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Celebrity Worship among Young Adult Fans: The Role of Attachment Style and Conformity

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ABSTRACT

The rapid growth of digital fandom culture has increased emotional involvement between fans and celebrities, contributing to the emergence of celebrity worship behavior among young adults. This study aimed to examine the influence of attachment style and conformity on celebrity worship among members of Indonesian singer fanbases in Jakarta. A quantitative correlational design was employed involving 201 participants aged 18 to 25 years who were active members of Indonesian singer fan communities. Participants were selected using purposive sampling techniques. Data were collected using the Celebrity Attitude Scale, Attachment Style Questionnaire, and a conformity scale. Construct validity was tested using Confirmatory Factor Analysis (CFA) with LISREL 8.0, while hypothesis testing was conducted using multiple regression analysis with SPSS 25.0. The findings showed that attachment style and conformity simultaneously had a significant influence on celebrity worship and explained 22.1% of the variance in celebrity worship behavior. Among the attachment dimensions, only preoccupied attachment significantly predicted celebrity worship. Within the conformity dimensions, obedience and agreement also showed significant positive effects on celebrity worship. The findings indicate that emotional dependency and conformity within fandom communities contribute to stronger emotional involvement toward celebrities among young adults.

Key words: *attachment style, celebrity worship, conformity*

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1. INTRODUCTION

The rapid growth of digital media and the entertainment industry has transformed the relationship between celebrities and their audiences. Social media platforms allow fans to access the personal lives of public figures more easily and intensively than in previous decades. Celebrities are no longer viewed only through television programs or magazines, but are now constantly present through Instagram posts, livestreams, interviews, fan interactions, and online communities. This creates a sense of emotional closeness between fans and celebrities despite the absence of direct reciprocal relationships. For many individuals, admiration toward celebrities remains a normal form of entertainment. However, in some cases, emotional admiration gradually develops into excessive attachment and obsessive involvement that may affect psychological well-being and social behavior.

In recent years, celebrity worship has become increasingly visible in Indonesia, particularly among members of fan communities, and the country is now known for its high engagement in fandom culture. DetikNews, (2022) reported that Indonesia ranked first among countries with the highest number of tweets discussing K-pop, while Kompas (2022) stated that Indonesia became

one of the largest contributors to global discussions related to K-pop culture. Nevertheless, strong fan behavior in Indonesia is not limited to Korean idols. Indonesian singers also possess highly loyal fanbases with massive online engagement and emotional involvement. Fan communities supporting singers such as Salma Salsabil, Lesti Kejora, and Nadin Amizah continue to grow rapidly through social media platforms and online fan groups.

Indonesia has become one of the countries with the highest levels of online fandom engagement, particularly through social media platforms. Reports from public surveys indicate substantial participation in online fan communities; however, the rapid expansion of digital fandom has also been accompanied by increasing emotional attachment and parasocial involvement among fans. Previous empirical studies have shown that excessive celebrity admiration is associated with anxiety, emotional dependency, problematic internet behavior, and lower psychological well-being (Greenwood & Long, 2011; Maltby et al., 2005; McCutcheon et al., 2002; R. Morgan et al., 2024)

These phenomena illustrate that admiration for celebrities does not always remain a form of entertainment but may develop into excessive psychological involvement. However, the expression of celebrity worship varies across fandoms, as each fan community is shaped by different cultural norms, patterns of interaction, and expectations toward celebrities. In the context of Indonesian singer fanbases, fans often engage in both online and offline activities, including participating in fan communities, attending concerts, supporting promotional campaigns, and maintaining frequent interactions through social media. While these activities generally reflect healthy fan engagement, some individuals may develop excessive emotional dependence on their favorite celebrities and continually seek celebrity-related information to fulfill emotional and relational needs. Such excessive involvement may interfere with daily functioning, social relationships, and emotional well-being. Within psychological literature, this pattern is conceptualized as celebrity worship.

McCutcheon et al. (2002) defined celebrity worship as a condition in which individuals demonstrate excessive admiration and strong curiosity regarding the lives of celebrities. Maltby et al. (2005) further explained celebrity worship as obsessive and addictive behavior characterized by excessive involvement in every aspect of a celebrity's life. According to Maltby et al. (2005), celebrity worship manifests through entertainment-social, intense-personal, and borderline-pathological dimensions. Entertainment-social dimension reflects admiration toward celebrities as a source of entertainment and social interaction. Intense-personal dimension refers to compulsive feelings and obsessive thoughts toward celebrities. Borderline-pathological dimension represents the most extreme level, where individuals may engage in irrational or harmful behavior related to their idols.

