



Digital Identity Construction and Personal Branding on Facebook from an Information Resilience perspective

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Article Info:	Abstract
Keywords: Digital identity; Information resilience; Personal branding; Social media; Virtual space.	Purpose: This study examines how digital identity is represented and developed into personal branding on Facebook, and how these practices relate to information resilience and the socio-cultural dimension of national resilience. Design/methodology/approach: A qualitative single-case study supported by a virtual ethnographic approach was conducted on <i>Awan Gunawan's</i> Facebook account. Data were generated through prolonged online observation, digital documentation, and in-depth interviews, then analysed using Cyber Media Analysis across media space, media archive, media object, and experience. Findings: <i>Awan Gunawan's</i> digital identity develops through three interrelated phases: a failed entrepreneur who refuses to give up, a happy noodle seller, and a fortunate and inspiring figure. Across these phases, perseverance, humility, humour, family orientation, spirituality, and social concern remain recognisable. Personal branding develops through distinctiveness, relevance, and consistency, reinforced by reciprocal interaction between self-representation and audience recognition. Implications: Credible, consistent, and socially connected digital communication can strengthen trust, shared meaning, and community cohesion. These findings are relevant to information resilience and the socio-cultural dimension of national resilience, although the relationship is indirect and contextual rather than causal Originality/value: This study extends personal branding research by showing how a non-celebrity individual develops public recognition through long-form autobiographical narratives on Facebook and by linking identity construction, audience recognition, and personal branding with information resilience and socio-cultural resilience.
Article History: Received : 2026-01-04 Revised : 2026-02-04 Accepted : 2026-03-02 Available Online : 2026-06-30 Published : 2026-06-30	
Article DOI : 10.55960//jlri.v1402.1261	
How to cite: Rosyid, M., Irawan, N., Mulyana, A. (2026). Digital Identity Construction and Personal Branding on Facebook from an Information Resilience perspective. <i>Jurnal Lemhannas RI</i> , 14 (2), 136-150. https://doi.org/10.55960//jlri.v1402.1261	
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INTRODUCTION

Digital communication increasingly shapes identities, social relationships, information exchange, and trust within an interconnected environment (Buzzanell, 2018), thereby making the digital space increasingly relevant to national resilience. National resilience encompasses interconnected ideological, political, economic, socio-cultural, defence, and security dimensions, highlighting the importance of socio-cultural institutions in strengthening national capacity (Syadzily, 2025). The *Asta Gatra* (eight elements) framework positions the *Tri Gatra* (three elements) and *Panca Gatra* (five elements) frameworks as the constituent elements of national resilience, with the Socio-Cultural *Gatra* serving as a key focus of study due to its close connection to values, identity, interaction, trust, and social cohesion. Social media expands an individual's capacity to produce, disseminate, and interpret information while simultaneously influencing public perceptions of that individual's identity. The increased frequency and reach of digital communication necessitate credible sources, continuity of meaning, and interactions capable of sustaining trust. Consequently, the construction of digital identity must be understood as a communication process linked to the quality of social relationships and information resilience, particularly in supporting the socio-cultural dimension of national resilience.

Expanding internet access has strengthened the role of the digital sphere in the social lives of Indonesians. Data from Statistics Indonesia (BPS), derived from the National Socio-Economic Survey, show that the proportion of the population accessing the internet rose from 69.21% in 2023 to 72.78% in 2024 and 77.63% in 2025. Growth in internet access has broadened interpersonal communication, community formation, experience sharing, and information production through social media. Expanding digital activity requires credible information sources, recognisable identities, and consistent messaging to sustain social trust. The resulting communication environment emphasises the necessity to understand how identity construction on social media shapes relationships among individuals, audiences, and trust within the digital information landscape. Figure 1 illustrates the growth of internet access in Indonesia from 2023 to 2025.

