



EFFECT OF GLOBALIZATION ON KOREAN CULTURE WAVE VERSUS ISLAMIC CULTURE: A CASE STUDY

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Abstrak

Penelitian ini bertujuan untuk menganalisis bagaimana budaya Korea dapat berkembang begitu pesat di Indonesia, terutama di Kota Ponorogo dan kedua untuk menganalisis faktor-faktor apa saja yang berdampak bagi mahasiswa Islam di Ponorogo setelah masuknya budaya Korea ini. Metode penelitian yang digunakan adalah kualitatif. Metode kualitatif adalah penelitian yang menghasilkan data deskriptif berupa tulisan, kata-kata yang diucapkan, dan perilaku orang atau objek yang diamati. Data yang digunakan dalam penelitian ini seluruhnya diperoleh dari responden beberapa instansi di Perguruan Tinggi Keagamaan Islam di Ponorogo yang sesuai dengan kriteria dan fokus penelitian ini, baik data wawancara maupun dokumen. Hasil penelitian ini menunjukkan bahwa budaya Korea berkembang secara masif melalui komoditas hiburan yang pada akhirnya iklan produk di Indonesia banyak menggunakan artis Korea. Terdapat dampak negatif yang ditimbulkan oleh Korean wave karena mengurangi aktivitas keagamaan mahasiswa muslim, seperti menunda sholat. Lagipula, mereka melihat film Korea dan mengidolakan tokoh Korea secara berlebihan. Dapat disimpulkan dalam kategori sedang, jika kita persentase sekitar 60% dari total responden yang menjawab alasan faktor yang mempengaruhi mereka untuk menjadi penggemar Budaya Korea.

Kata Kunci: Globalisasi; Budaya Korea; Generasi Islam

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Abstract

This study aims to analyze how Korean culture can develop so rapidly in Indonesia, especially in Ponorogo City and secondly to analyze what factors impact Islamic students in Ponorogo after the entry of Korean culture. The research method used is qualitative. Qualitative method is research that produces descriptive data in the form of writing, spoken words, and the observed behavior of people or objects. The data used in this study were all obtained from respondents from several institutions at the Islamic Religious College in Ponorogo who fit the criteria and focus of this research, both interview data and documents. The results of this study indicate that Korean culture developed massively through entertainment commodities, which in the end product advertisements in Indonesia used Korean artists a lot. There was a negative impact caused by the Korean wave because it reduced the religious activities of Muslim students, such as postponing prayers. After all, they watch Korean movies and idolize Korean characters excessively. It can be concluded in the medium category, if we take a percentage of around 60% of the total respondents who answered the reasons for the factors that influenced them to become fans of Korean culture.

Keywords: *Globalization; Korean Culture; Islamic Generation*

INTRODUCTION

The era of disruption or globalization touches all corners of human life so that culture also changes to fuse with every progress of the times. Generation 5.0, which is the driving force of life on earth, offers a very broad and massive offering with all forms of convenience assisted by technology and information. However, it should be noted that the current generation can get bad influences from outside cultures that are not suitable and not in line with the characteristics of society¹. Globalization is synonymous with western cultural movements which have a bad image and are not in line with local culture. This culture dominates all corners of the world known as westernization². Globalization and westernization are a package that western nations want in spreading their culture. This is the strategy of the

¹ Robby Darwis Nasution, "Pengaruh Perkembangan Teknologi Informasi Komunikasi Terhadap Eksistensi Budaya Lokal," *Jurnal Penelitian Komunikasi Dan Opini Publik* 21, no. 1 (2017): 30–42.

² Suharni Suharni, "Westernisasi Sebagai Problema Pendidikan Era Modern," *Jurnal Al-Ijtima'iyah* 1, no. 1 (2015).

western nation in making its nation dominate in the form of products and socio-culture.

This era shows that geographical boundaries are no longer firm or blurred which makes the process of entering foreign cultures difficult to limit. The development of information technology is a positive thing to spread culture with the ease with which it is created. Social media has become a world of its own, where people are free to interact and do whatever they want to express. The spread of culture through cyberspace can be done easily unlike in the past. The use of the internet can facilitate the spread of religion because nowadays almost everyone is always connected to the internet. The internet through electronic media has become the main agent in the spread of global culture which directly changes the lifestyle of a group of people and these people become consumers of a new culture that is not the same as the original culture in their area. Although it is not by the values that exist in the society where he is located. This is in line with previous research which stated that the media are often the main tool for community change³.

