



Gibran Rakabuming Raka's Identity Paradox on Instagram

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Abstract. Gibran Rakabuming Raka is a figure who has a lot of public attention. Not only because his status as the son of the President of the Republic of Indonesia (Joko Widodo), then Mayor of Surakarta, and now elected as vice president in the 2024 election, but also because of the controversy accompanying him. The controversy related to the decision of the constitutional court which changed the age requirement for candidates for head of state, which previously had to be at least 40 years, to being able to nominate as long as they have previously served or are currently serving as regional head. At the time of nomination, Gibran was still 36 years old. Gibran's candidacy and victory as vice president was labelled as dynastic politics because it was considered an effort/form of extending his father's power. Apart from that, Gibran is a unique figure. We can see it from how he defines himself on social media, especially Instagram. On the verified @gibran_rakabuming account, Gibran describes a figure that is totally different or opposite to actual conditions. As IGER, Gibran often posts things that invite netizen reactions because of their paradoxical nature. Using the Van Dijk model of discourse analysis, this study aimed at the political-ideological motives behind Gibran's paradox regarding his identity on social media. The results of the study showed that Gibran Rakabuming Raka's identity paradox was a strategy to win the election using buzz marketing, as well as a defensive reaction to netizens' scathing comments.

Keywords: Gibran, Identity, Paradox.

1 Introduction

Gibran Rakabuming Raka is one of the figures who has received a lot of public attention. Not only because he is the son of the President of the Republic of Indonesia, who served two terms (2014-2019 and 2019-2024), Joko Widodo, then also Mayor of Surakarta for the 2020-2025 period, and candidate and elected as vice president of the Republic of Indonesia for the 2024-2029 period, but also because of the controversy surrounding it. The controversy in question is related to the Constitutional Court decision number 90/PUU-XXI/2023, which changed the age requirement for candidates for head of state, which previously had to be at least 40 years, to being able to nominate as long as they have served or are currently serving as regional head. At the time of nomination,

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Z. Rarastesa et al. (eds.), *Proceedings of the Third International Conference on Communication, Language, Literature, and Culture (ICCoLiC 2024)*, Advances in Social Science, Education and Humanities Research 883, https://doi.org/10.2991/978-2-38476-321-4_9

Gibran was still under 40 years old or 36 years old. Therefore, Gibran's nomination and victory as vice president of the Republic of Indonesia in the 2024 elections was labelled as dynastic politics because the public considered it an effort/form of extending his father's power. It is not surprising because previously, there was discourse about the period of government of the head of state three times, although later, that discourse rise to negative sentiment in society. Gibran even received the quite viral nickname "nepo baby" regard to a report by one of the international media, Aljazeera (1)(2)(3).

Actually, the controversy regarding Gibran started when he ran for the regional head election as Mayor of Surakarta in 2020. Supported by the Indonesian Party of Struggle (PDIP), Gibran won a landslide victory paired with Teguh Prakosa as his deputy. However, not even halfway to leading the city of Solo, Gibran decided to compete in the 2024 presidential election as vice president, paired with Prabowo Subianto. Ironically, Prabowo Subianto was Joko Widodo's opponent in the 2014 and the 2019 presidential election. Not surprisingly, Gibran's candidacy in the 2024 presidential election, in presidential coalition with Prabowo, suddenly became a big concern of the public. More than that, Gibran and his father were also labelled as traitors by PDIP because in the 2024 presidential election, they used the party that is considered PDIP's most formidable rival, namely Golkar. The election of Joko Widodo as President, who was previously Governor of the Special Capital Region of Jakarta and Mayor of Surakarta, was also thanks to PDIP.

It doesn't stop there. The controversy related to Gibran also stems from his erroneous statement during the campaign where he mistakenly called "folic acid" with "sulfuric acid" in the context of efforts to overcome malnutrition or stunting in Indonesia. Suddenly, Gibran became the target of the masses(4). Furthermore, Gibran's name was also dragged in connection with news of the candidacy of his younger brother, Kaesang Pangarep, in the 2024 Regional Head Election (Pilkada). Kaesang's candidacy in the 2024 Pilkada was also related to changes in the rules regarding the minimum age limit for regional head candidates. In this regard, Gibran and his extended family are the most controversial topic in the political history of regional head elections in Indonesia. Gibran's success in running for the 2024 presidential election itself must be connected to the role of the Constitutional Court, chaired by Anwar Usman. Who is Anwar Usman? He is Gibran's uncle because he married Joko Widodo's younger sibling or his father, Idayati, in 2022 (5).

Despite the controversy surrounding him, Gibran can be considered a figure that is unique or different from politicians or most other public figures. It can at least be seen from the way he displays his identity on social media, especially Instagram. On the verified @gibran_rakabuming account, Gibran describes a figure that is different or opposite to actual conditions. As a politician and entrepreneur, Gibran does not write his identity as an influential person or as a public figure; instead, he writes "*Kecantikan, Kosmetik & Perawatan Diri (Beauty, Cosmetics & Personal Care)*". Gibran also prefers to use his daily language as a Javanese, like communicating with same age people and familiarity (not polite language), as in the continuation of the self-description he wrote in his bio with the sentence "*Nek duwe masalah langsung WA aku wae, nomerku 081225067171*" (*If you have a problem, just WA me, my number is 081225067171*). The photo chosen as the profile picture (PFP) is also different from the choices of most

people, including uploaded content in the feed. Not only in bio and PFP, but as IGer, Gibran often posts things that invite netizen reactions because of their paradoxical nature.