Research on celebrity worship is growing because it is closely associated with various psychological consequences. Several studies reported that excessive admiration toward celebrities is related to anxiety, depression, emotional instability, and low self-esteem (R. Morgan et al., 2024). Other studies also found that individuals with high celebrity worship tend to neglect responsibilities, spend excessive time monitoring celebrities, and experience conflict within interpersonal relationships (Zahrotustianah & Puspitasari, 2016). In online fan communities, emotional involvement with celebrities may also encourage hostile interactions between fan groups, hate speech, and cyber aggression toward individuals perceived as threatening the idol.

The issue becomes more relevant among adolescents and young adults because this developmental period is closely related to identity formation, emotional exploration, and interpersonal attachment. McCutcheon et al. (2002) stated that celebrity worship tends to reach its highest-level during adolescence and early adulthood. During this stage, individuals are often searching for identity, emotional belonging, and psychological validation. Erikson explained that young adults experience psychosocial conflicts involving intimacy versus isolation, where individuals attempt to establish close emotional relationships while also developing personal identity (Feist & Feist, 2014). Emotional instability and the need for acceptance may increase vulnerability toward excessive attachment to celebrities.

However, findings regarding celebrity worship across adulthood remain inconsistent. Raviv et al. (1996) argued that as individuals mature, they become more capable of interpreting music, entertainment, and public figures as sources of enjoyment rather than emotional dependency. In contrast, Boon & Lomore (2001) found that approximately 75% of young adults still demonstrated strong emotional attraction toward celebrities. Similarly, Widjaja & Ali (2016) reported that many young adults in Jakarta exhibited intense personal and borderline pathological levels of celebrity worship. More recent developments further suggest that celebrity worship is not limited to young adults. The rapid expansion of the entertainment industry, global fan communities, and professional sports has attracted substantial engagement from middle-aged adults, many of whom develop strong emotional attachments to musicians, actors, athletes, and sports teams. These observations indicate that celebrity worship remains a relevant phenomenon across adulthood rather than declining simply as a function of age.

Previous studies have identified several factors influencing celebrity worship behavior. McCutcheon et al. (2002) identified age as one important factor associated with celebrity worship. Other studies suggested that self-esteem also contributes to celebrity worship tendencies (Sitasari et al., 2019). In addition, several researchers have highlighted attachment style, media exposure, social interaction, and conformity as variables closely related to excessive admiration toward celebrities (Nurhanisyah, 2020).

One psychological factor frequently associated with celebrity worship is attachment style. Attachment style refers to an individual's tendency to establish close emotional relationships with others and reflects how individuals perceive themselves and other people within interpersonal relationships (Bartholomew & Griffin, 1994). The concept originated from Bowlby's attachment theory, which explains that early emotional experiences with caregivers' shape patterns of emotional attachment and interpersonal relationships throughout life (Bowlby, 1982). Individuals who experience insecure attachment during childhood may develop difficulties in emotional regulation, dependency, and interpersonal trust during adulthood.

Bartholomew & Griffin (1994) proposed four attachment styles consisting of secure, fearful, preoccupied, and dismissing attachment. Individuals with secure attachment generally feel comfortable with intimacy and emotional closeness. Fearful attachment is characterized by fear of rejection and negative self-perception. Preoccupied attachment reflects emotional dependency and excessive need for closeness, while dismissing attachment is associated with emotional distancing and discomfort toward intimacy.

Within fandom culture, attachment toward celebrities may function as a substitute for unmet emotional needs. Kahr (2019) argued that excessive admiration toward celebrities may emerge as a manifestation of unresolved emotional needs originating from previous attachment experiences. Fans often perceive celebrities as emotionally comforting figures who provide feelings of safety, happiness, and validation. (Theran et al., 2010) explained that fans may develop emotional closeness toward celebrities because idols are viewed as idealized figures capable of providing psychological comfort despite the absence of real interpersonal interaction.

Several empirical studies have supported the relationship between attachment style and celebrity worship. Liu et al. (2022) found that emotional attachment within fan communities contributed to social media addiction, cyber conflict, and emotional dependency among fans. Stevens & Hamann (2012) reported that individuals with insecure attachment tend to demonstrate low self-esteem, high emotional anxiety, and greater sensitivity toward information related to celebrities. Booth (2018) also explained that stronger emotional attachment toward celebrities is associated with higher levels of celebrity worship behavior.

Nevertheless, previous findings remain inconsistent. Nurhanisyah (2020) found that attachment style significantly influenced celebrity worship, particularly within secure and dismissing dimensions. On the other hand, (MacNeill & DiTommaso, 2021) reported that attachment style did not significantly predict celebrity worship behavior. Similar findings were also reported by Collison et al. (2018), who found no significant relationship between

attachment style and celebrity worship. These inconsistencies indicate that further investigation is still needed, especially within Indonesian cultural contexts where fanbase culture continues to expand rapidly.

