

KOREAN DRAMA CONSTRUCTING MULTICULTURALISM AMONG MUSLIM WOMEN STUDENTS

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ABSTRACT

This paper aims to understand the unique relationship between Korean drama and the formation of multicultural identity among Muslim women students. On the one hand, as a form of racial activity, watching Korean dramas can establish a new form of identity while at the same time enriching a new perspective of building multicultural sense. On the other hand as a part of Muslim, they can control Korean culture that is incompatible with Islamic doctrine. This paper argues that adopting Korean dramas positively supports students in creating multicultural cultures. These findings may contribute to the formation of cultural diversity within the Islamic context.

Keywords: Korean wave, youth, multiculturalism, Muslim student

INTRODUCTION

In the last ten years, Korean wave has grown rapidly in Indonesia. One of its disseminating is through Korean drama. Korean drama began to be known since the show *Endless Love* in Indosiar in 2002. The first impressions that occupy the top 10 in Indosiar rating trigger other dramas such as *Full House*, *The Queen of Seon Deok*, *49 days*, *Boys Over Flower* and *Naughty Kiss*. The spread of Korean dramas goes faster after other TV stations are motivated to participate in broadcasting Korean dramas. According to Rina Anggraeni (2015), Korean drama, *The Heirs*, contributed a 2.5% rating with a performance average of 20 episodes 2.5 / 20.4 when it aired on RCTI in 2015.

Much has been discussed Korean drama in the form of journal and other research papers. However, most of them focus on student effect's watching the drama, such as dressing (Princess, 2013), imitation behavior (Yuliana, 2012),

narcissistic behavior (Tsaniyata, 2014), interest in studying Korean culture (Hidayati 2013; Princess 2013), and lifestyle (Salam-Perbawasari-Komariah 2012). Relative to the previous, this ensuing paper focuses more on Muslim women student of IAIN Surakarta watching Korean drama and its implication building multicultural sense toward other cultures outside theirs.

In Indonesia, diversity is defined as an asset of the nation's cultural wealth that supports unity in the context of diversity (Al-Makassary, 2007). This paper reveals the implications of Muslim women students when looking at multiculturalism from a different point of view. The focus of attention is to address issues in three specific contexts: Korean drama, the religious doctrine, and the cultural identity of multiculturalism.

Indonesian young women, by watching Korean dramas, begin to enjoy cultural exploration as a modern and cosmopolitan Asian (Heryanto, 2015). The condition also occurs among Muslim women students IAIN Surakarta. IAIN Surakarta is an educational institution with diverse students from other regions and abroad. Most students come from Central Java, but there are also students who come from outside Java such as, Ambon, Lampung, and also abroad such as Thailand.

As part of the middle class, they watch dramas to fill their spare time and find entertainment on the sidelines of college grind. Indeed, as Muslim students living within Perguruan Tinggi Keagamaan Islam Negeri (PTKIN), they are required to adapt to religious doctrine. Religious doctrines retrieve restriction from watching such prohibited things as imitating the Korean drama costume player. There are some things related to Korean dramas that are considered inappropriate according to Islamic religious point of view. This limitation raises student reactions and perceptions.

The presence of Korean dramas certainly brings a new wave of culture in Indonesia. Korean culture that goes to Indonesia actually adds multicultural cultural diversity. This paper wants to explore how Korean drama influences in shaping the diversity of identities of Muslim Students at IAIN Surakarta. This study is important to see how students view Korean culture and how it shapes a multiculturalism perspective; considering IAIN Surakarta is a multicultural campus. One example is seen with the presence of students from outside Java, or abroad such as Thailand. By knowing how students receive diversity, we can understand the formation of students' multicultural perspective in looking at other cultures.

This paper argues that watching Korean dramas filtered with religious doctrine will form an identity that influences the way of view of multiculturalism.

This research was conducted by using interview method of some Muslim women students at IAIN Surakarta, whether they are *da'wah* activists or not. Interviews were conducted to understand the multicultural outlook of IAIN Muslim women students of Surakarta after watching Korean dramas.

