

POWER CONFLICTS OF BUNDA CORLA INSTAGRAM LIVE RECORDED IN TIKTOK

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ABSTRACT

This study aims to investigate the use of power conflicts by Bunda Corla as an influential person on social media: Instagram and TikTok. Instagram, TikTok, and Bunda Corla are very popular in cyberspace nowadays. Corla, an Indonesian citizen living in Germany, is referred to as the Mother of the Nation. Mother Corla (Bunda Corla), whose full name is Cynthia Corla Pricillia, is 48 years old, born in July 4, 1974, are also popular as “Ratu Jreng”. The figure of Bunda Corla became a public concern after her name suddenly went viral on social media. Bunda Corla became a new phenomenon in Indonesia with her live actions which were watched by hundreds of thousands of people, including by verified accounts. In order to look for power conflicts of Bunda Corla in Instagram and TikTok, the researchers applied descriptive qualitative research design. Data are in the form of conversations, collected from video recordings based on the sequence and context of the conversation. The results show that the type of power conflict is the buildup of parasocial relationships. Today, relationships are built not only through real face-to-face interactions. Relationship can be formed in a virtual relationship known as a parasocial relationship (Horton & Wohl, 1956). The function of power conflicts found in data sources includes interactions that are built through cyberspace with followers that can be well established, without any coercion. Findings from this study are worthwhile of discussion since those are the facts found in sociolinguistic relations. Findings are also beneficial in the study of social media which, as far as it is concerned, is very influential in today’s society.

Keywords: power, power conflict, parasocial, social media, online communication

INTRODUCTION

Nowadays, online communication has given a lot of advantages to human’s way of life. Through online communication, people can communicate their ideas easily, transfer messages quickly, and make interactions run smoothly. Several studies have been conducted to observe the extent of effectiveness of online communication (Locher, 2010; Baruah, 2012; Idris & Ghani, 2012; Rodriguez, Peterson, & Krishnan, 2012; Stapa & Shaari, 2012; Zena, Maros, & Nor, 2012; Jiao, Gang, & Yang, 2015; Maros & Rosli, 2017). All of these studies show that issues in terms of the use of online communication are worthy of exploration and therefore, may invite further discussion in it. Based on the results of these studies, it is evident that online communication has influenced human activities, leading to many people taking advantage of it.

One of the forms of online communication can be seen in the forms of social media. Social media which is referred to as “a group of internet-based applications ‘interactive platforms’ have built the ideological and technological foundations of Web 2.0 which also allow the creation and exchanges of user-generated content” (Kaplan and Haenlein, 2008, p. 451). In line with this idea According to Baruah (2012), the utilization of web-base and mobile technologies such as magazines, internet forums, weblogs, social blogs, microblogging, wikis, podcast, photographs, videos, ratings, and social bookmarking, collectively known as social media, has transformed communication into an interactive dialogue.

Advantages of social media have also been highlighted by some other scholars. The advent of social media has provided customers with the opportunity to share their opinions and experiences regarding the products or services they have acquired (Rodriguez, Peterson, & Krishnan, 2012). Social media serves as a platform where users can collaboratively explore content, exchange experiences, and establish connections for various objectives, such as socializing or learning (Jiao, Gang, & Yang, 2015). Baruah (2012, p. 1), furthermore, states that social media acts as a tool for sharing ideas, facilitating communication, bridging gaps in communication and serving as an information source. Furthermore, social media offers convenient methods for disseminating information and engaging in discussion. Ultimately, the presence of social media greatly simplifies the process of communication. These facts show that social media have a lot of functions in communication and can be used effectively in various areas of communication.

Today, relationships are built not only through real face-to-face interactions. Relationship can be formed in a virtual relationship, one of which is from the interaction on social media. Hoffner & Bond (2022) mentions that some of the functions of the social media is to create opportunities for individuals to form and maintain emotional connections with a diverse range of people, including those whom they may not have had prior relationships with. This is in line with the idea of Horton & Wohl (1956), who argue that close emotional relationships with media figures can be formed by audiences. This proves that even having a relationship has special abilities that anyone can do in different ways (through social media) (Instagram, TikTok) so that it has a good impact on yourself and even other people.