Paradox can be interpreted as a statement that is the opposite, the opposite of what is true (6)(7). Paradox comes from the Greek word "paradox", which means something contradictory to the hopes, beliefs and opinions of society in general (8). Because of its opposite nature, the paradox was later developed as a language style (figure of speech) in itself because of its rhetorical nature, has a surprising effect or characteristic behind the propositions presented but has truth (8). In this article, the paradox referred to is not a study of figures of speech but of Gibran's way of presenting himself differently on social media, seen in the form of uploading photos, videos, audio, words and sentences on his Instagram account.

What Gibran did regarding his posts on IG was certainly not aimless. From a critical perspective, communication is something that has a purpose (9), so there is an aim behind the message or action he takes. For this reason, critical discourse analysis is used as a method to see the hidden meaning or intent of a text (10). All types of content uploaded to Gibran's IG are text. The study of the use of social media as a channel for conveying messages is something interesting. Social media has power that can be said to equal or even surpass the power of mass media. The spread of messages, which was previously dominated by mass media, can now be controlled by the public through the emergence of social media.

In contrast to mass media, which is regulated regarding the type of content, method and time of display, social media, which can be managed personally, makes the dissemination of messages faster and broader. The influence of social media is increasingly visible if the account in question is a public figure because of the potential number of followers. Data from early 2024 states that Instagram is the social media with the second most users (85.3%) after WhatsApp (90.9%) in Indonesia and the second most popular digital platform (122 million users) after YouTube (139 million) (11)(12). From this data, we can see how many users there are and how powerful social media, especially Instagram, is in conveying messages. Therefore, Gibran Rakabuming Raka's identity paradox is interesting to research.

What's even more interesting is that Gibran's paradox on social media only became apparent after he ran for vice president. Based on observations on his IG feed, paradoxical content was not found when he was still mayor. What does that mean? That there is something to be achieved from the communication actions carried out by the communicator through the use of media. As a young person, it is very natural to upload something in a language style like most young people. Smiley, relaxed, less serious, not focused on the main context, funny, unique, and the like. However, this is generally done in the context of being a private person, not as a public figure, let alone a government official. As a public figure, it is very natural to maintain the behaviour, including on social media, because we will receive a lot of attention. Hence, we need to maintain authority over ourself and our institution. Gibran's posts on IG while still serving as mayor seem normatively dominated by his activities as head of government and the development of the city during the time he led. It is on this side that Gibran's identity paradox is interesting to examine because he actually displayed the paradox after he ran

for vice president. Structurally, the position of vice president is higher and more prestigious than mayor. But why did he choose to use a different way of presenting himself on social media rather than maintain his old method, even with various kinds of creativity? With a higher position and as a representative of the country, of course, it would be very logical if Gibran did not make posts that seemed sullen for the sake of the public's image and trust. However, as an IGer, he chose a paradoxical way.

The novelty of this study can be seen from several results of studies conducted by previous researchers both regarding the identity paradox and Gibran Rakabuming Raka. Research on identity paradoxes has been conducted, among others, by Arsyul Munir (13) and Ayu Puteri Hartono (14). Meanwhile, research related to Gibran Rakabuming Raka has been conducted, among others, by Reysa Anggreani and Suranto (15), Mirfa Suri and Pertama Aini (16), Jeani Riyanti (17), Sekar Putri (18), Didi Permadi and colleagues (19), and Rojak Abdul (20). Munir's study discussed Salafis in translating their identity into socio-political life in general and how Salafists view other groups, while Ayu Puteri Hartono's research was about racism against Gypsy groups in the geopolitics of identity. Then, Reysa and her colleagues' research discussed the use of Twitter @gibran_tweet as a reporting medium, a communication medium with citizens, and an information medium. Almost the same as Reysa, Mirfa Suri's research also highlighted Gibran's Twitter account. Still, he viewed it as a tool to build an image as a mayor who could lead through his interactions with residents. Jeani Riyanti's research highlighted mass media coverage during his candidacy for mayor in 2020, which actually highlighted other aspects of Gibran's life more than the work program presented. Then, Sekar Putri's research discussed how Gibran portrayed himself on Instagram during his candidacy for mayor, not wanting to be seen as imitating his father's program. Meanwhile, Didi Permadi's research discussed the Prabowo-Gibran advertisement on Gerindra TV during the 2024 presidential election using semiotic analysis, which was considered to offer many solutions to the nation's problems. From several previous studies, it can be seen that the novelty or distinction of the study that the author conducted is related to the paradox of Gibran's identity on social media and why this is so. The purpose for which Gibran chose something paradoxical in his uploads is the focus of this study.