The discussion about anthropology has a fundamental concept on which it is based, namely culture which is a reflection of the experience of human life. In addition, art, morals, knowledge, law, and the like are forms of culture that serve as social guidelines, on what members of a particular society must learn and accept⁴. Based on this, culture can be said to be a human creation according to human characteristics and in the end, it is humans who act and form characteristics according to the culture that has been created. Humans in the context of culture are said to be symbolic animals, which means that life is full of symbols as a reflection of the cultural products that make them up. Culture is the result of the process of inculturation, namely the process of interaction between humans so that a person learns and accepts the culture in his environment. So culture is not inherited through the genetic code of previous people. Humans will always learn either directly or indirectly through the interaction process⁵.

Cultural globalization is the spread of ideas, meanings, and values throughout the world in a certain way to expand and strengthen social relations. The development of the times makes humans continue to process and make their behavior into a new culture. Although the globalization era entails the risk of losing the unique identity and value of the local culture,

³ Anang Sugeng Cahyono, "Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia," *Publiciana* 9, no. 1 (2016): 140–57.

⁴ Alo Liliweri, *Pengantar Studi Kebudayaan* (Nusamedia, 2019).

⁵ Luke Rendell et al., "Why Copy Others? Insights from the Social Learning Strategies Tournament," *Science* 328, no. 5975 (2010): 208–13.

it produces a hybridized culture by mixing the sociocultural characteristics of the local heritage with those of the imported culture⁶.

Technology and information are so massive that one culture is mixed with other cultures. Even the incoming foreign culture makes a person more comfortable with other people's cultures than their own culture. Culture will always be dynamic and keep up with the times. This is because culture is the result of human creation which is always changing with the changing times. Culture itself can be physical and non-physical. Physical culture, such as temples, inscriptions, and ancient texts. This culture will last until it destroys itself. Meanwhile, non-physical fashion is in the form of ideas and human thoughts that are always evolving and reflecting the changing times. This non-physical culture is dynamic by accepting the latest ideas that are suitable and can be accepted by society. Non-physical culture is in the form of ideas, norms, values, morals, patterns, customs, dances, and the like⁷.

Globalization that exists in human life today is closely related to non-physical culture because the mind and human life are always dynamic following the times. Humans have ideas and creativity to make their lives easier by adopting ideas, knowledge, and information from outside. The Globalization era is now the beginning of a change in terms of the spread of culture. There is one culture that is very attractive to young people in the world, namely Korean culture. Nowadays almost every young person likes everything related to Korean Culture. Almost every field, such as food products, dress styles, arts and culture, and others imitates Korean culture. This Korean culture is termed Hallyu or Korean Wave⁸. People are very fond of things related to Korea, especially South Korea. Korean music or Kpop is loved by the younger generation almost all over the world. Korean food products also demand in the market even at high prices⁹.

Indonesia's young generation consists of many groups or categories. This study aims to examine how the influence of the Korean wave on students with religious college backgrounds. As mentioned above, that globalization

⁶ Yu Lim Lee et al., "Cross-National Study on the Perception of the Korean Wave and Cultural Hybridity in Indonesia and Malaysia Using Discourse on Social Media," *Sustainability* 12, no. 15 (2020): 6072.

⁷ muhammad Aminullah And Yeni Lestari, "Westernisasi Dan Cara Melestarikan Identitas Nasional," 2021.

⁸ Kamila Adnani, Wening Udasmoro, and Ratna Noviani, "Resistensi Perempuan Terhadap Tradisi-Tradisi Di Pesantren Analisis Wacana Kritis Terhadap Novel Perempuan Berkalung Sorban," *Jurnal Kawistara* 6, no. 2 (2016): 144–56.

