

## **Chapter II**

### **Literature Review**

This chapter focuses on the theory applied in this thesis, some important working definition of the study, and some of other studies related to this study. The first section in this chapter covers the theory that is used for analyzing the object of this study. The theory used in this study is Semiotics by Roland Barthes. To clarify the important words in this study, such as blog and web, fashion blog, and fashion, the writer provides working definitions of them. Meanwhile, the other section covers related studies on this particular study that were done before. Related studies help the readers to understand the relation, the differences, and the effort to fill the gap of previous studies.

#### **2.1 Theoretical Framework**

##### **2.1.1 Fashion**

Fashion is one of interesting things in part of life even it is not only useful to cover body, it becomes as primary requirements in daily life. People use fashion to support their appearance in their activity in daily life and it makes fashion becomes very important to represent someone in society. Fashion is not just a matter of clothes but it can just a well be considered as a mechanism or an ideology that applies to almost every conceivable area of the modern word (Svendson 11). The definition of fashion adopted from Svendson that fashion can be distinguish into two categories in understanding what fashion is that are fashion refers to clothing or that fashion as a general mechanism, logic or ideology and other things, applies to the area of clothing (Svendson 12). For that

statement, we can see that fashion is not only purpose to cover the body, but also it can be as the language to represent the ideology of someone even the identity that they want to show up. Fashion as the language according Svendsen in his book *Fashion A Philosophy* can be explain fashion in clothing as the symbol that represent of people who wear the clothes:

“It is as the symbol which is symbols considered as the central to all of identity, whether it be a crucifix, a safety pin that pierces the skin or a national costume. These symbols have to mean something and help say something about the person wearing the symbol.”  
(Svendsen 65).

Furthermore, in theoretically, Roland Barthes attempt to consider about clothes as a kind of language. Through his book *Fashion System*, he distinguishes initially between three aspects of clothing: the real garment, the represent garment, and the used garment. The real garment is the actual physical garment that is produced, while the represent garment is that which is displayed in fashion magazines and advertising, and last about the used garment is what bought and born (Svendsen 68). Moreover, Barthes argued that what we meet is a garment that has already been represented, and which has always been definitively shaped by a fashion discourse (Svendsen 69).

Fashion as regard as embody the power relation in society through its function in personal life. It is embodying simultaneously gender, race, ethnicity, sexuality, class, national identity, age / generation, place and other “positions” that are themselves shifting through complex power relations. According to Susan B.

Kaiser in her book *Fashion and Cultural Studies*, explain that fashion is not a thing or an essence rather, it is a process of negotiation and navigation also fashion involves becoming collectively with others (Kaiser 1). The negotiation and navigation through time and space those are both abstract concepts and contexts: the process of deciphering and expressing a sense of who we are (becoming) happens in tandem with deciphering and expressing when and where we are. Susan argued that fashion is never finished, it crosses all kinds of boundaries. It is ongoing and changes with each person's visual and material interpretations of who he or she becoming and how this connects with other interpretations (Kaiser 1). Fashion is also about producing clothes and appearances and further explain by Susan about the useful of fashion:

“Fashion is also about producing clothes and appearances, working through ideas, negotiating subject positions such as gender, ethnicity, class) and navigating through power relations. It involves mixing, borrowing, belonging, and changing. But it is also about matching, creating, differentiating, and continuing” (Kaiser 1).

As the mention in the above that matching, creating, mixing are as the part of fashion, it is agree with the concept of fashion blog which is the blogger tried to make something new in doing mixing, matching and creating new concept of fashion trend. In addition, fashion as a social process encompasses more than clothing style. Its reach also spans food, and furniture preference, popular culture, language, technology, science or any other dimensions of culture and change.

However, there is something that is especially compelling about fashion in the context of the body appearances because it is so up close and personal in everyday experience and perception. In other words, fashion matters in everyday life and it becomes embodied (Kaiser 7).