2 Methods

This research uses qualitative methods to find out the meaning of Gibran's identity paradox on social media (Instagram). This type of research is a process that seeks to explore and also understand the meaning of individual or group behaviour, describing social problems or types of humanity (21). The stage begins with making a description and then interpreting and classifying it based on the data obtained (9)(22)(23). Qualitative research needs to prioritize the amount or breadth of data rather than the depth of discussion of the issues raised (24)(9)(25). Critical discourse analysis was chosen as a tool for analyzing study data because discourse analysis is a method that can be used to uncover the hidden meanings of a text (10). The texts that are the primary data source

in this study are all types of writing, photos, images, videos, audio, or uploads about the way Gibran presents himself paradoxically on his social media, namely Instagram with the account @gibran_rakabuming. Supporting data is taken from mass media documentation, social media, and supporting documents or other forms of literature. Research data was analyzed using the Teun Van Dijk model, where discourse is seen from three things: text, social cognition, and context.

In contrast to mass media, which requires permission to operate and is regulated by law or a code of ethics in terms of searching, processing and presenting or distributing it to the public, social media does not recognize these things because it is managed privately. From a critical perspective, communication is something that has a purpose (9). In the political context, researchers see that there are hidden intentions that communicators want to display through their posts on social media because the way Gibran defines/presents himself on IG is paradoxical to actual conditions or different from the expectations/judgments of the general public, which only became apparent after he ran for office. as vice president in the 2024 presidential election.

3 Results and Discussion

Discourse analysis is a field of study that examines the meaning conveyed by a person's words, sentences, or utterances, whether spoken or written. According to Fairclough, discourse has three outcomes. First, discourse helps define subject positions and social identities. Second, discourse contributes to the formation of interpersonal relationships. Third, discourse plays a role in forming knowledge and belief structures (10)(26). In this article, we will see how Gibran's posts on social media are an identity that forms interpersonal relationships and a medium for forming knowledge or trust. Apart from FPP, observing Gibran's IG feed from the January-June 2024 period, there were 11 video contents and four photos (moments), which were the primary data in this research. Gibran's paradoxical posts are summarized in table 1 below.

As mentioned in the methodology section, more than discourse analysis is needed to look at the text. Still, it must include social cognition, namely the background or how a text is produced to produce such a text. Therefore, context is an essential part of discourse analysis [10]. These three dimensions are interrelated where (1) the text examines how text structures and discourse strategies are used to emphasize specific themes, (2) social cognition studies text production, which involves the communicator's cognition, and (3) social context studies the discourse building that develops in society regarding a particular topic. Even though it consists of 3 elements, they are all interconnected, related and support each other. From the dimensions of the text, analysis is carried out on the discourse structure, which includes three things, namely macro structure, superstructure, and microstructure. The macrostructure is the theme that is put forward in the text, the superstructure talks about the scheme or order in which a text is presented, and microstructure refers to the meaning that you want to emphasize in the text (semantics: background, details, assumptions, nominalization, intent), how sen-

tences are chosen or arranged (syntax: pronouns, coherence, sentence form), word selection in the text (stylistics), as well as emphases in the text (rhetorical: graphics, metaphor, expression) [10].

Tabel 1. Gibran's Paradox on Instagram

Data No	Date	Theme/Posting	Visual/Caption/Text Transkrip	Number o comment:
1	7 Januari	Debate preparation	<i>Motong rambut sebelum debat capres? gwenchana yooo. Yowes oke tenan ini.</i>	1.382
2	21 Januari	Prabowo-Gibran campaign attributes	<i>Wah keren, bisa gitu ya?</i>	6,673
3	21 Januari	2024 Presidential/Vice Presidential Debate	Candid photo model. Gibran while taking a break, eating a banana. Caption: <i>mumpung lagi iklan, asupan gizi dulu</i>	37.844
4	24 Januari	Mass crowd (campaign roadshow series) in Kebumen, Central Java	<i>Maaf...permisi...itu saya mau beli es tehnya. suegerr</i>	3.165
5	31 Januari	Campaign roadshow in Bandung with artists	Photo from the front side, Gibran looks forward with a smile and holds a spoon. Caption: <i>info recehan. Pencarian seblak berakhir di Bandung. Nemu di Hallway Kosambi. Bahagia itu sederhana</i>	5.721
6	30 Januari	Campaign Roadshow in West Jakarta	<i>Perjalanan mencari seblak belum berakhir. Semoga kawan kawan di Bandung bisa bantu saya hari ini. Sampai ketemu di kota kembang ya kawan. Hari ini.</i>	1.789
7	2 Februari	Campaign Roadshow in West Jakarta	<i>Maaf, saya lapar. Singgah makan siang di Dapur Ibu Wati Bekasi Jabar. Sate kikil, sop iga gabus pucungnya enak</i>	28.067
8	3 Februari	Presidential and Vice-Presidential Campaign	<i>Kampanye semalem. Orasi no, caci maki no, main futsal, 3D projection show, penonton riang gembira yes yes yes yes yes.</i>	17.279
9	8 Februari	Presidential and Vice-Presidential Campaign	<i>apa daya sepatu saya diminta warga, dijaga baik baik ya, lokal punya itu.</i>	8.891
10	13 Februari	Balekambang Park revitalitation	<i>suasana malam hari di sini oke juga ya?</i>	15.407
11	14 Februari	Gibran carried by Mayor Teddy	<i>Mimpi apa semalem sampai digendong mayor @tedsky89</i>	57.557
12	22 April	Debate preparation	<i>Gimana bang</i>	103.464
13	23 Mei	Digital gene mental revolution	<i>mari berbagi hal baik untuk Indonesia lebih baik</i>	2.892
14	31 Mei	Gibran cats	<i>tak melekat tapi selalu dekat</i>	2.287
15	16 Juni	Mangkunegara Festival	<i>Mengawal kanjeng @bhresudjiwo untuk pencarian oshi. Taiga, faiyaa, saubaa, faibaa, daibaa, baibaa, jyaa jyaa</i>	7.120