The above phenomena create a term named “parasocial relationship”. The concept of “parasocial interaction” was first introduced by Horton & Wohl (1956). According to Horton & Wohl (1956), “parasocial interaction” is “the apparent face-to-face interaction that can occur between media characters and their audience”. Perse & Rubin (1989), also note that parasocial relations occur during the interaction of the mass media users. During the interaction, the manner in which a person behaves during each interaction event such as a television program, commercial, or talk show interview, influences the formation of the viewer’s opinion about the character. This opinion is then carried over into subsequent parasocial episodes. In essence, parasocial interaction refers to a one-sided interpersonal relationship that television viewers develop with media characters (Rubin & McHugh, 1987).

Social media expands the possibilities for deepening parasocial relationship by offering increased opportunities for intimate, reciprocal, and frequent interactions between users and personas. These virtual interactions may include commenting, following, liking, or sending direct messages. The persona’s consistent presence further enhances the sense of intimacy in the eyes of the user. Horton and Wohl (1956) argue that “a bond of intimacy is developed with media personalities through shared experiences existing only through viewing of the personality or persona over time”. This is usually called “emotional identification” which is actually “the heart of the para-social relationship” (Horton & Wohl, 1956). In relation to these ideas, Lim, Choe, Zhang, & Noh (2020) point out that the personal lives of media personalities can be easily accessed through social media sites (e.g., YouTube). Accordingly, the relationship that develops between media viewers and personalities on social media forms an “imagination” relationship”, a characteristics of parasocial relation. In a word, “parasocial relationships alter the balance of emotional attachment we have with others” (Rojek, 2015).

Parasocial interaction is a term that defines one-sided relationships, particularly between celebrities and their fans, which focus on “the way audiences react to celebrity performances, relate to celebrities, and develop relationships with the celebrity” (Lueck, 2015). In these relationships, normally the fans seek out information about their favorite celebrities, while the celebrity does not know details about the fan (Lueck, 2015). In other words, these parasocial interactions often include having feelings of friendship, companionship, interest, understanding, increased familiarity, identification, empathy, intimacy, and wishful identification (Ledbetter & Redd, 2016, Chung & Cho, 2017).

Parasocial relationships can be defined as one-way communication that lack a face-to-face component (Lee & Watkins, 2016). Parasocial relationships are nonreciprocal socio-emotional connections with individual form with media figures, such as celebrities or influencers. Social media platforms provide a platforms for these parasocial relationships to potentially impact various aspects of well-being in media users, both positively and negatively. On social media, parasocial relationships have the potential to encourage positive attitudes and behaviours, reduce stigma related to health, but they can also have a negative impact on mental health through unfavorable self-comparisons. Additionally, parasocial relationship can strengthen feelings of connection and community, assist in coping with challenges, promote personal growth and exploration of identity and diminish prejudice (through parasocial contact) (Hoffner & Bond, 2022). Indeed, “parasocial relationships create positive bonds between audience members and media personalities” (Rubin & Perse, 1987). According to Green, Brock, & Kaufman (2004), engaging in parasocial relationships satisfies a basic human desire, namely the need for connectedness. Furthermore, parasocial phenomena are related to “higher levels of suspense and arousal, presumably inconsequence of the sympathy felt towards the media character” (Hartmann, Stuke, & Daschmann, 2008).

These parasocial relations exercise the power relations in the language used by the speakers. Through the power reflected in the language, the speakers may influence the people and control the opinions of the people, etc. The power imply that someone has the ability to control over other people. This is in line with the idea of Brown and Gilman (1972, p. 255) that proposes that power is someone’s ability to control others’ behaviors. In addition, Holmes refers the power dimension as “the ability of the

participants to influence other (1995, p. 17). The ideas of power above also correspond to Galbraith's definition where power is the possibility to impose other persons (1984).