POPULARIZED KOREAN WAVE

Korean drama is one of Korea's popular industrial products that enter Indonesia as a result of the development of Korean wave in Asia. Korean drama goes into every country through broadcasting in the media, especially television. Korean dramas must pass clandestinely shipping through diplomatic pockets, due to the strict inspection of goods from outside the country. That's what drama *What is Love* was sent through the official letters to the Hong Kong embassy without a 1992 inspection. The drama is in great demand and very popular in Hong Kong so it quickly spread throughout Asia-Japan, Vietnam, Malaysia and the Philippines including Indonesia (Hong, 2014).

Korean drama presents a short story consisting of 15-25 episodes with the duration time of each episode 1 - 1.5 hours. Korean dramas have different types. There are historical, romantic, and comedy genres. The historical drama is a royal drama, recounting conflicts about throne, king, marriage and royal politics. Romantic drama is a drama dominated by teenage love stories in school, adult and household life. While the comedy drama more highlight the things that silly and invite laughter.

However, most dramas actually integrate different genres. For example *Rooftop Prince*, is a historically-comedic genre drama. *Full House* is romantic-comedy genre. There are also dramas that combine all three, such as *Sunkyunkwan Scandal*. Each drama has its own power to attract everyone. The popularity of the drama depends on the storyline and the actor / actress who play it. *The Queen of Seon Deok*, *The Moon That Embraces The Sun*, *Faith and Rooftop Prince* are popular royal dramas. The royal drama of the kingdom will be complicated conflicts about the throne, king, matchmaking, and love story. Unlike *Rooftop Prince*, this drama is interesting because it combines elements of the kingdom and modern. The figure in the drama, undergoes a process of transformation from the Joseon (royal) era into modern times. Unique drama invites greater attention from drama fans.

Korean drama has an interesting story and is not easy to guess. The episode is brief but conflict-filled. It creates an excessive curiosity. Spooky drama viewers, addicted to keep watching. Drama is like a magnet. One drama that gives a good impression, attracts the audience to try another drama. The success of the drama is also not spared from the role of the players. Actor and actress

drama became one of the factors that the audience considered. They will be eager to watch, if they like the artist. Korean artists do have advantages in visual appearance. They look gorgeous with smooth and white skin. But not only the physical appearance, the audience also assess the acting. How they bring the story in the drama is also important.

The spreading of the Korean drama is mushrooming with the support of the media. Increasingly sophisticated technology and ease of access enrich the growth of Korean drama. In addition, Korea is a country that is very ambitious to be superb-modern. Despite succeeding with his drama success, Korea continues to innovate to create exciting dramas and also prepare the next generation of suitable artists in the next popular industry. The success of this drama became the entrance to the idolatry of Korean drama in Indonesia and, specifically, IAIN Surakarta.

Student initiation of Korean drama is influenced by peers. Peers can come from school or relatives at home. However, many of the informants said their intention watching the drama came from school friends, both high school and college level. In the elementary or junior high schools rarely encountered students who like Korean dramas. At that age psychological child is not too supportive, so spare time is used to play. In contrast, some students made watching the drama as a hobby.

Students often get leisure time on the sidelines of taking many courses. Leisure time becomes an important part of issuing group activities, such as discussion and hanging out. Supposed to be, the Korean drama fans contributed in telling stories about the drama. The shared story can be about the latest Korean dramas, handsome actors and romantic stories. For example, tells the story of a drama that hits in 2015, *Who are You School*, with actor Nam Joo-Hyuk and Yook Sungjae, his story about teen romance at school and self-discovery. New information that are booming for drama lovers become important information to tell a friend. There is also a suggestion, to invite others to come to watch the drama.

Initially they claimed that Korean drama is unclear and unattractive. However, after the continuous stimulation of his friends began to have an interest to watch the drama. There is a kind of person lighter to follow the trend of popular culture, so it is not considered *kudet* out-to-date. Although it was not his habit to watch the drama, they were forced to watch. After the trial of watching the drama done, many are addicted. The causes of the addiction have become interesting to examine further. From previous research, Ariel Heryanto writes about women as a center-subject of Korean cultural idolatry. "What is even more amazing is how Muslim women with their headscarves-at

the height of Islamization-are competing to welcome the non-Muslim oriental idol. Here we see how identity politics in Indonesia has reached a stage of new hybridity” (Heryanto 2005).