Besides attachment style, conformity is another factor believed to contribute to celebrity worship behavior. Conformity refers to situations in which individuals adjust their attitudes, beliefs, and behaviors according to group expectations because of social pressure or the desire to gain acceptance within a group (Sears et al., 2004). In fanbase communities, conformity often appears through collective activities such as streaming songs, voting in award events, defending celebrities online, creating hashtags, and participating in social media campaigns supporting idols (Bangun, 2019).

Fan communities usually possess strong emotional solidarity and collective identity. Individuals who become members of a fanbase are often encouraged to behave similarly to other members to maintain acceptance and belongingness within the group. (Myers, 2012) explained that individuals tend to adjust their behavior according to group norms to avoid rejection and social isolation. Consequently, fans may imitate behaviors commonly performed by other members even when such behaviors were previously unfamiliar to them (Hasfaraini & Dimyati, 2018).

Previous studies also demonstrated the relationship between conformity and celebrity worship. Sari (2020) found a positive relationship between conformity and celebrity worship, indicating that individuals with higher conformity tendencies are more likely to demonstrate stronger celebrity worship behavior. Wann (1995) similarly explained that group affiliation encourages emotional investment and fanatic behavior toward admired figures. Within fan communities, collective support and social pressure may strengthen emotional attachment toward celebrities and intensify obsessive admiration.

Sears et al. (2004) explained that conformity consists of three dimensions: cohesiveness, agreement, and obedience. Cohesiveness refers to attraction and emotional closeness within the group. Agreement involves shared opinions, goals, and expectations among members. Obedience reflects compliance toward group rules and norms even when individuals personally disagree with them. These dimensions are particularly relevant within fanbase communities because fan activities are often organized collectively and supported through strong emotional solidarity among members.

Although celebrity worship has been widely discussed within psychological research, studies examining the combined role of attachment style and conformity remain limited, particularly in Indonesia. Previous studies mostly focused on single predictors and rarely examined internal psychological factors and external social influences simultaneously. As a result, understanding of the interaction between emotional attachment and group pressure in predicting celebrity worship behavior remains limited.

Another limitation found in previous studies concerns cultural context. Many studies on celebrity worship were conducted in Western countries or focused primarily on K-pop fandom culture. Research examining Indonesian singer fanbases remains relatively scarce even though Indonesia possesses highly active fandom communities with strong emotional engagement toward local celebrities. Cultural differences may influence how attachment, conformity, and celebrity worship are expressed within fan communities. Therefore, research focusing on Indonesian fanbases is necessary to enrich existing literature and provide contextual understanding of celebrity worship behavior in Indonesia.

Celebrity worship is a multidetermined phenomenon influenced by both individual and social factors (A. K. Morgan et al., 2024). Among the various factors that have been proposed, attachment style and conformity were selected because they represent two complementary mechanisms underlying celebrity worship. Attachment style reflects an individual's pattern of forming emotional bonds and has been consistently linked to parasocial relationships, suggesting that individuals with insecure attachment may rely more heavily on celebrities to fulfill unmet emotional and relational needs. Conformity, on the other hand, represents the influence of peer groups and social norms. Within fan communities, individuals are frequently encouraged to adopt shared attitudes, behaviors, and emotional expressions toward celebrities, making conformity a particularly

relevant social factor in explaining celebrity worship. Examining these two variables simultaneously provides a more comprehensive understanding of how personal emotional characteristics and social influences jointly contribute to celebrity worship.

Investigating celebrity worship is important because it is increasingly prevalent across different age groups as digital media, entertainment industries, and online fan communities continue to expand. Although moderate admiration for celebrities may promote social connection and entertainment, excessive celebrity worship has been associated with poorer psychological well-being, problematic social functioning, and maladaptive behavioral outcomes. Understanding the roles of attachment style and conformity may therefore contribute to the development of preventive and educational interventions that encourage healthier patterns of fan engagement while also extending the theoretical literature on the psychological and social determinants of celebrity worship, particularly within the Indonesian cultural context.

Based on these considerations, the present study aims to examine the influence of attachment style and conformity on celebrity worship among members of Indonesian singer fanbases in Jakarta. The sample focuses on individuals aged 18 to 25 years because young adulthood is considered a developmental period closely associated with emotional exploration, identity formation, and social belonging. Jakarta was selected as the research setting because it represents one of the largest urban areas in Indonesia with highly active fan communities and strong digital media engagement.

2. METHOD

2.1 Research Design

The study used quantitative approach with a correlational design to examine the influence of attachment style and conformity on celebrity worship among members of Indonesian singer fanbases in Jakarta. A quantitative design was considered appropriate because the study aimed to identify statistical relationships among variables and examine the extent to which attachment style and conformity contributed to celebrity worship behavior. Multiple regression analysis was used to analyze the simultaneous and partial effects of the independent variables on celebrity worship.