⁹ Dzakkiyah Nisrina et al., "Dampak Konsumerisme Budaya Korea (Kpop) Di Kalangan Mahasiswa Fakultas Ilmu Sosial Universitas Negeri Malang," *Jurnal Penelitian Humaniora* 21, no. 1 (2020): 78–88.

is rooted in all circles. Not only the general public but people with Islamic boarding schools background also enjoy Korean culture. This study tries to find out why Korean culture can penetrate various circles, even students with religious university backgrounds, which of course are considered more restrictive to outside cultural influences. This study has a similar type of previous research, which examines the shift in religious values of Islamic State Islamic University students at the State Islamic University of Malang caused by the wave of Korean culture or Hallyu. The results of the study showed that Islamic religion department students experienced a decrease in religious activities, such as the time that could be used to recite the Koran, replaced by watching Korean films. On their cellphones, there are photos of Korean artists who are highly idolized. This can be dangerous because admiration for people especially from other cultures will lower faith. Islamic songs that were previously listened to were replaced with Korean songs. Even at a certain fanatic level, student prayer times are postponed because they prefer to watch Korean dramas¹⁰. When students buy food, they will be interested in looking for Korean food products that have been caught by sellers as the merchandise that is sure to sell out.

Similar research has also been studied Larasati (2018) which examines the influence and existence of Hallyu (Korean Wave) versus Westernization in Indonesia. The results of Larasati's study showed that Korean culture has gradually shifted to western culture which has long been ingrained in Indonesia. Actually, Korean culture is also mixed with western culture so in terms of lifestyle it is easier for Indonesian people to imitate western culture first. For certain things such as music, food, fashion, and movies, Korean culture is now a trend that is very popular, more than previous westernization products.¹¹

Based on problem above and the result of previous research that had been literated, so researcher in this study aims to researchers conducted this study into some main things, the first: how are the perceptions of students in some Islamic religious colleges in Ponorogo about Korean pop culture, especially music (K-Pop), K-drama, and fashion maybe?; the second, what is the perception of students in some Islamic religious college in Ponorogo about the impact of culture on them? Based on the above formulation, this study aims to determine students' perception of some Islamic religious

¹⁰Naflah Rifqi and Rohmatul Azizah Zaituni, "Fenomena Pergeseran Nilai-Nilai Religius Mahasiswa Pai Uin Malang Akibat Korean Wave (K-Pop Dan K-Drama)," *Muta'allim: Jurnal Pendidikan Agama Islam* 1, no. 1 (2022): 18–41.

¹¹Dinda Larasati, "Globalization on Culture and Identity: Pengaruh Dan Eksistensi Hallyu (Korean-Wave) Versus Westernisasi Di Indonesia," *Jurnal Hubungan Internasional* 11, no. 1 (2018): 109–20.

colleges in Ponorogo of Korean pop culture and try to describe the impact of its culture. This study was also expected to benefit students, in enlarging the treasures of sociocultural knowledge, especially in globalization and the spread of Korean pop culture.

This research used a qualitative method. Qualitative method is research that produced descriptive data in the form of writing, and spoken words, and the behavior of the person or object being observed. The data used in this study are all obtained from respondents of some institution in Islamic Religious Colleges in Ponorogo, which match the criteria and focus of this research, both data interviews, and documents. Besides, documentation data, books, magazines, newspapers, and other related written data support researchers in exploring some findings. In addition, the data source in the study is the data obtained¹². When the researcher uses the interview technique, the data source is the respondent.

The subjects of this study were selected through a purposive sampling technique. Purposive sampling is a research sampling technique based on certain considerations from the researcher. The person being sampled is someone who is considered the most knowledgeable or expert about the desired information and someone who has power over the social situation or object of research to be studied. In this case, there are several students from the Islamic Religious College in Ponorogo, including students from three Islamic university in Ponorogo city. The research subjects were nineteen people with an age range of 17 to 23 years as follow on Table 1.

Table 1. The research subjects

Number	Age (years old)	Institution
1	19	University 1
2	19	University 1
3	20	University 1
4	19	University 1
5	19	University 2
6	20	University 2
7	21	University 2
8	22	University 2
9	20	University 2
10	21	University 2
11	21	University 2
12	20	University 2

¹²Murdianto Murdianto and AAinun Zeva Zachari, "Indonesian Muslim Youth and The Korean Pop Wave (Case Study of Ponorogo Muslim Youth Students)," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 17, no. 1 (2022): 21–31.