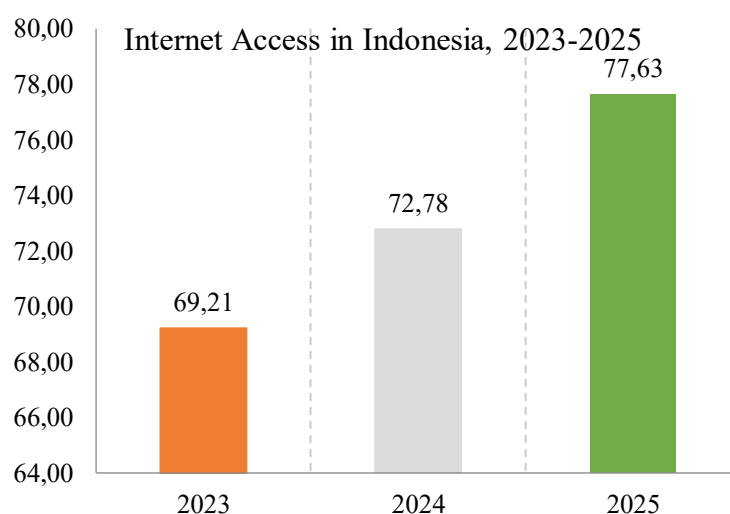


Figure 1. Internet Access by Province, 2024 and 2025

Source: Badan Pusat Statistik Years of 2024-2025.

The expansion of digital communication increases the need to understand how identity construction, audience responses, and social trust develop within digital information environments. Information resilience provides an analytical perspective for examining those relationships. Blay et al. (2020) identify information quality, vulnerability, and the capacity to withstand threats as key elements of information resilience, while Dragomir et al. (2024) emphasise governance, media systems, audience experience, and societal capacity to navigate information disruption. Together, both perspectives connect credibility, continuity of meaning, and social connectedness with broader concerns of national resilience. Within the *Asta Gatra* (Eight Aspects of National Resilience) framework, this relationship aligns most closely with the socio-cultural aspect, as the quality of communication influences trust, social relations, value formation, and societal cohesion. Consequently, this study positions authentic and consistent identity communication as a process important to both credibility and the sustainability of social relationships in the digital environment.

In the digital information environment, identity helps audiences recognise and evaluate sources of communication. Social media provides individuals with a space to convey experiences, values, language, and symbols as forms of self-representation. Hall (1997) explains that representation generates meaning through language and sign systems. Digital identity is thus shaped by the content conveyed, the way messages are communicated, and audience interpretation. Rowland and Estevens (2025) demonstrate that digital identity is multidimensional, encompassing digital recognition, self-presentation, and the "datafied self", and that it continuously evolves through interactions with technology and social environments. The interplay between self-representation and audience interpretation shapes an increasingly recognisable identity, serving as the foundation for personal branding on social media.

The relationship between self-representation and audience recognition also relates to the Communication Theory of Identity (CTI), which views identity through four layers: personal, enacted, relational, and communal (Shin & Hecht, 2017). Across the personal, enacted, relational, and communal layers, identity develops as a communicative process shaped by self-understanding, personal expression, social interaction, and community recognition, while social media enables continuous identity negotiation through messages and audience responses that underpin the formation of personal branding in digital communication.

Personal branding develops through distinctive, relevant, and consistent identity communication, while audience recognition strengthens personal brand equity (McNally and Speak, 2011; Gorbatov et al., 2021). Gorbatov et al. (2018) frame personal branding as a multidisciplinary field concerned with identity formation and perception management but note that prior research focuses more on antecedents and outcomes than on the formation process. Jacobson (2020) further shows that social media users manage identity with current and future audiences in mind, while recent studies emphasise authenticity, interactivity, and consistency in digital footprint management. Together, these studies position personal branding as a process shaped by identity representation, audience response, and continuity of values, providing a basis for examining how personal identity becomes recognised and trusted within digital communities.

Studies on personal branding in Indonesia have largely focused on celebrities, Instagram influencers, professionals, and university students, as well as the use of platforms like Instagram and Twitter. Most research examines individuals who already possess public visibility or utilise platforms that emphasise visual presentation. There is

limited literature explaining how non-celebrities build public recognition through textual narratives about their daily lives on Facebook. Personal narratives can foster shared experiences, emotional closeness, social recognition, and sustained audience interaction. This gap in the literature creates an opportunity to examine how everyday communication shape's identity and evolves into personal branding within digital communities.

Limited research on non-celebrity personal branding makes Awan Gunawan's Facebook account a relevant case for examination. Awan built visibility through real-life narratives about everyday experiences, presented openly and humorously. Research records show that the post "BH Miring Istri Gue" (My Wife's Crooked Bra) reached 49,000 users, received 16,000 comments, and was shared 71,000 times, while the account recorded 168,394 followers during the research documentation period. Audience engagement with these narratives indicates strong public attention and sustained interaction. Repeated communication gradually transformed personal experiences into public narratives, generated social recognition, and strengthened Awan Gunawan's recognisable digital identity.