The subject of this research is Cynthia Corla Pricillia, an Indonesian citizen living in Germany, who is referred to as the Mother of the Nation. The figure of Bunda Corla became a public concern after her name suddenly went viral on social media. Bunda Corla became a new phenomenon in Indonesia with her live actions which were watched by hundreds of thousands of people, including by verified accounts. Her ability to interact with the audience is one of the factors why so many people watch her content on social media.

The above phenomena lead to interesting issues in the language use in relation to power. It is interesting to explore how Bunda Corla displays her power in using a language so as it can attract the attention of the viewers. It is observed that every time Bunda Corla got her Instagram live, viewers are so plenty covering many verified accounts. This fact leads to the phenomena of parasocial relations. For this purpose, this study focuses on how Bunda Corla presents herself on her Instagram live and how that can lead to fans having parasocial interactions with her. This paper, therefore, aims to explore the ways Bunda Corla display her parasocial relations so those ways interact the netizens. Findings from this study will become precious input for communication strategies applied in communication, especially in online communications.

RESEARCH METHOD

The study utilized a descriptive qualitative design, which involves the collection, analysis, and interpretation of comprehensive, narrative, and visual data to gain a deeper understanding of a specific phenomenon. Following the approach suggested by Gay, Mills & Airasian (2012), the researcher employed a qualitative design in this study to explore and investigate the the phenomena of the parasocial relations as the effect of power conflict in Bunda Corla Instagram Live, which is also recorded in TikTok.

To collect data, the utterances of Bunda Corla from Instagram Live recorded in TikTok were collected. The data were collected by taking the recording Bunda Corla live in Instagram and TikTok. The data collected were then transcribed into texts and the texts were then analysed using a discourse analysis approach. There are ten extracts presented in this study as representatives of Bunda Corla's utterances in her Instagram live. The collected extracts were subsequently interpreted, expanded upon for analysis purposes, and reported. In order to analyze the collected data, the researchers employed the techniques of Discourse Analysis, which encompassed data collection, data selection, data transcription, and data interpretation (Wood & Kroger, 2000). The live chats served as valuable resources for exploring language usage within a specific context, thereby making a noteworthy contribution to the analysis of meaning and context typically involved in discourse analysis.

ANALYSIS

This part presents the examples of conversations in the Instagram Live of Bunda Corla, which shows the exercise of power in language. They can be seen in the following extracts:

Extract 1: Talking with children

BC: namanya juga manusia, dimakan hormonlah. kan tenaga bunda banyak kerja, hormonnya habis, itu ngapain orang ini ? ha? cari apa dia? was is das? was is das? apa anak-anak duduk disitu lama lama teinjak taik kucing kau alalalala. lempar ibumu na, lempar byebye

it is human. hormones are eaten. I have a lot of energy. my hormones are over. what is this person doing? ha? what is he looking for? was is das? was is das? did the child sit there for a long time? you will step on your cat's feces, alalala. throw your mother, son! throw byebye"

In extract 1 above, Bunda Corla did some of random talks in around. Bunda Corla was talking around and throwing some questions to internet citizens, while she was talking to the persons she met on the ways. The topics she raised is a very familiar thing as she said, "*cari apa dia? was is das? was is das?*". In this case, she was trying to focus the audience' attention to the crowded children she met on her way to work. In addition, these expressions can attract the attention of the audience. She indeed try to get contact with the crowded children by saying, "*apa anak anak duduk disitu lama lama teinjak taik kucing kau alalalala. lempar ibumu, nak! lempar byebye*". In this extract, Bunda Corla explained some topics easily and randomly as if she was a close friend to the audience or the netizens who have been watching her live. In this case, the live video of Bunda Corla might be to fill the emptiness of the hearts of viewers

by her way of interaction. In other words, the expressions she used were entertaining, taken from the real life. This shows how she exercised her power in using a language to attract the attention of the viewers, which lead to the existence of parasocial relations, through the simple talks.

Extract 2: Meet Indonesian

BC: ***ih langit cerah loh. ketemu lagi ini orang Indonesia. kuliah kamu ya? oh yaa allah. tinggal nya disini? keluarga semua di indonesia? di Jakarta memang orang Jakarta ya? iya, setengah-setengah. kalau ke medan pernah? sebelum kesini, saya tinggal di medan.***

oh, the sky is clear. we meet again here, this is indonesian. are you studying? oh my god. do you live here? are your family in Indonesia? in Jakarta. are you Jakartans? yes, halfway. have you ever been to Medan? before coming here, I lived in Medan.

