PUBLIC FIGURE OBSESSION
IN POSTMODERN SOCIETY'S LIFESTYLE

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ABSTRACT

Technology often always contributes to the development of art, by providing a new cultural entity. Moving with the acceleration of technology and art to process a digital image that now often appears in the form of digital world imaging. This acceleration gives a certain perception to the society's social culture now. Especially about the endless public figure being a spotlight in the digital age. Until finally the obsession with public figures becomes one of the social cultural phenomena in society, physical appearance and lifestyle become the basic determinant for perception of social strata and personal branded. The obsession phenomenon of the public figure is then utilized and reinforced by the interest of the industry in selling its products by way of creating standardization of lifestyle through the onslaught of advertising media using a public figure that has visually been through multiple layers of digital image process.Especially postmodern society formed from consumer society that do not know its position in social culture today. So this phenomenon that will be put forward in this research, aims to explore how this gajala can be formed and how to react. Through a phenomenological approach in postmodern society.

Keyword : *public figure*, postmodern

ABSTRAK

Teknologi acapkali selalu memberikan sumbangsih terhadap perkembangan seni, dengan memberikan entitas kebudayaan baru. Bergerak dengan percepatannya teknologi dan seni mengolah sebuah *digital image* yang kini sering muncul dalam bentuk pencitraan dunia digital. Percepatan ini memberikan persepsi tertentu terhadap sosial kultural masyrakat kini. Terlebih tentang *public figure* yang tidak ada habisnya menjadi sebuah sorotan di era digital. Hingga akhirnya obsesi akan *public figure* menjadi salah satu gejala sosial kultural dalam masyarakat, penampilan fisik dan gaya hidup menjadi penentu dasar bagi persepsi mengenai strata sosial dan

personal branded. Gejala obsesi akan *public figure* kemudian dimanfaatkan dan diperkuat oleh kepentingan industri dalam menjual produk-produknya dengan cara menciptakan standarisasi gaya hidup melalui gempuran media periklanan yang menggunakan seorang *public figure* yang secara visual telah melalui berlapis-lapis proses edit *digital image*. Terlebih masyarakat postmodern terbentuk dari masyarakat konsumen yang tidak tahu posisinya dalam sosial kultural saat ini. Sehingga fenomena ini yang akan dikemukakan dalam penelitian ini, bertujuan untuk menggali bagaimana gejala ini bisa terbentuk dan bagaimana cara untuk menyikapinya. Melalui pendekatan fenomenologi dalam masyarakat postmdern.
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Katakunci: *public figure*, postmodern

1. FOREWORD

Lately, the obsession toward public figures in excess to become one of the social cultural phenomena in society, physical appearance and lifestyle become the basic determinant for perception of social strata and personal branded. Individuals, and all of these perceptions indirectly open up self-esteem about our chances of life. This awareness then forms the inferior syndrome and the obsession with the public figure.

The obsession phenomenon of the public figure is then utilized and reinforced by the interests of the industry in selling its products by way of creating a standardized lifestyle through the onslaught of advertising media that uses the figure of a public figure that has visually been through multiple layers of digital image processing. The resulting imagery then becomes perfect for comparison with the physical condition of consumers, so the assumption of a higher standard of living will be higher, while confidence is in decline. Feelings of inferiority will affect a person's level of happiness and how he treats everything in his life.

But those who are just obsessed to pursue perfection, are nothing but a generation without a spirit of intellect and are reluctant to explore the substance of life. The author is concerned about what will happen to the world's future generations if the self-confidence problem caused by the mass media happens continuously. The correlation of the advertising industry raises the high standard of living in society, How the influence of public figure obsession affects the behavioral patterns of society especially young people in the postmodern era

2. METHOD

2.1 Phenomenology Theory

The phenomenological term, is etymologically derived from the word phenomena and logos. The phenomenon comes from the Greek verb "phainesthai" which means to appear, and is formed from the root of the word fantasy, fantom, and phosphor which means light or light. From the word it forms a verb, visible, visible because it shines. In our language means light. Literally phenomenon is defined as a symptom or something that shows.