Awan Gunawan's communication practices provide an empirical basis for examining identity construction, personal branding, credibility, trust, and social connectedness. National resilience serves as the macro framework, while the sociocultural dimension links digital communication with values, social interaction, and societal cohesion. Information resilience supports interpretation of credibility, continuity of meaning, and trust without treating them as separate variables. Accordingly, the analysis is guided by two research questions: (1) How is identity represented in *Awan Gunawan's* personal branding on Facebook? and (2) How does identity construction shape *Awan Gunawan's* personal branding on Facebook?

LITERATURE REVIEW

Theoretical Studies

The theoretical framework combines representation theory, the Communication Theory of Identity (CTI), personal branding, and information resilience to explain how digital identities are constructed, communicated, and interpreted. Hall (1997) conceptualises representation as the production of meaning through language, signs, and symbols, positioning social media narratives as selected and structured accounts through which audiences interpret identity. CTI extends this perspective by locating identity across four interconnected layers, namely personal, enacted, relational, and communal, which encompass self-understanding, communicative expression, relational negotiation, and communal recognition (Shin & Hecht, 2017). Kuiper (2023) further shows that gaps between identity layers can generate identity bridging, indicating that identity remains negotiated through communication and social relationships, a process that supports personal branding through distinctiveness, audience relevance, and communication consistency (McNally & Speak, 2011; Montoya & Vandehey, 2008). Contemporary research further emphasises authenticity, interactivity, identity curation, and digital footprint management as important elements of personal brand development (Gorbatov et al., 2018; Jacobson, 2020; Trang et al., 2024). The information resilience perspective broadens the analysis by addressing information quality, responsible use, trust, knowledge distribution, and societal capacity to respond to information disruption (Sadiq et al., 2022; Dragomir et al., 2024). Together, these perspectives provide an analytical basis for examining how *Awan Gunawan* construct's identity through Facebook

narratives, how audiences participate in interpreting and reinforcing that identity, and how repeated communication develops into personal branding with implications for credibility, continuity of meaning, social connectedness, and socio-cultural resilience.

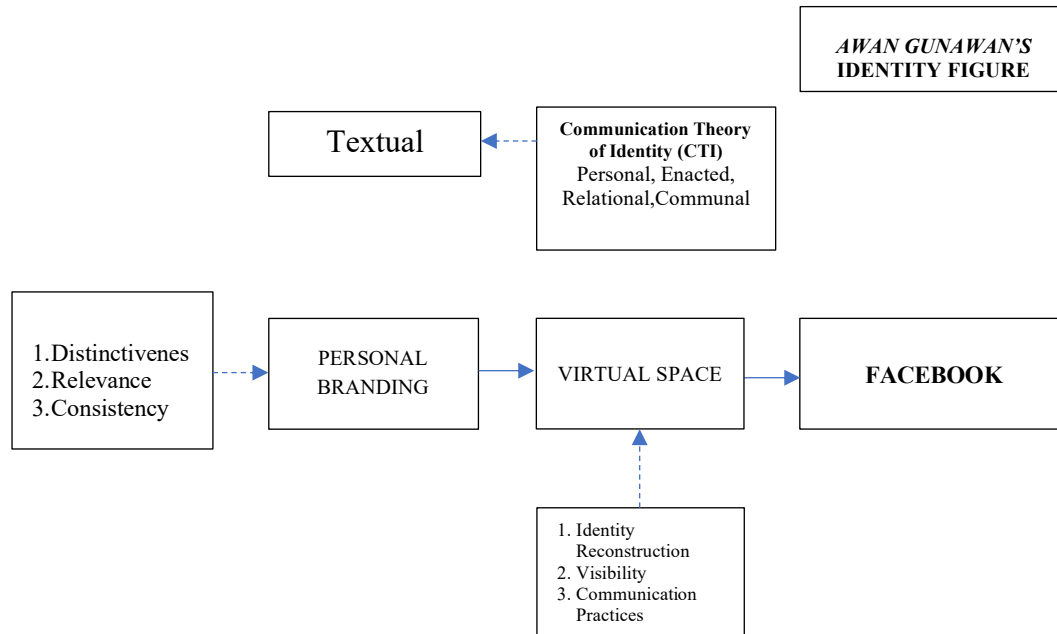


Figure 2. Conceptual Framework of Digital Identity Construction and Personal Branding

Figure 2 synthesises the theoretical relationships that guide the analysis of digital identity construction and personal branding in Facebook's communication environment. Identity representation is examined through Hall's representation perspective and the four CTI layers adopted in this study, while audience interaction provides the relational process through which identity meanings are recognised and reinforced. Distinctiveness, relevance, and consistency are subsequently used to interpret the formation of a recognisable personal brand. Information resilience serves as the broader interpretive perspective for examining credibility, continuity of meaning, trust, and social connectedness in digital communication. Building on this analytical framework, the following section examines empirical evidence to identify established findings and clarify the research gap addressed by the present study.