Source: IG @gibran_rakabuming

In the text dimension, at a macro level, everything shows the theme of Gibran's identity. Observing the PFP, bio, and feed, the communicator presents himself as someone who (1) is who he is, does not maintain his image (jaim); (2) simple, not arrogant, caring for the little people; (2) Not maintaining distance from residents, people; (4) strive to be a problem solver, respond quickly and responsively; (5) humble; (6) don't get hurt easily, don't care about people's negative responses, focus on achievements.

3.1 Gibran is a figure who is who he is, not fake

Gibran's character, who is as he is, is not fake, is shown through the way he chooses a profile picture that is different from most people or public figures. Gibran actually chose a photo of his ugly face, which went viral because it was used as a meme and ridiculed by netizens. Gibran used this strange face as a PFP almost at the same time as the reading of the Constitutional Court (MK) decision, which officially rejected all requests by candidate pairs Anies Baswedan-Muhaimin Iskandar and Ganjar Pranowo-Mahfud MD regarding disputes over the results of the general election (PHPU) or April 22, 2024 (27).



Figure 1. Gibran's PFP and IG bio.

Previously, Gibran used a profile photo of himself wearing a jersey with the number two on the back, accompanied by the name Samsul, which he uploaded on January 14 (28). Gibran, who is honest and not evil or fake, is shown by choosing an ugly and eccentric face when uploading content about cats, where he edits and puts his bald face as a thumbnail (data no. 14).

3.2 Simple, popular figure and does not keep the distance

Gibran, as a figure who is not cruel, is strengthened by the way he presents himself as a simple, populist figure and also does not keep a distance from the grassroots. That can be seen from the feed upload, which shows that he does not choose to eat in luxurious places but blends in and is accessible to ordinary citizens (eating seblak and Indonesian food, data no. 4,5,6,7). Data number 4 shows Gibran in the middle of a crowd with the location tag Kebumen, Central Java, Indonesia. The photo of Gibran wearing a cap in a white shirt placed in the middle of a crowd looks like an edited photo. It can be seen from the background and details in the frame, such as the crowd taking personal cameras but not aiming at Gibran, who should be the centre figure and position of the crowd. Regardless of whether the photo is original or edited, what needs to be observed is Gibran's focus on the iced tea being sold in the crowd, reinforced by the photo caption, "Sorry...excuse me...I want to buy the iced tea. Suegerr." Iced tea is one of Indonesia's favourite drinks, especially in hot conditions. However, considering his status as the president's son, vice presidential candidate, and mayor, Gibran is regulated in terms of food, drink, and places. It cannot be done carelessly, and everything has been

checked for safety standards. Security standards and safeguards for government officials, especially heads of state and their deputies in Indonesia, also cover their families (children and in-laws) in the form of personal security, activities and escorts (29).

The figure of not being cruel, populist, and not distant is also shown in data number 5,6,7, where he chooses to eat at a regular place. In data number 7, for example, the video uploaded by Gibran contains a small boy peering through a food display glass while Gibran is taking a menu at Ibu Wati's stall in Bekasi, West Java. As a government official, political figure, and also the immediate family of the number one person in Indonesia, when carrying out activities in public places, the location is usually sterilized to ensure security and safety. Posts that show he is a distant figure, familiar with ordinary people are also shown in data number 15 where he was approached and greeted by small children several times while walking one evening at Pura Mangkunegara Solo. Gibran's bio, which includes his cellphone number in the bio and the sentence "*nek duwe masalah, langsung WA aku wae (if you have the problem, Whats App me directly)*" can also be a reinforcement of Gibran's self-image, which is not distant, responsive and responds quickly to community problems.

The inclusion of a contact person in the bio, the presence of small children, shots of shaking hands with ordinary people, eating at a place where ordinary people eat, and buying iced tea in a crowd are details that communicators use to show themselves as simple, populist, not distant, yet humble. Stylistic analysis shows that almost all the word choices used in the sentences and shots in the video lead the audience to see that Gibran is a figure who is real, not evil, simple, popular, cares about the little or ordinary people, is not arrogant, and is also humble.

