

# The effect of flexing and personal branding on social media on the lifestyle of milenial Islamic students in Yogyakarta Indonesia

Puji Solikhah

Institut Ilmu Al Quran An Nur Yogyakarta

Email: pujisolikhah@gmail.com



Department of Islamic Economic  
Faculty of Economic and Business  
Nahdlatul Ulama Islamic University

Jl. Taman Siswa, Tahunan, Jepara, Jawa  
Tengah, Indonesia

ISSN Print: 2809-6738

ISSN Online: 2809-5855



Copyright © 2023

The Authors This work is licensed under a Creative  
Commons Attribution-ShareAlike 4.0 International  
(CC BY-SA 4.0)

<https://creativecommons.org/licenses/by-sa/4.0/>

Receive on: January 13, 2023

Accepted on: January 26, 2023

Published on: January 30, 2023

Correspondent Author: Puji Solikhah email:  
pujisolikhah@gmail.com

Declaration of conflicting interests:

The authors declare that there is no conflict  
of interest

How to Cite:

Solikhah, P. (2023). The effect of flexing and  
personal branding on social media on the  
lifestyle of milenial Islamic students in  
Yogyakarta Indonesia. *NUSantara Islamic  
Economic Journal*, 2(1), 54-65.

<https://doi.org/10.34001/nuiej.v2i1.567>

## Abstract

This research motivated by the widespread behavior of flexing to promote personal branding by figures or public figures on social media. The aim of this research to find out the effect of flexing and personal branding on social media on the lifestyle of millennial Islamic students in Yogyakarta, Indonesia. This research was conducted on millennial students in Yogyakarta, a research sample of 100 people was taken from millennial students who live and have the habit of living in Islamic boarding schools. The research method used is a descriptive quantitative method. The conclusions of this research that flexing variable (X1) has an effect on the lifestyle of millennial Islamic students by ( 1,824 ) or 18.24% and the personal branding variable (X2) has an effect on the lifestyle of millennial Islamic students partially by (3,239) or 32.39%. Based on the determination test, the variables X and Y have a joint effect of (4.023) or 40.23% and the rest are influences from outside these variables, which are equal to 50.77%..

**Keywords:** flexing, personal branding, lifestyle, social media

**JEL Classification:** D10

## INTRODUCTION

Social media is developing very powerfully nowadays. Social media is one of the digital marketing that can change human life habits. For Indonesian people, especially among teenagers, social media has become part of their daily lives. Social media that is most often used by teenagers, such as Facebook, Twitter, path, YouTube, Instagram, line. (Kompas 2017) . Social media presents a lot of various content that is considered to be able to attract viewers and make it trending. Many people are willing to do things out of their habit for content. With social media, it is easier for people to access and market themselves.

According to the Islamic Boarding School Database, Yogyakarta has 319 Islamic boarding schools with 30,858 millennial students living in Islamic boarding schools, some of them are the millennial generation , namely children born in 1981 - 2001 (Muali et al. 2020) ) . The millennial generation living in Islamic boarding schools

has a lifestyle that is different from life in general living, the pattern of life that is applied in the Islamic boarding school environment makes them obey the rules that exist in Islamic boarding schools. They cannot freely use gadgets at any time because there is a certain time that they have to use for reciting the Koran. Although they can still access information media during their free time, because today's millennial students are no longer old-fashioned millennial students who are not technology literate, Islamic boarding schools are trying to keep up with technological developments, and adapt to current world developments . It is from this limited social media access that they are able to know and interact with the outside world so that they can capture the flexing and personal branding behaviors that are rife on social media.