The phenomenology research involves careful and thorough testing of the consciousness of human experience. The main concept in phenomenology is meaning. Meaning is an important content that arises from the experience of human consciousness. To identify the essential qualities of the experience of consciousness in depth and thoroughness (Smith, etc., 2009: 11). These principles of phenomenological research were first introduced by Husserl. Husserl introduces a way of exposing meaning by explicitly implicit experience structures. Other phenomenological concepts of Intentitas and Intersubyektifitas, and also familiar with the term phenomenologik Hermeneutik introduced by Heidegger.

Every day people are busy with activities and activities are full of experience. The essence of experience is built by two assumptions (Smith, etc., 2009: 12). First, every human experience is actually an expression of consciousness. Someone has something. He is aware of his own subjective experience. Second, every form of consciousness is always an awareness of something. When you see the car pass us, we think who's driving it, expecting a car like that, then wanting to get away with that car. Just as powerful as traveling with a car like that, when it also can not do it. These are all activities that occur in everyday life, a natural attitude. Self-consciousness reflects on something that is seen, thought, remembered and expected, this is called becoming phenomenology.

2.2 Simulacrum Theory

Contemporary human beings live in a simulacra world (images, images or markers of an event that has replaced the experience). Postmodern humans live in a world full of simulations, nothing is real outside the simulation, no original can be imitated. The value of commodity use and the imperative value of a production have been replaced by model, code, spectacle and hyperrealism "simulation". Communication through the media has made people trapped in simulacra games that are not related to "external reality". We live in a world of simulacra, a world filled with images or markers of events and have replaced real experiences. Yes, we live in a world full of simulations: not real, not original, and can not be imitated. The world is no longer real, because the "existing" is just a simulation. Baudrillard describes that today the "people" are gone and replaced by mass or mass. The mass has no predicate, attribute, quality nor reference. In short, the masses have no sociological reality. (Baudrillard: 1978).

2.2.1 Object-Object System

In this age of consumption has become a basic foundation in the social order (Baudrillard: 1967). Consumer objects organize behavior through a sign function (linguistic function) in linguistics. Advertising has taken over the puritanical moral responsibility or morality of society and replaced it with hedonistic morality which refers solely to pleasure. Worse yet, the hedonistic has been used as a barometer of hyper-civilization (hyper-civilization).

Freedom and independence is finally derived from the commodity system: "free being self" is then translated as "free to project one's desires on industrial goods"; free to enjoy life is free to be irrational. This mentality is also pervading society, and as if inevitable, even has become a virtue in the morality of society. So it is perfectly legitimate for individuals to simultaneously align themselves with the surrounding group. Humans will become perfect social beings.

According to Baudrillard, buying commodities is a pre-engineered action and occurs in the crossing of two systems. First, individual relationships that are fluid, not interconnected with other individuals. Both production relations, which are codified, are sustainable and constitute a unity. Of course there is no interaction between the two other than the forced integration of the system's need to the production system. The object of consumption is the particular articulation (parole) of a set of expressions whose presence precedes the commodity (langue).

2.2.2 The Ecstasy of Communication

"Everything begins with objects, (everything begins with objects until there is no system of objects). This statement concerns the social object of the late capitalist society and an ontological metaphor. Like St. John in the belief of the Catholic Church says in his gospel: "In the beginning was the word" (Yoh 1: 1) or Faust "In the beginning was the deed". Thus the existence of the object has preceded the community. Objects are present outside and above aspects of usability and exchange. Baudrillard calls it symbolic exchange, something that places objects as mirrors of subjects as well as mirrors and scenes. Mirrors and scenes have now been replaced by monitors (screen) and network (network). No more transcendence and depth, there is only the functional surface of communication. In television, the object prototype is the most beautiful of the day. Nature and our body has now been turned into a monitor screen.

