



## Foodstagramming hyperreality in consumption behavior in Indonesia

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### ABSTRACT

This research studies the foodstagramming phenomena that happened on most young people in Surakarta which has been the new lifestyle that causes hyperreality in social media. The purpose of this study was to know the motives behind the activities of foodstagramming done by Instagram users and their effects on the people's consumptive interest that impacted the hyperreality phenomenon on social media. The actions of foodstagramming are now widely popular since more cafés and restaurants are built-in Surakarta. Technology advancement has changed the eating culture, which in the past, it sees as a necessity fulfillment. Still, now it becomes the 'mark' of what to expose to the public through simulation in social media that eventually forms fake realities, as mentioned by Jean Baudrillard as hyperreality. This study used the qualitative approach and phenomenology method to dig out the motives behind the Surakarta people's activities foodstagramming. The data collection techniques used were interviews, observation, and documentation from Instagram, news websites, and survey results about consumptive patterns and social media usage. The informant's criteria were Instagram users, such as cafés and restaurant consumers, entrepreneurs, and the café or restaurant workers. The data analysis technique was an interactive model data analysis by Miles and Huberman. The result showed that 'Makan Cantik' and Foodstagramming were simulations that intentionally create to form a particular image to represent the social status and gain prestige. 'Makan Cantik' and Foodstagramming were called hyperreality in social media where fake realities were exposed to be more real than the truth itself.



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### INTRODUCTION

Life in society is a choice with many consequences to emerge (Sada, 2017, p. 214). One of the consequences is the emergence of various kinds of needs. In living his life, humans have mandatory and basic needs that must fulfil and cannot avoid (Andesta, 2018, p. 83). Needs are human desires in the form of goods or services that can provide physical or spiritual satisfaction for human survival (Ilyas, 2016, p. 154). Humans are necessarily required to work and try to meet the various needs of his life. They have a variety of needs in their lives, namely physical and spiritual needs (Baidhowi & Zaki, 2014, p. 610). Maslow classifies human needs into five hierarchies in which fulfilment tier in the sense that when basic needs are met then he will rise to the next needs to reach the needs at the highest level (Sari & Dwiarti, 2018, p. 59).

Every human being has needs that must be met to survive, including eating, drinking, affection, as well as communication or interaction. Food needs are the most basic needs that must be met

(Rachmat, 2012, p. 37). However, eating activities today are not only a fulfilment of physiological needs, but also a means of social interaction or communication, such as gathering in cafes or restaurants. They to discuss and become a symbol or verbal communication markers such as chocolate on valentine's day or vegetable diamonds on Eid. The rapid development of communication technology starting from the development of gadget sophistication, the progress of the internet network which has an impact on the widespread use of social media affects and causes changes in social culture and human needs, including lifestyle and culture of eating or consumption.

The emergence of internet technology automatically also affects the development of the use of social media in the community. Social media is an online media that supports social interaction (Suryani, 2014, p. 125). The emergence and development of the internet bring a new way of communication in society. Social media exists and changes the paradigm of communication in today's society (Watie, 2011, p. 69). Social media is a communication tool used by users in social processes (Mulawarman & Nurfitri, 2017, p. 37). The media use as a communication tool in social organizations. The utilization of information systems in an organization expects to have a positive impact on the public (Assegaf, 2017, p. 274). In social media, private content can become public property. Therefore it must be used wisely to avoid things that are not desirable (Anwar, 2017, p. 142).

Social media as a means to exchange and get information has an important role in people's lives today because it makes it easier for people to communicate or exchange information. It can even use as a tool for self-existence, one of which is by way of foodstagramming or photographing food activities and then uploading them to social media before eating. According to a survey from We Are Social, a British media company that works with Hootsuite with the title "Essential Insights Into the Internet, Social media, Mobile, and E-Commerce Use Around the World" published in January 2019 found that as many active social media users 150 million people out of a total population of 268.2 million people and as many as 130 million people Indonesia access social media using hardware mobile, such as smartphones or tablets. Then, the average time of Indonesian residents in accessing the internet is 8 hours, 36 minutes and accessing social media for 3 hours 26 minutes (Bergh, 2019).