Flexing is a marketing strategy that is widely used in order to build personal branding Flexing means 'showing off'. A more specific understanding written in the Cambridge Dictionary explains flexing as a way of showing something that is owned but done in an unpleasant way. (Kontan.id, nd) . Flexing behavior can occur in both social media users who are public figures, such as businessmen, artists, even those who are nicknamed kyai, ustad, or ustazah. Those who have social media, and make social media a means of preaching. This model of da'wah through social media is carried out in order to target social media users so that it will be more easily accessed and watched by many people. However, apart from preaching, sometimes many of them also present the contents of their personal lives. From the personal content of this public figure, they can display their lifestyle. Many of them display lifestyles that may not be enjoyed by ordinary people or are called simple lifestyles. The appearance of luxury and being a socialite clad in religion is done in order to gain recognition so as to create a sense of trust in its followers. From this, they can form their self-image on social media.

Self-image is a marketing strategy that is currently widely used by people. Self-image or self -image is a description of an individual's self or identity as depicted or imagined (Chaplin, 2009). According to (Sutarno, 2006) self-image is a description of one's behavior in the eyes of other people and the surrounding community. From this self-image, personal branding will be formed which is part of efforts to market oneself through a certain image that is formed and displayed to many people. This can be done through various means from personal websites, social media, to daily actions and behaviors. Through strong personal branding , everyone has the opportunity to appear different and excel in the field they are passionate about.

Personal branding built by kyai or ustad, as well as ustazah on social media is certainly very influential in the lives of millennial Islamic students who are still looking for public figures or role models in their lives. So that millennial students have a lifestyle that is ascetic (not excessively concerned with worldly affairs) and avoids the liberal lifestyle of Western countries. Islamic boarding schools have hope for their alumni to be useful in society and transmit the values of the benefits they get at Islamic boarding schools to the community and not get carried away. The Research purposes are to find out the effect of flexing and personal branding on social media on the lifestyle of millennial Islamic students in Yogyakarta, Indonesia.

## **Literature Review**

The journal " Flexing in the View of Hadith with Thematic Methods and Ethical Analysis of Social Media" (Darmalaksana, 2022) in this study discusses flexing in the view of hadith, the result of this study is flexing which is behavior that is not in accordance with Islamic views, which includes honesty, humanity, social media peace and ethics namely education, profession

and impact. The difference with the research that the author will conduct is that they will discuss flexing behavior but will relate it to lifestyle .

Journal of General Religious Education Studies, "Changes in the Lifestyle of Alumni of Islamic Boarding Schools at the Indonesian University of Education" (Access et al., 2017a) The results of this study are that the lifestyle of millennial Islamic students. Changes in the lifestyle of millennial Islamic students occur when they use their free time. This affects the use of money, technology, food, recreation, fashion, and social interactions . The similarities with this research are that they examine the lifestyle of millennial students that they use in their spare time, the difference being that researchers relate it to the impact of flexing and personal branding on social media.

In the Horizon Informsi Journal " The Phenomenon of Flexing in Social Media in Aspects of Criminal Law " in this study discussed flexing on social media associated with criminal law, while researchers discussed flexing on social media associated with the millennial millennial Islamic students lifestyle.

Inlective : Journal of Economics, Social & Humanities Results " Personal branding as a commodification of content on Rahmawati Kekeyi Putri Cantika's YouTube account" (Kurniawan & Gabriella, 2020) The findings of this study are personal branding can be commodified in content creation and commercialized so as to generate profits. The similarities with researchers are the same as researching personal branding , the difference is linking personal branding with the lifestyle of millennial millennial students.

Journal of At-Tarbiyat "Pesantren and Millennial Behavior: Challenges of Islamic Boarding School Education in Fostering Millennial Islamic students Character" (Muali et al., 2020) . The results of research on the challenges that must be faced by millennial Islamic students are cultural differentiation , uswah factors or exemplary and role models for millennial Islamic students, Impact technology and double personality or multiple personalities .

## **Theoretical review**

### **Flexing**

The word flexing is slang from the black race of the 90s . Flexing is used as slang with the term showing off courage or being proud of something. In 1992, American rapper Ice Cube used the word flexing in the lyrics of his song " It Was A Good Day" . Furthermore, the word "flex" or flexing became popular again in 2014 with "No Flex Zone" from Rae Sremmur (Rifan Aditya 2022) . Flexing means a zone where people are relaxed, act naturally like themselves and don't show off or pretend to be a different person (Sugiyono 2019) . Later, the term flexing often refers to people who like to show off their wealth and even lie claiming to be rich even though it is not theirs to be accepted in society.