3.3 Not Arrogant, Humble

His humble figure is shown in the way Gibran expresses his "over the moon" at being able to meet and be carried by Major Teddy (data no. 11) or when he was with the king of the Mangkunegaran Kadipatèn, Gusti Pangeran Adipati Arya Mangkunegara X, or Bhre Cakrahutomo Wira Sudjiwo. Major Teddy is an aide to the Minister of Defense of the Republic of Indonesia who is also the Presidential Candidate in the 2024 Election, Prabowo Subianto, who went viral because of his position in accompanying Prabowo during the Presidential Election, as well as thanks to his action when carrying a woman who fainted during Prabowo's Presidential Election campaign at Gelora Bung Karno, last February. Together with Teddy, Gibran chose an upload a story that was more or less the same as the action carried out by Major Teddy, namely that they were both carried, accompanied by the choice of the sentence "*What dream did i have last night that i were carried by Major @tedsky89*". As a figure who is paired with Prabowo and the President's son, logically, being able to be with or be carried by Major Teddy is undoubtedly not something difficult or impossible to do. Hence, the use of the words "*dream*" or "*escorting*" Mangkunegara X and Kanjeng Bhre are naturally inappropriate words to use. This is related to his socio-political position, which is higher than Major Teddy or Bhre. Even though Bhre is the ruler of Mangkunegara kingdom, administratively, it is still under the jurisdiction of the Surakarta City Government, of which Gibran is the mayor. Bhre's name is quite prominent in the city of Solo, one of which is

because he entered the competition for candidates for mayor of Solo, replacing Gibran (30)(31)(32). The use of the words "*dream*" and "*escort*" rhetorically was something the communicator chose to emphasize his identity as a figure who was neither arrogant nor humble. In this context, the communicator played *lilotes* figures of speech or used words or language that had the opposite meaning of the original or authentic. The *lilotes* figure of speech is usually used as an effort to refine oneself by lowering oneself, but actually has the opposite meaning or to elevate oneself (33).

3.4 Caring for Grassroots

From Gibran's upload of choosing to eat at a restaurant with a standard menu, he is portrayed as a figure who, apart from being simple and popular, also cares about the little people. It is reinforced by the way he chooses words or sentences in the caption "*I want to buy iced tea. Segerr*", "*Break for lunch at Ibu Wati Bekasi's kitchen, West Java. The kikil satay, the gabus pucung rib soup is delicious*", "*Looking for seblak*", or "*Local has it*" in the video post of Gibran's shoes requested by campaign participants. The choice of words and sentences semantically also shows the meaning of defending the small people because of the nuances of promotion towards sales of ordinary people and local MSME products.

3.5 So Stupid

Gibran also showed a humble, not arrogant attitude through self-identification as someone who pretends to be stupid (data no. 2). Gibran posted an edited video of Prabowo Gibran's campaign attributes in the form of an AI version of a doll driving down the road on roller skates, giving a two-finger salute. Behind the doll, there was a giant standing banner with a picture and writing on the identity of candidate number two. All the billboards and buildings on the road also simultaneously display advertisements for the Prabowo-Gibran couple. Gibran, in his caption, wrote the sentence, "*Wow, that's cool, how could?*". Gibran's post shows something paradoxical. As a vice presidential candidate, of course, he really understands what his success team is doing, including utilizing artificial intelligence (AI) based technology. Therefore, the astonished person shows as if he is stupid or doesn't know about this matter. However, rhetorically, this can be interpreted as Gibran's way of showing off the greatness of his team and political campaign model. The campaign model of Prabowo Gibran's team itself is considered to be the first campaign model in Indonesia to utilize AI, so it is included in the Indonesian Museum of Records (MURI). Under the management of volunteers supporting the Prabowo Gibran couple, they created an AI-based platform to maximize campaign results through fast narrative and content production on social media (34)(35).

3.6 Strategy to steal public attention through the use of media

Gibran's posts are paradoxical, different from actual reality, and different from what politicians or other public figures use or do on social media, which is interesting. During the campaign period, what Gibran uploaded was not the core of the activity but other aspects that were unique, different and of human interest. Human interest is things that

can bring out a touch of humanity/conscience. In the concept of mass media, something that is unique, different, interesting, and touches humanity is one of the things that falls into the category of being worthy of being used as news material. Apart from being unique, attractive, different, and human interest, other things that can be sold or can be used as news in the media are something that contains value (news value), including significant value or something that has an impact, fame, novelty, concerns big things (36)(37); From that, we see that communicators have pretty good knowledge about how to steal public attention through the use of media. In obtaining news material, today's mass media can be different from the past, where reporters had to come and make observations in the field, but they can do so through social media. Social media has now become a field of observation and a source of information for journalists. By posting something unique, different, and interesting, Gibran's potential to become news material in the mass media is enormous. This is proven by the emergence of news in the mass media regarding Gibran's paradoxes on IG and TikTok, such as news about Gibran changing his profile photo to an ugly face photo (figure 1). The mass media that reported this include Kompas, Tempo, and Suara.com. Kompas and Tempo are two large mass media whose credibility in Indonesia is beyond doubt. At the same time, Suara.com, although still relatively new because it uses a digital platform, is included in the trusted digital media category in Indonesia, and Kompas is ranked number one (38)(39)(40).