In extract 2 above, Bunda Corla was trying to build social interactions through social media which were witnessed by up to 400k viewers at the Instagram live. She said, “***Ih langit cerah loh. Ketemu lagi ini orang Indonesia. Kuliah kamu ya?***” From these expressions, she was trying to talk about easy topics which is simpler and can be entertaining to viewers. The conversation above illustrates that Bunda Corla's power is not only for internet residents, but, from the way she interacts through live Instagram videos, she can greet Indonesian citizens who live there whom she met accidentally. The ways she used can establish the relationship, although they are not known to each other. Different from extract 1 previously, in which she greeted the crowded children, who are not known before, in this extract, she also greeted Indonesian who also live there and she met suddenly. The way she talks was simple and may build social relations with the people around and also show intimacy to the netizens. Her expressions in this extract builds parasocial relations.

Extract 3: Motivation from Bunda Corla

BC: ***Jangan kalian hancurkan masa muda kalian dengan nganggur. Belajarlah untuk mencoba. Lihatlah Bunda ini, di umur 20 tahun Bunda udah keluar dari Indonesia itu. Di umur 19 tahun ya eh 18 deh 18 tahun begitu Bunda tamat sekolah bunda udah ngga tinggal di Indonesia lagi.***

Don't destroy your youth by being unemployed. Learn to try. Look at me, at the age of 20, I have left Indonesia. At the age of 19, uh, 18, 18 years old as soon as I finish my school, I don't live in Indonesia anymore.

The conversation in extract 3 above shows that Bunda Corla was trying to give motivations to viewers by pointing her experience. She said, “***Jangan kalian hancurkan masa muda kalian dengan nganggur. Belajar lah untuk mencoba. Lihatlah bunda ini, di umur 20 tahun bunda udah keluar dari Indonesia itu***”. She pointed her life which was possibly miserable and disappointing, but trying to move on and find out the better life. In this way, she was trying to strengthen her conversation in emphasizing sentences that have good impacts for her followers. Pointing out her life experience can be a good strategy to influence the people' opinion. In other words, using self experince as the example to show the life struggle is a good way to influence the viewers emotion, which can then build intimacy, leading to the existence of parasocial relations. Therefore, it can be stated that the language she used above influence the opinions of the viewers as the power exercise in the language. Another example can be seen in the following extract:

Extract 4: Advice from Bunda Corla.

BC: ***Bunda melalang buana kemana-mana, Harus bisa. Kenapa Bunda bisa sebagai perempuan, seorang perempuan seperti Bunda bisa melalang buana saat usia Bunda masih 18 tahun, masa kalian ngga bisa dan banyak kok di sini anak muda yang masih mahasiswa, mereka kerja ke Jerman.***

I have been going around the world everywhere, You must be able to do that. Why can't you? As a woman, a woman like you can go around the world when you are 18 years old. Why can't you? How come there are many people here, many young people here who are still students, they work in Germany.

In extract 4 above, Bunda Corla was trying to persuade netizens who watched her Instagram live. She was talking about the chance of working abroad which may not become the priority of the people in Indonesia. This can be seen in this conversation on his Instagram live broadcast, when she said, “***masa kalian ngga bisa dan banyak kok di sini anak muda yang masih mahasiswa, mereka kerja ke Jerman***”.

In this case, Bunda Corla tried to point out a cliché problem that often occurs in Indonesia, that not many young people in Indonesia rarely explore themselves to foreign countries, even though they have capabilities to do that. It can be seen that Bunda Corla used her power in language to persuade netizens only by talking about easy topics. The topics she raised may build good relations to viewers and of course will influence the opinions of the viewers. The language she used show her power which also created parasocial relations. In addition, those expressions, although simple and easy topics, can be much more entertaining than other topics which are mostly raised in today's society, such as political matters, etc.