According to the Cambridge Dictionary, flexing is showing something that is owned or achieved but in a way that is considered by others to be unpleasant (De Silva et al. 2017) . In the Merriam-Webster dictionary, flexing is showing off something or something that is owned by a conspicuous person. Show off The definition/meaning of the word 'show off' in the Big Indonesian Dictionary (KBBI) is /show off/ v shows (demonstrates) something one has to other people.

Flexing According to Islam is found in the verses of the Koran which means:

"And do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Indeed, Allah does not like those who are arrogant and proud of themselves. (QS. Luqman: 18)

In the view of Muslims, flexing can be called an act of showing off wealth and being part of arrogance. According to the Islamic Community Guidance of the Ministry of Religion, showing off is part of arrogance, being proud of oneself and having an attitude of wanting to be praised by other humans. In a hadith qudsi, Rasulullah said that Allah threatens to humiliate and eliminate the reward for flexing perpetrators. Arrogance is an act that is strictly forbidden in Islam and the perpetrators receive threats in the form of humiliation in the afterlife in the form of losing all the rewards of their deeds (Handayani et al, 2021)

According to Rhenald Kasali, a Management Professor at the University of Indonesia as quoted on his YouTube channel, states that rich people do it flexing are usually very loud and showy they are easy to find, as they are very active on social media, and almost all of their assets are used as social media content. The motive is flexing or showing off because it is a marketing strategy in order to introduce a certain product brand so that the public is interested and follows it. It's easy for people to believe in a young appearance but already have abundant wealth. Therefore, according to Renald K, the basic characteristics of flexing are what is discussed is always wealth and money, Using a variety of ways to get people to believe, lacks empathy, two-faced, charming appearance, narcissistic, personal Brand

### **Personal Brands**

Personal brand is a perception that is embedded in the minds of other people so that people have trust and loyalty perception that is embedded and maintained in the minds of other people, which has the ultimate goal so that the public has a positive view of it so that it can lead to trust and loyalty (Petersen 2020).

Personal branding is the process of shaping people's perceptions of aspects that a person has, such as personality, abilities, or values and how these create positive perceptions from society that can be used as a marketing tool. (Yunitasari and Siwalankerto 2013)

(Montoya 2002) Personal branding is something about how to take control of other people's assessment of you before there is a direct meeting with you. "Personal branding is about taking control of how other people perceive you before they come into direct contact with you."

According to Wasesa (2011), personal branding is a process when people use themselves or their careers as a brand. Personal branding is the art of actively attracting and maintaining public perception which builds it from a person, name, sign, symbol or design that can be used as a differentiator from its competitors.

According to Parengkuan and Becky (2014), a personal brand is an impression related to skills, behavior and achievements built by someone either intentionally or unintentionally with the aim of displaying their self-image. Personal brand can be used as an identity that is used by other people to remember someone.

The following eight things are the main concepts that become a reference in building a person's personal branding. (Montoya 2002) , specialization (the law of specialization), leadership (the law of leadership ) , personality (the law of personality), difference (the law of distinctiveness). Appearance (the law of visibility), unity (the law of unity), firmness (the law of persistence), and good name (the law of goodwill).