Number	Age (years old)	Institution
13	21	University 2
14	17	University 2
15	23	University 2
16	21	University 3
17	23	University 3
18	19	University 3
19	21	University 3

After interviewed all respondents, The data obtained are grouped into several categories, then broken down into units. After the next grouping Synthesis is carried out by selecting the data that is important and what will be studied. The final result of data analysis is to make a conclusion that is easy to understand by yourself and others ¹³.

DISCUSSION

In this case, the result will be grouped by some topics based on interviewed result from nineteen respondents.

Cultural Shift from West Culture to Korean Culture in Indonesian Youth

Western culture or westernization in Indonesia has developed for a very long time. This culture entered along with modernization which has become a necessity over the course of time¹⁴. Before discussing the current Korean culture, it is necessary to first show the history of the entry of western culture into Indonesia. Indonesia as a colonial country certainly got a lot of influence from western countries through those who occupied Indonesia for hundreds of years. All forms of western culture are of course ingrained and become a part of Indonesian culture¹⁵. The Dutch who occupied Indonesia for hundreds of years passed down their culture through many things. Starting from law-making policies, dress culture, government, education, and many others. The modern western nation brought modernity to Indonesia so that the Indonesian people felt it and became a part of it. Along with the times, especially the sophistication of technology and the internet which is growing so rapidly, modernization in all corners of the world is also developing so fast. The world community can access information from

¹³Gumilar Rusliwa Somantri, "Memahami Metode Kualitatif," *Hubs-Asia* 10, no. 1 (2010).

¹⁴Suwardi Endraswara, *Metode, Teori, Teknik Penelitian Kebudayaan* (Pustaka Widyatama, 2006).

¹⁵George Clooney, "Moderenisasi Dan Westernisasi," 2019.

anywhere via the internet. In line with the rapid development of the world, it is not balanced with the strengthening of Pancasila values as a filter¹⁶.

The discovery of a tool such as a mobile phone which has shifted its function from just a communication tool to a versatile tool makes access to information faster. Humans can reach the corners of the world just from the grip of a hand. People currently have two citizenships, namely Indonesian citizens who have limitations and rules that are inherent to the color of the country and citizens of cyberspace that has no boundaries. As citizens of the virtual world, they are free to interact and seek information from anywhere without limits.

Indonesian people as citizens of cyberspace are free to find whatever they like. The culture of other countries is no exception. Korean culture is very popular with the world community, including Indonesia because it offers a form of modernization from the Asian side. The ideal form that the Asian community hopes for is represented by what Korean culture has to offer with its glitter. The wave of Korean culture does offer a form of an export commodity in the form of entertainment, including films, music, drama, fashion, and food which are interrelated with each other.

The history of this Korean wave first started in 1990 in the form of a drama that was loved in China. Then began to develop through Boy Band in the 2000s. Then the Korean wave penetrated into Southeast Asia through dramas such as *Endless Love*. The genius of this Korean drama production is that in it there are forms of advertising such as Korean food and fashion which indirectly are also of interest to the viewers¹⁷. Korean food is now widely traded around the world. as well as fashion that is widely imitated by the world community.

The existence of Hallyu (Korean wave) knows no boundaries, especially in youth. Young people from everywhere turned out to be Hallyu consumers. There is no exception for youth or in this case, students of Islamic universities in Indonesia are being studied. based on field research conducted on students through the question “who has ever seen liking Korean dramas?”. Most of them or 70% said they were happy to see and like it. The data come from the answering from interviewing result with google form, because of the students still did online course at the institution. Most of those who like to be identified are women. From this fact, it is interesting

¹⁶ Lukman Hakim and Rahmi Faradisya Ekapti, “Penguatan Pendidikan Pancasila Sebagai Jatidiri, Refleksi, Dan Tantangan Dalam Membatasi Paham Radikalisme Mahasiswa Di Perguruan Tinggi Islam Ponorogo,” *Muslim Heritage* 4, no. 2 (December 30, 2019), <https://doi.org/10.21154/muslimheritage.v4i2.1850>.

¹⁷ Frulyndese Karunia Simbar, “Fenomena Konsumsi Budaya Korea Pada Anak Muda Di Kota Manado,” *HOLISTIK, Journal Of Social and Culture*, 2016.

to know about what makes Korean culture a very popular commodity for young people in Indonesia. The next chapter will try to see from the researcher's point of view how culture developed in Indonesia and what impact it has.