Empirical Studies

Empirical studies indicate that personal branding on social media develops through the interaction of identity presentation, authenticity, audience recognition, and continuity of communication. Jacobson (2020) found that social media professionals continuously curate personal information and construct coherent identity narratives while anticipating current and future audiences, demonstrating that digital traces may influence perceptions beyond the moment in which content is produced. Research involving Facebook and Instagram further shows that users negotiate self-presentation while seeking to communicate an identity perceived as authentic (Kondakciu et al., 2022). Trang et al. (2024) subsequently demonstrated that stronger online personal brands involve self-reflection, authentic communication, management of digital footprints, interaction with audiences, and continuing negotiation between desired and perceived identities. Rowland

and Estevens (2025) further showed that digital identity is multidimensional and subject to reinterpretation as users encounter changing digital and social environments. These findings establish personal branding as a communicative and relational process in which identity is presented, interpreted, and progressively reinforced through interaction with audiences.

Indonesian studies provide additional evidence concerning platform-specific personal branding. Agustinna et al. (2017) examined the personal branding strategy of an Instagram celebrity and found that maintaining a consistent content concept contributed to the development of a recognisable online identity. The study demonstrates the relevance of consistency in social media personal branding, although its empirical setting concerns an established Instagram celebrity rather than a non-celebrity individual developing recognition through everyday textual narratives on Facebook. Research involving public figures has similarly demonstrated the importance of narrative selection, personal values, and communicative style in shaping audience perceptions. Existing Indonesian studies, however, have predominantly examined celebrities, influencers, public figures, professionals, or platforms characterised by visual and short-form communication. Limited attention has been directed towards non-celebrity individuals who develop public recognition through long-form everyday narratives on Facebook. A further gap concerns the limited integration of personal branding research with information resilience, particularly in explaining how credibility, continuity of meaning, trust, and social connectedness emerge through repeated identity communication. The empirical gap, therefore, lies in explaining how a non-celebrity individual constructs identity through textual narratives on Facebook, how audiences participate in recognising and reinforcing that identity, and how repeated communication contributes to the formation of a recognisable personal brand within a broader information-resilience perspective. Accordingly, the conceptual framework presented in Figure 2 serves as the analytical framework for examining the *Awan Gunawan* case and interpreting the empirical findings presented in the Results and Discussion section.

METHODS

The study adopted a qualitative single-case design supported by virtual ethnography to examine how *Awan Gunawan* represented digital identity and developed personal branding through Facebook communication. The case centred on *Awan Gunawan*'s Facebook account, including its narratives, communication practices, audience interactions, and associated identity meanings. Case study research supports an in-depth examination of contemporary phenomena within their specific contexts (Yin, 2018; Creswell & Poth, 2023), while virtual ethnography enables the observation of communication, cultural artefacts, interactions, and meaning formation in digital environments (Nasrullah, 2017). The Facebook account facebook.com/pacorstory served as the digital research site, with *Awan Gunawan* as the key informant and follower responses providing supporting evidence of audience interpretation and social recognition.

Data Collection and Analysis

Data collection combined prolonged online observation, digital documentation, and in-depth interviews. Observation began in early 2018 and continued for approximately

three years, covering narrative posts, images, comments, interaction patterns, audience responses, and recurring communicative expressions. Screenshots and field notes documented relevant digital artefacts. Face-to-face interviews with *Awan Gunawan* explored his motivations, communication intentions, and meanings attached to the narratives he produced, while follower perspectives supported the interpretation of audience responses.

Cyber Media Analysis, developed by Nasrullah (2017), guided the analysis across four interconnected levels: media space, media archive, media object, and experience. Media space examined Facebook's features and the technological setting of communication. The media archive focused on narratives and digital artefacts as identity representations, while the media object addressed comments, interactions, and audience responses. Experience captured meanings associated with online and offline encounters. The interpretation then connected the empirical evidence with Hall's representation perspective, the personal, enacted, relational, and communal layers of CTI, and the personal branding dimensions of distinctiveness, relevance, and consistency. Information resilience provided a broader interpretive perspective for examining credibility, continuity of meaning, trust, and social connectedness rather than a separate construct for measurement.