### **Benefits of personal branding**

There are several benefits of personal branding that we can get, including:

- a. Increase credibility and self-confidence. Personal branding that is built can be implemented to increase credibility. This can be done by showing characteristics so that superiority can be seen.
- b. Help expand connections. By utilizing social media, personal branding can be used to expand networks and connections.
- c. Demonstrate and develop abilities. Personal branding can be used to develop the skills and abilities possessed.
- d. Higher value. When the formation of this personal branding has been successful, it will be able to increase sales value and increase income.
- e. Differentiator with competitors. With personal branding, you will be able to differentiate yourself from competitors.
- f. Increase Selling Power. The trust that has been believed by the community will increase the selling value and make it have a selling value.
- g. Characteristics of personal branding. There are three basic things which are characteristics that must be considered in designing a strong personal brand, which are distinctive, relevant, and consistent.
- h. Has a characteristic. the formation of a personal brand can be done by making it distinctive or special compared to other people. This can be displayed in the form of personal qualities, physical appearance, or expertise.
- i. Relevant. Strengthening the characters that are made must be related and relevant to the perceptions or expectations of the community
- j. Consistent.. It is carried out continuously and continuously so that it will stick in the minds of the people.

### **Lifestyle**

Sumarwan (2017) states that lifestyle more describes the behavior of a person or individual, namely how a person lives, when a person uses his money, and when he uses the time he has. Lifestyle is a person's pattern of living in the world which is expressed through activities, interests, and opinions, it also describes a person or individual who interacts with their environment (Kotler and Keller 2012) .

Nugroho (2003) states that lifestyle is broadly a way of life that can be identified through how people spend their time (activity), what they think is important in their life (interest), and what they think about themselves and also the environment. about (opinion). So lifestyle is a pattern of life of a person which is described through activities, interests, and good opinions in using money, taking advantage of free time and interacting with the environment. Shinta (2011) lifestyle changes have an impact on changes in individual tastes for both men and women, changes in habits, and changes in buying behavior.

## **Social media**

Bk lewis (2019) state that social media is a labels on digital technology that allows everyone to connect and interact. Brogan (2010) social media is a communication tool that contains various possibilities for creating new forms of interaction. Kerpen (2011) social media is a collection of pictures, videos, writings to interactions in the network, both between individuals and between groups.

## **Millennial students**

According to the Indonesian Dictionary, millennial Islamic students are someone who tries to study Islam seriously or seriously. The word millennial Islamic students comes from the word "cantrik" which means someone who always follows the teacher where the teacher goes and stays.

Meanwhile, according to Nurcholish Madjid, the origins of the word "millennial Islamic students" can be seen from two opinions. First, the opinion that "millennial Islamic students" comes from the word "sastri", a word from Sanskrit which means literacy. This opinion, according to Nurcholish Madjid, seems to be based on the millennial Islamic students being a literacy class for Javanese people who are trying to explore religion through books written in Arabic. On the other hand, Zamakhsyari Dhofier argues, the word millennial Islamic students in Indian means a person who knows the holy books of Hinduism, or a scholar who is an expert on Hindu religious scriptures. Or in general it can be interpreted as holy books, religious books, or books about science (Access et al. 2017b) . Based on the above understanding, it can be concluded that millennial students are someone who is learning to deepen knowledge about the Islamic religion in earnest.

Ethics for Millennial Islamic students in Seeking Knowledge according to Hasyim Asy'ary as in his book by title Ethics of Islamic Education. Hasyim Asy'ary said there are at least ten kinds of ethics that a seeker of knowledge (millennial Islamic students) must have. There are before starting the process of seeking knowledge, a student should first cleanse the heart of various kinds of dirt and heart disease such as lies, prejudice, incitement (envy), such as morals such as creeds that are not commendable, Building noble intentions and Hasten yourself and don't procrastinate in seeking knowledge, remembering that opportunity or time will not come a second time. Willing, patient and accepting limitations (concerns) in times of seeking knowledge, both regarding food, clothing and so on. Share and take advantage of time and don't waste it, because every time that is wasted will be worthless. Not excessive (too full) in consuming food and drink. Because too much will hinder the worship of Allah, consume a little

Millennial Islamic students are millennial Islamic students who are now aged 20 to 40 years because they were born between the early 1980s and early 2000s. (Muali et al. 2020) . They are a generation that studies Islamic teachings while mastering information technology, likes freedom, likes personalization, relies on instant information speed, likes to learn new things, works in an innovative environment, actively collaborates, masters hyper technology, is used to thinking critically and out of the box . the box, very confident, good at socializing, fond of social media and very dependent on the internet.