### **2.1.2 Urban Fashion in Indonesia**

In Indonesia, fashion becomes principal things in society since fashion not only related with clothes, but it also contain with others symbol for examples identity and satisfied for the wearer (Adinda 1). Particularly people in the urban area, fashion classified as related with the genre of music, and it does not has permanent style for the term of urban fashion because each person has a right to portrait what they are called as urban fashion (4). Moreover, each big city or called as metropolitan has different pattern toward the definition of urban fashion.

Barometer of urban fashion in Indonesia can be found in the several big cities such as Jakarta, as the capital city of Indonesia, Bandung, and Surabaya. Urban fashion in those cities related with principal items such as sneakers, hoodies, and t-shirt and those are contains with popular and slogan in the design (16). Fashion in the urban area generally known as informal style, but they are engaging the outfits with accessories. However, people argued that urban fashion typically related with attitude. They are believed, people who believe as an urban contain with an importance, domicile, and social intercourse always claimed that their fashion as urban fashion (18). Therefore, urban fashion in Indonesia introduced by people who have power in society to sow their fashion trend. It can

proposed by ordinary people, but mostly urban fashion proposed by public figures.

Urban fashion in Indonesia contain with various fashion trend which most of those does not have particularly time, it means urban fashion always dynamic and fluid. For example urban fashion which showed by fashion bloggers in Indonesia are including vintage and gothic style since those style becomes the characters of Sonia Eryka's fashion blog ([soniaeryka.blogspot.com](http://soniaeryka.blogspot.com)). However, those style also adopted by urban teenagers for their style since they decided their fashion contain with vintage and gothic items. Vintage style is a style which it is not very old and glamorous, considerably most costly, and being unique looking on budget (Agins 1). Vintage also related with nostalgia essence because it remind us to oldies fashion style. It is becomes one favorite fashion style of Indonesian female teenagers since they were took vintage fashion and combined with modern style (Caitilyn 2). Meanwhile, gothic fashion is related with dark color in their items. Gothic is a clothing style marked by conspicuously dark, mysterious, exotic and complex features. Gothic mostly adopted by music genre for example metal, rock and punk style. Gothic is contemporary subculture began in the United Kingdom in 1980s and it has associated taste in music and fashion. In fashion, gothic range from death rock, punk, Victorian, androgyny, and lots of black attire, make up and hair (cited in [www.liesmit.nl/html/goth-culture.html/](http://www.liesmit.nl/html/goth-culture.html/) on 28 January 2015).

However, in Indonesia urban fashion influences by vintage and gothic style because the appearance of those in the genre music in Indonesia. As the fact,

vintage style does exist in bands of Indonesia particularly for *Naif, Mocca, White Shoes & the Couples Company* et cetera. While, gothic rock style does exist in *Kotak, Total Tragedy et cetera*. In other words, urban fashion Indonesia closely related with the existence of music in society because through music, it can represent the characteristics of people and their attitude toward fashion.

Furthermore, vintage and gothic style are known as from western becomes popular among teenagers in Indonesia since they are following the music trend either local music or international music. The spreading of fashion trend takes advantages from the development of technology and information since there are lots of media have growing rapidly today. People can access easily through social media, internet, television and blogs particularly fashion blogs. Fashion blogs, used as a new medium to proposed and introduced urban fashion by the bloggers. However, style of fashion bloggers do not only contain with their own style and specific characters but it also contain with global taste since the fashion bloggers have influenced by western in sense and fashion style. It can be seen from the outfits, combination of accessories, make up, hair style and poses. Therefore, it can be said that, the global taste influence the urban fashion through the existing genre music and fashion blogs in Indonesia nowadays.

### **2.1.3 Semiotics**

Semiotics is used as a tool to reveal the representation of urban female teenagers' fashion trend that brought by Sonia Eryka in her fashion blog. Semiotic is a study of signs – and how signs produce their own meanings. It is primarily a mode of analysis that seeks to understand how sign perform or convey

meaning in the context (Manning 25). According to David Chandler in his book titled *The Basics Semiotics*, semiotics is the study not only of what we refer as 'sign' in everyday speech, but of anything which 'stands for' something else. Sign in this case takes from the words, images, sounds gestures, and objects thus in short semiotics as a study how meaning are made and how reality is represented (2).