Trustworthiness

The study strengthened trustworthiness through prolonged engagement, comparison of observational and interview evidence, member checking, preservation of screenshots and field records, and systematic documentation of the analytical process. Comparison between *Awan Gunawan's* accounts and audience responses supported credibility, while an audit trail and retention of original digital evidence strengthened dependability and confirmability. Detailed descriptions of the Facebook environment and communication practices supported transferability.

RESULT AND DISCUSSION

Result

Media Space: Facebook as the Digital Research Environment

Awan Gunawan's Facebook account, facebook.com/pacorstory, served as the primary digital environment for examining identity representation and personal branding. Active since 6 May 2009, the account initially functioned as a space for personal documentation, including photographs of his children. Its function gradually expanded as *Awan* began sharing narratives about everyday life, family, economic hardship, spirituality, humour, and social activities. Public account settings allowed these narratives to reach audiences beyond his immediate friendship network through reactions, comments, and sharing.

Archival records show a gradual increase in audience size and account visibility. Research documentation recorded 168,394 followers during the observation period, while a supplementary screen capture dated 5 December 2025 showed approximately 301,000 followers. The later figure represents subsequent account growth and is therefore treated separately from data collected during the original observation period to preserve consistency in the longitudinal record.



Figure 3. Facebook interface of *Awan Gunawan*'s account, showing the public profile and follower count.

Source: Research documentation, screen capture, 5 December 2025.

The Facebook environment also shaped how *Awan* communicated his identity. Long-form status updates allowed personal experiences to be developed into extended narratives, while comments and sharing functions enabled followers to interpret, respond to, and redistribute those narratives. *Awan* generally avoided practical political issues and maintained recurring themes concerning family life, economic difficulties, spirituality, optimism, humour, and social concerns. From the media space perspective of cyber media analysis, Facebook therefore operated as the technological and relational environment through which personal narratives became publicly visible and open to continuing audience interpretation.

Media Archive: Narrative Construction of Everyday Experiences

Analysis at the level of the media archive reveals that *Awan*'s primary digital artefacts consist of autobiographical narratives presented as true stories. These narratives employ colloquial language, humour, self-deprecation, and hyperbole, alongside storytelling structures that frequently shift from personal issues or experiences to witty or reflective conclusions. Recurring topics include business failures, debt, family relationships, religious reflection, social concern, gratitude, and personal recovery.

A post titled "KEJUTAN/SURPRISE" exemplifies this narrative pattern. *Awan* repeatedly describes himself as "just a noodle seller" while recounting unexpected opportunities to become a writer, appear on television, and speak at public events. Achievements are framed through humility and gratitude rather than the highlighting of personal superiority. Thus, the narratives serve a dual function: communicating autobiographical experiences while selecting specific meanings that allow the audience to perceive *Awan* as an ordinary, persistent, grateful, and religious figure.

Further interview evidence indicates that the motivations behind his Facebook posts evolved. An initial desire for audience appreciation gradually expanded into a wish to share experiences deemed beneficial to others, convey family and religious values, and support professional or business opportunities. Consequently, personal experiences are

not merely reproduced as neutral records; rather, they are selected, framed, and restructured into public narratives that convey a recognisable sense of identity.

Identity Representation: Three Phases of Digital Identity Construction

The analysis identified three interrelated phases of identity representation that developed alongside changes in *Awan Gunawan's* life experiences and public visibility. The first phase, the failed entrepreneur who refuses to give up, was constructed through narratives of business failure, financial hardship, debt, and repeated efforts to recover, positioning perseverance as a central identity meaning that resonated with followers facing similar difficulties. The second phase, the joyful noodle seller, shifted toward simplicity, gratitude, humour, and family relationships. Self-deprecating expressions, particularly his recurring description of himself as an ordinary noodle seller, reduced perceived social distance and strengthened familiarity between *Awan* and his audience. The third phase, the fortunate and inspiring figure, emerged as his public recognition expanded through media appearances, publications, public speaking, and social activities. Earlier narratives continued to frame success through humility, spirituality, gratitude, and social concern, despite the increased visibility. The three phases, therefore, demonstrate an evolving digital identity in which new meanings were incorporated while core characteristics remained recognisable across different stages of public communication.