Gibran's figure itself has news value because of his status as a public figure, namely businessman, mayor, son of the president and vice presidential candidate. In the context of news, the worthiness or news value of Gibran's figure is the value of fame or renown (prominence). However, by using paradoxicality, Gibran has more news value, so the potential for publication in the mass media is even more significant. In this position, the news becomes part of the target publication strategy with a zero-rupiah budget because news is different from advertisements, whose broadcasting requires high costs. Here, we see the foresight of Gibran's victorious team in taking advantage of exposure. Gibran's publicity in mass media and social media is an extraordinary combination of power in spreading messages, including its potential to influence public opinion and decisions. Media can be a significant force in market penetration regarding political brands. Media can also be used as a tool to maintain a brand in the minds of the public. In political communication, Gibran's paradoxicality is an effort to enter the "market" quickly through things that are unique, different, eccentric, unusual, the opposite because they are more accessible for the public to remember, and this is supported by solid media penetration, through massive publications both in mass media and social media.

From the explanation above, Gibran's paradox on social media is intentional, a strategy for communicators to gain and maintain public attention. The number of netizen comments on Gibran's posts reinforces this assessment, where the more paradoxical Gibran is on social media, the more widely discussed by the public. Therefore, it is not surprising that Gibran also often uses anti-mainstream back sound in his posts (for example, using a fake singer's voice during karaoke dangdut songs for the back sound of posts about the beauty of Balekambang Park at night, post-revitalization/data no. 10), and in his current agenda. He attended and was a speaker at a seminar entitled Digital

Genes Digital Evolution/data no 13). Thanks to the paradoxical choice of background sound in his videos on social media, Gibran was able to attract public attention through comments left by netizens who did not comment on the activities being held, but focused on the background sound that Gibran chose. Despite the many negative comments left by netizens, Gibran has succeeded in attracting public attention through his paradoxical posts.

3.7 Marketing Buzz: Humour and Sensational

What Gibran did by presenting himself differently, contrary to what is generally done, created a buzz in the media. Netizen's comments actually focused on the strange things that Gibran did or used. What Gibran did with a paradoxical identity was a form of self-marketing called buzz marketing. Buzz marketing is an effort to create virality or buzz in the media (41)(42)(43). Buzz Marketing is a viral marketing technique that focuses on maximizing the potential of word-of-mouth in a campaign and product advertisement. In practice, this strategy can trigger conversations with an extensive reach on various social media platforms. Advertising content delivered with buzz marketing, for example, can encourage people to talk about the product/service. By being talked about by many people (going viral), product brand awareness will increase quickly through online platforms. Buzz marketing can be maximized by using the services of influencers as key opinion leaders who have a large-scale audience (44)(45) or without buzzers but through content that is interesting because it is unique, eccentric and different, as well as through media maximization. Buzz marketing is a strategy to increase engagement or business sales through word of mouth. In the world of marketing, by continuously being talked about in cyberspace (trending), over time, people who were previously not interested will start talking about the product in question and tell other people about it, at least those closest to them. It is where business engagement increases because many people know about a product or service. One of the main goals of buzz marketing is to get people talking about the brand, not just introducing it to other people. One of the efforts to become a public conversation is to produce content that is different from the others. Content with nuances of humour, sensation, and controversy can be the form (46)(47).



Figure 2. Gibran's paradox on social media.

We can see that in Gibran's posts on his social media. He chose something that was outside the core of the activity but was able to attract public attention through his eccentric posts; for example, he chose a photo of him eating a banana rather than posting himself on the podium, taking part in the vice presidential debate (data no. 3). Gibran's strategy in attracting public attention through his posts has apparently been successful, as can be seen from the number of netizen comments which is more than 37 thousand or the third highest compared to his 15 paradoxical posts. Gibran's paradox received a lot of comments from netizens, although many of them were in the form of insults or insults. Still, from there, we saw that Gibran's buzz marketing strategy of gaining public attention through humour and controversy tactics was successful. Funny or marketing humour is even referred to as serious business (48), so it is stated as a very effective way to do it, especially if you want to launch a new product or service (41)(49)(43).

3.8 Marketing Buzz and the 2024 Election

From the narration, finally we can answer why Gibran's paradoxical action or paradoxical identity only appeared on social media, especially on his IG, when he was about to run as vice presidential candidate for the 2024 elections and not before. From here, we can answer that Gibran's paradoxical identity is buzz marketing carried out by communicators when they want to launch a new product, and Gibran, in the 2024 presidential election, is a "new product being launched". In the context of political communication, buzz marketing is used to increase public awareness of political products, in this case, Gibran as vice presidential candidate in the 2024 presidential election. Why is buzz marketing necessary? The answer is that social media has the same ability as mass media in spreading messages and influencing people's decisions. Gibran's paradox on social media is bait given to the mass media so that it can go viral on all platforms. What Gibran did was a form of political marketing in the digital era, where social media is the leading platform for influencing public opinion and gaining popularity. Digital campaigns are an essential step to achieve victory in political contestations. Effective marketing strategies can increase the exposure and popularity of political candidates (50).

Analysis of the text shows that communicators are able to design their political messages very well by using media strategies and buzz marketing through digital marketing. The communicator understands the current situation of Indonesian people who don't like heavy or severe content. In the context of political communication, communicators are aware of the need for public support through an introduction and awareness of candidates in order to increase electability. Apart from credibility, popularity is one way that can be used to increase electability (51)(52). and the media can be an effective tool in reaching the public regarding the dissemination of messages, including political messages.