2.2.3 Consumption Determining A Person's Social Status

In the capitalist system human relationships have been transformed in the relation of objects controlled by certain codes or marks. The difference in status is interpreted as the difference in consumption of the mark, so that wealth is measured from the marks of the consumed mark. Consuming a particular object signifies that we are different or considered equal to a particular social group. Thus the code has taken control of the individual. In Baudrillard's view, the process of consumption can be analyzed in the perspective of two fundamental aspects: first, as a process of

significance and communication based on the rules (code) in which consumption practices enter and take their meaning. Here consumption is an exchange system, and commensurate with language. Secondly, as a process of social classification and differentiation in which times objects are ordained not only as significant differences in one code but as a corresponding value (rule) in a hierarchy. Here consumption can be the object of a strategic discussion that determines the power, especially in the distribution of values according to the rules (beyond its relation to other social signs: knowledge, power, culture, etc.).

2.2.4 Loss of Public Space

For Baudrillard, today's world is no longer a mirror scene, there are only screens and networks. The period of production and consumption has flooded the streets. Contemporary human life lives in a chaotic communication ecstasy, as the private space disappears. Public space was no longer a spectacle and private space was no longer a secret. Remove the difference between the inside and the outside, as the boundary between public space and the private space is divided. The most intimate life, now a life support virtual media.

2.2.5 The Formation of Hyperreallity

Hyperreality creates a condition in which falsity mingles with authenticity; the past mingled the present; confused facts with engineering; melt with reality; a lie united with truth. The categories of truth, falsehood, originality, issues, reality seem to be no longer valid in such a world. "Baudrillard accepts a radical consequence of what he sees as immensely pervasive codes in the late modern period. This code is clearly related to computerization and digitization, also quite fundamental in physics, biology, and other natural sciences in which it allows for the perfect reproduction of an object or situation; this is why the code can bypass something real and open up the opportunity for the emergence of a reality called Baudrillard as hyperreality. "(Lechte, 2001, p. 352) Dramatization is done through a dramatic flow of action, generally controlled by a production house that makes it no longer the main actor with a story. Finally it becomes impossible to distinguish the real from the spectacle. In the real-life viewers' reality community, real events are increasingly taking on hyper-real (hyperreal) traits. There is no more reality than hyper-reality. The resultant impact of hyperreality is the public's trust in reality that is not reality. Destruction of this reality can produce a culture pattern that is easy to imitate (imitation) what he sees as a reality in the television media is realized in everyday life. And the formation of an all-round mindset, forming a human who everything wants fast food.

The circumstances of hyperrealitas this makes the modern society becomes excessive in the pattern of eating something that is not clear essence. Most of these societies consume not because of their economic needs but because of the influence of simulation models that cause people's lifestyles to be different. They become more concerned with their lifestyle and value that they uphold.

Industry dominates many aspects of life, the industry produces a lot of products ranging from primary needs, secondary, to tertiary. Accompanied by the power of semiotics and simulations, the distribution of product advertising becomes more vigorous plus information technology that enables the entrepreneur to get information about what the society is facing, and the consumer gets information about the needs they do not need but they want. The assumptions formed in human thought and this desire make man can not escape from this hyperrealitas state.

From the description of Baudrillard's thoughts above it can be gained the following conclusions:

1. Contemporary human beings live in the world of simulacra, in which the image or marker or code of an event has replaced the experience. The age of simulation is the age of information and signs controlled by models, codes and cybernetics.
2. The consumer object organizes behavior through a sign function in linguistics. Advertising or advertising has taken over the moral responsibility of society and has replaced puritanical morality with hedonistic morality which refers only to pleasure and makes it a barometer of hypercivilization.
3. Ontologically, communication (especially mass communication) is an attempt to influence the period to follow consumptive economic rituals. Epistemologically, the communication process is simulacra. Axiologically, mass communication is intended for society to follow the rhythm of economic-political interest of capitalism, so that public relations imaged in mass culture.

