The Social Climber Phenomenon As A Lifestyle For Indonesian Society

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Abstract

This research seeks to understand the phenomenon of social climbing as a lifestyle of Indonesian society, its relation to social media ethics, and Islamic views regarding this phenomenon. The method applied is a qualitative method with a literature study. Systematic literature review techniques were used in data analysis where the research interpreted studies on social climbing as a lifestyle. This research indicates that social climbing has become a lifestyle for Indonesian people to gain recognition and attention. This research implies that this research can strengthen understanding of how social media influences people's perceptions of lifestyle and success, as well as increase the influence of social climbers in forming social images.

Keywords: Social Climber; Indonesian Society; Lifestyle

INTRODUCTION

Social media is widely used as a place to do things, *social climber,* or show off on social media. Social climbing starts from showing off newly purchased cars, branded goods, the contents of the house, vacation spots visited, private jets, and relationships with partners. Especially since the existence of Reels Instagram and TikTok makes content go viral quickly so you can get more *likes* and *viewers.*

People began to flock to social climbers to gain recognition or increase their existence. One example of action *social climber* currently is a *challenge* "Beautiful, please review the balance!" the words spoken in videos that are widely circulating on Instagram, Tiktok, and YouTube have made many people, especially young people, follow them *challenge* this and shows the amount of ATM balance they have. Without consciousness, *the*

social climber has become a new culture that continues to develop because of trusted behavior. Social *climbers* can attract much attention (Kompas.com, 2022).

Since the existence of social media, which presents various content, it has made many changes to society. One of the most significant changes in society is the change in people's behavior, a very attentive *lifestyle* (lifestyle) as a reference for increasing social strata (Ibrahim, 1997). All the conveniences of technological advances lead people to adopt a modern style. This can be seen in clothing models, appearance, purchasing behavior, tastes, and changes in people's habits to fulfill their lifestyle.

According to Chaney, the lifestyle of modern society shows the existence, wealth, and social level of a person or group. Unsurprisingly, people pay so much attention *to fashion* and appearance to gain recognition or improve their social strata (Ibrahim, 1997). Rosalynd believes that the river flowing rapidly in our culture is the dominance of consumption culture. This is evidence of how modern humans' consumption desires are on the verge of insanity as a drastic change in people's consumption behavior today (Nanang, 2011).

Today, our daily lives are filled with the cult of consumption and the charm of hedonism, which is filled with many irrational and rational meanings. This is important to understand because this phenomenon is not only of interest to rich families or the upper social classes but has also turned into mass cultural consumption for various groups, including economically mediocre or lower middle social classes.

Some people think that if such a phenomenon is known to be part of cultural dynamics, it will continue to experience movement in the future by forming several new forms of cultural practices. However, without realizing it, society is being led into crazy behavior built on images and illusions. So, in this reality, they are filled with desire rather than the depth of rationality and spirituality, which slowly brings society into a repetition of actions (pseudo-ritual cycles) (George, 2011).

Based on this, people increasingly compete to show their existence by performing social climbing actions or *social climbing*. There needs to be more clarity between the goals *of social climbers* in ancient times and today. The goal is to maximize *life skills*, whereas nowadays, the goal is to gain popularity (Ketrin, 2019).

Ironically, the increasing number of social climbers' actions has made Indonesian people continue to consume text and lifestyle packaging contained in the content, then they flock to social climbing because they think this can strengthen their self-image and raise their social status. Although *social climbing* is also considered important for someone who wants to gain recognition for their existence, it is feared that new problems will arise if social climbing continues.

The increasingly widespread use of social media is increasingly creating social behavio*ral climbs.* This development is based on several studies that have been conducted. Research by Nursita (2019) explains that some teenagers have a lifestyle that refers to the attitudes *of social climbers*. This is proven by his behavior in trying to gain social support and get luxurious attention from the surrounding environment by showing his lifestyle on Instagram, for example, photos of his time*. Hang out* or on holiday in a popular place and take photos while wearing the item *branded.*

Purwati's research (2015) explains that a phenomenon currently occurring in society is documenting daily activities and then sharing them on social media (*social climber)* to gain social recognition. This phenomenon affects many aspects of life for those who follow the

trend of this phenomenon, such as hanging out, traveling, shopping, and so on. Apart from that, research conducted by Giskha *(2021) stated that Social climbing* is done because someone wants to improve social status resulting from reality that does not match expectations. Social climbers occur due to peer influence and encouragement from other people.

