of execution or end state that is personally or socially preferable to the opposite mode of execution or end state.

This value system also has as a hierarchy based on the classification of a person's values explaining that each person has a unique value system that is arranged in a hierarchy of interests. The value system not only serves as a "determinant of action", but also as a standard or guide for perceptions, habits and decision-making; it allows a person to express his love and kindness, serves as a governing motivator for satisfaction in work and self-fulfillment, and is a guiding step and habit in conflict situations. This value system is usually built from childhood in the process of socialization in several countries.

Meanwhile, Mumpuni Handayayekti has similarities and differences with Oki Setiana Dewi in describing her identity. If Oki Setiana Dewi is called a fashionable Muslim because of the clothes she wears, Mumpuni chooses clothes that are simpler, of course she still covers her private parts.

In displaying his profile photo and biography, Mumpuni uses an animated image with a simple fashion appearance. Meanwhile, in his biography only the management number is listed.[22]

Qualified simplicity indicator is characterized by appearance as it is. Mumpuni does not focus on the progress of existing fashion designs. As long as the clothes worn are in accordance with Islamic law, Mumpuni will wear them. This is done solely to protect oneself from falling into immorality and to gain the pleasure of Allah SWT.

Many young people buy clothes because they are carried away by trends. If the clothes are felt to be out of date, then he will not wear them anymore and will buy new clothes according to the trend. They also seem to forget the nature of the clothes themselves which have a function to cover their genitals so that they are protected from unwanted prying eyes.

This Mumpuni simplicity is the same as the Prophet SAW who had a number of clothes. However, none of them convey the feel of luxury. In Medina, he was the political ruler. However, there were no extravagant trinkets at all, as kings generally display. In today's interpretation, his appearance might be worthy of being called democratic.

Mumpuni is also seen not wearing excessive accessories either on the headscarf or on her hands, this assessment confirms that Mumpuni is a relaxed and easy going person. Mumpuni does not pay too much attention to style in dress. Even when interviewed on national television with Deddy Corbiuzer, Mumpuni still wears the same simple clothes he shows on Instagram.

On the other hand, Mumpuni's dress style is in line with the communication behavior used by Mumpuni. Relaxed, firm, steady and interspersed with humor are the styles that are often used by Mumpuni in preaching or dialogue, which are often interspersed with prayers and rhymes in Javanese. Mumpuni also sees the characteristics of mad'u in preaching, which then makes them flexible and ready with heterogeneous characteristics of mad'u.

Just like Oki, Mumpuni also doesn't seem to change her attributes, even though there have been several cases that happened to her, unlike other artists who are inconsistent in wearing the headscarf, and then taking it off when there is a case. Or conversely, before not wearing the hijab, then switching to wearing the jiobab after a similar case occurred. This is what Mercia calls the Moeratorium identity.

5 Conclusion

In self-branding, Oki Setiana Dewi has reached the identity moeratorium level. Oki describes her identity as a female preacher, which researchers call women with dignity, fashionable and modern in accordance with Islamic rules which incidentally are based on the Al-Qur'an and Al-Hadith. Women's dignity which seeks to explain women's nature and also elevates women's dignity to be happy in this world and the hereafter. Oki shows the beauty of the characteristics of an Islamic woman and always istiqomah in self-respect and respect for her religion.

Meanwhile, Mumpuni Handayayekti has similarities and differences with Oki Setiana Dewi in describing her identity. If Oki Setiana Dewi is called a fashionable Muslim, Mumpuni chooses to describe her identity as a female preacher who is simple and easy going. Mumpuni's simplicity, according to researchers, apart from the humble personality of Mumpuni, is also in accordance

with mad'u who is the target of da'wah. The reason is Mumpuni shows his da'wah activities on Instagram around from the villages.

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