



The Impacts of Korean Wave on Gusjigang Philosophy in Kudus Regency

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Abstract

The lifestyle development of Kudus City high school students who follow the Korean Wave has raised concerns over the decline of the long-rooted local culture of Gusjigang. This study aimed to determine the Korean Wave lifestyle, explain the influencing factors of the lifestyle, and analyze the impact of the Korean Wave lifestyle on Gusjigang values. A qualitative approach was employed in this study, with phenomenological research as the research design. The data in this study were obtained from the research informants. The data validity checking was conducted with the power credibility test, which in this study adopted the triangulation method. The current trend of the Korean Wave lifestyle among high school students in the Kudus Regency involves constantly seeking information about K-Pop through social media and mixing Korean and Indonesian in their daily conversations, which indicates the acceptance of Korean lifestyle. Several contributing factors to the Korean Wave lifestyle of high school students in Kudus Regency were the music lyrics' connection to the high school students' personal lives. At present, the Gusjigang lifestyle is still adhered to by high school students in Kudus City so that it keeps the habits that have been practiced for years.

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INTRODUCTION

These technological advances allow the emergence of cultures favored by many people, often referred to as popular culture. It is a culture or work created to entertain people (Putri et al., 2019). One example of popular culture successfully accepted by various elements of society is South Korean popular culture. Korean culture has grown and gathered many fans through its music and drama (Alfiyah et al., 2019). Boygroups and girlgroups are one of the commercial 'products' of the Korean music and entertainment industry in Indonesia. They also dominate the popularity of the Korean music industry in various countries. Likewise, Korean dramas are increasingly expanding their wings and can compete with entertainment in various countries (Cindrakasih, 2021).

The growing phenomenon of the Korean Wave has eventually led to the phenomenon of orthodoxy in the Korean Wave itself (Azizah, 2015). The phenomenon of the Korean Wave that gave birth to fanatical fans indirectly also established a lifestyle for the fans themselves. The reflection of the fan's interpretation of the material utilized will result in a lifestyle. Hence, cultural product consumption will manifest into a lifestyle (Zakiah et al., 2019).

The growing technology phenomenon is also present in Kudus City, one of the cities in Central Java. The Kudus City community also enjoyed the various conveniences offered by technological advances as one of globalization's impacts. Lifestyle changes also influence behavior in determining their consumption choices (Ekowati, 2014). These trends are evident in the changes in clothing, fashion, appearance, habits, tastes, and consumption behavior of the community to satisfy their lifestyle (Ramadhani & Sayidatun, 2015).

Culture gave meaning to societal activities. As a result, culture casts a tail on human attitudes as it permeates daily life and encompasses all methods (Istiqomah, 2020). Therefore, the development of culture is significantly influenced by popular and widespread factors and easily recognized by

many people as a habit to become a culture (Wahyuni et al., 2016). Popular culture, also called pop culture, is everything that occurs in society. The degree of popular culture's popularity is inseparable from consumer behavior and the identification of mass media by the community who serve as consumers. As such, pop culture is favored and loved by many people. Popular Culture (Pop Culture) is also defined as a culture born out of media (Zakiah et al., 2019). With the changing times, it would be difficult for society to distance itself and avoid the changes occurring in all sectors of life (Setyaningrum et al., 2017).

Unfortunately, in Kudus City, the view of socio-cultural points embedded in the community shifts as their lifestyles change. The socio-cultural values of Kudus City society could not be implemented by the youth in their daily lives (Rahmawati et al., 2018). There were many cases where the youth in Kudus City failed to manage their lifestyles positively (Ihsan, 2018). Based on these findings, it was assumed that the rate of cultural and technological change is accelerating. Cultural tools, which were typically defined as intermediaries in delivering intentions, occupy a political position in the establishment of popular culture and are thought to be consistent with the previous definition of popular culture, where the latter was born out of the desire of intermediaries (Fusnika & Tyas, 2019). Therefore, people will quickly adapt to existing changes and create a popular culture. However, not all of them can penetrate Indonesia simply because they are incompatible with the existing local culture to construct a new lifestyle for the community (Ri'aeni et al., 2019). Ermawan's research (2017) suggested that globalization must be handled wisely. The consequences of globalization and how to deal with it are necessary for a nation to protect the long-standing local culture (Fusnika & Tyas, 2019). Research conducted by Zakiah et al. (2019) stated that the Korean Wave has hit more and more Indonesian youth and is popular among them. Afterward, the method of cultural internalization in the younger generation produced Korean culture as an artificial form of

themselves (Istiqomah, 2020). The study's findings indicated that the origin of the spreading was through mass media, especially Korean online intermediaries who campaigned for Korean culture (Jungsoo, 2016). Thus, these youths love Korean culture more than their own (Farhan, 2019).