The development of these identity meanings can be interpreted through the four layers of the Communication Theory of Identity (CTI). The personal layer reflects *Awan's* self-understanding as persistent, humorous, grateful, and religious, while the enacted layer is expressed through his narrative style, linguistic choices, responses to followers, and communication of social activities. The relational layer develops through interaction with followers and the meanings they attribute to his narratives, whereas the communal layer emerges when repeated audience recognition positions him more broadly as an inspirational storyteller and socially concerned digital figure. Taken together, the findings address the first research question by showing that *Awan's* identity is represented through recurring narratives, values, self-descriptions, communicative practices, and audience recognition. His digital identity is consequently dynamic and multilayered, yet continuity in its core meanings allows it to remain socially recognisable over time.

Personal Branding through Distinctiveness, Relevance and Consistency

The second analytical pattern demonstrates how recurring expressions of identity shaped personal branding through distinctiveness, relevance, and consistency, reflecting differentiated self-presentation, audience perceptions, and the development of a recognisable personal brand (Gorbatov et al., 2018, 2021). Distinctiveness emerged from *Awan Gunawan's* combination of autobiographical storytelling, colloquial language, humour, self-deprecation, and openness about personal failure, which differentiated his communication from more idealised forms of self-presentation. Relevance was established through recurring themes that reflected followers' everyday concerns, including debt, financial hardship, family relationships, spirituality, perseverance, and social problems. Audience responses indicating emotional identification with these experiences show that personal branding was shaped through interaction between self-representation and audience interpretation rather than through unilateral image construction. Consistency was reflected in the continuity of narrative style, characteristic vocabulary, humour, family orientation, optimism, spirituality, and the deliberate

avoidance of divisive political content. Across different phases of his life, these recurring communicative characteristics maintained a recognisable set of values while allowing the content itself to evolve.

The relationships identified in the findings are summarised in Figure 4, which integrates the four identity layers with the three dimensions of personal branding through textual communication on Facebook. The figure is therefore interpreted as an empirical synthesis of the analysed relationships, rather than as an additional theoretical framework. Personal experiences are selected and transformed into narratives, identity meanings are communicated through the platform, audiences interpret and respond to those meanings, and repeated recognition reinforces the characteristics increasingly associated with Awan's personal brand. This recursive process addresses the second research question by showing that personal branding develops through the continuing interaction between self-representation, audience recognition, and communicative consistency rather than through one-directional self-promotion.

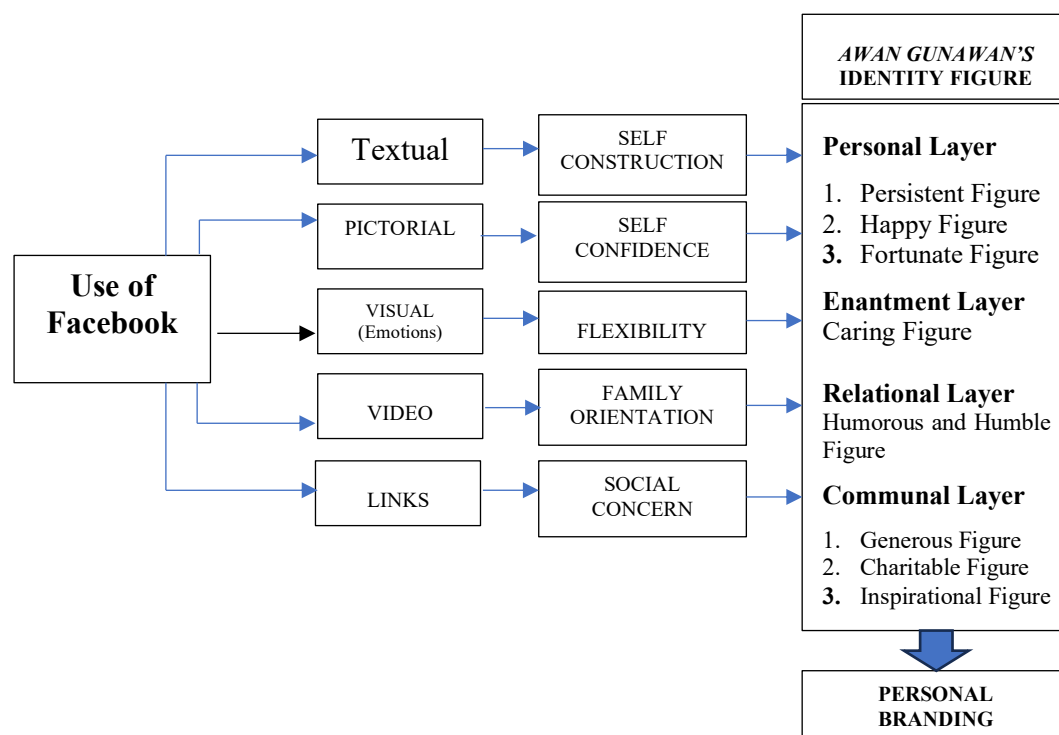


Figure 4. Process of Personal Branding Development of *Awan Gunawan* through Facebook.