Semiotics according to Jakobson as the general science of verbal signs which has as its basic discipline linguistics, the science of verbal signs. However, the semioticians commonly refer to films, television and radio programmes, advertising, posters, and so on as called as text (Chandler 8). Furthermore, semiotics teaches us that every subject in this world brings signs and each sign produce its meanings. Therefore, this theory emphasizes that reality cannot be taken from granted because reality itself is a system of sign. Semiotics theory underlines that meaning does not naturally come from books, computers, or audio-visual but that meaning is rather actively created by us through complex interplay codes (Chandler 15). Contemporary semiotics is believed to be introduced by the Swiss linguist Ferdinand de Saussure (1857-1913) and the American philosopher Charles Sanders Pierce (1839-1914) (Chandler 2). However, they have different thought among them about semiotics. Saussure believed that the study which he called 'semiology' as a science which studies the role of signs as part of life while for Pierce, in the field of study which he called 'semeiotic' (or semiotic), semiotics is the formal doctrine of signs which is closely related to logic (Chandler 3).

Afterwards, from Saussure, Roland Barthes develops and elaborates the semiotic's concept in deeper way and he introduces the concept of empty signifier which is Roland Barthes refers to non-linguistic signs specifically as being so open for interpretation that they constitute as a floating chain of signifieds. Barthes defines as empty signifier as one with no definite signified (Chandler 79). Through his influential work on *Mythologies*, Barthes tries to develop and elaborate the Saussure's concept in deeper way used two idea of two orders of signification, those are denotation and connotation.

#### **2.1.4 Roland Barthes**

Roland Barthes has influenced by Saussure thought that semiology which is sometimes referred to as semiotics, is the general science of signs. Saussure imagined a science that would be able to read as systematically all human sign systems. Therefore, semiology is frequently used to refer to the analysis of signs rather than those found in the linguistic sign system (Allen 39). Saussure basically was only interested in linguistics system and how that system relates to the reality to which it referred (Fiske 85). Roland Barthes as Saussure follower added some elaborate of the concept that first was invented by Saussure. He made a new systematic model by which negotiating and interactive idea of meaning analyzed. As the Roland Barthes's theory is the idea of two *orders of signification, Denotation and Connotation* (Fiske 85).



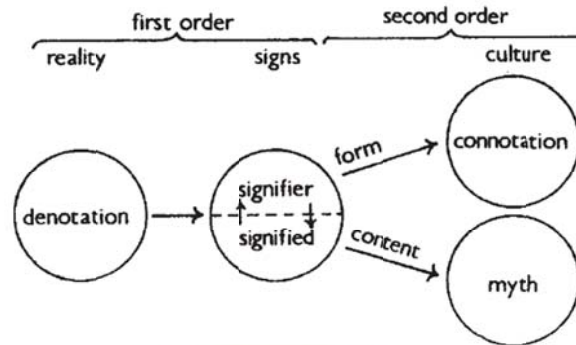


Figure 2.1 : Barthes' two orders Significations

### Denotation

Barthes describes about denotation as the relationship between the signifier and signified within the sign and of the sign with its referent in external reality (Fiske 85). Denotation is the term is used by Barthes to explain the first orders signification. Denotation refers to the common sense, obvious meaning of the sign. While for Erwin Panofsky said about denotation is a representational visual image is what all viewers from any culture and at any time would recognize the image as depicting (Chandler 138). In other words denotation is a the truth meaning of the sign as supported with Louis Hjelmslev which denotative statement is a first-order statement means a statement which concerns the literal meaning of the words that make up the statement (Allen 50).