## **Research Methods**

The type of research that the writer will use is associative research namely testing the relationship between variables (Sugiono 2014) . The research method uses quantitative methods. The population of this study is millennial students in Yogyakarta and living in *Islamic* boarding schools.

Samples were taken using non probability sampling method. Namely sampling with special criteria . (Sugiono, 2014). In this study, the special criteria taken were millennial students who live in Islamic boarding schools in *Yogyakarta* and access social media.

Primary data is taken directly from the respondents. This is done by providing questionnaires and secondary data secondary obtained through literature review and also interviews. Data collection techniques were carried out by observation, interviews and documentation . The research data was obtained using a questionnaire, which was made by the researcher . In this study the authors distributed questionnaires to respondents, namely in person and online with the help of Google form with the criteria of millennial students who access and have social media. Data processing uses validity and reliability tests, data analysis techniques use classical assumption tests and hypothesis testing . The data is processed using the analytical tool used is SPSS 2.0 ver. Research sites The research was conducted in Yogyakarta .

## Results of the Research

### Characteristics of respondents

From the research results obtained data about the characteristics of the respondents shown in the table

Table Characteristics of Respondents by Age

Age	Amount	Percentage
17 -19	17	17 %
20 – 22	56	56 %
23 – 25	27	27 %
Total	100	100 %

Table Characteristics of Respondents by Gender

	Amount	Percentage
Man	34	34 %
Woman	66	66 %
Total	40	100 %

### Data analysis

#### Instrument feasibility test

This analysis was used to test the validity of each statement in the questionnaire. The test in this study used a 5% degree of confidence with a sample size of  $n = 40$  , so that the value of  $df = n-2$  was obtained, then  $df = 100 -2 = 98$  obtained R table of 0.197

#### Validity test

The results of the calculation of the validity test on 100 respondents . The validity results with the SPSS program can be seen in the Alpha Cronbach output in the Correlated Item - Total Correlation column. Compare the Correlated Item – Total Correlation values with the R table

calculation results. If  $R_{count} > R_{table}$  and the value is positive, then the statement is said to be valid.

### Reliability Test

The reliability test was carried out using Alpha Cronbach. The Cronbach Alpha reliability test results obtained for each variable are shown in the table

Table Reliability test results

Variable	Alpha Cronbach	Information
Flexing(X1)	0.868	reliable
Personal Branding(X2)	0.754	reliable
Millennial Islamic students Lifestyle (Y)	0.760	Reliable

From the table above, the three variables namely Flexing (X1), Personal Branding (X2), Millennial Islamic students lifestyle (Y) Cronbach's alpha shows a value of more than 0.7 so it is said that the instrument used in the study has good reliability.

From the results of the validity and reliability tests that have been carried out, it can be concluded that the questionnaire is feasible to be used as a research instrument.

### Hypothesis testing

#### Multiple linear regression analysis

Table Multiple linear regression test results

Model				Standardize d	t	Sig.
				Coefficients		
				Betas		
1	(Constant)	23,919	8,630		2,772	.009
	Flexing	.313	.254	.288	1824	071
	Personal Branding	.330	.487	.159	3,239	002
a. Dependent Variable: Lifestyle						

From the linear regression equation it can be seen that constant  $a = 23.919$  if the flexing and personal branding variable score is 0 then the millennial Islamic students lifestyle score is 23.919

The regression coefficient value with a positive sign on the Flexing variable (0.313) indicates a positive influence between flexing and the millennial Islamic students lifestyle, meaning that if the flexing variable increases, the millennial Islamic students lifestyle variable will also increase.

The positive regression coefficient value on the personal branding variable (0.330) indicates a positive influence between personal branding, meaning that if the flexing variable increases, the millennial Islamic students lifestyle variable will also increase.