Extract 5: Don't break your spirit.

BC: *Cobalah, makanya bunda bilang sama kalian itu jangan pernah mematahkan semangat kalian masih muda, banyaklah bertanya, banyaklah membaca jangan Cuma main instagram doang. Kalau kayak Bunda udah ngga papa udah tinggal di Jerman udah punya kerjaan tetap, boleh main instagram tapi buat kalian sembari main instagram, sembari cari informasi. Kalau kalian ngga berguna di Indonesia itu masih berguna kalian di negara lain, lihat Bunda di Indonesia Bunda mau jadi apa usia segini tapi di Jerman Bunda masih dibutuhkan.*

Try it, that's why I told you that you should never break your spirit, you are still young, ask a lot of questions, just read a lot, don't just play Instagram. If it's like me, it's okay to live in Germany, you already have a permanent job, you can be menter in playing Instagram but for you while playing Instagram, look for information. If you are not useful in Indonesia, it is still useful for you in other countries, see what do you want to be at this age but in Germany I am still needed.

In extract 5 above, Bunda Corla was trying to give motivations to younger generation. She said, **“Cobalah, makanya bunda bilang sama kalian itu jangan pernah mematahkan semangat kalian masih muda, banyaklah bertanya, banyaklah membaca”**. The conversation above shows that Bunda Corla invites her followers to always ask questions and read a lot. She also gave examples such as not playing Instagram a lot as she said, **“Jangan cuma main instagram doang”**. What she said, in this case, may give a lot of motivation to viewers. She gave a fact that everyone can be useful by giving an example. She said, **“Kalau kalian ngga berguna di Indonesia itu masih berguna kalian di negara lain, lihat Bunda di Indonesia Bunda mau jadi apa usia segini tapi di Jerman Bunda masih dibutuhkan”**. This shows that through her Instagram Live, she was showing her power to influence other people's opinions. These expressions exemplify the motivational statement she gave to netizens, which create good relations to viewers, one characteristics of parasocial relations.

Extract 6: Doing challenge

BC: *komennya kek mana? Tantangannya kek mana, tantangannya kek mana coba tantangannya kek mana ngomongnya? Ashiaap, gitu? Ashiaap gitu ya, ya udah Bunda teriak di bus ya. Saya siap menerima tantangan Halilintar, menantu dari Krisdayanti, Anang, Ashanti ya. Tapi cukup hari ini aja nantanginya. Mana bisnya? Cepat bis jangan lama lama kau Aku mau ngopi soalnya ini ya. Bisnya ramai ga? Kenapa? ga usah khawatir Bunda kan emang udah gila, gila kan sekalian. Itu rame ga? (bus) Ah rame rame rame ya itu rame, ya Ini rame! siap kau. Siap I ini ya bunda teriak ya.. 1..2..3.. ini bunda teriak ya ashiaap tuh udah ya bunda teriak ya ashiaap*

where is the comment? where's the challenge, where's the challenge, how come the challenge, where do you say? ashiaap, is that so? ashiaap like that, yes, mother shouted on the bus, yes, i am ready to accept the challenge of lightning, krisdayanti's son-in-law, anang, ashanti. but enough today is just challenging. where is the bus? hurry up, don't take long, i want coffee because this is it. are there a lot of buses? why don't you worry, mommy is crazy, it's crazy, right? is it crowded? (bus) ah crowded, yes, it's crowded, yes, it's crowded! ready for you. ready I this is the mother screaming huh.. 1..2..3.. this mother screams, ashiaap, it's okay, mom screams, ashiaap