### Connotation

Connotation is used by Barthes to describe the second order of signification. It describes the interaction that occurs when the sign meets the feelings or emotions of the users and the values of their culture (Fiske 86). Barthes argued that in one example is photography. In the photography, the difference between connotation and denotation is clear. Denotation is the

mechanical reproduction on film of the object at which the camera is pointed. While, connotation is the human part of process: it is the selection of what to include in the frame, of focus, the aperture, camera angle, quality of film and so on. In other words, denotation is about what is photographed and connotation is about how it is photographed (Fiske 96).

In this particular thesis, Barthes's concept on orders significations will be used in these three messages, namely linguistic message, non coded iconic, and coded iconic message followed by myth as the second level of orders significations. Those three levels of message in the Barthes's semiotic theory are used in order to reveal each of parts in the Sonia Eryka's pictures.

### **1. Linguistic Message**

The data includes all phonemes, letter words, in these fashion blog that can be treated as sign. It is commonly the type of message that present in the image or the fashion blogs (Barthes 155-157).

### **2. Non-Coded Iconic Message**

In this level, the denotation meaning of sign is being explored. The denotation is the literal meaning of an image that simply involves a broader consensus. It is used to obtain direct understanding about the image and message of the fashion blogs without concerning any broader social code (Barthes 157-160)

### **3. Coded Iconic Message**

After describing about denotation meaning of the text, the next level to be analyzed is the connotative level. It could only function if it is related to broader sign system in the society (Barthes 160-163)

#### 4. Myth

Definition of myth in semiotics is very different from the definition of myth that we normally know from society. Myth in semiotics is a new certain meaning related to certain culture concepts. According to Barthes, Myth is like connotation, however it can be seen as a higher order signification, since it develop meaning for further from the truth meaning (in the second level). For Barthes, myth or mythological order of signification can be seen as reflecting majors or culturally variable concepts underpinning particular worldviews (Chandler 143-144). It is not about life and death, men and gods, good and evil, or about our sophisticated myth that explain about masculinity and femininity, about the family, about success, about science etc. A myth for Barthes is a culture's ways of thinking, about something a way of conceptualizing and understanding it. Barthes thinks of a myth as a chain of related concept (Fiske 88). It can be explained as in the case of connotation that the denotative sign becomes the *signifier* of the connotative sign. In the case of myth, 'the language (or the modes of representation which are assimilated to it). . . which myth gets hold of in order to build its own system' becomes the *signified* of the mythical metalanguage (Chandler 144). A myth helps us to make sense our experiences within a culture (Barthes 123-126).

Related to all of those levels, finally, it may be concluded that how urban female teenagers' fashion trend is represented through Sonia Eryka's fashion blog can be revealed in this study.

## **2.2 Working Definitions of the Study**

### **2.2.1 Blogs & Web**

Blogs or common called with weblogs are a relatively new aspect of the World Wide Web, dating from around 1998. Since that year the growth number of weblogs, and their impact, has been rapid. Laurel A. Clyde as in her book *Weblogs and Libraries* defines weblogs as a personal diary:

“Weblogs might be define as a personal journal or diary, or the public diary of a political leader, or the journal of an expedition, or the record of family holiday. It could be a news service or kinds of summaries and links to current news item on a topic. It could be collection of links to other websites, perhaps with annotations or commentary. It could be a series of book reviews, reports of activity on a project, or a photographic record of life” (Clyde 3).

However, not all weblogs are personal website for example institutions including libraries, professional associations and companies have created they themselves describe as weblogs. For Theresa Ross Embrey in Clyde, who said that weblogs are a cross between a diary, a web site, and an online community (Clyde 2). As the personal weblogs, exactly it gives impact of useful information that cover current developments in a particular subject field for example journalism. Adopted from Biz Stone in 'Labs, Robots, and Giant Floating Brains: The

Amazingly True Story of Blogger! Who said that journalism is one which get significant impact from weblogs:

“Journalism, like library and information science, is a field in which weblogs have made a significant impact. Indeed, weblogs have been hailed as creating a revolution in journalism ... [they are] the ultimate in free speech where you can speak your mind and have an outlet to share your thoughts and interest without the confines of traditional publishing...” (Clyde xvii).