Then the data from CupoNation shows that in Indonesia there was an increase in active social media users by 20% in 2019 to reach 150 million users and put Indonesia in the fourth position on Instagram users with a total of 56 million users (Cuponation, 2018). This shows the interest of the Indonesian people in accessing social media Instagram is quite high. With the high public interest in the use of Instagram, there is an interesting phenomenon that occurs in it, namely foodstagramming. The foodstagramming phenomenon can be found together with beautiful dining activities where someone chooses an intagramable cafe or restaurant or with interior design or interesting food and beverage presentation to carry out their activities such as working or just meeting a friend, who then captures their activities and uploads their activities or uploads their activities or food photos to social media as a form of their existence in the community.

The trend of foodstagramming emerged in recent years. It can find when visiting a cafe or restaurant, and we meet a view of someone or a group of people taking pictures together or taking pictures of their food before eating. In the hashtag or hashtag (#) on social media Instagram feature, #foodstagram search has reached 55.5M or 55.5 million posts, while #kulinerdisolo has 1.2M posts. Even according to socialmediatoday.com hashtag Instagram: #yummy; #foodporn; #instafood; #food; is the most popular Instagram hashtag (Atanasova, 2016). Also, based on the Kompas Research and Development poll conducted on October 21-23, 2015, it showed that 136 respondents from 593 respondents in 12 cities in Indonesia claimed to have uploaded food photos or foodstagramming on social media where Instagram became the second social media of 25.7% often used to share food photos (Widodo, 2015).

With the increasingly widespread use of social media, it raises and displays creative ideas related to the consumption of people who use Instagram social media to find information related to the nearest restaurant or restaurant, restaurant opening hours, food menus, and even related to food reviews. This certainly shows that eating is not just to meet basic human needs but is now also a human lifestyle or trend. For the sake of content on social media, it is not uncommon for people to be willing to spend time and money to go to expensive restaurants and order special food to follow this foodstagramming trend (Fitria, 2015). Beautiful eating activities and foodstagramming show that

there is a change of view where the activity of eating or the food itself aims to fill the stomach now turns into a sign or symbol that people want to show on social media.

Seeing the current trend of beautiful eating and foodstagramming activities carried out by the Surakarta community is very interesting to be used as research to explore the motives and goals of the community in carrying out these activities that lead to the consumption of people's hyperreality towards food. Food products that are developing easily will be attractive to people through promotions. According to Mufidah (2012, p. 157) the newest products whose promotion is carried out through print and electronic media and even through direct sales in places that make a person susceptible.

Various factors affect the choice of individual food and family (Azrimaidaliza & Purnakarya, 2011, p. 18). Food selection is related to an individual's eating behaviour. Eating behaviour is a condition that describes a person's behaviour towards eating manners, eating frequency, eating patterns, eating preferences and food selection (Rahman, Dwi, & Armawaty, 2016, p. 44). A person's eating behaviour can change consumption. This change in consumption also supports data from Euromonitor, which states that 43% of public spending allocated for food and beverage consumption (Adiasih & Brahmana, 2015, p. 113). Changes in food patterns at this time cause health problems, and therefore the concept of healthy eating is needed according to Sufa (2017, p. 107). The concept of four healthy in one menu is not too problematic as it is now, because the human diet a few decades ago is more natural (Sufa, 2017, p. 107).

## METHOD

The research method used in this study uses qualitative methods. According to Sugiyono (2013, p. 2) qualitative methods examine the conditions of natural objects (natural settings) or what they are and not manipulate. In this study, researchers observed community consumption activities related to food used as a lifestyle through beautiful eating behaviour and foodstagramming on Instagram. Researchers use qualitative methods in order to obtain in-depth data to get the form of the motives behind beautiful eating behaviors and foodstagramming that cause hyperreality consumption. Researchers used qualitative methods to describe beautiful eating and foodstagramming as hyperreality on social media. The approach used in this study uses a phenomenological approach that can explain or express the meaning of concepts or experience phenomena based on an awareness that occurs in some individuals. The focus of the phenomenology approach in this research is to find out the motives behind the rise of beautiful eating behaviour and foodstagramming in social media. Researchers try to uncover the motives and study and understand the phenomenon of beautiful eating and foodstagramming to cause hyperreality consumption of food on social media.