2.2.6 Consumer Society

Consumption society is a society formed and lived by consumption, which makes consumption as a center of life activity with a passion always and always consume. In the consumption society the view that commodities are nothing more than necessities that have exchange rates and use values is now gradually becoming abandoned and replaced from commodities into signs in Saussurian terms. Thus consumption, can not be understood as consumption of use value, but mainly as a sign consumption. In a consumer society, human relationships are transformed in the relation of objects controlled by code. Object is a sign. The difference in status is interpreted as the difference in consumption of the mark, so that wealth is measured from the marks of the consumed mark.

Consuming a particular object signifies that we are different or considered equal to a particular social group, so the code takes the control function on the individual. In Baudrillard's view, the process of consumption can be analyzed in the perspective of two fundamental aspects: first, as a process of significance and communication, based on the rules (code) in which consumption practices enter and take their meaning. Here consumption is an exchange system, and commensurate with language. Secondly, as a process of social classification and differentiation, this time the objects / marks are ordained not only as significant differences in one code but as the corresponding values (rules) in a hierarchy. Here consumption can be the object of a strategic discussion that determines strength, especially in the distribution

of values according to the rules (beyond its relation to other social signs: knowledge, power, culture, etc.) (Baudrillard, Consumption Society, 2004).

2.2.7 Simulacra

Baudrillard's concept of simulation is about the creation of reality through conceptual models or something related to the "myth" which can not be seen in reality. This model becomes the determinant of our view of reality. Anything that can attract people - like art, home, household and other needs - is aired through various media with ideal models, this is where the line between simulation and reality becomes mixed up, creating a hyperreality where the real and the unreal are not clear.

Industrial culture disguises the distance between facts and information, between information and entertainment, between entertainment and political excesses. People are unaware of the effects of simulators and signs, which often make them bold and eager - trying new things offered by simulated circumstances - buying, choosing, working and stuff.

In the midst of the progress of information and communication technology that terrible reality has been lost and evaporated. Now we live in a simulated age, where reality is not only told, represented, and disseminated, but can now be engineered, created and simulated. This artificial reality is mixed up, the cross of the trick indicates the coming of postmodern cultural era. Simulation obscures and erodes the difference between the real and the imaginary, the true with the false.

Marx's economic theory, containing "value for use" was used by Baudrillard in examining production theory and based on semiotics that emphasized the "mark value". Jean Baudrillard argues that our postmodern culture is a world of signs that make fundamental things refer to reality being vague or unclear.

This simulation process encourages the birth of the term 'hyperrealitas', in which nothing is more realistic because the real is no longer a reference. Baudrillard views the era of simulation and hyperreality as part of a series of successive phases of images:

1. Reflecting on reality
2. Covering or misleading reality
3. Covering the absence in reality
4. Show no relationship between any reality and purely only as a simulacrum.

Jean Baudrillard describes in his writings Simulacra and Simulation that Disneyland is an appropriate example that describes the condition of hyperreality. Baudrillard also said that most hyperreality places are in the desert and America. In both places it is found fantasy and mirage, which means when we are in the desert we will see the delusion of water and a place for shelter that is a mirage. So also when someone playing games, watching television shows, watching movies that have interesting stories and so forth. They then engage their emotions and feelings due to the storyline and characterizations brought about by the character of the film and then get carried away in real life so that he can no longer distinguish between real

reality and constructed reality. Baudrillard's thoughts on the concepts of Simulacra, Simulations and Hyperreality are not really a separate concept from one another but a metamorphosis process.

Again, the simulation according to the badrillard view is an imitation of a distinguishable object or state which is genuine and false or its actual reality and artificial reality.

In constructing an image there are four phases, that is, when a sign is made into a reflection of a reality, when a sign is covering and misleading reality itself, when a mark masks its absence in reality, and finally the sign becomes something that has nothing to do with reality. This last phase is said to be a simulacra.

Simulacra according to Jean Baudrillard's view becomes a duplication, which originally never existed or can be said is an artificial reality that no longer refers to the real reality, so the distinction between duplication and origin becomes blurred. Simulacra can also be said as a representation, for example done by imaging. Hyperreality is the last process in concept introduced by Jean Badrillard. Hyperreality is described as a deconstruction of the previous reality, because this reality will be different from the previous reality.