Source: Authors' analysis based on research findings.

Discussion

The findings confirm that digital identity is constructed through a continuing process of selection, representation, interpretation, and social recognition. Hall's representation perspective provides an appropriate explanation because Awan's Facebook narratives do not reproduce personal experience in an unmediated form. Experiences are selected, organised through particular linguistic and narrative devices, and communicated in ways that encourage audiences to associate them with perseverance, simplicity, humour, spirituality, and social concern. Rowland and Estevens (2025) similarly conceptualise digital identity as multidimensional and continuously interpreted

through users' relationships with digital environments, supporting the finding that Awan's identity evolves while retaining recognisable meanings over time.

The findings also support the Communication Theory of Identity by demonstrating the interrelationship between the personal, enacted, relational, and communal layers. Awan's self-understanding becomes observable through communicative performances, while audience responses contribute to relational and communal recognition. Identity therefore develops through communication between self-definition and social attribution rather than remaining confined to individual self-perception. The three phases found in the study add an important temporal dimension: the layers remain interconnected even when the narrative emphasis changes from business failure to ordinary family life and subsequently to public recognition. The empirical evidence consequently supports CTI while showing how identity layers can be sustained and renegotiated longitudinally through social media communication.

The personal branding findings are also consistent with contemporary empirical literature. Jacobson (2020) demonstrated that social media personal branding involves continuous identity curation in relation to existing and future audiences, while Trang et al. (2024) found that effective online personal branding involves self-reflection, authentic communication, audience interaction, and management of digital traces. Trang et al. further emphasise that users do not necessarily seek a perfect representation of themselves, which closely corresponds with Awan's use of failure, vulnerability, humour, and ordinariness as sources of distinctiveness. Research by Kondakciu et al. (2022) similarly identifies the pursuit of an "authentic self" as central to social media self-presentation.

The Indonesian evidence provides a useful contextual comparison. Agustinna et al. (2017) found that maintaining a recognisable content concept contributed to personal branding on Instagram. The present study reaches a compatible conclusion regarding consistency while extending the empirical setting from an established Instagram celebrity to a non-celebrity Facebook user who developed visibility through long-form autobiographical narratives. The distinctive contribution, therefore, concerns how identity develops over time and becomes socially recognised before consolidating into personal branding, rather than concentrating primarily on the presentation strategy of a person who already possesses public visibility.

A further contribution emerges when the findings are compared with existing research linking social media communication, digital representation, and national resilience (Nurdiansyah et al., 2025). Xie et al. (2022) found that the use of social media for social support was associated with social capital and perceived community resilience, highlighting the relevance of community identification and supportive interaction. Mousavi and Gu (2023) similarly showed that the framing of resilience-related messages on social media can influence community responses, although their study concerned official communication during a public health crisis. A systematic review by Vandrevalla et al. (2024) further identifies trust, collaboration, community engagement, feedback, and communication networks as important links between communication and community resilience.

The contexts of those resilience studies differ substantially from the *Awan Gunawan* case. They therefore should not be used to claim that personal branding directly creates community resilience. Their relevance lies in identifying communication mechanisms that also appear in the present findings: repeated interaction, social support, recognisable sources, audience feedback, trust, and community identification. In the

Awan case, audience responses to familiar life experiences, recurring values, and consistent narrative identity create relational recognition and supportive interaction. These mechanisms provide the appropriate bridge from personal branding to an information-resilience interpretation.

From an information resilience perspective, credibility becomes important because digitally networked societies depend on users' capacity to recognise sources, evaluate information, maintain contextual meaning, and negotiate trust. Dragomir et al. (2024) show that information resilience extends beyond the presence or absence of disinformation and is closely connected with trust, media structures, knowledge institutions, and citizens' capacity to navigate information environments. The *Awan Gunawan* case contributes to the analysis at a considerably smaller scale. Consistency of identity, continuity of values, recognisable authorship, and reciprocal interaction illustrate how trust in a communication source can develop through repeated digital encounters. Information resilience therefore functions as an interpretive implication of the findings, rather than as an outcome directly measured by the study.

