



# Analysis of the Influence of Korean Boybands on Teenagers in the Bandung Region in the Perspective of Cultural Imperialism

<sup>1</sup>Tedi Kurniadi, <sup>2</sup>Chyntania Chantika Triana

Faculty of Communication Studies, Public Relations Study Program, Nusantara Islamic University

## ARTICLE INFO

### Article history:

Received Nov 30, 2020

Revised Dec 17, 2020

Accepted Dec 26, 2020

### Keywords:

Analysis,  
K pop,  
cultural imperialism.

## ABSTRACT

The rapid flow of globalization has made foreign cultures enter through several mass media platforms supported by very easy internet access. Including kpop culture that enters and spreads among teenagers, children, especially students. Kpop culture is often associated with consumerism because of the level of spending money on kpop goods regularly in a certain period of time. The purpose of this study is to determine the impact of the phenomenon of kpop culture on the socio-economic and cultural aspects but here we will emphasize the cultural aspect. The method in this study is a quantitative method with questionnaire data collection. We will conduct research in Bandung area which is prone to be affected by the surrounding environment.

*This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.*



### Corresponding Author:

Tedi Kurniadi,  
Faculty of Communication Studies,  
Public Relations Study Program, Nusantara Islamic University  
E-mail: [tedikurniadi57@gmail.com](mailto:tedikurniadi57@gmail.com)

## 1. INTRODUCTION

The development of Korean culture in Indonesia is one of the impacts of globalization. Korean culture is spreading very rapidly in East Asian countries and some Southeast Asian countries, especially Indonesia (Suminar, 2019). Hallyu or better known as the Korean Wave (Korean Wave) can well introduce Korean culture to the Indonesian people and even affect the lifestyle of young Indonesians. South Korea, and its culture, has an extraordinary charm, which increases the number of lovers and observers from time to time. People are attracted to South Korea because South Korea is unique in many ways, including culture, food, and tourism (Djelantik, Indraswari, Triwibowo, & Apresian, 2015).

In today's world, K-Pop continues to attract a large number of fans from all over the world. Since K-Pop first appeared on the global market in the mid-2000s, it has attracted a large number of fans from Southeast Asia and continues to spread to Europe, the United States, and South America. The success of K-Pop preceded the emergence of idol groups. Korean idol groups can spread K-Pop fever all over the world (Simbar, 2016).

In Indonesia, including teenagers around the city of Cirebon, kpop is not only about music but is more associated with kpop with all cultures from Korea. There are Korean dance communities such as Cirebon kpop dance cover or Cirebon Korean dance cover, k-pop fan communities, such as Armyina, armycir, online groups followed by teenagers such as icons, Ki dramas for live, Kim taehyung, Korean drama fans, to Korean restaurants such as haebaragi and events boxes that provide dishes such as kimbab, ramyeon, bulgogi, kimchi, daenjang jjigae, bibimbap and samyang, there are some teenagers who actually think that local or national culture is preferable or more familiar to them, but they also don't want to be left behind in following developments as Korean pop culture fan. (Ri'aeni, 2019).

The spread of popular culture cannot be separated from the role of mass media, especially television media. Television is part of one of the mass communication media. Television, which appeared in society in the early 1960s, increasingly dominated mass communication. As mass media. Television does have advantages in delivering messages compared to other mass media. Messages through television are conveyed through pictures and sound simultaneously (synchronous) and live, very quickly (actual) especially in live broadcasts and can reach a very wide space.(INDRIANA, 2012).

Various forms of local cultural heritage give us the opportunity to learn local wisdom in overcoming problems faced in the past. The problem is that local wisdom is often ignored, considered to have no relevance to the present, let alone the future. The impact is that many cultural heritages are weathered by age, neglected, neglected and even abused. In fact, many nations that lack a strong history are actually looking for their identity from the few historical remains and cultural heritages. We ourselves, the Indonesian people, who are rich in cultural heritage, have neglected this invaluable asset. What a contradictory condition(Karmadi, 2007).

In general, ISBD (Social Sciences and Basic Cultural Sciences) is included in the knowledge group, namely learning about basic knowledge and general understanding of the concepts of human relations (social) and culture which was developed to study human, social, and cultural issues. Basic socio-cultural science is an integration of ISD and IBD which provides the basics of social knowledge and cultural concepts to students so that they are able to study social, humanitarian, and cultural problems. The basic socio-cultural approach will also broaden the view that social, human and cultural problems can be approached from various perspectives. With insight so as to be able to examine a more complex social problem, as well as the solution (Umanailo, 2015).

Therefore, in the process of transmitting culture from generation to generation, the process of adaptation to other cultures is very possible. For example, the process of diffusion of popular culture in Indonesia occurs all the time. We can see how teenagers in Indonesia imitate and live popular culture from Western countries, so that Indonesian culture is no longer used as a basis for attitude and behavior. This process is called that culture undergoes adaptation and penetration of other cultures. In certain cases, cultural adaptation brings goodness, but on the other hand, the process of adapting to outside cultures shows a lack of confidence from community members towards their own culture (Risdanti, 2013).