In other words, through weblogs it gives the development of journalism in case for provides the term of journalism itself. People can speak and share whatever their thought using modern technology (weblogs) without the confines of traditional publishing.

Through her book, based on Kevin Werbach, writing in 2001, she noted that while personal homepages and online diaries have been around since the early days of web, the earliest sites to call themselves weblogs begun around 1997 (Clyde 5). It becomes debate among the expert in that field about when weblogs really begun but it actually depends on the writer definition of a weblogs. However, all seem to agree that regardless of when and how weblogs really begun, blogging became more accessible and popular when free software for creating weblogs was appeared in 1999 (Clyde 5).

In addition, from blogs as personal website, then it becomes the phenomenon of blogging which is the participant of blogs called as blogger, and the activities of blogger in wrote the blogs called as blogging. Blogging itself is

one of *cyberculture* that show us and performing an important role in creating trends, sharing news and opinion, and spreading information via word-of-mouth. Blog posts inundate the web with over 1.2 million entries posted per day through the communication processes that exchange comments among blogs (Boram Park et al 4). They add, when many internet users are engaged in public discussions with some emotional involvement for a particular time period, they develop social relationships, so-called an online community. These communities are flexible, and may be based on a wide range of cultural interests and social affiliations. Boram et al state that in Blog, individuals provide commentary on their lived experiences, values, and attitudes that often contain pictures and video. The cause of blogging phenomenon is comes from the convergence of cultural, political, and technological that was created (Herring et al., 2004; Johnson and Kaye, 2004).

Blog-users engage in multiple consumption experiences relating to various types of information-seeking behavior. By creating, sharing, and influencing information (Mooney and Rollins, 2008), they are active creators, owners, and managers of symbols and signs of consumption (Boram Park et al 3). Moreover blog at the beginning is come from the growth of media in modern society which is the growth of the blogosphere is showing no signs of slowing, with blog bible Technorati indexing more than 130m blogs worldwide since 2002. While the biggest blogging community is now in China, the US has long led blog culture. The latest ComScore statistics show that more than 75m US users spent time checking their favorite blogs in August last year in 2008 (Brooks 3)

### 2.2.2 Fashion Blogs

The term of fashion blogs is begin from 2003 which based on *blogger.com* listed that more than 2 million bloggers in July 2010 as being with an industry of fashion (Blogger 2010), also following the launch in 2003 of the first fashion blog named with *nogoodforme* which is those fashion blogosphere has asserted itself as a key space for the production and the circulation of fashion discourse (Racamora 409). Further, Racamora was explained about two main categories of blogs those are can be split into independent blogs and corporate blogs. Independent blogs for example are blogs that focus on street fashion (e.g *facehunter*; *thesartorialist*), on celebrities (e.g *cocosteaparty*; *redcarpet-fashionawards*), or on a particular type of commodity (shoes, for instance, with *seafoshoes*; *shoeblog*) (Racamora 409).

While, as independent blogs that have been explained in the above are usually run by one individual only, as opposed with corporate blogs, which are the voice of a fashion institution whether it can be a magazine for instance *vogue.co.uk/blog*; *wmagazine.com/w/blogs/editorsblog*, a brand for instance *paulsmith.co.uk/paul-smith-blog*; *Americanapparel.net/presscenter/dailyupdate*, or a store for instance *blogs.collete.fr/collete*; *topshop.com/webapp/wes* (Racamora 409).

Fashion blogs or sometimes called as personal fashion blogs or personal style blogs is reference to those blogs whose authors or the blogger post pictures of themselves to document their outfit a regular basis. However, according to Racamora, some of fashion blogs are run by and for men. In other words, fashion blogs not only created by women and for women but it is for men too (Racamora

409). The author of fashion blogs use fashion blogs to display their new acquisitions, their rediscovery of an old piece of clothing, or their new way in mixing things together in their body. The authors or the blogger are usually featured in their bedroom, their living room, their back garden, even in the rooftop of building. The setting where the photos taken is often unadorned, with the props minimal (Racamora 410).