3.9 Political Image

So, why is a figure who is simple, not cruel, not arrogant, honest, popular, cares about the little people, not keeping distance from residents, problem solver, fast and responsive response, not easily hurt, not caring about people's negative responses, is this the identity chosen to portray Gibran through social media? The identity attached to Gibran

on social media, as mentioned above, is a positive image. A candidate's good self-image has a significant influence on voters when voting in elections (53)(54)(55)(56). The media is a political communication tool, namely as a channel and source of information about election contestants as well as a means of forming a specific image for candidates to lead to the formation of public opinion in society regarding the candidate's self-image. Image is important and can even become a political force in itself. Success in carrying out political communication depends, in part, on the way the media constructs political power. The media has significant power in political communication to influence audiences. From this, it is clear that the depiction of Gibran's self-image is a constructive effort from the source of the message. Sources have a significant role in controlling specific intentions in every discourse that is built. Every statement is an act of meaning creation, namely an act of self-formation and self-disclosure, as well as revealing the identity of the speaker (57). Thompson said personality is an essential thing for a leader. Personality, according to him, can even be a powerful weapon for a leader. To achieve his goals, a leader can use two strengths, namely soft power and hard power (58). Soft power, apart from culture, values, and moral power, is an attractive personality. They are a force that can be used to conquer people's hearts without having to use material stimulation (hard power), so soft power in the form of a good personality is a political strategy developed by communicators to attract public support by presenting Gibran's identity as a figure with a positive image. It is not surprising that during the campaign period, a good personality becomes one of the political commodities offered to the public, even though you have to elevate yourself and lower your opponent's figure, explain past successes and plans for the future, and collect reasons why your opponent should not be elected, becomes legitimacy in an effort to win the election (54) (59).

3.10 Tool of Sarcasm and Defence Efforts

Social media is not just used as a tool to win votes through portraying a good image. Gibran's paradoxical use of social media is also his way of responding to negative public sentiment and netizens' scathing comments. Analysis of the text shows that Gibran's post on IG is a form of satire towards opponents and the public. This can be seen, among other things, in his post in bio, the post-revitalization video of Balekambang Park (data no. 10), his self-portrait (data no. 12), his speech at the Mental Revolution Digital Gen Forum (13), Gibran's downstream gimmick (data no. 6), and Father is an Ultraman (15). Gibran's post in bio states that he is not a mayor, vice presidential candidate, businessman, son of the president, politician, or something that other public figures usually display to describe his true profession. Gibran actually describes his identity with the sentence (see figure 1) *"Beauty, Cosmetics & Personal Care. If you have problem, WA me directly. My number is 081225067171"*. Viewed from a marketing perspective, PFP and the paradoxical bio-Gibran have succeeded in attracting public attention. However, semantically it has a meaning that can be interpreted differently from what is written. As in his other posts, which often use subtle metaphors to "humble oneself" (lilotes), rhetorically, Gibran also uses words or sentences that are satirical. This description can be interpreted connotatively using the context that he is a politician, reinforced by other

texts (posts), that Gibran is actually insinuating other parties who don't dare to appear as they are so that what they show is considered fake (beauty, cosmetics and self-care). Therefore, according to him, that person should exist, as he did, even at the cost of receiving a lot of criticism (Grandma Duwe direct problem WA me wae). Denotatively, this can also be interpreted as meaning that he opened himself up to the aspirations of the people.

Gibran's satire is also shown in other texts. In data number 6, for example, he posted his activity plan to be a speaker on January 30 2024, in an activity entitled "Building the Future of Bandung Creativepreneur Ecosystem" together with Putri Tanjung (successful businesswoman Chaerul Tanjung's daughter and also the President's staff), Ridwan Kamil (Governor of West Java), and Gazan Azka (successful young entrepreneur). Through the post, Gibran wants to prove and refute netizens' ridicule that he is incompetent/unable to appear as a speaker in large forums. So far, Gibran has often been ridiculed by netizens because he is considered not confident, does not have the capability as a speaker, so he only dares to appear in front of elementary school level children. This was reinforced by the way he chose the Noah Band song entitled "Against the World" as the background sound for his video post in the form of snippets of activity plan posters. The Noah Band song is not used in its entirety but only two sentences from the chorus: "*You don't need to listen to what they say, keep walking, you don't need to listen...*". Semantically, stylistically and rhetorically, the choice of lyric fragments is interesting because it uses certain details and emphasis, especially at the opening of the video post, Gibran uses an additional poster made by his team, with the words "Gibran's Digital Downstreaming Gimmick". The words "*Gimmick*" and "*Downstreaming*" seem to be deliberately used to provoke netizen reactions because "downstream" is one of the Prabowo-Gibran couple's campaign programs, which has attracted a lot of controversy from the public. The selection of fragments of the Band Noah song lyrics shows Gibran's attitude towards criticism and harsh comments from netizens.