Several studies have discussed and studied the phenomenon *of social climbers*. However, in this research, the author focuses on several things, namely the phenomena *of a social climber*, the causative factor *of a social climber*, the characteristics of the perpetrator *social climber*, and the phenomena *of a social climber* happening in Indonesia today. The fundamental difference between the reference journals that the author used and this research is that the previous journals should have discussed how the phenomenon of *social climber* occurs as a whole in Indonesia. In contrast, this research focuses on the phenomenon *of social climbers* in Indonesia. Regarding the widespread phenomenon *of social climbers* in Indonesian society, it is important to know and describe the phenomenon *of social climbers* as a lifestyle for Indonesian people.

METHOD

This research applies qualitative methods to literature study, as defined by Moleong, which aims to examine phenomena regarding motivation, behavior, actions, and perceptions experienced by research subjects and then describe them using scientific language and words (Hardiansyah, 2010).

The approach used in descriptive analysis with data related to research problems. Researchers use reading sources such as news, articles, journals, or other sources as material for writing. Then, after collecting data from some sources, researchers can analyze and conclude. Data analysis uses systematic literature review techniques where the research interprets related studies *of social climbers* as a lifestyle.

DISCUSSION

Climber Social Phenomenon

According to the Big Indonesian Dictionary (KBBI), *the five senses can review and enjoy phenomena scientifically*. Meanwhile, the word phenomenon etymologically comes from Greek, namely *phaenesthai,* which means showing, bringing out, and exalting oneself. Heidegger explained that the term phenomenon, which comes from the term *Phaino* its meaning, shows itself within itself, bringing to light the totality of what is seen behind us. A phenomenon can also be interpreted as a fact or event that can be observed and assessed based on specific scientific disciplines (Hasbiansyah, 2018).

A visible phenomenon reflects reality that does not stand alone because something visible is an object full of transcendence. Bodgan and Raylor said that, in studying a phenomenon, you must use qualitative methods by observing participants' *interviews* intensively to explore more deeply an event or phenomenon that occurs (Nanang, 2015). The phenomenon of deviant acts in people's lives is always interesting to discuss, especially if something initially considered deviant becomes a habit or even a lifestyle that continues to develop over time.

Social media, which is increasingly developing because the public always accesses it, has finally led to a social phenomenon known as *cyberculture*. *Cyberculture* is defined as a culture that arises due to the use *of cybe*r or internet networks. *Cyberculture* covers various social phenomena related to the internet. It includes interactions between individuals and other individuals in the form of visual and non-visual communication. One form of symbolic communication is uploading a photo on social media to let others know what he is doing (Bell, 1997).

Generally, people use social media as a reference for real life. Hyperreality represents a reality whose reality is inseparable from social engineering, deliberately created to lead to an assumption that will be considered reality. In this context, the hyperreality discussed is the hyperreality that exists on social media, where people often take selfies in places considered cool or elite, take photos of food, goods, scenic spots, or other things, and then share them on their social media. Not infrequently, many people are willing to come to a place to get a photo so they can upload it on social media. This is done so that other people know or think of him as a capable person.

There have been significant changes regarding many things, one is the view that food initially consumed by the stomach because of hunger has now become a sign deliberately conveyed by someone via social media to attract attention (Aprilia, 2018). Social life is often shown through uploads on social media in the form of photos, videos, and other things. Usually, someone will display a luxurious life, *glamour,* and interest so that other people recognize him as a happy person and have a high social strata. Uploaded photos are also used to show off power, wealth, or self-actualization because, in essence, humans do not want to be inferior to other humans. This is what makes people compete in what they do, *social climbing* or social climbing. Even though the image they form on social media is not the same as real life, social media currently carries out manipulation, engineering, and stimulus deliberately created to lead to assumptions. Zakiah Darajat believes that *social climber* falls into the category of abnormal actions because someone is trapped in their high expectations. When their expectations are not based on reality, it will cause someone to do various things to raise their social status. Apart from that, social climbing, commonly known as *social climber,* is a term that expresses the actions of individuals who use goods, other people, or events to improve social status, gain attention, and obtain certain benefits (Pradhana, 2019). Furthermore, *the social climber* is also defined as a person's social actions or behavior carried out in order to raise his or her social status (Mahyuddin, 2017).