Identity politics is the name to describe a solid situation with the rise of identity groups in response to past repression. Identity will turn into organizational identity into the basis of the struggle of group aspirations. (Bagir, 2011). In this case Muslim women who idolize Korean dramas produce a new situation among Muslim women. They started from individuals who gathered Korean community who adore drama. Idolatry enters the environment where they move, including students who move in campus. As soon as a new identity emerges spreading out among Muslim student, especially women, who adore Korean drama.

These drama community communities can either support or threaten diversity; due to the identity politics themselves can be positive and negative for pluralism. Be positive if it becomes an impulse to acknowledge the difference and will be the controller when the difference falls into the realm of injustice. It would be negative if it makes different treatments in other groups. It is increasingly problematic if the group over-claims the solidarity of the struggling group (Bagir, 2011).

There is a motive or reason why someone is interested in something. Motive is something that is within a person's person who encourages to act or define behavior for a particular purpose (Suryabrata, 2004). With the motive we can know the reason students like Korean dramas. One of the informants said, “The main cause I watched Korean drama, initially because he heard an interesting storyline told by a friend, at the same time I watch the drama if the player I like definitely everything I will watch the drama.”

Salient issues I got from the informant's statement were that the actor, acting, and story in the drama became the reason for idolatry of Korean drama. Korean actress / actor have been recognized to have a charming face with white and smooth skin. Especially on the men's players, they offer a dazzling looks. Like one of the characters who has many fans after playing a role in the drama *Descendant of the Sun*, Song Jong Ki. Another informant also said that he liked the drama because the actor has a look that looks charisma. “Glad the players, if the story I do not really like hell ..., yes it is unique, between doctors with soldiers, fun but I like because of the singer. I like any drama it must be because the players, whatever the story,” explained one informant.

His good looks radiated with makeup on the screen successfully attract women. In fact, many famous Korean artists do plastic surgery, but that does

not damage the image and its popularity. Most of the surgery is widening the eyes, and add nasal congestion. The eyes of the slick Koreans do not sell very well in the entertainment industry.

IDOLATRY-BASED RELIGION

Students who love Korean dramas or *ngefans* with Korean artists are a natural thing to encounter. Unfortunately, the problem rise when the practice is in contradiction with religious doctrine obtained on campus. The doctrine of religion can be understood by the concept of principal or rules derived from the Qur'an and Hadith. They are taught, for an example, that a Muslim should not idolize other than Muslims. In the hadith, it is mentioned that: From Ibn Umar he said, "Muhammad the Prophet said, Whoever resembles a people then he belongs to them" (Abu Dawud). Students living in Islamic circles get religious teachings that can not be separated from the doctrine. Some study programs at IAIN Surakarta also include courses that discuss the history of the Prophet and Islamic figures such as History of Islamic Civilization (SPI), History of Islamic Culture (SKI) and History of Islamic Education. In the course students are introduced to Islamic figures such as Prophet Muhammad, Abu Bakr ash Shidiq and Umar bin Khatab, and they are examples of exemplary figures. The existence of the sciences and religious doctrines can be used to compare which good culture and bad culture. Students can behave to whom should/not idolize and how its application in life.

Students have an overview of Muslim students who idolize Korean dramas. Students refer to fairness in watching Korean drama. We can see from the informant's response from the following non-activist students when asked about his views on Muslim students who idolized Korean dramas

Mahasiswa muslim yang suka drama..... bagaimana ya...Mau mengatakan jelek tapi saya ya suka, sebenarnya sih... mungkin ya nggakpapa buat hiburan tapi nggak keterlaluhan lah, jangan fanatik-fanatik banget, kalau fanatik-fanatik banget, udah... saya juga nggak suka.

The non-activist students' perception towards Korean dramas is more "moderate" acceptance. Watching Korean dramas used to cheer themselves up and refresh the brain on the sidelines of the lecture density. They do not like to be fanatical. As long as it is within reasonable limits they will still watch Korean dramas.