The connection with national resilience should be positioned with equal precision. National Resilience Institute of Republic Indonesia (Lemhannas R.I.) places national resilience within the *Asta Gatra* framework, covering geography, demography, natural resources, ideology, politics, the economy, socio-cultural aspects, and defence and security. The empirical findings of this study are most closely related to the socio-cultural dimension, because the object examined concerns communication, identity, values, interpersonal recognition, social interaction, trust, and the formation of digital communities. Lemhannas literature itself places communication and interaction among the social processes relevant to the socio-cultural *gatra* and acknowledges that digital platforms can influence social relations in both positive and negative ways.

The relationship can therefore be interpreted as a gradual connection between digital identity communication and the broader socio cultural dimension of national resilience. Consistent and recognisable identity communication can strengthen credibility and relational trust, encouraging audience interaction and social connectedness. Repeated and meaningful interaction can support community relations, shared meaning, and social cohesion within digital communities, making its contribution to national resilience indirect and contextual rather than a direct causal effect.

The pathway does not establish a direct causal claim from *Awan Gunawan's* Facebook account to national resilience. Rather, the study demonstrates a micro-level communication process relevant to one component of socio-cultural resilience. Digital communication that preserves credibility, shared meaning, social connection, and constructive interaction can support social cohesion, whereas inconsistent, manipulative, or divisive communication can erode the same qualities. Recent resilience communication literature similarly emphasises trust, feedback, collaboration, social support, and communication networks as mechanisms through which communication becomes relevant to resilient communities.

The study therefore extends personal branding research in three respects. First, it demonstrates that a non-celebrity individual can develop public recognition through long-form autobiographical storytelling rather than primarily visual self-presentation. Second, it shows that personal branding develops through a reciprocal relationship between self-representation and audience recognition across the four CTI layers. Third, it positions credibility, continuity of meaning, and social connectedness as the communication mechanisms through which personal branding can be interpreted within information

resilience and, more broadly, the socio-cultural dimension of national resilience. These contributions maintain the study's empirical focus on identity and personal branding while providing a defensible connection with the resilience orientation established in the introduction.

CONCLUSION

Awan Gunawan's digital identity on Facebook develops through a dynamic, multilayered, and recognisable narrative. The representation evolves across three interconnected phases: an entrepreneur who faced failure but refused to give up, a cheerful noodle seller, and a fortunate, inspiring figure. Each phase maintains core values, including persistence, humility, humour, family orientation, spirituality, and social concern. The findings align with Hall's perspective on representation and the Communication Theory of Identity, which links personal, enacted, relational, and communal layers to identity formation through communication and social recognition. Awan's personal branding develops through distinctiveness, relevance, and consistency. Autobiographical storytelling, humour, and openness about hardship create a distinctive communication style, while themes of everyday life encourage closeness and familiarity with the audience. Consistency in style, values, and interaction reinforces recognition and trust. Personal branding therefore grows through reciprocal self-representation and audience recognition across repeated digital interactions, supporting prior research on authenticity, identity curation, audience engagement, and continuity in digital communication.

Practical and policy implications emphasise credibility, authenticity, value consistency, communication responsibility, and awareness of digital footprints. Healthy communication can strengthen trust, social connectedness, shared meaning, and digital community cohesion, reinforcing the relevance of communication to the sociocultural dimensions of national resilience. Limitations include the single case design, one Facebook account, the observation timeframe, and the absence of direct measures of information resilience and national resilience, which constrain generalisability. Future research should broaden inquiry through multiple case, cross-platform, longitudinal, or mixed-methods designs; include more diverse audience groups; and examine relationships among credibility, trust, social support, information resilience, and socio-cultural resilience. Theory development can further integrate representation, CTI, personal branding, and information resilience to explain how micro-level digital communication shapes trust, connectedness, and social cohesion relevant to strengthening national resilience.

Acknowledgements

The authors acknowledge Universitas Dian Nusantara, Jakarta and Universitas Mercu Buana, Jakarta for the academic environment that supported the development of this study. Appreciation is also extended to the research participants whose experiences and perspectives contributed to the completion of the research..

Declarations

The authors received no external funding and declare no conflict of interest. Generative AI was used solely to support language refinement, clarity, and manuscript presentation, while the authors independently verified all data, analyses, interpretations, and conclusions and retain full responsibility for the scientific content. The study observed publicly accessible Facebook content and involved participant interviews, with ethical considerations addressed through informed consent and appropriate permission for the use of

identifiable materials. Research documentation, interview records, field notes, and archived digital materials are available from the corresponding author upon reasonable request, subject to consent and privacy considerations.

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