Professor at the Faculty of Economics, University of Indonesia, Rhenald Kasali, revealed that *flexing* (an act of showing off or social climbing) is used by individuals to tell or send to other people that he is a very extraordinary, rich, and great person. A perpetrator *social climber* is a fake person who fakes or shows off wealth or greatness that is not his. *Flexin*g is a phenomenon of social media that is not only found in Indonesia but also in every country that has achieved prosperity, such as China. This differs from European and American society, where people have reached a certain level and no longer show off (Renald, 2022). So, *social climbing,* or what is commonly known as social climbing, is an individual's social actions or behavior to improve his or her social status due to reality not following expectations.

As for some actions of social *climbers,* What is often found is exhibitionism carried out by artists and artists' public *figures*. Reporting from prmn.depok.com, Gilang Widya Pramana (YouTuber) recently marked his private jet in one of the contents he uploaded on

YouTube. Apart from that, Gilang also showed his wealth and several branded goods when interviewed by journalists (Pikiran. rakyat, 2022). A popular *figure* Others who often show off or socialize include Sisca Kohl, with her distinctive speaking style, she always shows off various types of goods and food that she bought for tens to hundreds of millions of rupiah. She also often invites her followers to *tour* his luxurious house. Furthermore, Denise Charista does not hesitate to show off her collection of luxury goods in a unique style and create her sensation *as a public figure* for others. Apart from artists and *public figures*, ordinary people also often flex on their social media.

The social climber phenomenon in Indonesia refers to the behavior of individuals who try to climb the social ladder by gaining status, wealth, or recognition from a higher social group. They actively and systematically seek to increase their social status through various means, such as building relationships with influential people, following lifestyle trends, or pursuing prestige and popularity.

Several factors behind the social climber phenomenon in Indonesia include:

1. Economic Drive: Economic and material factors are one of the main drivers of the social climber phenomenon. Individuals may seek to improve their social status to access better economic opportunities, such as business opportunities, better jobs, or wider connections (Mahyuddin, 2019).

2. Cultural Factors: A culture that values social status and wealth also plays a role in strengthening the social climber phenomenon in Indonesia. A society that associates success and prestige with social and material status tends to motivate individuals to achieve higher status (Nissa & Nadhirah, 2021).

3. Influence of Social Media: The development of social media has given social climbers a platform to showcase their achievements and lifestyle to others. Exposure to luxurious lifestyles, popularity, and success displayed by celebrities or influential figures through social media can influence individuals to pursue a similar image (Pradhana, 2019).

4. Personal Ambition and Motivation: Personal ambition and motivation also play an important role in the social climber phenomenon. Some individuals may have a strong drive to succeed, higher social recognition, and a desire to build strong networks and relationships with influential people (Mahyuddin, 2019).

5. Symbolic Consumption: Symbolic consumption is a phenomenon in which individuals use certain goods or lifestyles to identify their social status. Social climbers often engage in symbolic consumption by following lifestyle trends that are considered prestigious and seeking to acquire luxury goods or well-known brands to demonstrate their status to others (Nissa & Nadhirah, 2021).

The social climber phenomenon in Indonesia raises various questions and challenges related to integrity, authenticity, and community values. However, it is important to remember that not all attempts to climb the social ladder should be viewed negatively. Some individuals may be motivated to improve their lives and contribute positively to society through their struggles. Social climbers in Indonesia tend to try to climb the social ladder in an effort to improve their social status. Social mobility can occur vertically (up or down) or horizontally (changes within parallel groups). Social climbers in Indonesia generally try to achieve vertical social mobility, namely rising to a higher social group. This is in accordance with social mobility theory (Mahyuddin, 2019).

Social climbers in Indonesia tend to use social symbols, such as luxury lifestyles, well-known brands, or social activities that are considered prestigious, to reflect their social status to others. They use these symbols to gain recognition and strengthen their social identity. This is in accordance with symbolization theory, which emphasizes the importance of symbols and representation in society (Nissa & Nadhirah, 2021).