2.2.8 Postmodern Culture

Baudrillad's primary focus in postmodern cultural studies is based on several assumptions of the relationship between humans and the media, first discussed first by Marshall McLuhan. Baudrillard said the mass media symbolized the new age in which the old forms of production and consumption had given way to the new communications universe (Madan Sarup, 2003). Talking about 'media' means involving the word 'mass', and indeed the mass media has an important function in the journey of postmodern culture. The media has invaded public and private space, and obscures its boundaries, and in the end the media has become a new measure of community morale replacing traditional institutions such as religion. The function of the media within the framework of advanced capitalism is to establish new institutions of society called mass culture and popular culture. The ultimate goal of mass culture formation is, of course, to gain enormous profits through the creation of mass culture products for mass consumption as well. In general, the study of Baudrillard forms a unified whole and is difficult to separate. Their elaborated conceptualized concepts ranging from consumption, simulation, marking, hyperreality, to object studies are usually not taken into account in sociological studies such as lust, body, fashion, television, movies, art and advertising. Thus Baudrillard has actually started a new chapter in the study of sociology today.

3. ANALYSIS
3.1 Public Figure Obsession

Public figure is a term that we often hear every day either dikoran, magazine, television and internet. This word is derived from the English language which in translation has a figure or figures that is widely known by the general public. In

Indonesia alone the use of the word figure or public figures more likely to be used to describe the figure of officials, traditional leaders, chiefs or people from government agencies. While the public figure itself is likely to be used by us as a designation to the artist, singer, celebrity and others who often appear on the screen. So it can be concluded in Indonesia the meaning of public figure into a figure who is often used as role models and idols for many people. So what if a public figure doing things that are not good for the example, even the actions that violate the law.

Because often someone appears, fill or bring a particular event then formed "image" in the community that the person is a public figure of things he brought. For example, an activist of a religious mass organization that often appeared in the media and became a spokesperson of the mass organization, so impressed that he is a figure of the organization because often represent and give statements in the media, an artist who again "trend" can be directly public figures.

Even further among officials, artists, politicians and activists are often referred to as public figures. Indeed there is nothing wrong they are called a public figure by the general public, but whether the meaning of public figures only limited to people who are famous and known by the community, because it often appears in the media. Can be concluded today, public figures are just people who are known for their frequent appearances in the media.

From the above explanation can be concluded some good and bad influence of the public figure to the society today.

3.1.1 Negative Effects of Public Figure

1. Mimicking the wrong idol style of individuals often force themselves to be like his idol, draining the material even to the point of frustration if not accomplished. Self-identification with the idol can be a change of hairstyles, dress and glamor lifestyle. Even the most severe is if imitating the idol who consumed the drug and drinking liquor.

2. Adore excessively often because of his love of the idol, the individual to worship him as a god who descended from the sky. Of course this is not justified especially if in terms of Islam. As mentioned that idols have a strong influence in shaping teen personality. So that adolescents need to be guided and directed so as not to deviate from the norms and values in society.

3.1.2 Positive Effects of Public Figure

1. As a Motivator
   Idol figures can be a motivator for individuals, especially to achieve a certain achievement. That way will grow in adolescent person to try to reach achievement that match with interest and talent, for seeing their idol able to do that. Example Agnes Monica who wants to go international.

2. As a source of inspiration
   Idols can serve as a source of inspiration by teenagers to empower their potential. Example of Ahmad Dhani as a reliable musician.

3. Leadership

Idols can serve as role models to cultivate the soul of leadership within the individual, so that will grow the vision within him. In this case being an ideal leader for others. Example Ir. Soekarno was a firm leader.