The primary data source obtains from Instagram social media which focuses on community foodstagramming activities where researchers will observe Instagram feeds from informants or research objects. While also observing the development of literature and stories from research objects in Instagram social media. Then other data comes from interview data and direct observation with six informants consisting of the public as consumers of cafes or restaurants, cafe or restaurant owners, and baristas or people who work in these cafes or restaurants. Interviews with informants were carried out directly in the cafe or restaurant that was the object of this study, namely in cold n brew and coffee. Direct observation activities intend to observe the behaviour of consumers who visit the cafe or restaurant besides other data obtained through journals, books, and publication data from electronic media.

## FINDINGS AND DISCUSSIONS

### Main Reason for Foodstagramming

Eating beautiful is an eating activity carried out in a particular cafe or restaurant to broadcast its activities on social media (Fitria, 2015, p. 90). Today's society, especially young people, is as if they are competing, do beautiful eating activities. The activity in eating beautiful is an activity that is not just eating but can also be a place to meet friends or relatives, work on tasks or tasks or as a

pastime. From the results of interviews with informants, they stated that they often hang out or eat pretty nearly fourth times a month or about once a week and some even do it every day. It is following the explanation of the first informant,

*"Almost every day, the problem is that the job is, my main job in the world of media and I always carry a cellphone, so I need the right place for a background photo. If you are in the mood, then definitely go out to try a new and unique place. "*

From the results of the study, the first thing to do a beautiful meal is to choose a cafe or restaurant with an attractive or instagramable interior design. According to the second informant,

*"The first reason is the place if the place is comfortable, the price is a bit expensive, it doesn't matter a bit, in my opinion, it's a pleasant experience, and it is worth the price, so I think the price can compromise with both (place and taste)."*

The informant's statement shows that interior design is the main thing in determining the location of a cafe or restaurant. That is because the purpose of eating beautiful is to show it to social media. So, the atmosphere of a cafe or restaurant must be supportive. In addition to this, most informants also sought a comfortable place. They provided various facilities such as electric sockets and air conditioners. Another important thing in choosing a cafe or restaurant is the food format, according to the third informant,

*"Yes, seen from the photos are unique and interesting, sometimes think the main form, and not think about the taste."*

From the informant's statement, it can conclude that the taste is not too important. They will be more satisfied with the presentation of their food for their photos or videos with a proper angle to cover up the lack of food. Then they upload it to Instagram social media. Then in doing foodstagramming activities, even the perpetrators are willing to spend much money to get good photos.

*"... a little more expensive is also no problem, the important thing is to taste the photo okay. Indeed, my work besides eating also provides content, so it must be in the middle of it. (First informant)*

*"Whose food is interesting to post on Instagram, so people get information that there is interesting food in this place." (Fourth Informant)*

Based on the informant's explanation above, the informant is willing to spend more money to get an interesting meal so that it can be photographed and uploaded to social media and show other users of Instagram that he is doing beautiful eating activities.

#### Factors That Encourage to Do Foodstagramming

Beautiful eating activities and foodstagramming are motivated by several motives, and the first motive is that the informant has a curiosity about a new place and wants to try. This curiosity usually arises when they see or know something new that they usually get the information from Instagram that causes curiosity. It is following statements from Satrio's informants,

*"Usually, I often see from Instagram stories people who are posting stories that are good if not good food."*

From that, curiosity will usually bring up other actions such as asking questions through comments to find out. From that, curiosity will usually bring up other actions such as asking questions through comments to find out. Curiosity is an infectious motive because in social media when someone posts an exciting activity or photo then makes other people also interested in wanting to do it, and then that person also does the activity and then posts it on social media then influences others again and so so on

The next motive is the self-esteem motif and the need to find an identity to show his existence by showing his ability to upload photos or post photos/videos on his old Instagram.