Interview Result from the Students in some Islamic Religious College of Ponorogo City

Based on the data obtained from respondents regarding their interest in advertising using Indonesian idols or Korean idols, or both of them, it seems that respondents are more interested in advertisements that use Korean idols than Indonesian idols and the percentage is 50% for Korean idol, 37,5 % if there are two idol (mixed of Indonesian and Korean idol) and 12.5% say they are less interested just for Indonesian idol. According to respondents who said they were more interested in buying products whose advertisements used Korean idols as advertising stars. The following results were obtained on figure 1 as follow.

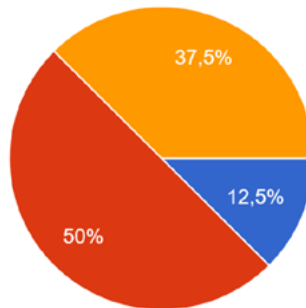


Figure 1. Respondents results diagram regarding their interest in advertising using Indonesian idols or Korean idols, or both of them

They say that Korean idols have visuals that can attract the attention of viewers or consumers. In addition, they said that if you buy products starring Korean idols, you often get free gifts in the form of photos of the idol, key chains, books, and much more. The applications and products that use Korean idols as brand ambassadors include Toko Pedia, Shopee, Bilibili, Lazada, Traveloka. Meanwhile, cosmetic products include Scarlett, Something, Nasific, Pinkflash, Pond's and White Lab. As for food products, including Mie Sedap Korean Spicy Chicken, Luwak White Coffee, Oreo, Neo Coffee, New Green Tea, and many more. This is the following picture that showed some advertisements in television or other social media.



Figure 2. Cosmetics product advertisement with Korean Idol in television



Figure 3. Food product advertisement with Korean Idol in television



Figure 4. Food Seasoning product advertisement with Korean Idol in television



Figure 5. Drink product advertisement with Korean Idol in television

Not only about advertisement according to some figure above, we also asked some question to the respondents about Korean wave. In addition, interviews that have been submitted to the respondents, most of them stated that they like things related to Korea. K-POP is a generic label given to mainstream music in South Korea and K-DRAMA is a term for people who like or enjoy Korean dramas. The data used in this study were sourced from interviews with Islamic religious colleges students who liked or liked some things in Korea. The results of the interview show that most of them prefer K-POP. It can be seen from the number of respondents who like K-POP totaling 9 respondents, K-DRAMA totaling 3 respondents, and those who like both (K-POP and K-DRAMA) totaling 7 respondents. We can see from the figure 6 as follow.

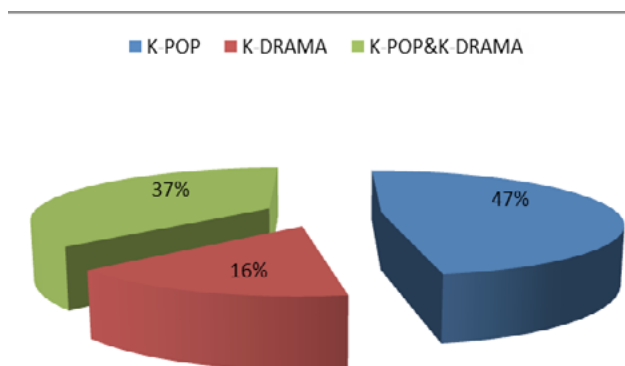


Figure 6. Percentage of respondent interviewing result about who like K-POP, K-DRAMA, or both of them

So it can be concluded that from the all respondents, both K-POP and K-DRAMA have their respective fans, 47%. But we can see fans of

K-DRAMA just 16%. Thus, it can be concluded that students of Islamic religious college prefer music more than drama. K-POP stands for Korean pop (Korean pop music) and is a type of popular music originating from South Korea. This type of music is a type of pop music, many Korean pop music artists and groups have penetrated domestic borders and are popular in foreign countries. The results of the interviews showed that students who liked Korean songs were 68,8% and those who liked Islamic songs were 31.3%. We can see in this diagram on figure 7 as follow, but the answering only 16 respondents, so the percentage is not 100%.