Can not be denied Along with the development of the times, today's technology is also growing also in this globalization era. Globalization makes interaction between all citizens of the world to be free and open as if the boundaries become narrow and one of the impact of globalization that is the development of technology. The development of this technology also seems to increasingly facilitate us in various fields, especially in the field of telecommunications. We can easily and quickly in obtaining various information both from domestic and abroad. This makes it seem as if there are no restrictions on sharing information among fellow human beings. The mass media that actively expose the public figure activities give impact to the public whether it is negative or positive. Awareness of it then formed an obsession for public figure (public figure obsession).

For instance quoted from Tribunnews.com. The appearance of the President of the Republic of Indonesia, Joko Widodo, during a press conference about a protest against religious blasphemy allegedly committed by Jakarta Governor Basuki Tjahaja Purnama at the Merdeka Palace on Friday (4/11/2016), attracted attention. That's because the bomber jacket worn him after the "blusukan" railway project Soekarno Hatta International Airport in Banten.

Picture 1. Jokowi bomber Jacket
(Doc: Tribun News, 2016)

Picture 2.
(Price of the bomber jacket Rp 899.000. ZARA.COM/ID)
(Doc: Zara, 2016)

During this time, when holding a press conference, Jokowi wearing only batik, coat, or a white shirt. On Friday night, she was wearing her jacket with a Zara-branded bomber jacket, a Spanish fashion company. Spontaneously, the jacket is now suddenly popular because it became a conversation among netizens.

Indonesian fashion lovers are now hunting the jacket in Zara boutique. Zara has nine boutiques in Jakarta's premium mall, at Taman Anggrek Mall, Central Park, Mal Kelapa Gading 3, Pondok Indah Mall 2, Senayan City, Plaza Senayan, Kota Kasablanka, Grand Indonesia and Plaza Indonesia.

One in Bandung, namely Paris Van Java. Two in Surabaya, namely at Plaza Tunjungan and Galaxy Mall. One in Denpasar, ie at Beachwalk Kuta.

In a number of boutiques in Jakarta, similar jackets worth Rp 899,000 is as it is published through the official website Zara Indonesia, Zara.com / id, reportedly sold out. In fact, the jacket has just been marketed.

In the community system, consumption rationality has changed considerably. Because today, people consume not as an effort to meet the needs (need), but more as the fulfillment of desire (desire). Needs may be met with the consumption of objects, on the contrary, desire will never be fulfilled.

Yasraf points out that the only object that can fulfill desire is that the object of this desire has disappeared and is only able to search its substitutions in the object world of the symbols consumed (Piliang 1998: 187)

In Yasraf, Gilles Deleuze and Felix Guattari declare that desire or lust is never fulfilled, for it is always reproduced in higher numbers. People have a desire for an object not due to the natural forces of the object, but the feelings of deprivation and dissatisfaction produced and reproduced in each.

The logic operates in today's consumer society. What is consumed are the symbols attached to an object. Thus, many consumption objects are eroded in value for use and exchange rates. Symbolic value becomes a commodity. To become an object of consumption, an object must be a sign. Because only in this way, the object can be personalized and can be consumed. It is not only because of the material, but because the object is different from others.

Through the transformation of the commodity into a sign, the mark is able to enter a "series" of signs and then absorbed into the world of signs having been constructed. Thus forming the code in commercial discourse. These signs will continue to compete to surpass other signs through ads. These signs begin to dominate our view, blinding us, interrupting our consciousness with an endless stream of images.

According to Baudrillard, as a result of that separation, we disappear behind the image. The dominance of codes, the explosion of signs and the evil of imagi at its peak is even capable of eliminating or killing reality. (Piliang, 1998: 187).

In today's societal system, symbols and images are indeed defeating reality. Appearance is more important than essence. Imagery is able to change objects that function the same to be different. The image of distinguishing one object can be of

higher value than the other. The image also makes people willing to sacrifice more for the consumption of an object that is not significant function.

One illustration as evidence. Most people-may also include me or you-feel that buying expensive things is better than cheap, branded objects better than unbranded ones, items sold in official stores or outlets are better than those sold on the street or on the Street vendors. Various reasons may be justification for the argument, ranging from quality considerations to convenience in the buying process. However, in spite of all these reasons, that distinction takes place within our so-called rationality level.