*"The thing is, let people know that I am hanging out there to say it is just cool stuff haha posts like that so let me be present."*

The statement shows that eating beautiful in cafes or restaurants is becoming popular today. Where when someone visits a cafe or restaurant they will buy food or drinks that also buy the prestige values. What emerges from the beautiful eating culture, which they will later perpetuate in the social their media. So that they will get a social status that is considered high by others so that it will show their existence. According to Jalaludin Rachmat (2012, p. 38) individuals want presence not only to be considered a number but also to be taken into account or in other words not only to be considered to be present but also to be seen, therefore along with the need for individual self-esteem in search of their identity, one of them by its existence on social media. By uploading his activities on social media, he will show his existence and social status from what displays in the post, which then forms an assumption of people who see it.



Figure 1. The Social Activity

The picture in figure 1 shows some of the café consumers who sometimes take photos of their friends inside the Kopipian cafe with a pink concept that makes this cafe attractive and has many visitors. Then from the interviews found their purpose of going to a cafe or restaurant is to just hang out with friends or to do work. Some informants even stated that they also often hold specific meetings in cafes or restaurants.

*"I have my work, but when I have routine meetings. My business has three, if it's the same with every 28th of us (meetings), if it's the same Soloraya Instagram project every 14th to 16th, so between that date, if it's the same as my business convection it must be the beginning of the month, because of meetings for orders, for all projects so. So meeting for the business three times a month, it has already complicated (definitely), and it must be at the place to eat."*  
(Informant 2)

Based on the statement, the informant often held a routine meeting agenda at the dining venue. Meeting friends and doing beautiful meals or doing work or chores in cafes or eating places has become a necessity for them today because it is a matter of self-fulfilment. It is related to the motive for the need to fulfil self where humans want to improve the quality of life and fulfil their potential self-potential (Grace, 2012, p. 38). From the discussion above, it concludes that three motives were underlying the informants doing foodstagramming, namely a motive for curiosity so that it becomes an impulse to follow others; the motive for self-esteem and the need to find identity and encouragement for self-fulfilment needs.

### Consumption Sign

Postmodern society is a society that prioritizes consumption (Ritzer, 2003, p. 372). The current consumption cannot understand as use-value, but mainly as consumption of signs (Sarup, 2003, p. 287). Eating beautiful and then foodstagramming became a place to consume signs on Instagram social media where the desire to photograph food then upload it to social media to show who he was through his upload. Postmodern society no longer consumes objects based on the benefits or functions of objects, but consumption base on signs, symbols and prestige. Through objects, each individual and each group find their respective places in an orderly, stratified society, so that

everyone continues at a specific place (Baudrillard in Ritzer, 2003, p. 137). If we open Instagram social media and choose the option to explore and write hashtags or hashtags foodstagram (#foodstagram) we will find food photo posts that amount to 55.5 M or 55.5 million, and 1.2 M or 1.2 million posts for #kulinerdisolo or #solofoodgram as can be seen in Figure 2.

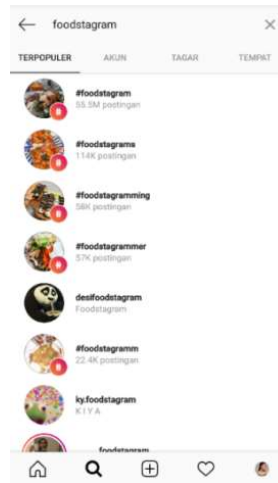


Figure 2. Screenshot on Instagram

Based on the results of the interview, in making content or post, the first thing to note is the angle or a proper angle and filters or lighting in the photo to make it look attractive. It is following the concept of using social media 4C proposed by Hauer (Solis, 2010: 263) and related to the way of interaction in it. The first is "context" how users will form interesting messages, information, or content as well as looking for exciting angles and good filters to make it more exciting and then practice in "communication" which is the practice of how users share stories or information with results The photo or video upload in Instagram or instagram-story feeds with interesting captions so that they can respond to their followers either in the form of likes or comments directly or through direct messages.



Figure 3. Screenshot from Instagram

From interviews with informants stated that their posts often respond by their followers related to asking the location of the place or review the location or food that they post. The informant

also said that the content or what they post on social media affects the level of followers. The next 4C is collaboration, which is collaboration between social media users to be more efficient and productive wherein the Instagram feature there is a mention or tagging, someone, through their Instagram username so that it is easy to repost or resend. Besides mentioning, it can also add location so that it is more efficient in knowing a location.