The dependent variable is celebrity worship, while attachment style and conformity functioned as the independent variables. Celebrity worship referred to excessive emotional involvement and obsessive admiration toward celebrities characterized by strong emotional attachment, compulsive attention, and psychological investment in the celebrity's personal life (Maltby et al., 2005). Attachment style reflected patterns of emotional attachment and interpersonal tendencies developed through social relationships (Bartholomew & Griffin, 1994), whereas conformity referred to behavioral adjustment toward group expectations and social norms within fan communities (Sears et al., 2004).

2.2 Participants

The participants were members of several Indonesian singer fanbases living in Jakarta. The study specifically focused on young adults aged 18 to 25 years because this developmental stage is closely associated with identity exploration, emotional adjustment, and interpersonal attachment. Previous studies also identified adolescence and young adulthood as periods in which celebrity worship behavior tends to appear more strongly (McCutcheon et al., 2002).

A non-probability sampling technique was applied because the total population of Indonesian singer fanbase members in Jakarta could not be precisely identified. More specifically, purposive sampling was used to ensure that participants met the research criteria. Participants were included if they were active members of Indonesian singer fanbases, aged between 18 and 25 years, and currently residing in Jakarta. Individuals who did not meet these criteria were excluded from the study.

A total of 201 participants were involved in the research. The sample size was considered adequate for multiple regression analysis involving several predictor variables. The determination of sample adequacy referred to recommendations on regression analysis requirements as discussed by (Umar & Nisa, 2020). Participants were recruited through online fan communities and social media platforms associated with Indonesian singers.

Questionnaire links were distributed through fanbase group chats, Instagram fan accounts, and online communities dedicated to Indonesian musicians. Online recruitment was considered appropriate because most fandom activities and interactions currently occur through digital platforms.

2.3 Instruments

Data collection was conducted using self-report questionnaires administered online. Before completing the questionnaire, participants were informed about the purpose of the study, confidentiality procedures, voluntary participation, and the anonymous nature of the responses.

The questionnaire consisted of demographic questions and psychological measurement scales. Demographic information included age, gender, domicile, and fanbase affiliation. These data were collected to describe participant characteristics and provide contextual information about the sample.

Celebrity worship was measured using the Celebrity Attitude Scale (CAS) developed by Maltby et al. (2005). The instrument was selected because it is widely used in studies examining celebrity worship and demonstrates good psychometric properties. The scale consisted of three dimensions: entertainment-social, intense-personal, and borderline-pathological. Entertainment-social dimension reflects admiration toward celebrities for entertainment and social interaction purposes. Intense-personal dimension measures compulsive emotional attachment and obsessive thoughts on celebrities, while borderline-pathological dimension examines extreme attitudes and irrational behavior associated with celebrity admiration. The original instrument consisted of 22 items with a reported reliability coefficient of 0.93.

Attachment style was measured using the Attachment Style Questionnaire (ASQ) developed by (Hofstra et al., 2005) based on the attachment model proposed by (Bartholomew & Griffin, 1994). The instrument assessed four attachment dimensions consisting of secure, fearful, preoccupied, and dismissing attachment. The scale was selected because it allowed the researcher to examine multiple attachment tendencies simultaneously rather than categorizing participants into a single attachment category. Previous studies reported reliability coefficients ranging from 0.49 to 0.77 for the instrument.

Conformity was measured using a conformity scale developed based on the dimensions proposed by (Sears et al., 2004). The scale assessed three dimensions consisting of cohesiveness, agreement, and obedience. Cohesiveness reflected emotional closeness and attraction toward group membership, agreement referred to shared opinions and collective goals within the fan community, while obedience represented compliance with group norms and expectations. The conformity scale demonstrated good internal consistency with a reported Cronbach's alpha coefficient of 0.94.

All instruments used a Likert type response format ranging from strongly disagree to strongly agree. Higher scores indicated stronger tendencies within each measured construct. The use of Likert scales allowed psychological tendencies to be quantified and compared statistically across participants.

Before hypothesis testing, the measurement instruments were evaluated for construct validity and reliability. Construct validity was assessed using Confirmatory Factor Analysis (CFA) in LISREL 8.0. Separate CFA models were estimated for the celebrity worship, attachment style, and conformity scales. Model fit was evaluated using the chi-square statistic (χ^2), degrees of freedom (df), p-value, and the Root Mean Square Error of Approximation (RMSEA). Item validity was assessed based on factor loadings and their corresponding *t*-values, and items with non-significant factor loadings were removed from the final measurement models. The final CFA results demonstrated acceptable model fit for all retained constructs before proceeding to the hypothesis testing.