Fanatic is a behavior of over-adore that is shown through the characteristics of the body, behavior, and attitude. According to Ismail (in Afradila, 2014),

fanaticism is the spirit of someone who views something without logic, using only emotion and solidarity. The bigotry in Korean drama management can be observed from the choice of students prioritizing the time to watch the drama and perform its duties as a student. Students who are fanatical seem to give priority to drama over others. The informant has taken a look at the behavior of his friend who watched the drama for hours, even ignoring his college assignment so that it became dormant.

One's understanding of Korean drama will be different if religious doctrine has been embedded in the personality of the student. He followed a lot of organizations struggling with the field of *da'wah*. There is a kind of rejection offered to students who are too fanatical to idolize Korean dramas. Here is the response of informants who are student *da'wah* activist in the campus.

Kalau saya dapat ilmu trus saya paham saya terapkan, kalau dengan mahasiswa yang terlalu fanatik, saya nggak suka. Soalnya apa? Ya kaya tadi seolah-olah izzah kita sebagai seorang muslim itu tergadaikan gitu lo. Ibaratnya, ya mohon maaf ya Islamanya KTP. Padahal kan kita sudah jelas di Al-Qur'an juga nggak boleh mengidolakan selain umat muslim. Kan, seseorang yang mengikuti suatu kaum, berarti kan termasuk kaumnya gitu, jadi saya nggak suka.

Rejecting Korean Drama is done after the students get religious teachings during the lecture, reading Islamic articles and also the advice of the Ustadzah or lecturer. Rejection begins from the students' perspective on the benefits and disadvantages they get when they watch Korean dramas.

There are several reasons why students of dakwah activists refuse to idolize fanatical Korean dramas. *First*, there is a fear his love for Korean artists will surpass his love for God. The first and the first love is the love of Allah and the Messenger of Allah. *Second* is wasting time. Watching Korean dramas takes hours and adds an addictive effect to the next episodes. These times can be used to increase the recitation of the Quran. Memorizing the Qur'an needs to be accompanied by a clean mind and focus on achieving the target of memorization. Therefore, watching Korean drama will make it hard for the brain to memorize. The *third* reason is to maintain identity as a season. Muslim women should not idolize non-Muslims. In addition, fanatical behavior can also be observed from the pattern of student imitation to clothes, food, and also language such as research studies that I have mentioned above. However, if you look at the status of Muslim students as middle class and characterize Islam the three elements are not too attached.

Some students take effort to not follow the trend of Korean drama player's clothing. Cultural and climate differences are reasons not to imitate them. Most of the fans are women so that the realization is more on the actor than the actress. It is unlikely that they will follow the performance of their idol. Muslim students at IAIN Surakarta are mostly long-term *gamis*, socks, and hijabs. The characteristic is very different from Korean artists who use miniskirts, tight and open clothes. Only some models of jackets or long dress that looks a little like in Korea and made rather thin, which is then used by some students. Compare to the effect of Korean fashion imitation on Fikom Ubraha Jaya Jakarta students at moderate level is 41 female students or 60.3%, while at high impersonation quality is 8 people or 11.8% (Astuti, 2013). It shows that the level of bigotry imitation of fashion in the middle society living in the city is much higher.

Watching Korean drama also influences the craving to taste Korean culinary cuisine. The reason, in some scenes a drama player is enjoying a variety of Korean food and looks delicious. It inspires the audience to share the taste of Korean cuisine. Now there are many restaurants or food courts that sell Korean food. In the Surakarta region itself there are peddling Korean snacks, though not as much in Jakarta or other major cities. Some respondents also said that they had never eaten Korean food.

When viewed from the elements of language, not infrequently also some students joking using familiar words heard in Korean drama; such words as *annyeong haseyo* good morning/ afternoon, *gamsahamnida* thank you, *eonni* to call sister, and many others. Is a positive thing if students can understand and memorized with foreign languages including Korean language? Students only use the language while in boarding house or meet with friends who are also Korean drama fans. Language is not something that is important.

Watching Korean dramas can be said to be a pleasure. Each episode hypnotizes the audience to proceed to the next episodes. One episode in a drama lasts about one to one and a half hours. In every episode always ends with a hanging story and a few more episodes of the trailer. It can make the audience difficult to stop drama play. The fairness of watching Korean dram can be seen how much time is spent watching the drama in a day. If only one to two hours a day, it can still be said to be reasonable. But if one day can watch up to 10 hours it is something that can not be included in the fair category.