In Indonesia the phenomenon of fashion blogs begun since seven years ago. That is Diana Rikasari as regard as pioneer of fashion blogger in Indonesia (cited in <http://www.tempo.co/read/beritafoto/5086/Berkenalan-dengan-6-Fashion-Blogger-Indonesia/2> on 21 April 2014). She was begun wrote her blog *Hot Chocolate & Mint* since 2007 and in generally Hot Chocolate & Mint tells about the interested of Diana toward fashion, her personal life, and her daily life. As she was explain in an interview by Deisha Tamar Matuhutu to The Jakarta Post that:

“I started blogging in 2007. Up until a year or so ago, my blog was just an ordinary diary. Then I began to explore other blogs, and found that people were making these fashion blogs in other countries, posting photos of outfits, and since I also love fashion I thought \*why don't I do the same?” (cited in <http://www.thejakartapost.com/news/2010/02/28/local-fashion-scene-moves-online.html> on 21 April 2014).

Thereby it becomes an inspiration for others particularly young teenagers to follow what Diana Rikasari has done and make themselves into fashion blogger



Indonesia. Fashion blogs basically begun from the hobbies of the blogger and then they were used fashion blogs as a medium to express their acquisitions and their creativity to play dresses in fashion. However, in Indonesia there are many fashion blogger have been develop today, they are like Evita Nuh's with her fashion blog name *The Crème De La Crop*; Anastasia Siantar's with her fashion blog named *Brown Platform*; Charlene Gondo's with her fashion blog named *Summer Flounce*; Sonia Eryka's with her fashion blog named *A Diary of: The Riotous Belle*; and Diana Rikasari's with her fashion blog named *Hot Chocolate & Mint* (cited in <https://notes.urbanesia.com/p/fashion-blogger-indonesia/> on 21 April 2014).

### 2.3 Related Studies

There have been numerous amount of studies that are related to the discussion of this study. First is the study from undergraduate of FISIP UNAIR (Faculty of Social and Political Sciences , Universitas Airlangga), writes a thesis entitle "Studi Blog "Hot Chocolate & Mint" Sebagai Media Personal Branding" by Vinka Maharani (2010). This study focuses on the blogger of Diana Rikasari, the blogger of *Hot Chocolate & Mint*, who uses her blogger as personal branding. This study aims to describe how Diana Rikasasi as the blogger uses her fashion blog as media for personal branding. Here, this study applies the theory of Semiotics by Roland Barthes and focuses on the denotation and connotation meaning. This study finds that through the strong and continues character building which developed by Diana Rikasari in the *Hot Chocolate & Mint*, it becomes the power of her personal branding. Through her fashion blog Diana

Rikasari developed the character as a humanist, could express anger, but has a good will, caring, honest, and not trying to cover her weakness. Other finding is, the communal power in which collaboration will be stronger and support the brand, especially for personal brand. Last findings are about lifestyle and concept, consumer, consumerism, and identity that will not be apart from fashion blog or fashion blogger (Maharani, V. 10).

The second related study is from Ade Mitra Maharani, an undergraduate student from FISIP UNAIR (Faculty of Social and Political Sciences , Universitas Airlangga), who writes a thesis entitle “Representasi Kebebasan Dalam Fashion pada Link ‘Street Style’ Dalam Blog Surabaya Fashion Carnival”. This study focuses on the representation that is brought by the images in the link ‘Street Style’ in the Surabaya fashion Carnival’s blog. This study aims to understand the concept of freedom which described by people in their fashion styles in their daily lives. This study, the writer took the data from fashion blog named Surabaya Fashion Carnival in <http://sbyfashioncarnival.blogspot.com> particularly in the link ‘Street Style’. It showed the fashion photography of people in Surabaya whom the blogger met in some places (Maharani A. 18). Further, the writer analyzes four images in that link as data sources for the study and the writer also explains the reason why she took those images because those images are recommended by the blogger. This study applies qualitative research method. This study also applies Semiotic theory by Ferdinand de Saussure focusing on *signifier* and *signified* (Maharani A. 19). For the result, this study finds that through Surabaya Fashion Carnival’s blog, there is value of freedom in the ‘Street Style’ link. The

object of the research has a purpose to be watched by others and wants to be different with others. This study finds that the blogger create Surabaya Fashion Carnival's using informal concepts to perform informality.