Table 1. Descriptive Statistics

Construct	*Final Items*	*χ^2*	*df*	*p*	*RMSEA*
Celebrity Worship	21	148.50	149	.496	.000

Construct	*Final Items*	*χ²*	*df*	*p*	*RMSEA*
Secure	7	3.55	9	.938	.000
Preoccupied	7	9.80	10	.458	.000
Fearful	5	1.00	3	.800	.000
Dismissing	5	1.54	3	.673	.000
Cohesiveness	17	69.36	70	.499	.000
Obedience	6	3.08	5	.688	.000
Agreement	10	25.46	26	.493	.000

2.4 Procedures

The data collection process was conducted over several weeks. During this period, questionnaire links were continuously distributed through online fan communities to increase participant reach. After data collection was completed, responses were screened to ensure data quality. Incomplete responses, duplicate submissions, and responses that did not meet the participant criteria were excluded from analysis. Only valid and complete responses were included in the final dataset.

Ethical considerations were addressed throughout the research process. Participation in the study was voluntary, and participants had the right to withdraw at any stage without consequences. No personally identifying information was collected, and all responses were treated confidentially. The collected data were used solely for academic purposes and analyzed anonymously to maintain participant privacy.

2.5 Data Analysis

Data analysis was performed using Statistical Package for the Social Sciences (SPSS) version 25.0. Descriptive statistical analysis was first conducted to summarize participant characteristics and describe the distribution of each variable. The descriptive analysis included mean scores, standard deviations, minimum scores, and maximum scores.

Following descriptive analysis, multiple regression analysis was conducted to examine the influence of attachment style and conformity on celebrity worship. Regression analysis was selected because the study aimed to investigate the predictive contribution of multiple independent variables toward a single dependent variable. The analysis examined both simultaneous and partial effects of the predictor variables.

The simultaneous effect was evaluated through the overall regression model to determine whether attachment style and conformity jointly predicted celebrity worship behavior. Partial effects were examined through regression coefficients for each attachment style dimension and conformity dimension individually. The coefficient of determination was also analyzed to estimate how much variance in celebrity worship could be explained by the independent variables included in the model.

3. RESULT

A total of 201 participants were involved. All participants were members of Indonesian singer fanbases in Jakarta and were between 18 and 25 years old. Based on demographic analysis, female participants dominated the sample, accounting for 86.0% of the respondents, while male participants represented 14.0%. Participants came from several Indonesian singer fan communities, including fanbases of Salma Salsabil, Lesti Kejora, Lyodra, Juicy Luicy, and other Indonesian musicians.

The descriptive statistics presented in Table 2 are based on standardized T-scores (M = 50, SD = 10).

Table 2. Descriptive Statistics

	N	Min	Max	Mean	SD
Celebrity worship	201	19.47	69.93	50.0000	10.00000
Secure	201	19.64	71.62	50.0000	10.00000
Preoccupied	201	17.06	71.11	50.0000	10.00000
Fearful	201	21.29	72.47	50.0000	10.00000

Dismissing	201	22.06	72.02	50.0000	10.00000
Cohesiveness	201	28.46	82.17	50.0000	10.00000
Obedience	201	20.18	86.45	50.0000	10.00000
Agreement	201	21.31	70.89	50.0000	10.00000

Descriptive statistical analysis was conducted to examine the distribution of scores for celebrity worship, attachment style, and conformity. Overall, participants demonstrated varying levels of celebrity worship behavior, with most respondents showing moderate levels of emotional involvement toward their idols. Among the attachment style dimensions, preoccupied attachment showed relatively higher tendencies compared to secure, fearful, and dismissing attachment. Meanwhile, within the conformity variable, obedience and agreement dimensions showed higher average scores than cohesiveness.

Table 3. Categories of Variables

Variabel	**Frequencies**		
	Low	**Mid**	**High**
Celebrity worship	29 (14,4%)	132 (65,7%)	40 (19,9%)
Secure	25 (12,4%)	145 (72,1%)	31 (15,4%)
Preoccupied	34 (16,9%)	134 (66,0%)	33 (16,4%)
Fearful	30 (14,9%)	139 (69,2%)	32 (15,9%)
Dismissing	30 (14,85%)	135 (67,2%)	36 (17,9%)
Cohesiveness	36 (17,9%)	138 (68,7%)	27 (13,4%)
Obedience	27 (13,4%)	148 (73,6%)	26 (12,9%)
Agreement	31 (15,4%)	132 (65,7%)	38 (18,9%)

Before hypothesis testing was conducted, assumption testing and instrument validation procedures were performed. Construct validity for all instruments was evaluated using CFA with LISREL 8.0. The analysis was conducted separately for the Celebrity Attitude Scale, Attachment Style Questionnaire, and conformity scale. Model adequacy was evaluated using goodness of fit indicators, particularly the p value and RMSEA. The CFA results indicated that the measurement models demonstrated acceptable fit indices. Several items with low loading factors were excluded during the validation process to improve construct validity and measurement consistency.