The picture on Figure 3 shows that the user reposting another user's Instagram story accompanied by mentioning and marking the location of the Cold Coffee Brew. It also relates to 4C that is "Connection" as maintenance of relationships that have built on social media. Informants as social media users maintain relationships with friends or followers on social media by giving likes, comments, or also responding to comments from their followers so that it can maintain good relationships and can also increase the number of followers. Communication on social media provides a pattern and a significant impact on its users. Here are the concepts and patterns of communication on the media, where users will expect the posts made to provide many responses such as likes, comments and re-posts which will be clarified in Figure 4.



Figure 4. Concept of Social Media Communications

Based on the motive of someone to eat beautiful and foodstagramming, it can explain that in the background of doing the motive of curiosity which becomes the impetus to follow others is the result of consuming signs in Instagram social media. Individual shares a post in the form of a photo or video; they are equally spreading a sign. For example, an informant shares their photos of food with exciting pictures and looks good on his Instagram. The photo is a sign or symbol to indicate that he will consume the delicious food. Referring to Baudrillard's opinion (on Ritzer, 2003, p. 157) which says that in a consumerist society, consumption activities have transcended the object itself and the community consumes messages or signs from the consumed object. Individuals no longer consume what is needed, but consume what the code tells the individual about what should be consumed (Ritzer, 2003, p. 138).

This phenomenon has much impact on the frequency of other users asking the location of the cafe from the upload of the story, which shows that the story is exciting and makes someone's curiosity appear. According to Angel's informant,

*"Yes, so that there will be more viewers if there are many viewers, I feel happy, this is a sign that many people see my instagram-story." (Informant 1)*

The explanation above shows there is its satisfaction when the actors eat beautifully and foodstagramming get attention in the form of many viewers on their Instagram stories. There is absolute satisfaction for someone if they upload photos of these foods to social media. The main reason that is not so important is the number of people who give likes or love or who comment by asking about food or the address of the place to eat. We consume not for ourselves, but others.

### Eat Beauty and Foodstagramming as Hyperreality in Social Media

Nowadays people are flooded with images and information, making simulation and imagery the most desirable and considered in postmodern culture (Ritzer, 2003, p. 161). Eating should be a representation of real-life to meet basic needs and for the sake of survival, but currently in the phenomenon of foodstagramming eating has become a reality in itself. Foodstagramming has replaced the position in real space, which is the primary source of reproduction. Baudrillard calls this phenomenon hyperreality (Ritzer, 2003, p. 163) where a thing develops by itself, forming a new reality full of engineering. Foodstagramming is a practice to show one's existence, prestige, social status, and even one's financial ability. More and more often upload unique food photos and intagramable, so social status and prestige that shows the existence of self will automatically rise. Excellent and exciting food photos are more important than the taste of the food itself. That is because foostagramming only requires photos or videos of food that are interesting to be recorded or photographed because the purpose of Instagramming itself is to upload photos of food that are as interesting as possible on the social media they have.

The focus of Baudrillard's postmodernism ideas lies in the influence of technological advances in the production of objects in a society which referred to as simulations. The simulation produces a separate space called a simulacrum. Simulacrum is a space that contains artificial or fake realities (hyperreality) where this simulacrum is the result of multiplication and multiplication or like the reproduction of an object so that it does not include reality or original references in the production process (Demartoto, 2009, p. 49). In the world of simulation, it is difficult to distinguish the boundaries between reality and (pseudo) imagination, both of which become equal because the position of imagination is within reality itself. Foodstagramming is a simulation that shows the conditions of the reality of life. According to informant 3:

*"The reason is giving other people information that I was eating there, so I could say slang while posting photos so that they are always up to date with new places."*

The statement shows that by "eating pretty" in cafes or restaurants, he is showing something with these activities. Then he also wants to show his ability to others, both to fellow actors eating beautiful or not. In this way, the perpetrators intentionally want to show who they are, so they can be said to be calm and keep up with the times or up to date. Besides, eating beautiful uploaded to social media that contains fake realities that always produce can also affect other users. Informants get food information through social media Instagram who provides recommendations, provides reviews of how the place and how food is served. It shows that Instagram social media indirectly constructs someone to do beautiful eating,