Social climbers in Indonesia often engage in symbolic consumption, where they adopt a lifestyle and buy luxury goods as a sign of their social status. This reality is in accordance with one of the social climber theories, namely the Consumption Culture Theory, which describes how the consumption of goods and lifestyle can be a means for individuals to demonstrate their social status and build their identity (Nissa & Nadhirah, 2021).

Social climbers in Indonesia often try to build relationships with people of influence or higher social status to gain access to opportunities and resources that can increase their status. This is in accordance with Social Network Theory, which emphasizes the importance of social networks in achieving social mobility (Putra, 2016).

Social climbers in Indonesia may be strongly motivated to achieve higher status because their social identity is related to achievement, recognition, and social success. This is in accordance with Social Identity Theory, which highlights the importance of social identity in shaping individual behavior (Siagian, 2019).

Recognition of social status in individuals is indeed needed because every individual wants to have their social status recognized. In the current condition of society, when people have high recognition of social status, they can quickly enter all aspects of society, encouraging individuals to become actors. *Social climber*. Phenomenon*Social climbers*, at this point, are the perpetrators. The social *climber* wants to be the center of attention and does not care about his surroundings. Social climbers show their symbols by wearing accessories, fashion, or one of them over *a selfie.* It is important to note that these theories can provide a deeper understanding of the social climber phenomenon in Indonesia. However, this phenomenon is also influenced by cultural factors, economics, and social contexts unique to Indonesia. Therefore, interpreting and applying these theories must consider specific contextual factors to understand the social climber phenomenon holistically.

Based on this explanation, it can be concluded that the phenomenon social *climber* is a phenomenon of behavior or actions of someone showing off friends, goods, places, or other things to increase their existence and self-actualization through social media such as WhatsApp, Instagram, Facebook, and other things, this is done because they want to gain recognition.

Factors Causing Social Climbers

Perpetrator *social climbers* are increasingly common in society. Moreover, when artists or public figures do it, the public has to do it, too, in order to follow the trend that is going viral. The factors that cause someone to become a social climber include the following:

- Trying to cover up the reality of a less fortunate life

The main factor that influences someone to social climb or tend to show off even though it is not the same as the reality of their life one of which is feeling that their real life is less fortunate. He considers himself inconspicuous and less attractive than other people. Moreover, if someone nearby is a more successful figure, he will be insecure and try to cover

up his life by being a social climber. Even though he tends to compare himself with others and is not clever enough to be grateful for what he considers lucky, this will later backfire on him.

- Surrounded by people at a level far above himself

Another cause that makes people become *social climber* is because he is surrounded by people whose level is far above them. This indirectly forced him to do social climbing so that he would not be inferior to the people around him because the essence of being a human is that he does not want to be inferior to other humans.

- Want to be recognized by friends and followers on social media?

It cannot be denied that everyone needs recognition from others, symbolizing their existence. Wanting to be recognized by followers and friends on social media is why someone becomes a social climber. This recognition is not because you want to be recognized as being able to buy expensive things or having money. The desire to be recognized that he is indeed successful, capable, and equal to other people who are more successful than him.

- Assuming people will approach if they seem rich

Generally, money-related judgments can be a driving factor for individuals to become social climbers. This makes them think that shrimp can give everything. Individuals will assume that other people will approach and be happy to be friends with them if they have high social status. At least he has expensive objects that he can show off. This will later trigger individuals to behave like people with real money.

- Thirsty of flattery and praise from those around him

Something that everyone can have is the desire to be praised and praised by the people around them. This is what makes individuals become social climbers. They act this way because they want to get praise or praise from office colleagues, close friends, or followers in cyberspace, even if they have to force themselves or carry out actions that do not follow reality.

- Want to be famous and be noticed by many people?

People with social assistance strongly desire to be noticed by many people and become famous. They tend to be flamboyant, even though they still have an introverted side. This desire is what ultimately makes them show off anything. Starting from what he eats, does, drinks, or wherever he goes (Murfianti et al., 2020).

Characteristics of Social Climbers

Social or social climbers will not admit they are social assistance workers. He admits that he is just sharing happiness, pride, or as a form of self-appreciation when he uploads photos or content that can attract the attention of many people. However, social climbers can be identified through several characteristics as follows:

- Make friends with important people

Usually, social assistance people cannot resist showing important people known to their friends or those they know. Apart from that, they will also find out whether you have acquaintances with other important people they can approach (Nanang, 2011).