The third study is done by Ditya Eka Jeulita. She wrote a thesis on The Representation of Batik in Batik Fractal's Fashion Catalogue: A Semiotic Study. Her scientific study aims to give a critical analysis on the shifting on meaning that is depicted in Batik Fractal. Moreover, this study aims to enrich the readers' understanding on the representation of batik in this era (Jeulita 7). This study use qualitative approach supported by Roland Barthes theory Semiotics and Stuart Hall's representation as part of Circuit of Culture theory to reveal the meanings and the representation of batik in the catalogue. For the result, this writer finds that batik is indeed the reflection and trace of history in Indonesia passing through an evolution from the phase of traditional, modern, until the current contemporary batik represented by Batik Fractal. In her study she wrote that Batik fractal as the product of contemporary batik reflects contemporary world where hybridity, a mixture of others things, is embraced. Designs for batik are made by science while the techniques of the making batik are still traditional. However, in terms of production, Batik Fractal represents the hybrid of culture and science (Jeulita 59).

The fourth study that is related to this particular thesis is the study done by Reza Oktivia Hamenda, an undergraduate student of FIB UNAIR (Faculty of Humanities of Airlangga University), with title "Representation of Androgyny Fashion in Fashion Page *Elle* Magazine Indonesia: A Semiotic Study" (2012).

This study held to find the underlying meaning behind the usage of androgyny fashion. It is attempts to find the relation between androgyny fashion and the subordination women. This study focuses on the clothes as the object of analysis. This study uses Semiotics theory which developed by Roland Barthes as the tool for analyzing the androgyny fashion. This study took *ELLE* fashion magazine as the object of the research. Through the analysis, it was found that androgyny in women fashion appears as the manifestation of desires and anxiety. While, the anxiety itself is reflected through the acceptance of women in being dominated by men and less superior compare to men (Hamenda's 1).

Another study that focuses on fashion blog is the research done by Brent Luvaas. He is a co-editor of *Visual Anthropology Review* and Assistant Professor of Anthropology in the Department of Culture and Communication at Drexel University. His research about Indonesian fashion blogs focuses on how fashion blogs in Indonesia become media promotion of subject of the personal style. He argued that fashion blogs have become a dynamic site for the reconstitution of power and influence within that industry at a time when design and manufacture often happen on opposite ends of the globe. By this research, Luvaas conclude that there is a significant personal cost, for example the further incorporation of Indonesia, and themselves, into the global neoliberal economy (Luvaas 2013, p. 55-56). The similarity between Luvaas's research and this study is about the object of the research are both use fashion blog as the object of the research. However, Luvaas's research focuses on the promotional subject of personal style among fashion blogs in Indonesia, while this study focuses on how Sonia Eryka

succeed perform the representation of urban female teenagers' through her blog *A Diary of: Riotous Belle*.

According to the explanation in the above, this study enriches the previous studies conducted by Maharani Vinka, Ade Mitra Maharani, and Brent Luvaas who focused on fashion blog as their studies. Besides, this study also enriches the previous studies on the study of representation. While the previous studies focused on the representation of batik fractal, freedom of fashion, and androgyny fashion, this study widen the scope of the analysis by analyzing the representation of urban female teenagers' fashion trend through Sonia Eryka's fashion blog *A Diary of: Riotous Belle*. Therefore, this study expected to be able to fill the gap in analyzing representation using fashion blog. Furthermore, the semiotic theory used by most previous studies ensures the writer that this theory is appropriate applied for this study.