Gibran's defensive attitude was also shown in data number 13, where he attended a forum with the theme of the digital revolution for Generation Z. In this post, one of the participants' questions was displayed about how Gibran dealt with hateful netizen comments. Gibran answered:

"Do you know what people's comments were when Solo celebrated Christmas on a large scale at the city hall for the first time? I was disbelieved, but **it doesn't matter**. For me, what happens when there are religious events, **MSMEs can sell well, online driver sells well, tent rentals sell well, MC sells well**. Was anyone involved in the Dekranasda event with the PKK yesterday? That's **more than four billion in MSME money**, you know (greeted with the MC saying: **wow and applause**, bro...). Actually, if you want to capitalize, it is actually profitable. The problem with folic acid, sulfuric acid, I admitted that I was wrong and when I said that, how come no one in the audience got it, it was netizens who got it? Because of that incident, I immediately apologized, but after that incident, **our free lunch program was greatly improved. Let's just look at the positives**. In Solo, we now provide as much public space as possible to young people so that young people can have productive activities; **a lot of public space is free. Next month, we will inaugurate Balekambang**, okay?"

The sentence used by Gibran above strengthens the depiction or image of Gibran as a positive figure, namely a person who is not easily hurt and doesn't care about negative

comments, focusing on big goals. This is shown by the choice of words, "it's okay; 4 billion plus cash round; Let's see the positives, next month we will inaugurate Balekambang." From the post above, thematically, Gibran wants to show the public his success in leading the city of Solo (reinforced by a post about the beauty of Balekambang Park at night after revitalization).

Gibran's way of showing his competence to haters or opponents is through satire as in the explanation above. Gibran's post on April 22 about his ugly face on the timeline with the caption "How is it bro?" is a form of response or expression of victory for the many parties who do not want him to win in the 2024 presidential election. This post almost coincides with the reading of the Constitutional Court's decision rejecting the application of the candidate pair Anies Baswedan-Muhaimin Iskandar and Ganjar Pranowo-Mahfud MD regarding the dispute over the general election results (PHPU) (27). Gibran's way of responding to haters' attacks through controversial posts was also shown in data number 15 when he together with Kanjeng Bhre watched the JKT 48 performance in Mangkunegaran. Gibran's satire is shown through the paradoxicality between the video and the sound he posts. Through the video, Gibran wants to show that many big events were successfully held in the city of Solo during his leadership, the people were happy, but the sound he used was a parody of "Hi Kids" which went viral on Tiktok. In his voice, Gibran narrates that he is an Ultraman.

"Hello son, this is your father from the past. Your father wants to tell you that this father is actually Ultraman. If you're not there, take your Ultraman bracelet from the cupboard. You continue your struggle, father; don't give up. Maybe you don't know now, but later you will. Your bracelet is on the cupboard, okay?"

That content immediately attracted lots of comments from netizens, most of whom attributed Gibran's power to a gift from his father. This post strengthens the author's conclusion about buzz marketing as a winning strategy through content that attracts public attention. In the 'Hi Kidz' parody content above, in the opening video, Gibran uses the title "*Maximum high tension*" and "*taiga, faiyaa, saubaa, faibaa, daibaa, baibaa, jyaa jyaa*" because he also includes a piece of the performance of the girl band JKT 48. *Taiga, faiyaa, saubaa, faibaa, daibaa, baibaa, jyaa jyaa* are fan chants or slogans that fans usually shout to encourage their idols when performing (60) (61). The use of the sentences and slogans above, edited with the use of a parody of Hi Kidz, your father Ultraman, suggests the communicator's deliberate efforts to play on the public's emotions and reactions through metaphors, details and settings.

4 Conclusion

Analysis of text, social cognition, and context shows that Gibran's paradoxicalism on social media is a deliberate attempt to achieve certain purposes. Gibran's posts, which are unique, different, eccentric, out of the box, different from other people or posts by public figures/politicians, are mostly a political marketing strategy to win votes in the 2024 elections (buzz marketing). Content that is humorous, sensational and controversial is a model that is deliberately used to attract attention so that it becomes a public

conversation. By posting something different, the brand is more easily remembered by the public. In the digital era, the spread of information is very fast, and various content can go viral quickly. Unique, sensational, controversial content can become a hot topic of conversation in cyberspace. When content becomes a hot topic, many people then participate in the debate by providing opinions and sharing the controversial content with others. When this phase occurs, the marketing content is declared to have succeeded in achieving its goals. This is because it has received significant engagement, increased brand visibility, and has the potential to increase sales. In a political context, Gibran is a brand being sold in the 2024 presidential election for the people to buy or vote for. This explanation answers the question of why the content of Gibran's paradox was only visible when he ran for the 2024 election rather than when he served as mayor or during the previous nomination period. Logically, a government official, especially in the election of the head of state, should choose a "safer" method to avoid negative comments from netizens. Apparently, this is a strategy to gain and maintain public sympathy. Through buzz marketing, the communicator presents himself as a figure worthy of being chosen as a leader through his upbeat personality, namely as a figure who (1) is as he is, does not maintain an image (jaim); (2) simple, not arrogant, caring for the little people; (2) Not maintaining distance from residents and the people; (4) strive to be a problem solver, respond quickly and responsively; (5) humble; (6) not easily hurt, doesn't care about people's negative responses, focuses on achievements and success in leading the city of Solo. The results of this research confirm the discourse theory that texts and communication behavior are something that is purposeful, something that is controlled, expressed consciously, not something that is expressed out of control.

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