- Make friends because of social status.

As stated previously, social climbers will generally have friends with people who only match their social status. They will choose friends according to what the person has, uses, or does.

For example, the person wears luxury goods or has assets, position, and physique so that he will approach her for a higher social status (Dewi et al., 2020).

- Be selective in choosing friends.

Social climbers will try to enter a desired circle of friends to gain social recognition. To gain social recognition, they will be selective in choosing friends and will not want to spend time or make small talk with other people who are considered to have a lower social status (Dewi et al., 2020).

- Care about appearance

Another characteristic of social assistance people is that they care about their appearance. Yes, they will try very hard to get people of high social status to look at their appearance. They also ensure that their other friends have the same appearance. For example, they will proudly show off accessories that attract the attention of many people, as well as expensive clothes from famous designers. The image and appearance will be created so that other people consider their social status equal or even higher (Dewi et al., 2020).

- Lack of empathy

Generally, social climbers have lots of friends. However, very few are known intimately or closely. Social climbers are usually more selfish or narcissistic, so they do not care about getting to know others. This is because friendships are maintained only for their benefit.

- Happy to use friends

One of the characteristics of social climbers is that they like to take advantage of friends. Generally, they try to take advantage of other people's connections, achievements, and fame to benefit themselves. In fact, much of their intensity or way of approaching you, or vice versa, tends to be impolite and very excessive.

- Want to be the center of attention?

This is the thing most expected by the perpetrator social *climber*, that is, admired by others. If they get attention from other people, this will make them satisfied and happy. Nothing can make them prouder than praise or something like that. Social climbers only seek attention from other people because they think they are there when they are paid attention to. No wonder there are so many perpetrators of a social *climber* who do various things even though they seem to be forcing themselves (Agustuana, 2020).

Social Climber and the Lifestyle of Indonesian People

Concerning lifestyle or behavior, people consume lifestyles according to their social class. Both the upper social class, middle social class, and lower social class will all represent themselves through lifestyle. Of each existing social class, they all have unique and interesting characteristics and characteristics.

People express their actions, thoughts, or feelings through pictures and symbols, writing statuses on Facebook, tweets on Twitter, and photos on Instagram. These conditions come to fill the space of daily life. Many oarings continuously show pleasure, happiness, and beauty in the form of symbols of meaning which are then shown to the audience. There is almost no moment of pleasure in his social activities that is not shown to others. Apart from wanting to share information, their goal is also to show off and demonstrate their existence in their social environment (Bunga, 2014).

They not only carry out the attitude of consuming an object based on pleasure or need alone, but in order to obtain social status from the sign value of the object (Mutia, 2017). Nowadays, there is a change in lifestyle What is experiencing development is that

there is a desire or desire so that the style of behavior, appearance, and way of behaving can be noticed by other people, particularly friends of the same age. This is because people want their existence recognized by the surrounding environment. Currently, people have a lifestyle that refers to pleasure, so it is not said to be outdated. This is done by following existing trends and challenges, even though he cannot do so.

Indonesian people compete to display a luxurious lifestyle by uploading videos or photos on social media of certain activities, such as on holiday, hanging out in cafes, and taking photos wearing branded objects to get other people's attention. Emergent behavior of social *climbers* because photos show a luxurious lifestyle (Mona, 2022).

Some people buy accessories (luxury goods), choose fast food restaurants, and visit tourist attractions to show their social prestige by taking photos and showing them to the public. Psychologically, most of the main motives that encourage someone to act this way are because they want to show their existence in social spaces. The Indonesian psychology institute confirmed that 80% of people who like taking selfies in airplane windows, in cars, and uploading pictures of food, including pictures of special places, want to be recognized as real people. This means that consumption leads to a differentiation system, namely a system of forming differences in prestige, symbols, and social status, and consumption, here, is a sign and language phenomenon (Amir, 2011).

The increasing development of social media has created a war for self-actualization by continuing to advertise on social media. This is motivated by the increasing display of goods, wealth, and things to be proud of, which will make a person more visible and higher in social strata. The application of the show-off style is currently like a social virus that is spreading everywhere. Spiritual values are taken over by therapeutic values such as spectacle, entertainment, appearance, and ecstasy (Zainuddin, 2001).