Basically Korean Wave or Korean Wave is a translation of the term □ (Hallyu) in Korean which means 'Han current'. 'Han' itself refers to Hankuk or Korean. Whereas □ means 'flow, flow'. This term coined is the mass media from China where all Hallyu comes from □ This happened. Precisely when in 1997 there was a Korean drama that first aired on CCTV China. This drama is titled 'What Is Love All About' ( □ Sarangi mwo gille). From here, many Chinese people like it and finally more and more Korean cultural products (drama) are broadcast in China. In addition, at the same time there is a Korean boy band, namely HOT which has also become famous in mainland China. So the combination of the popularity of Korean drama and music (the term K-Pop didn't exist at that time) in China made the Chinese mass media come up with this term. That's where the term Hallyu comes from. After that, Taiwan, Vietnam, Japan and other countries were affected and started to like Hallyu too. In terms of meaning, the Korean Wave or Hallyu is a phenomenon of the flow of Korean (South) popular culture to the international world. Hallyu is a phenomenon of the flow of Korean popular culture in the form of dramas, films, and music (K-Pop) starting from allied countries (China, Taiwan, Japan) and Vietnam which eventually spread to other Southeast Asian countries until the first half of the 2000s. Later, Hallyu spread to South America, the Middle East and parts of Africa until the second half of the 2000s. Until finally it reached the whole world including Europe and the United States in the last years of the first decade of the 21st century (late 2000s). Hallyu as a stream of Korean popular culture is a phenomenon that is currently ongoing and just like Japanese popular culture that preceded its action in Asia and the world since the 1990s, it is unpredictable how long it will last. Even now Hallyu has expanded to not only refer to the flow of popular culture, but also fashion, cuisine and other creative industries, which can also be called hallyu (SIMBAR,

## 2. RESEARCH METHOD

Research with a quantitative approach emphasizes the analysis of numerical data (numbers) which are processed by statistical methods. Basically, a quantitative approach is carried out in inferential research in order to test hypotheses and rely on the conclusions of the results on a null point hypothesis rejection error probability with quantitative methods to obtain the significance of group differences or the significance of the relationship between the variables studied. In general, quantitative research is a large sample study (Dharminto). The type of research we use is research using quantitative methods with data collection techniques using questionnaires. In this way, it is hoped that our research can be a true and appropriate research.

We will research about "Analysis of the Influence of Korean Boybands on Indonesian Teenagers from the perspective of cultural imperialism theory" because after we considered and decided that an analysis of the influence of Korean boybands should be done because lately, K-pop culture is very intimidating to Indonesian people, so they forget about it. the cultural heritage of their ancestors which is their own local culture, this is due to the important role of the mass media in ruling the world. Here we will conduct research in several cities in West Java such as Bandung, Garut and Tasikmalaya. Our target informants are teenagers aged above 17 years and under 22 years. Why is that? Because it is at this age that teenagers are easily influenced by things that are considered to make themselves happy.

## 3. RESULTS AND DISCUSSIONS

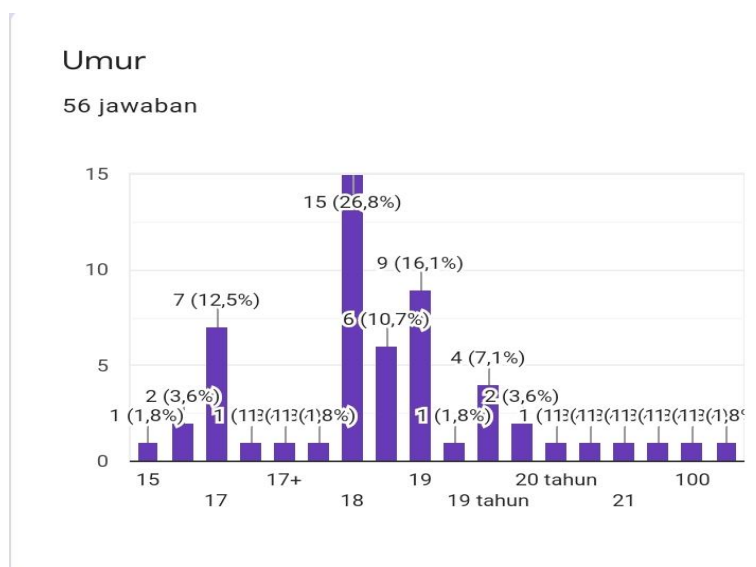


Image 1. Respondent's age specification data

The data above shows that the average age of the respondents is 18 years, with details 18 years occupying the first place, followed by 19 years with the second most and finally respondents with 17 years occupying the third level of respondents including age.

The results of the validity test of more than 50 respondents from Korean fans in the West Java area determine the results that can answer questions from a study that is being studied. Of the 56 respondents we gave questionnaire questions, 75% showed that Korean culture was very dominant in Indonesia, especially West Java. Although 21.4% disagreed and 3.6% strongly disagreed, there were still more respondents who agreed and strongly agreed. From the explanation above, it is known that fans of kpopers or their culture in Bandung are very high.