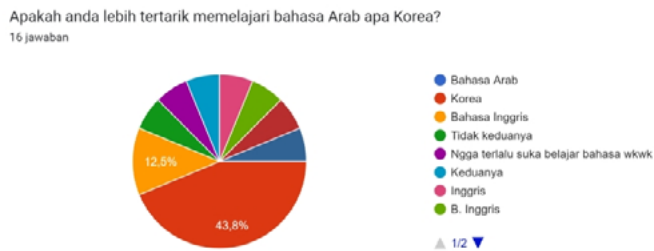


Figure 7. Screenshot the percentage of respondent interviewing result about Korean and Islamic Song

In addition, when they asked respondents about language, they said they were also more interested in the language of their idol. According to the considering that language is a communication tool used to obtain information and provide information. Different regions and different languages are also used to communicate. The results of the interviews produced data about interest in learning languages between Korean, Arabic, and other foreign languages. From the interview results, the presentation showed that 43.8% were more interested in Korean, 5.5% of respondents were more interested in Arabic, 11% did not like both and 5.5% liked both. We can see in the diagram on figure 8 as follow.



Figure 8. Screenshot the percentage of respondent interviewing result about Korean language with other language.

Other foreign languages include English and French. Thus it can be concluded that those who like K-POP and K-DRAMA where some of them are more interested in Korean than Arabic. But some are more interested in learning other foreign languages such as English, French, and Arabic. Various Korean cultural products ranging from films, songs, fashion, lifestyle, and industrial products began to color people's lives. Korean culture and lifestyle have become a popular culture that spreads in Indonesia. Recently, Korean/k-pop culture has gone viral among students in Indonesia, including students of Islamic religious colleges especially in Ponorogo city. Almost all students know what Korean culture is because it is pleasant to hear and the artists are very interesting.

Factors that Influence students in Islamic Religious College to like Korean Culture

Based on the results of interviews with research subjects including mentioning that they want to know a lot of new things in the world of K-Pop and K-drama. From the field of fashion, they really like their style of dress. because they really care about appearance, where K-pop members or Korean actors always look attractive with updated styles. Besides that, they like their exemplary behavior and ethics, and they also have a disciplined and hardworking attitude, as evidenced by their young people, most of whom have earned income. The most popular thing today among teenagers is food that comes from Korea and that is also one of the factors that make them love Korean culture. One respondent also said that they liked the way they (K-Pop and K-drama) spread their cultural existence to the world.

The factors that cause them to choose to spend time enjoying K-Pop and K-drama according to respondents are because the drama content presented is interesting and sometimes even fits with everyday life. K-Pop music makes them calm when they are in a lot of problems and so on. They also said that apart from being entertaining, K-Pop and K-drama were an escape as well as an encouragement for them. They always use their spare time to watch or listen to K-pop and K-drama.

Based on the results of interviews with research subjects, the results interviews can be obtained, namely, respondents can spend time enjoying K-Drama which is in the range of 2-8 hours. Based on the amount of time spent watching K-Drama, each respondent has time to watch the K-drama. Some watch k-drama every day but in their spare time it is around 1-2 hours, and some watch K-Drama when they have free time such as on weekends or holidays, the range is 4-8 hours. The data was obtained from the results of interviews conducted with 19 respondents. From the interviews that have

been conducted, data can be obtained that watching k-Drama and K-pop can affect the religion of fans, namely, 2 respondents can change religious attitudes such as being able to postpone worship, and 17 respondents do not change their religious attitude of each fan. From the data obtained, it can be concluded that the impact of K-Pop and K-Drama influences depends on each fan to control himself.

The spread of Korean culture very quickly entered the daily life of students in Islamic religious Colleges. Many platforms that support this K-pop and K-drama culture are spreading. The students, who are already millennials, find it difficult to share information using the relevant platform. As a result, many students become fans of K-pop and K-drama or both. Based on data which states that 2 respondents have never collected, 17 respondents have collected several souvenirs about K-pop and K-Drama. Their time as fans of K-pop and K-drama ranges from 2-6 years. Korean culture that many PTKI Ponorogo students like, especially women. The many cultural influences that come in, affects various aspects as described in the previous instrument. Some of the objects that are usually collected by these students are in the form of photo album posters, photo cards, wall hangings, and simply sharing about online concert tickets. We can see the answering example of screncapture on figure 9 as follow.