If reasonableness is seen from how many dramas have been watched we must know the initial time of idolatry. The informant I interviewed said less than 10, 50 more, less than 30. As I mentioned at the beginning there are students idolizing drama since high school and also when they are in the college. The

number 50 I think is reasonable because the informant like drama since high school. The more tasks or busyness, the time watching the drama becomes limited. Korean drama is a cheap and fun entertainment for students. Drama can easily be watched through youtube, laptop, and TV making it suitable for students in all economic strata. There is no reason for students to lack of drama stock because they can download from youtube, and often copy from friends.

IDENTITY AND MULTICULTURALISM

We have already discussed how student perception toward the Korean drama in the previous discussion. From the various views, it in fact adds one more diverse identity of Muslim students of drama fans who view idolatry based on understanding religious doctrine. In a field study conducted by Ariel Heryanto (2015) explains that young women get pleasure and comfort with conservative films and television dramas from growing post-Islamism without endangering their Islamic identity. Next we will find out how the influence of Korean drama in the frame of identity and multiculturalism.

The concept of identity refers to the feelings that a person has in his or her existence in relation to others that can be shaped and changed through socialization in certain spaces (Beckmann and Beckmann, 2011). The formation of identity does not take place simply. There are patterns of identification before acknowledging that it is an identity. The patterns are derived from the observation, attention, and tendency towards something that shows the character. Identity arises from the existence of a social interaction in everyday life or the dominant group activity. For example, based on another study, Thung Ju Lan (2011) describes the ethnic Chinese position as a foreign subject treated differently from the indigenous population. At that time, the Dutch government collected taxes on Chinese descent while the indigenous people were tax-exempt. It also shows that identity also triggers discrimination for certain people.

The current conflicts in Indonesia stem from an essentialist view of identity. The identity is the identity that comes from different groups. The certification begins with the interrelationship of the normative aspects linked through the domain of religion, tradition, and law. Where a group of people will have the desire to choose an identification process that matches the criteria. Discourse on identification refers to many religions. Religion is often viewed as a social value rather than a normative value expected to overcome social space and dynamics (Thufail and Ramstedt, 2011).

According to Bagir (2011), religion as an identity raises perspective: religion

should not as identity and religion is not just an identity. Firstly, religion should not be an identity indicating that religion only performs social functions not on content (theological, ritual and so on). However, seeing religion as an identity does not mean to violate the dimensions of theology and other dimensions. The concept of diverse religious identities does not directly cause problems. The new religious identity will be a problem when the competition of identity in the public sphere and deny the identity of both groups and individuals.

Second, religion is not just an identity. Religion is a worldview, doctrine or belief that promises a truth in life. This is different from other identities in the form of work or ethnic. It shows that religion is more than an identity. People who regard religion as the main source of the worldview will find it difficult to see multiple identities in the plural State life. In order to walk regularly, religion must be harmonized with pluralism and identity recognition so that none of its most true religious claims.

Regarding identity recognition, the term “recognition politics” or recognition politics is defined as to what extent plural entities in society recognize and respect diversity. In the political state of affairs recognition not only to the extent to which the state recognizes diversity, but how far the recognition is expressed. Through the political constitution recognition is used to assert constitutional guarantees on the rights of citizens (Bagir, 2011).

In the life of the campus, the presence of Muslim students of Korean drama fans do not very recognized. They are only minorities who have no significant impact on the environment. No exaggerated expression was shown by the group of students against those who idolized the drama. The existence of the Korean fans more to personal activities that have no effect on the group. How then it contribute to the discourse of multiculturalism?

Multiculturalism is a view of the diversity of life and reality that occurs by acknowledging the existence of multicultural, pluralism, and religion (Irhandayaningsih, 2012). Multiculturalism views the diversity of different patterns and behaviors of a person, not an irreversible cultural dictum. This view may change with the development of social conditions in diverse societies. The ultimate point is whether from the diverse entity will give birth to a group of oppressed minorities or gain equality in a nation (Al-Makassary, 2007).