This often triggers a feeling of not wanting to lose, especially as the millennial generation has an open attitude and pays more attention to wealth (Putra, 2016), for example, through social media such as Twitter, TikTok, Instagram, WhatsApp, etc. Based on research by Nursita (2019), it is known that the lifestyle shown by friends of the same age on social media influences the lifestyle of teenagers. This is in line with the statement that one of the things that influences a person's lifestyle is the reference group, which is a group of people who influence indirectly or directly an individual's attitudes and actions (Nursita, 2018).

The social climber phenomenon in Indonesia is often closely related to the lifestyle of Indonesian people. The lifestyle of Indonesian society significantly influences the motivation and behavior of social climbers. The following are several aspects of the Indonesian people's lifestyle that are related to the social climber phenomenon:

1. Social Status and Wealth: In Indonesia, social status and wealth are often considered markers of societal prestige and recognition. Individuals tend to feel the urge to achieve higher social status and acquire wealth as a symbol of success. A lifestyle considered luxurious and prestigious is often the goal of social climbers to gain recognition and acceptance in higher social circles (Engkus, 2017).
2. Consumption and Brands: Consumption and brand identity also play an important role in the lifestyle of Indonesian people. Social climbers often buy luxury goods and well-known brands to show their social status to others. They try to obtain goods and products that are considered exclusive and prestigious to strengthen their social identity (Fatoni, 2019).

3. Exposure to Social Media: Social media has a strong influence in shaping Indonesian people's lifestyle and the social climber phenomenon. Extensive exposure to content depicting luxurious lifestyles, popularity, and success on social media may influence individuals to pursue a similar image. Social climbers often use social media as a platform to build a desired image and show their achievements to others (Fatoni, 2019).
4. Social Activities and Prestigious Events: The Indonesian lifestyle also involves involvement in social activities and prestigious events. Social climbers try to get involved in social events that influential people attend and have a higher social status. They see participation in these events as an opportunity to build social networks and gain recognition from circles that are considered prestigious (Fauzi, 2017).

Social climbers in Indonesia often engage in symbolic consumption, where they adopt a lifestyle that is considered prestigious and buy luxury goods as a sign of their social status. This can influence the lifestyle of the broader community by creating new consumption trends, increasing demand for luxury brands, and triggering competition in obtaining goods and services that are considered prestigious. Apart from that, social climbers in Indonesia often become influencers in fashion and lifestyle. They gain attention through their luxurious appearance and lifestyle that is considered trendy. This can inspire others to copy their styles and trends, influencing society's preferences and purchasing decisions.

Social climbers in Indonesia who succeed in obtaining a higher social status can become role models for others. Their behavior and activities considered prestigious, such as attending prestigious events or engaging in exclusive social activities, can influence people to participate in similar activities to gain social recognition and feel included in a group that is considered elite. The social climber phenomenon in Indonesia can also strengthen social inequality in society. When social climbers succeed in climbing the social ladder and become part of a higher social group, social gaps can widen further. This can influence people's perceptions of values and priorities in life and trigger social pressure to pursue higher social status.

It is important to note that not all individuals who follow the lifestyle of Indonesian society or try to improve their social status can be categorized as social climbers. An individual's motivation, goals, and integrity in pursuing a lifestyle or social success must be considered holistically to understand the social climber phenomenon properly.

Social Climber and Social Media Ethics

According to Suseno (Maulinda & Suyatno, 2016), communication ethics is a norm, value, or measure of good human behavior in communication activities in a society. In other words, ethics is a science that discusses a person's moral behavior. Social media can be a means of providing information, as a means of education, and as a means of entertainment. Not only that, social media is a means for expression, a means for expanding networks, a means for conveying the truth, and a means for discussing certain issues.

Freedom in using social media must, of course, be accompanied by rules and ethics in communicating. When using social media, you must consider the words you use: good and polite. This is done to protect the other person's feelings and avoid conflict. The use of good

words also aims to ensure that the message you want to convey can be received well and avoid mistakes.