Prior to multiple regression analysis, the assumptions of normality, linearity, homoscedasticity, and multicollinearity were assessed. The results indicated that all assumptions were satisfactorily met. Variance Inflation Factor (VIF) values were below 10 and tolerance values exceeded 0.10, indicating no multicollinearity. Residual plots suggested homoscedasticity and linearity, while the residuals were approximately normally distributed.

Multiple regression analysis was conducted to examine the effects of attachment style and conformity on celebrity worship. The overall regression model was statistically significant, $F(7, 193) = 9.09$, $p < .001$, indicating that the set of predictors significantly explained variance in celebrity worship. The model accounted for 24.8% of the variance in celebrity worship ($R^2 = .248$; Adjusted $R^2 = .221$).

Table 4. Significance

	Model	***Sum of Square***	***df***	***Mean Square***	***F***	***Sig***
1	Regression	4958.815	7	708.402	9.090	$.000^b$
	Residual	15041.185	193	77.934		
	Total	20000.000	200			

a. Dependent variable: *Celebrity worship*

The regression model produced an R-squared value of 0.221, indicating that attachment style and conformity explained 22.1% of the variance in celebrity worship behavior, while the remaining 77.9% was influenced by other factors outside the present study.

Table 5. Model Summary Regression Analysis

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.498[a]	.248	.221	8.82800

Further analysis revealed that only three variables significantly predicted celebrity worship, namely preoccupied attachment, obedience, and agreement. Preoccupied attachment showed a positive effect on celebrity worship, indicating that participants with higher emotional dependency and stronger needs for interpersonal closeness were more likely to demonstrate excessive admiration toward celebrities.

Table 6. Regression

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
	(*constant*)	-9.285	12.399		-.749	.455
1	Secure	.100	.068	.100	1.470	.143
2	Preoccupied	.151	.071	.151	2.117	.036*
3	Fearful	.066	.074	.066	.888	.375
4	Dismissing	.079	.068	.079	1.157	.249
5	Cohesiveness	.162	.126	.162	1.290	.199
6	Obedience	.276	.066	.276	4.210	.000*
7	Agreement	.352	.126	.352	2.796	.006*

Among the conformity dimensions, obedience had a significant influence on celebrity worship. Fans with greater adherence to fanbase norms and expectations tended to report stronger celebrity worship tendencies. Agreement also showed a significant positive effect, suggesting that stronger collective values and shared goals within fan communities contributed to greater emotional involvement toward celebrities.

In contrast, secure attachments, fearful attachment, dismissing attachment, and cohesiveness did not show significant effects on celebrity worship. These findings indicate that emotional dependency and conformity toward group expectations play more substantial roles in predicting celebrity worship behavior compared to other attachment and conformity dimensions.

Overall, the findings suggest that celebrity worship among Indonesian singer fanbase members is influenced by both psychological and social factors. Emotional attachment tendencies, particularly preoccupied attachment, alongside conformity processes within fan communities, contributed significantly to excessive admiration toward celebrities.

4. DISCUSSION

This study examined the influence of attachment style and conformity on celebrity worship among members of Indonesian singers' fan bases in Jakarta. Findings showed that attachment style and conformity jointly contributed to celebrity worship behavior, indicating that admiration toward celebrities is not solely related to entertainment preferences but is also connected to emotional tendencies and social interaction within fan communities. In recent years, celebrity fandom has become increasingly embedded in everyday digital life, especially among young adults who actively participate in online communities surrounding public figures. Within these spaces, emotional attachment toward celebrities often develops alongside social interaction with fellow fans, making fandom not only a media activity but also a relational experience.

The regression analysis showed that attachment style and conformity explained 22.1% of the variance in celebrity worship. Although the contribution was not particularly large, it still suggests that both variables play a meaningful role in shaping how individuals engage emotionally with celebrities. Celebrity worship itself is likely influenced by many interconnected factors, including self-esteem,

loneliness, parasocial interaction, emotional regulation, social media intensity, and identity exploration (Greenwood & Long, 2011; Maltby et al., 2005; R. Morgan et al., 2024). Because of this complexity, it is unsurprising that a considerable proportion of variance remained unexplained in the present study.

Among all attachment dimensions, preoccupied attachment emerged as the strongest predictor of celebrity worship. Individuals with higher emotional dependency and stronger needs for closeness tended to report greater celebrity worship tendencies. This pattern appears understandable when viewed from the perspective of attachment theory. Individuals with preoccupied attachment often seek reassurance and validation from external figures because they tend to perceive themselves negatively while simultaneously idealizing others (Bartholomew & Griffin, 1994). In the context of fandom culture, celebrities may become emotionally meaningful figures precisely because they are perceived as comforting, successful, admired, and psychologically "safe."