F test

Table F test results

**ANOVA<sup>b</sup>**

Model		Sum of Squares	Df	MeanSquare	F	Sig.
1	Regression	218,423	2	109,212	4,023	,026 <sup>a</sup>
	Residual	1004552	97	27,150		
	Total	1222975	99			

a. Predictors: (Constant), Personal Branding, Flexing

b. Dependent Variable: Lifestyle

From the table it can be seen that F count (4.023) is greater than F table (3.090) so that flexing and personal branding variables simultaneously affect the lifestyle of millennial students.

T test

Table T-test

Variable	T count	T table	sig	Information
flexing	1824	1,660	0.071	Significant
Personal branding	3,239	1,660	0.002	Significant

Coefficient of Determination

Table 8

Summary Model<sup>b</sup>

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	,423 <sup>a</sup>	.179	.134	5.21057

a. Predictors: (Constant), Personal Branding, Flexing

b. Dependent Variable: Lifestyle

The magnitude of the coefficient of determination is 0.134. This shows that the magnitude of the influence between the flexing and charmal branding variables on the millennial Islamic students lifestyle is 13.4%, while 82.6% is influenced by other factors.

### **Conclusion**

Based on the results of data processing that has been done, it can be concluded that the flexing variable (X1) has an effect on the lifestyle of millennial Islamic students by 1,824 or 18.24% and the personal branding variable (X2) has an effect on the lifestyle of millennial Islamic students partially by 3,239 or by 32.39%. Based on the determination test, the variables X and Y have a joint effect of (4.023) or 40.23% and the rest are influences from outside these variables, which are equal to 50.77%.

From the results of this study, it can be concluded that flexing and personal branding carried out by figures or public figures on social media can influence the lifestyle of millennial Islamic students, in this case the millennial generation who are still teenagers and participate in Islamic boarding schools activities in their daily lives who are expected to behave ascetically so that students must can sort and choose figures or public figures to follow on social media so that good flexing and personal branding behavior will influence their behavior and lifestyle in their daily lives.

### **Acknowledgment**

LPPM IIQ An Nur Yogyakarta for its support and funding in this research.

### **Reference**

- Access, O., Irysad, M. H., Hufad, A., Malihah, E., Program, M., Pendidikan, S., Indonesia, U. P., Program, D., Pendidikan, S., & Indonesia, U. P. (2017a). Perubahan Gaya Hidup Alumni Pondok Pesantren. *Sosio Religi: Jurnal Kajian Pendidikan Umum*, 15(2), 49–55. <http://repository.upi.edu/id/eprint/34020>
- Access, O., Irysad, M. H., Hufad, A., Malihah, E., Program, M., Pendidikan, S., Indonesia, U. P., Program, D., Pendidikan, S., & Indonesia, U. P. (2017b). Perubahan Gaya Hidup Alumni Pondok Pesantren. *Sosio Religi: Jurnal Kajian Pendidikan Umum*, 15(2).
- Bk lewis. (2019). *Social Media and Strategic Communication: Attitudes and Perceptions Among College Students*. 4(3), 9–25.
- Brogan, C. (2010). *Social Media 101: Tactics and Tips to Develop Your Business Online*. Wiley. <https://books.google.co.id/books?id=in7BSJIU7z4C>
- Darmalaksana, W. (2022). Studi Flexing dalam Pandangan Hadis dengan Metode Tematik dan Analisis Etika Media Sosial. *Gunung Djati Conference Series*, 8, 73–92. <https://conferences.uinsgd.ac.id/gdcs>
- De Silva, D. D., Crous, P. W., Ades, P. K., Hyde, K. D., & Taylor, P. W. J. (2017). Life styles of Colletotrichum species and implications for plant biosecurity. In *Fungal Biology*