The conversation in extract 6 above shows an interaction carried out by Bunda Corla to one of her followers, that is to do the challenge given by one of the famous celebrities in Indonesia. Atta Halilintar, a famous YouTuber in Indonesia. gave her a challenge to do in her Instagram live. She said, **“komennya kek mana? tantangannya kek mana, tantangannya kek mana coba tantangannya kek mana ngomongnya? ashiaap, gitu? ashiaap gitu ya, yaudah bunda teriak di bus ya saya siap menerima tantangan Halilintar, menantu dari Krisdayanti, Anang, Ashanti ya. tapi cukup hari ini aja nantanginya..”** In these expressions, Bunda Corla was trying to show her power to attract the attention of the audience. She showed that she could do the challenge. The way she talks in the above extract may

attract more viewers in the following Instagram live. That is why every time she got on live in her Instagram, more and more viewers watched her. For netizens, the ways she talked in her Live at the time, made the audience entertaining, curious, and therefore, attract more viewers. In addition, the ways she communicates may maintain the flows of the Instagram live, which are not boring, and therefore, build social emotions to the viewers, a characteristic of parasocial relations.

Extract 7: Doing Challenge

BC: *Kek orang gila gue disitu, lagi sakit bu ya lagi koma. Udah ya, intinya udah bilang Ashiaap di depan di orang rame ya Udah 1 mobil ngeliat bunda, 1 bis Udah teriak teriak gue **ASHIAAP.. asyiaap.. asyiaap** (horn) asiap Tantangan dari Halilintar ya sudah bunda lakukan ya Bunda udah teriak di bis hah, orang German mah cueek Udah yaa, Cuma tantangan Halilintar yang berani bunda lakuin ya Lah ini ga mau lagi. Udah ya.. tantangan catik-cantik sekarang yh*

*I'm like a crazy person there, I'm still sick, ma'am, I'm in a coma. That's it, the point is that I said Ashiaap in front of the crowd, yes. I car saw mom, I bus I screamed **ASHIAAP.. Asyiaap .. Asyiaap** (horn) ready. Germans are ignorant. It's okay, it's just the Lightning challenge that you dare to do, I don't want this anymore. It's okay.. a beautiful challenge now, okay?*

Like in extract 6 above, Bunda Corla was trying to do the challenge given by Atta halilintar, one of the famous YouTubers in Indonesia. It can be seen that the interaction in the extract show the very high encouragement from Bunda Corla. At the time, she said those expressions above such as “**ASHIAAP.. asyiaap.. asyiaap**”. This shows the very lively situations in which netizens were brought to the real situations. Those attractive situation influence the opinions of the netizens, showing the power she used in her language, and therefore, creates parasocial relations.

Extract 8: Bunda Corla's Joke.

BC: ***Tanya dia bunda masih cantik gak? Cantik apa muda apa tua? Muda sih ya, umurnya berapa sih? Ngga punya umur bunda, umur bunda kayak pohon beringin Cantik gak bunda aslinya? Cantik guys haha harus meet and greet nantinya Yaa alloh yaa alloh, mmuahh *dicium* rajin2 belajar ya kalau sudah berhasil disini aja kerja Bunda kerja di mcdonalds yang mana Bunda kerja di mcdonalds di strasse sayang , kamu klaw sudah selesai kuliah prakteknya disini aja dulu kalau gak cocok baru kerja di Indonesia, tapi disini aja deh gaji gede Disini butuh banyak tenaga kerja kok Bye sayang anak bunda **Tuh kan cantikkan asli bunda Kamera ma buruk Salah di kamera mah ini makanya keliatan tua. Kamera setan.** Bis bunda bis, buka dong pintunya Ahh..***

***Ask if your mother is still beautiful?** Beautiful, young, or old? I'm young, how old is she? Don't know your mother's age, your mother's age is like a banyan tree. Beautiful isn't it? the real mother? Beautiful guys haha you have to meet and greet later. Oh my God, mmuahh kissed. be diligent always. If you have succeeded here, just work here. Mother works at McDonalds where Mother works at McDonalds in MCDonalds in Strasse, dear, when you finish college, just practice here first, if you don't fit, you can go back to Indonesia. But just stay here, the salary is big. Here, it needs a lot of workers. Bye, love. **See, I am beautiful. The camera is really bad. This is the camera's fault. That's the Devil's camera.** That's my bus, open the door Ahh..*