**Figure 2.** Percentage data from accumulated respondents about how much Bandung area teenagers idolize Korean

Korean Music or better known as Korea Pop (K-Pop) has introduced boy bands and girl groups that are able to gain popularity all over the world, of course with qualities that cannot be underestimated. In Indonesia itself, there is a lot of mold, K-Pop Idol fanbases, both in cyberspace and in the real world. All of this happened, of course, thanks to the cooperation of all relevant parties, as well as a government that cares and is able to see and maximize the opportunities that exist. The influence of Korean Pop culture in the lives of Indonesian people is realized or not, which includes all aspects from music and drama to fashion style, hair style, even the Korean way of life. This phenomenon can be seen from the large number of existing fanbases, both in cyberspace and the real world, and the proliferation of virtual communities of Korean lovers in Indonesia. This is the impact of the consumption pattern of internet media on the majority of Indonesian teenagers, so that it becomes a determining factor in how the Korean Wave can spread and eventually a number of virtual community organizations have emerged whose members come from various cities in Indonesia. Not only that, the hallyu phenomenon has also caused its lovers to hunt for everything that is closely related to Korea, this is evident from the increasing number of Indonesian people who are learning Korean language and Korean culture. The increasing number of Korean restaurants in Indonesia shows that culinary lovers are increasingly interested in Korean cuisine. All things related to Korean artists are also hunted by their lovers, this can be seen from the many gatherings of fellow Korean artist lovers,



**Figure 3.** Presence data on the level of happiness after idolizing Korea

The data above shows that 39.3% said they disagreed that Korean idols could make them happy, plus 3.5% who strongly disagreed, so the total was 42.8%. But that was all covered by respondents who agreed with a total vote of 26.8% plus respondents who stated strongly that the level of happiness rose after idolizing kpopers, namely 30.4%, so the total of all those who agreed was 57.2%.

And from the data above, it is also evidence that kpop and Korean culture are very interested in teenagers, so that the level of happiness in idolizing kpop can make people forget the obligations that must be done before getting to know kpop. Because basically, idolizing things like this can cause hallucinations that don't stop, it happens because fans can only try to be with their idols. And the consequences are not half-hearted, many people intend to commit suicide when their desires and desires are not fulfilled by their idols and there are still many unwanted things that have happened, such as stress, depression, extreme phobias, heartache and there are even people who are willing to prioritize idol rather than his own mother or father. As stated in the data above, happiness can happen only by idolizing kpopers. And this has become clear evidence.

#### 4. CONCLUSION

Korean culture is a very dominating culture in Indonesia at this time. This situation does not mean that Korean culture is always bad in the eyes of Indonesia, but it all depends on us as citizens who must be able to respond to all of this. However, we cannot deny that now the culture has become even the local culture that became our ancestral heritage is being replaced little by little. In addition to the cultural aspect, the economic and social aspects have undergone significant changes.

Their Korean as something exclusive, the subject did avowal as someone who is very Korean and does not care about other people's description of him. They are also the type of people who are only comfortable hanging out with their fellow Korean fans. So, if he finds people around him who don't like Korea, then he will leave them. This shows that the influence of Korean pop culture that is spread through the media is different for each individual. So it is clear that the media here is not the main determining factor in determining the attitudes of active media audiences. There are many considerations that become obstacles for the media to influence the wishes of the audience.

We, as a nation with a long history and rich in local cultural diversity, should do our best to preserve the cultural heritage that has come to us. Preserving does not mean making something durable and unlikely to become extinct. To preserve means to maintain for a very long time. So efforts to preserve local cultural heritage means efforts to maintain local cultural heritage for a very long time.

## REFERENCES

- Djelantik, S., Indraswari, R., Triwibowo, A., & Apresian, SR (2015). International communication in the information age and social change in Indonesia. Research Report-Humanities and Social Science, 2.
- INDRIANA, S. (2012). PERCEPTION OF SURABAYA TOWARDS TOWARDS KOREAN WAVE IMAGES IN INDOSIAR (Qualitative Descriptive Study of Surabaya Teenagers' Perceptions of Korean Wave Impressions as Popular Culture in Indosiar). UPN"veteran" East Java.
- Karmadi, AD (2007). Local culture as a cultural heritage and its preservation efforts. Paper Presented at the Central Java Regional Cultural Dialogue Organized by the Yogyakarta Historical and Traditional Values Preservation Center in collaboration with the Central Java Province Education and Culture Office, Semarang, 8(9).
- Ri'aeni, I. (2019). The influence of Korean culture (K-Pop) on teenagers in Cirebon City. Communications, 1(1), 1–25.
- Simbar, FK (2016). The phenomenon of consumption of Korean culture among young people in the city of Manado. HOLISTIC, Journal Of Social and Culture.
- Suminar, R. (2019). Hallyu phenomenon in Indonesia. Syntax Literate; Indonesian Scientific Journal, 3(12), 128–137.
- Umanailo, CB (2015). Basic Socio-Cultural Sciences. Iqra Buru: FAM PUBLISHING.
- Zahidi, MS (2016). KSCC and Korean Cultural Diplomacy. INSIGNIA Journal, 50.