Parasocial relationships allow emotional closeness to occur without the uncertainty commonly found in reciprocal relationships. Fans can feel emotionally connected to celebrities without needing to deal with rejection, conflict, or interpersonal disappointment directly. For individuals who are highly sensitive to emotional insecurity, this type of relationship may feel easier to maintain than real interpersonal intimacy. Celebrities become symbolic figures onto whom emotional needs can be projected, especially when real life relationships fail to provide the same sense of validation or emotional stability.

A similar tendency has been discussed in previous studies examining insecure attachment and parasocial interaction. (Liu et al., 2022) found that emotionally vulnerable fans were more likely to experience emotional dependency and problematic online behavior within fandom spaces. (Stevens & Hamann, 2012) also reported that fans with attachment anxiety tended to react more intensely to information related to celebrities, particularly criticism or negative news involving their idols.

Interestingly, secure attachment did not significantly predict celebrity worship. This may indicate that individuals who already possess stable interpersonal relationships and healthier emotional regulation do not depend heavily on celebrities for emotional reassurance. Admiration toward public figures may still exist among securely attached individuals, but it is less likely to develop into obsessive emotional involvement. Celebrities remain sources of inspiration or entertainment rather than emotional substitutes.

This result differs from that of (Nurhanisyah, 2020), who found a significant association between secure attachment and celebrity worship. One possible explanation lies in differences in participant characteristics and fandom environments. The present study focused on digitally active fan communities of Indonesian singers, where fan engagement is continuously reinforced through social media interactions, real-time updates, collective streaming, voting campaigns, and participation in fan-led activities. These forms of engagement encourage frequent emotional investment and a stronger sense of psychological closeness to the celebrity. Consequently, celebrity worship in this context may be driven more by the need to maintain emotional involvement and social connectedness within the fan community than by secure interpersonal attachment.

Fearful attachment and dismissing attachment also did not significantly predict celebrity worship. Although both are classified as insecure attachment styles, the underlying interpersonal dynamics differ from those that typically facilitate celebrity worship. Celebrity worship involves sustained emotional investment, psychological closeness, and the development of parasocial bonds with a celebrity. Individuals with fearful attachment often experience an approach–avoidance conflict: they desire interpersonal closeness but simultaneously fear rejection and emotional vulnerability. Consequently, they may hesitate to invest emotionally, even in one-sided relationships such as parasocial interactions with celebrities. Likewise, individuals with dismissing attachment tend to value self-reliance, suppress attachment needs, and avoid emotional dependence on others. As a result, they are less likely to seek emotional fulfillment through celebrities or to develop the

intense emotional attachment that characterizes higher levels of celebrity worship. These interpersonal dynamics may explain why fearful and dismissing attachment did not significantly predict celebrity worship in the present study.

The findings suggest that celebrity worship may be more closely linked to attachment anxiety than to attachment avoidance. Emotional dependency appears to be a more important factor than emotional withdrawal in explaining why some individuals become intensely invested in celebrities. This distinction is important because insecure attachment is often discussed as a single category, even though different attachment patterns may produce very different emotional behaviors.

Besides attachment style, conformity also significantly predicted celebrity worship, particularly the dimensions of obedience and agreement. This finding indicates that participants who reported a greater tendency to comply with others' expectations and to align their opinions with those of their social group also tended to report higher levels of celebrity worship. These results suggest that social influence within fan communities may contribute to stronger admiration and involvement with celebrities. In other words, individuals who are more likely to follow group norms and maintain agreement with fellow fans may also be more likely to engage in behaviors and attitudes associated with celebrity worship.

Fan communities are highly interactive social environments. The significance of obedience in the present study suggests that compliance with fanbase norms may strengthen emotional involvement toward celebrities over time. Individuals who consistently follow group expectations may begin to internalize collective standards regarding what it means to be a "true fan." (Myers, 2012) explained that people often adjust their behavior to align with group norms in order to maintain social acceptance and avoid exclusion. Within fandom communities, support for the celebrity may function as a marker of solidarity and commitment toward the group itself.

The role of agreement also appears meaningful. Higher celebrity worship is associated with stronger shared beliefs and emotional identification within fan communities. In many fandom spaces, celebrities are not only admired for their artistic work, but are also associated with shared emotional narratives. Fans collectively construct meanings around the celebrity, including stories about the idol's struggles, achievements, kindness, or inspirational value. These shared narratives strengthen emotional identification and create a sense of collective emotional ownership among fans.

Social identity theory provides a useful framework for understanding this process. According to (Tajfel & Turner, 1979) individuals derive part of their self-concept from membership in social groups. Fan communities may therefore become important sources of identity, particularly for young adults seeking belongingness and emotional connection. Supporting the celebrity eventually becomes tied not only to admiration toward the idol, but also to maintaining one's position and identity within the fan community.