In the conversation in extract 8 above, Bunda Corla randomly spoke as if meeting the person in person, even though that person was only on social media. The viewers may be new persons to Bunda Corla. However, Bunda Corla talks like close relations. The goal is to just want to interact the netizens. When she met one of the Indonesian netizens she greeted and said, “**Tanya dia bunda masih cantik gak? Cantik apa muda apa tua? Muda sih ya, umurnya berapa sih? Ngga punya umur bunda**”. The conversation continued until she asked something that is quite common, but was reacted in a straightforward manner. She said, “**Tuh kan cantikkan asli bunda Kamera ma buruk Salah di kamera mah ini makanya keliatan tua. Kamera setan**”. In this way, she was trying to show a phenomenon which was very common, in which someone will look beautiful in the camera, because the filters the camera has. This is a common conversation, which can show the good relations to the netizens which may never been met before. Easy topics and simple way of talking are the key to build close relations between the speakers and the viewers in social media, a characteristics of parasocial relations.

Extract 9: Creating sweet words.

BC: ***Jangan kalian hancurkan masa muda kalian dengan nganggur. Belajarlah untuk mencoba.** Lihatlah Bunda ini, di umur 20 tahun Bunda udah keluar dari Indonesia itu. Di umur 19 tahun ya eh 18 deh 18 tahun begitu bunda tamat sekolah bunda udah ngga tinggal di Indonesia lagi.*

Don't destroy your youth by being unemployed. Learn to try. Look at this mother, at the age of 20, she has left Indonesia. At the age of 19, eh, 18, 18, once you finish school, you don't live in Indonesia anymore

In extract 9 above, Bunda Corla said, “***Jangan kalian hancurkan masa muda kalian dengan nganggur. Belajarlah untuk mencoba.***” It can be seen that Bunda Corla was trying to use sweet words to influence the netizens. It is clear that life is valuable accompanied by good interactions between humans such as creating sweet words to others and can be done without having to know them more closely like the example sentences above. The way she talked in this case creates good relations to the netizens so as to form good opinions about the struggles of life. It can be seen that Bunda Corla has a power to influence the audience in online communication by the ways she chose a language. It shows that sweet words or expressions are full of meanings and therefore can influence the emotions and the behavior of the netizens, and therefore creates parasocial relations.

Extract 10: The life story of Bunda Corla.

BC: ***Bunda melalang buana kemana-mana, Harus bisa kenapa bunda bisa sebagai perempuan, seorang perempuan seperti bunda bisa melalang buana saat usia bunda masih 18 tahun, masa kalian ngga bisa dan banyak kok di sini anak anak muda yang masih mahasiswa, mereka kerja ke jerman.***

Bunda has been going around the world everywhere, You must be able to do that. Why can't you? As a woman, a woman like you can wander the world when you are 18 years old. Why can't you? How come there are many people here, many young people here who are still students, they work in Germany.

It is evident from the conversation of extract 10 above, that Bunda Corla can evolve in other countries. She said, “***Bunda melalang buana kemana-mana, Harus bisa kenapa bunda bisa sebagai perempuan***”. In this case, Bunda Corla was trying to show her life story as the basic experience for netizens to be successful. In fact, she was trying to show that being independent can be done, even by a woman, who is sometimes considered weak in society. This influences the emotions of the netizens, which therefore creates parasocial relations.

From the above ten extracts, it can be seen that there is a power in using a language. This study shows the exercise of power in language shown in the live chats of Bunda Corla. As mentioned before, in addition to the use of language in affecting people, another factor which plays important role in establishing communication as a process of influencing people is power.

This paper shows that there is a significant correlation between language and power in a community. In fact, the relation of language and power has become an important topic of discussion especially in the area of sociolinguistics. Power is one of most widely analyzed data in discourse analysis, especially on how the possession of power influenced the way of people communication. Weber (Galbraith, 1983, p. 2), a German sociologist and political scientist (1864-1920), proposed the most common and understandable definition of power, which is one's ability to “realize their own will in a communal act against the will of others who are participating in the same act”. Not only will, power also controls behaviors. Brown and Gilman (1960, p. 255) say in a simple statement that power is the ability of bending ones will and behaviors to our purpose.