Figure 9. Screenshot the answer of respondent interviewing result about the factor that influence students to like Korean Culture.

Displaced Religious Values for Islamic Religious Colleges Students in Ponorogo

Actually, when discussing Worship, basically it is a personal human affair with God, which one? based in the heart of each individual and certainly cannot be seen by the five senses. Everyone has a different character in terms of worship. Our respondents are still trying to balance their obligations as students are also servants of God who are obedient to worship. From this research that has been done, it seems that there are many students who agree statement that Korean Wave causes fans to be lazy to fulfill their obligations to religion. If we percentage, it is about 60% from all total respondents in this study. This statement can be supported by answering the respondent when interview process. We can see the screenshot on figure 10 as follow.

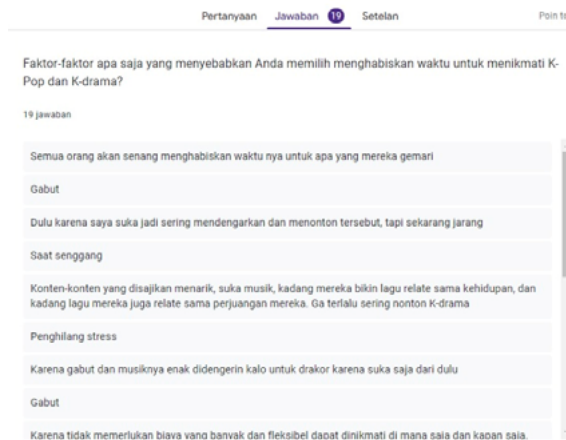


Figure 10. Screenshot the answer of respondent interviewing result about the reason become fans of Korean Culture.

They also realized that the Korean Wave had an impact on various things, namely in terms of fashion, food, language, and habits. This opinion is in line with the research about students religious value shift phenomenon in Malang city due to korean wave¹⁸. From this research, stated that students especially in islamic education in one of the Islamic Universities in Malang have shifted their religious values due to external factors, namely the Korean wave, specifically K-Pop and K-Drama. Of the several indicators presented, the results of the research we show that they experience a moderate level of fanaticism in enjoying KPop and K-Drama, although it hasn't reached the level of Celebrity Worship Syndrome, some shifts that occur such as the intensity of reading the Qur'an, sunnah prayers, even the timeliness of the "maktubah" prayer and the solemnity of prayer that is disturbed due to enjoying K-Pop and K-Drama¹⁹

Not only that, but also the shift that occurs seen in those who are more dominant explore the history of idols rather than our absolute idol as Muslims, namely, the Prophet Muhammad. Of course, it is a risky thing if they are the next generation of Moslem, islam future generation who should be active in studying religion. Besides that, their figure as Islamic students studying at Islamic Religious Colleges will shift if they continue to ignore religious knowledge which is replaced by consuming Korean content in excess. In Islamic law itself, art has permissible law, but it can also be a law of makruh even haram if the harm is big.

¹⁸ Rifqi and Zaituni, "Fenomena Pergeseran Nilai-Nilai Religius Mahasiswa PAI UIN Malang Akibat Korean Wave (K-POP dan K-Drama)."

¹⁹ Rifqi and Zaituni.

CONCLUSION

Effect of Globalization era that has entered the culture in our country had an impact on the religiosity of fans, not least in this case are students at several Islamic religious colleges in Ponorogo. Some attitude of students in this study who claim to be connoisseurs of their content have shifted from their standard of competence to the next moslem generation. Basically, if the students just enjoy Korean content for leisure time entertainment without glorifying Korean culture and idols, then it is not included in the category of fanaticism or high-level shift. Most of our respondents only consume korean content as a study buddy or a friend in doing other home activities. The results of the research analysis showed that the influence of korean culture on student is still in the medium category, if we percentage it is about 60% from total respondents that answer the reason on the factor that influence them to be fans to Korean Culture. Although not absolute causes excessive fanaticism, some a shift in religiosity that seems unjustifiable. It should be noted again that korean art or content that is just entertainment has a law permissible (*jaiiz*) in Islam, but it can shift to the law of *makruh* and *haram* if causing a lot of trouble.

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