Its main minority concept lies in the framework of a liberal system of work. Its implementation on the upholding of minorities will be an attempt to defend minority groups against liberal individualism. These minorities have their respective functions, namely, protecting individual freedom in groups,

instilling a (non-dominant) relationship between existing groups and a response to nation-building. This will affect the level of welfare of minority groups in the majority community (Al-Makassary, 2007)

The problem lies in the characteristics of each group and the stigmas that are built. A fascinating tale comes from the Bedouin community that wishes to retain freedom of rights by breaking away from the majority. Breaking away is their choice, and it is considered a negative stigma by other groups. They chose to shape civilization in the forest and resulted in the creation of a different culture from the surrounding community. Different views by the Bedouin community caused many conflicts, and made a reason for them to form a new civilization (Nurkhoiron, 2007)

In fact, multicultural as the fact of diversity is different from the concept of multicultural (ism) as a neutral concept. Multiculturalism is not specific in the defense of minorities. Narrating the existence of minorities in the field will be more complicated when knowing the facts that exist in the field (Nurkhoiron, 2007). In doing so, in the relationships that occur between the components of the community will affect the rights that will be found by minorities.

In Indonesia diversity and cultural differences have clearly defined the character of a multicultural society (Saptaningrum, 2007). The diversity even becomes a pride to show Indonesia rich. The government also contributes to promoting diversity in order to benefit the State. The community is invited to preserve and preserve the existing culture. If the culture came from another country which entered and spread its spread in Indonesia, how then the people of Indonesia should behave and accept the diversity, need to be reviewed further. Multiculturalism not only talks about the problem of cultural diversity within a country. However, by understanding other cultures we can add rich multiculturalism. So far, people have given understanding of one multiculturalism; This concept is imagined already exist by itself in a country. Its scope is often identified as cultural diversity, group existence and minority rights.

This previous discussion analyzes how the aforementioned points put relevance on Korean drama and identity multiculturalism. Those students, who often watch Korean drama, can simultaneously see how the process of cultural transformation of Korea takes place. They see the cultural component through acting treats, storylines, places, and language in the drama. His interest in Korean drama makes them accept whatever culture there is even though the culture is much different from that of Indonesia. It can be said that the students put the culture from outside the country, such as Korea as a good culture and acceptable.

The linkage of Muslim students to Korean dramas is the nature of their openness in equating the worldview of Korean culture and the culture of other countries. At IAIN Surakarta itself, it has diverse learners ranging from local districts such as Karanganyar, Boyolali, Klaten, outside Java, and overseas such as Thailand. Each student will bring different customs, habits, and cultures. After a multicultural understanding, students are able to adapt to different cultures so that it can lead to harmony and cooperation to achieve.

In addition, identity becomes an element that should not be abandoned in multiculturalism. The intended identity is a remix-hybrid derived from mixing cultures. Multiculturalism is not only derived from understanding diversity within a state. Diversity can be produced from one's perspective in looking at other cultures from outside the State. If associated with Islamic students, they are the forming of an identity that serves to look at the level of multiculturalism from an Islamic point of view.

Islam itself can be used as a filter of other incoming cultures, so they can set benchmarks in attitude, and therein lies the identity of Islamic students. On the one hand they can enrich the way of view of multiculturalism in Indonesia. On the other hand they can act as a controller in filtering out the diversity.

CONCLUSION

The perception of Korean drama fans from Muslim women student at IAIN Surakarta formed a multicultural identity. Identity results from their patterns of perception of fairness and bigotry in idolizing Korean dramas. The doctrine of religion and the status of the student affects its identity as a Muslim student of Korean drama fans. This will add to the cultural diversity of the IAIN Surakarta, due to the adoption of Korean cultures by students. In addition, the existence of Korean culture shapes the mindset of students who are more open and tolerant with cultural differences that exist. Muslim students play a role in contributing to multiculturalism. This role can be a filter for understanding multiculturalism towards cultures that develop with the foundation of Islamic teachings.

Educational institutions need to put the concept of multicultural wisely. Mainstream Islamic education, can act as a filter entry of new cultures. Students are also expected to be more tolerant of multicultural culture so that when faced with multiculturalism, they can become a diversity control around them.

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