Someone who buys a pair of roadside shoes for a nominal price. The shoe model is very similar to other "branded" branded shoes and sold on special counters. The owner of the shoe must have the feeling that the shoe he bought is fake and the brand is the real one. And when on one occasion these two similar shoes meet, there may arise feelings of shame, insecure, not confident in the minds of the owners of cheap shoes; while owners of branded shoes seem to have the right to issue justification for cheap shoes as imitations and counterfeits.

The story may have happened to us too. The picture shows how the complexity of the value of symbolism operates within us. Symbols, associations, images erode the useful value of an object- (in the illustration the shoe as a foot protector)

3.2 Lifestyle and Consumerism Culture

The development of consumer culture has influenced the ways in which society expresses aesthetics and lifestyles. In a consumer society, there is a fundamental change in the way people express themselves in their lifestyle. David Chaney argues that lifestyle has become a feature in the modern world, so that modern society will use lifestyles to describe its own actions and others.

The lifestyle definition is becoming increasingly blurred. But in relation to consumer culture, the term is connoted with individuality, self-expression and stylistic self-awareness. Body, fashion, style of conversation, recreational activities, etc. are some indicators of the individuality of consumer tastes.

Chaney defines lifestyles as "patterns of action that distinguish between one person and another ... lifestyle is part of everyday social life of the modern world. Lifestyle is a set of practices and attitudes that make sense in the context of time ".

Lifestyle is one form of consumer culture. Because indeed, one's lifestyle is only seen from what he consumed, whether the consumption of goods or services. In literal, consumption means the use of commodities to satisfy the needs and desires. Consumption involves not only purchasing goods, from television to cars, but also consuming services, such as going to entertainment and social experiences.

Traditionally, consumption is a material process rooted in human biological needs. But consumption is also considered an ideal process rooted in symbols, signs and codes related to moral values. Herbert Marcuse in One Dimensional Man points out that:

"We can distinguish the true needs (true) and the false (false). All is perceived to the individual by certain social interests in his oppression: the necessity of perpetuating work, of audiences, suffering and injustice .. most of the necessities are there to help people relax, have fun, love and hate what people like and dislike others, fall into the category of false needs. "

In a consumer society, people recognize themselves in their commodities, they find their souls in cars, hi-fi devices, homes, furniture, etc. A mechanism that binds individuals to their communities has changed, and social controls are anchored in the new needs it produces. Lifestyle is also associated with socioeconomic class status. This is because the patterns of consumption in one's lifestyle involve a symbolic dimension, not only with respect to the basic biological necessities of life. Symbolization in the consumption of modern society today constructs its identity, so that lifestyle can imaged a person's existence to a certain social status.

The construction of self-identity through consumption is mostly done by urban communities. Max weber points out that
urban society increases the awareness of style, to consume in a code different from a particular social group, and that expresses individual preference. Urban communities do consume with the intent of articulating their identity to be taken into account.

So the choice of cars, jewelry, reading, home, food consumed, entertainment venues, various clothing brands, accessories, etc is actually just a symbol of a certain social status. So also with the pattern of association. How, with whom and where one associates also becomes a symbol that he is part of a particular social group.

4.1 CONCLUSSION

Public figure obsession is a syndrome of character change to the individual to create an imitation in his life, intellect can play a part in a tendency of change of understanding and meaning of life. The problem is not complicated if only technological development, but in fact, we are faced with the reality that the development of this technology has a negative impact. When technology satisfies human desire / passion, giving ecstasy charm, then the character values seem to fall one by one.

These social and individual patterns then become the material of thought in the context of environmental behavior. How big are people aware of current problems and circumstances? Is it true that humans increasingly dissolve in ecstasy of life and ready to face the destruction of character. At least humans have an awareness of this, and can look from the outside, so that it can run on a clear path, not a giddy and uncertain path.

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