The ten extracts above show Bunda Corla represented her power in using a language in which her words or expressions were imitated by the netizens, and in fact, become a trending terms among the citizens. This shows how her power in using a language, which was able to influence the emotions of the viewers, to control the opinions of the netizens. The ten extracts above show the use of power conflict in language, which create the parasocial relations. This parasocial relations can make the speakers extend s emotional energy, interest and time, to other audience, or viewers. The data explored above suggests a correlation between parasocial interaction and the power conflict of Bunda Corla social life. It can be seen that relationship can be formed in a virtual relationship known as a parasocial relationship (Horton & Wohl, 1956). The function of power conflicts found in data sources includes interactions that are built through cyberspace with followers that can be well established, without any coercion.

The ideas discussed in the above extracts are related to the concept of power and parasocial relations by Horton & Wohl (1956). According to Horton & Wohl (1956), social relations can be described as attempts to explain imagined social relationships and interactions with people who are distant from us and who do not reciprocate individual communication or interest. In terms of parasocial relationships, intimacy

can be built where one person extends emotional energy, interest and time, and the other party, the persona, to distant people, although they are not known each other.

Through the ten extracts above, it can be seen that Bunda Corla applied some strategies to build up the parasocial relations. One of the ways applied by Bunda Corla is by using simple words and expressions. In some extracts above, Bunda Corla used expressions which create intimacy to viewers, such as the use of Bunda to refer to herself. This creates intimacy to viewers although the viewers never met Bunda Corla in the real world. This shows that address terms can show intimacy among the interlocutors. Lee & Cho (2013) states that the notion of ‘intimacy’ plays a crucial role in choosing an appropriate nominal address term. In addition, it is stated that address usage encodes the relationship and attitude of interlocutors perhaps to a greater extent than other aspects of language. Address terms usage are also open to cultural variation, as the relationship between the two people involved in conversation shifts continually due to such factors as degree of deference and intimacy, degree of formality, and degree of circumstances such as ‘privateness/publicness’ (e.g., Joseph, 1989, Hijirida & Sohn 1983). Keshavarz (2001) states that the use of intimate terms of address is inversely proportional to social distance and the formality of context. That is, as social distance and degree of formality of context increase, the frequency of familiar terms of address decreases. In this case, we can see that Bunda Corla applied address terms which show intimacy, although netizens are not really familiar with her and even never being met directly by Bunda Corla. The choice of address terms, Bunda, to herself show that there was no distant relations and of course shows the high degree of intimacy. It is true that Brown and Gilman (1960) related pronouns and titles to interaction and social relations of “power” and “solidarity”. The use of address terms by a particular speech community can serve many important roles or functions in the relationship between speaker and addressee. Parkinson (1985:39) notes that ‘a term may mark who speaker thinks he is, who he thinks the addressee is, and what their relationship he thinks’.

Another strategy is by using self-disclosure, that is by using one’s life story as the basic example to influence the opinions. Ackerman (2021) notes that self-disclosure is a strategy to share one’s personal life with followers, which can be in the forms of thoughts, feelings, and ideas as well as aspects of their personal lives including their family members, pets, homes, or travel. The studies conducted by (Raun, 2018; Hund & McGuigan, 2019; Hopkins, 2019) show that self-disclosure may lead to the authenticity, which is the basic idea to trust the followers. Driel & Dumitrica (2020) and Raun (2018) confirm that self-disclosure helps authenticity, which refers to social media users feeling as though the people they are following are being “real” with them, telling them the truth, sharing their own opinions, having a genuine personality, and not putting on a façade.

CONCLUSION

This paper has discussed one important phenomena in society, that is the representation of power in the language used by the people in a particular community. As observed in this paper, Bunda Corla through her live chats in Instagram which were also recorded for many times in TikTok, two favourite and trending social media application, shows her power in using language, which can influence the opinions of the netizens and therefore, build a sort of intimate relationship. This power representation of language use creates parasocial relations in which good relations are built through the online interaction. Findings from this study are worthwhile of discussion since those are the facts found in sociolinguistic relations. Findings are also beneficial in the study of social media which, as far as it is concerned, is very influential in today’s society.

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