In contrast, cohesiveness did not significantly predict celebrity worship. Although fan communities often involve close interpersonal interaction, social closeness alone may not necessarily produce obsessive admiration toward celebrities. It is possible that many individuals join fandom communities primarily for friendship, entertainment, or social connection rather than a deep emotional attachment to the idol.

This finding suggests that not all forms of fan participation should automatically be interpreted as problematic celebrity worship. Fans may feel emotionally connected to fellow members without developing unhealthy emotional dependency on celebrities. What appears more influential is not interpersonal closeness itself, but the extent to which individuals internalize group expectations and emotionally align themselves with collective fan norms.

The present findings also reflect broader cultural and technological shifts within contemporary fandom culture. Unlike traditional fandom, current fan communities are highly shaped by digital communication. Fans are continuously connected to both celebrities and fellow fans through social media platforms, making fandom participation more immersive and emotionally immediate than before. Emotional expression, validation,

and collective interaction now occur in real time and on a much larger scale.

This condition may partly explain why celebrity worship remains highly prevalent among young adults. Earlier developmental perspectives suggested that emotional maturity would gradually reduce obsessive admiration for celebrities (Raviv et al., 1996). However, digital environments have changed how emotional attachment to public figures is maintained. Constant exposure to celebrity content, combined with collective fan interaction, may sustain parasocial attachment well beyond adolescence.

The findings of (Boon & Lomore, 2001), who reported strong emotional attraction toward celebrities among young adults, appear consistent with the current study. Similarly, Widjaja and Ali (2016) reported intense personal and borderline pathological celebrity worship among young adults in Jakarta.

The absorption addiction model proposed by (McCutcheon et al., 2002) may also help explain the current findings. According to this model, individuals initially engage with celebrities for entertainment and emotional enjoyment, but repeated involvement gradually develops into stronger psychological dependency. Emotional investment toward celebrities becomes increasingly rewarding because it provides escapism, excitement, and temporary emotional relief. Over time, the relationship may shift from admiration into compulsive involvement.

In the present study, this process appears closely connected to emotional dependency and social reinforcement. Individuals with preoccupied attachment may already possess stronger emotional needs, while conformity processes within fan communities continuously validate and intensify admiration toward the celebrity. The present study contributes to the literature by integrating attachment and conformity perspectives in explaining celebrity worship. Previous research often focused on either intrapersonal vulnerability or social influence separately. The current findings suggest that emotional needs and social environments work together in shaping celebrity-related behavior among fans.

The study also contributes to research on fandom culture in Indonesia. Much of the existing literature has focused on Western celebrity culture or Korean popular culture, while Indonesian fandom communities remain relatively understudied. Indonesian fanbases often demonstrate strong collective engagement, emotionally expressive interaction, and intense online participation. These characteristics may strengthen conformity processes and emotional investment within fandom spaces.

Cultural context likely plays an important role here. Indonesian society tends to emphasize collectivist values, social harmony, and group belongingness. Within fandom communities, these cultural tendencies may strengthen obedience and agreement because maintaining collective solidarity becomes socially meaningful. This cultural dimension may partly explain why conformity variables showed significant influence in the present study.

Several limitations should nevertheless be acknowledged. The study relied on self-report questionnaires, which are vulnerable to subjective interpretation and social desirability bias. In addition, the cross-sectional design limited the ability to identify causal relationships between variables. The study also focused specifically on Indonesian singer fanbases in Jakarta, meaning the findings may not fully represent other fandom communities or cultural settings.

Future studies could examine additional variables associated with celebrity worship, including loneliness, parasocial interaction intensity, self-esteem, emotional regulation, and problematic social media use. Comparative studies across fandom types or cultural groups may also provide richer understanding on how celebrity worship develops within different social contexts.

Qualitative approaches may also be valuable for exploring the lived experiences of fans more deeply. Interviews or ethnographic studies could help capture how fans interpret emotional attachment, group identity, and fandom participation in everyday life. Such approaches may provide insights that are difficult to observe through quantitative measurement alone.

Despite these limitations, the findings suggest that fandom communities contain both adaptive and maladaptive dimensions. Fan communities may provide friendship, emotional support, creativity, and social belongingness. At the same time, emotional

dependency and conformity pressure may increase vulnerability toward excessive celebrity worship. Understanding this balance becomes increasingly important as digital fandom culture continues to grow among young adults.

Overall, the findings indicate that celebrity worship among Indonesian singer fanbase members is closely related to emotional dependency and collective social dynamics. Preoccupied attachment, obedience, and agreement emerged as the strongest predictors, highlighting how personal emotional needs and social reinforcement interact within contemporary fandom culture. Celebrity worship, therefore, should not be viewed simply as admiration toward entertainers, but as a more complex psychological and social phenomenon shaped by interpersonal insecurity, identity processes, and digitally mediated social interaction.

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