*"Usually, I often see from other people's Instagram stories that make Instagram Story in a good place or the food is delicious."*

The statement shows that informant gets information about places and food through the story feature on Instagram, which indirectly constructs informants to do beautiful eating in the place. In social media, it is easy to find out what is trending and becoming viral as an example is foodstagramming behaviour. Social media is the best space for hyperreality, because it can represent hyperreality into a false reality (Sarup, 2003, p. 293). Called false reality because reality has collapsed, Baudrillard called it simulation and form hyperreality. In the world of simulation itself, it is difficult to distinguish the boundaries between reality and imagination (pseudo), both of them become equal because the position of imagination is in reality itself. In the simulacrum space between reality and imaginary, everything decays and mixed up. Instagram becomes a means of hyperreality where simulations carried out through photos or videos uploaded on the Instagram page.

Eating out on social media has become a reality. When described with phases, the first phase of eating is a basic human need that must meet so that humans can survive. The second phase, humans can create many flavours and types of food according to their tastes. The third phase, because the development of technology makes it easy for people to exchange information and even related to eating activities, many food businesses have begun to offer not only delicious food but also comfortable eating places with attractive interior designs that attract consumers to come and create sign proliferation. The fourth phase appears a new pseudo-reality that has nothing to do with eating



as meeting basic needs. Someone no longer consumes what is needed, but consumes what the code conveys about what should be consumed (Ritzer, 2003, p. 138).

The simulations that are on social media intending to display an image are not only done in one time but repeatedly so that other people assume that the activities posted are indeed the lifestyle of beautiful eating actors. Eating activities that become beautiful eating are then shown by way of foodstagramming which no longer functions as just meeting basic needs. Simulations carried out repeatedly will bring up a reality that is not real and will always overlap. Artificial reality or images built by social media can mask the actual reality and form hyperreality. Social media can simulate, manipulate, engineer and change its form into the message itself (Suhaeb & Kahfi, 2016).

## CONCLUSION

Cafes or restaurants is not only as a place to meet basic needs (eating and drinking) but also as a place to work, do assignments, meet friends, even hang out. That means the cafe or restaurant is currently experiencing a shift in the use of values (direct values) that lead or become sign values. So that consumption patterns also experience a shift where cafes or restaurants finally package their products and services with unique, modern, and practically intagramable interiors. Beautiful hangouts and foodstagramming are only looking for places to eat or hangout places that have attractive interiors and designs to get good photos so that when they are uploaded on social media they expect to get lots of likes or comments. Even though foodstagramming actors only come and order drinks, the image or artificial reality built by social media has succeeded in covering up the actual reality and forming hyperreality.

Foodstagramming becomes a new image that symbolizes the existence and social class of the community so that what, where, when, and how to eat it, becomes a symbol of a new social class shows person. Uploading photos of food that is exclusive and actual means that the perpetrators always want to follow fashion even with a variety of consequences that must be met, including no small cost. By coming to many eating places that are up to date and instagramable then ordering food that is interesting than video or photographing and uploading it to social media, then others will assume that the perpetrators are always up to date and can be said to have high economic ability, indirectly the existence self and prestige will also rise so that it can categorize as people who are sociable and come from certain social classes.

Today's society has a sign consumption society that cannot separate from technology and information. The reality presented on Instagram has its reality which is not actual reality. Photos or videos uploaded by someone on social media will give a picture that is following what they want and different from the actual reality. Simulation kills meaning absolutely and gives rise to a condition of hyperreality (Baudrillard in Ritzer, 2003, p. 162). Eating activities that become beautiful eating are then shown by way of foodstagramming which no longer functions as just meeting basic needs. Artificial reality or images built by social media can mask the actual reality and form hyperreality. Social media can simulate, manipulate, engineer and change its form into the message itself (Suhaeb & Kahfi, 2016, p. 4).

Interaction between Instagram users is unique because they indirectly influence each other. When one user makes an interesting photo or video content related to foodstagram, then other interested. Then can cause curiosity as indicated by comments on the content through the comments column or direct message related to the photo content. Which then the user will create the same but different content and attract the attention of other users. It is a simulation process wherein the simulacrum space there are continuous multiplications or reproduction of objects so that their origin or reference is unclear.

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