- Handayani, F., Parlyna, R., & Yusuf, M. (2021). Peran Ketersediaan Uang dalam Memoderasi Pengaruh Motivasi Hedonis dan Motivasi Utilitarian Terhadap Pembelian Impulsif Pada E-Commerce. *Bisnis, Manajemen, dan Keuangan*, 2(1).
- Kerpen, D. (2011). *Likeable Social Media: How to Delight Your Customers, Create an Irresistible Brand, and Be Generally Amazing on Facebook (& Other Social Networks)*. McGraw-Hill Education. <https://books.google.co.id/books?id=21J0scQZ16QC>
- Kompas. (2017). *Pengaruh Media Sosial Bagi Remaja Konten ini telah tayang di Kompasiana.com dengan judul "Pengaruh Media Sosial Bagi Remaja", Klik untuk baca:*  
<https://www.kompasiana.com/amipratiwi18/5902e5578c7e61e71b2c3016/pengaruh-media-sosial-bagi-remaja> Kreator: Ami .  
<https://www.kompasiana.com/amipratiwi18/5902e5578c7e61e71b2c3016/pengaruh-media-sosial-bagi-remaja>
- Kontan.id. (n.d.). *Flexing adalah Sikap Pamer, Ini Asal Mula Kata Flexing Artikel ini telah tayang di Kontan.co.id dengan judul "Flexing adalah Sikap Pamer, Ini Asal Mula Kata Flexing ", Klik untuk baca:* <https://caritahu.kontan.co.id/news/flexing-adalah-sikap-pamer-ini-asal>. Jumat, 04 Februari 2022 | 12:59 WIB Penulis: Viridi.  
<https://caritahu.kontan.co.id/news/flexing-adalah-sikap-pamer-ini-asal-mula-kata-flexing>
- Kotler, P., & Keller, K. L. (2012). *Marketing Mangement*. In *Prentice Hall*.
- Kurniawan, N., & Gabriella, S. (2020). Personal branding sebagai komodifikasi konten pada akun youtube rahmawati kekeyi putri cantika. *Intelektiva: Jurnal Ekonomi, Sosial & Humaniora*, 02(01), 27–45.
- Montoya, P. (2002). *The personal branding phenomenon : realize greater influence, explosive income growth and rapid career advancement by applying the branding techniques of Michael, Martha & Oprah*. <http://www.worldcat.org/oclc/50299074>
- Muali, C., Wibowo, A., Gunawan, Z., & Hamimah, I. (2020). Pesantren dan Millennial Behaviour: Tantangan Pendidikan Pesantren dalam Membina Karakter Santri Milenial. *Jurnal At-Tarbiyat*, 3(2), 131–146. <http://jurnal.staiannawawi.com/index.php/At-Tarbiyat/article/view/225>
- Nugroho, S. J. (2003). *Perilaku Konsu-men: Konsep dan Implementasi untuk strategi dan Penelitian Pemasaran*. Kencana, Bogor.
- Petersen, L. M. (2020). Personal branding. *Praktische Tierarzt*, 101(11), 1048–1049. <https://doi.org/10.4324/9780429201226-7>
- Rifan Aditya. (2022). *Apa Itu Flexing? Istilah yang Selalu Dikait dengan Sosok Crazy Rich Indra Kenz*. <https://www.suara.com/news/2022/03/21/122905/apa-itu-flexing-istilah-yang-selalu-dikait-dengan-sosok-crazy-rich-indra-kenz>
- Shinta, A. (2011). *Manajemen pemasaran*. Universitas Brawijaya Press.
- Sugiono, P. D. (2014). Metode penelitian pendidikan pendekatan kuantitatif.pdf. In *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*.

Sugiyono. (2019). Sugiyono. *ISSN 2502-3632 (Online) ISSN 2356-0304 (Paper) Jurnal Online Internasional & Nasional Vol. 7 No.1, Januari – Juni 2019 Universitas 17 Agustus 1945 Jakarta*, 53(9).

Yunitasari, C., & Siwalankerto, J. (2013). *21. analisa faktor pembentuk personal branding (Cindy y & E)*. 1(1), 1–8.