Examples of use of social media that do not apply ethics. One of them is via Twitter; of the various types of tweets, the theme most often raised is satirizing K-POP and KDrama fans, or fans of Korean music and drama. So far, it has been thought that KPOP and KDrama fans tend to be easily provoked and emotional, and their fans are militant. They will be very angry if their favorite artist is insulted or bad-mouthed by other fans, especially if it is someone else who is not a fan of KPOP and KDrama. Among the various accounts that use Twitter, one of them is Vincent Candra, owner of the account @halleluhellyeah, who opened his tweet with the provocative post, "I do not know who is behind the accounts whose profile photos are Korean artists, why don't you just die?". The results of this post eventually spread to other account owners, including the accounts of KPOP and KDrama fans. Moreover, it produces a response of anger, annoyance, and protest from them.

Based on the findings above, the use of Twitter is one of the efforts of *the social climber* to increase their popularity on social media. Moreover, the most common effort is to provoke the anger of one group, which will then provoke their response. This response will be used by the perpetrator who tweets to provoke further responses. After the spread occurred, tweeting began, and these posts provoked many accounts. All the responses that emerged impacted increasing traffic on the perpetrator's account and then increasing their popularity.

Social media is a place to share stories of all activities and emotional outbursts in the form of writing or photos which often override existing ethics. Social media is no longer a medium for sharing information but only for sharing sensations, this can be proven by the presence of the perpetrator's social *climber*. If technological progress is not accompanied by progress in thinking, the technological progress that exists is inversely proportional to thinking patterns. Technological developments have created a shift in thinking. Ethics, which were once considered important by the Indonesian people, are no longer important because of the demands of the times. The ease of accessing and using social media has unwittingly trapped us in declining ethics. Good communication etiquette is not to use harsh or provocative words, not to post random photos or videos, etc. Therefore, communication ethics are essential when using social media.

The view of Islamic Law on the actions of social climbers

Islamic law can be understood as one that originates from the teachings of Islamic law, namely the Al-Qur'an and the Sunnah or hadith. In simple terms, law can be understood as a set of rules or norms that regulate human behavior in a society, whether the rules or norms are a reality that grows and develops in society or a provision set by the authorities. In principle, Islam does not condone this *social climber* because in Islam it is known as this hood, namely, the balance between the world and the afterlife, which is in line with the goal of Islam called al-Falah.

In Islamic literature, this kind of attitude can also be called Riya. The explanation of the word riya is that it comes from the word رأي whose basic meaning is to see. In its mashdar form, Riya means "the act of showing or showing off" something. Riya, in the sense of the term sharia, is carrying out worship not intending to fulfill obligations and fulfill Allah SWT's commands but to get people's attention, either for popularity, getting praise, or for motives other than Allah SWT. In the semantic dimension, riya' is showing others differently

from reality. In Shari'ah terminology, riya' is doing obedience and abandoning immorality by paying attention to other than Allah SWT, talking about it, or feeling like others see the deed for worldly purposes. So, it is clear that Islam does not condone it *as a social climber* because being a social climber means having a riya attitude, and riya is a dishonorable trait.

CONCLUSION

Based on the research presentation and data analysis. So, it can be concluded that *a social climber* is a displaying behavior carried out through social media with the aim of increasing one's social status. *Social climber* occurs due to the proliferation of content *social climber* on social media and the urge to always be superior to others. Therefore, *social climbing* has become a lifestyle of Indonesian society. This is packaged in a photo, video, or content with the aim of getting attention and recognition.

Potential implications that can emerge from research on the social climber phenomenon in Indonesia are (1) Increased Social Competition: With social climbers trying to climb the social ladder, there can be increased social competition between individuals in achieving a higher social status. This can result in increased psychological pressure and stress in society, as well as increasing the risk of greater social inequality. (2) Changes in Consumption Trends: Social climbers who act as lifestyle influencers can influence people's consumption trends. This can have an impact on changing preferences and purchasing decisions, with increasing demand for luxury goods and prestigious brands. (3) Greater Influence of Social Media: Social media has become a significant platform in strengthening the social climber phenomenon. This research can strengthen understanding of how social media influences people's perceptions of lifestyle and success, as well as increasing the influence of social climbers in shaping social image. (4) Changes in Values and Priorities: The social climber phenomenon can influence values and priorities in society. The drive to achieve higher social status and gain recognition can shift the focus away from substantial values such as integrity, honesty, and social contribution. This can have an impact on changing social and cultural dynamics in society.

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