There is a proverb that exists as an intermediary to guide the values of the sustainable era existing in the community (Bahrudin et al., 2017). There is a philosophy in the community of Kudus City called "gusjigang," which means good behavior, propriety, diligence in reciting the Quran, and entrepreneurship. From the catchphrase "gusjigang," Kudus is perceived as a religious city where the people have a good work ethic, specifically in entrepreneurship. The declining meaning of "gusjigang" among female university students of Kudus City is the impact of the changing lifestyles and relationships of the younger generation, who are more into the current era's trends better known as the 'contemporary' culture by the youth (Ermawan, 2017). However, the negative impact of the changing era can serve to preserve the values of society if adequately controlled. Therefore, learning about positive social values is essential in the family, school, and society.

The purpose of this study was to explain the current Korean Wave lifestyle of high school students in Kudus Regency this study may provide a more profound perspective for high school-age youth who follow the Korean Wave lifestyle regarding its consequences and impact on social change and the existing cultures. This perspective can become the foundation for developing themselves better and as a consideration for schools in decision-making or policy-making related to changes in the Korean Wave lifestyle among high school students.

METHOD

A qualitative approach was utilized in this research. Qualitative research aims to understand the phenomenon of what is experienced by the research subjects holistically

by describing them through words and language to establish an exclusive and natural condition based on various objective systems (Moleong, 2015). Meanwhile, phenomenology research was the research design employed in this study. Phenomenology is qualitative research through interpreting narratives based on stories derived from a person's experience of their life journey in dealing with a phenomenon (Moleong, 2015).

This research utilized the concept of phenomenological research. Phenomenology is qualitative research that relies on philosophy and psychological science and is centered on the living experiences of communities (community science) (Moleong, 2015). Phenomenological research capitalizes on a community's experience to better understand the social customs, politics, and genealogical conditions in which the experience is intertwined. The focus of this research is on the lifestyle of high school students in Kudus Regency and the transformation of customs and social values in high school students in Kudus Regency.

The research data were obtained through informants. The informants in this study were four high school students from Kudus Regency, between 17 and 18 years old, belonging to grades XI and XII. In addition, purposive sampling was employed as a research data collection technique. Purposive sampling is a data collection technique that involves selecting informants following the research objectives by applying specific criteria. The criteria adopted in this study are high school students in Kudus Regency, of which two students from public high schools and two from religion-based high schools with a passion for Korean culture. Furthermore, the selected high school criteria are those within a short distance between schools and located near shopping centers or cafes.

The validity testing of the data in this study was conducted by verifying the credibility of the research data through the triangulation method. Triangulation is a method of testing data validity by comparing responses from several sources with the same questions and context to obtain consistency, confirmation, and

similarity of responses from research informants. (Moleong, 2015).

Miles and Huberman (Moleong, 2015) argued that qualitative data analysis is a continuous, repetitive, and everlasting effort. In this study, the qualitative data obtained interactively were processed by conducting data reduction and data presentation along with data collection and drawing conclusions. Meanwhile, when the three elements have been executed, data validity checking is also required if the study's conclusions are insufficient and, therefore, require further research and recollection of data at the research location (Moleong, 2015).

RESULT AND DISCUSSION

Korean Wave Lifestyle of High School Students in Kudus Regency

Korean pop culture has now integrated into the community lifestyle in Kudus City, especially among high school students in Kudus City. The Korean wave lifestyle of the students who became the sample of this research is the frequency of using Korean vocabulary in daily conversations, the habit of watching Korean movies and dramas, listening to Korean music, idolizing South Korean artists and singers more than Indonesian artists, seeking information from the internet about Korean artists, following band groups or joining fan clubs, and also collecting merchandise from South Korean artists. The student's initial introduction to Korean culture was through liking Korean artists by watching music videos of several singer groups, such as BTS, B2ST, Bigbang, Girls Generation, Super Junior, and EXO. The Korean Wave lifestyle among high school students in Kudus City is evident from how they actively seek information about various things related to Korean entertainment. Students can obtain information about these artists from friends and social media, primarily Twitter, Instagram, YouTube, and TikTok. High school students in Kudus City also frequently look for information about K-pop through social media

and regularly watch Korean reality shows and dramas.

High school students in Kudus City as K-Pop fans often show their love for their favorite artists by collecting products related to K-Pop singers, such as photo cards, posters, albums, books, and other merchandise. Additionally, as K-pop fans, most high school students in Kudus City do not appreciate when someone insults their idol artists and belittles their hobby of liking K-Pop. This dislike is sparked by K-pop student fans who perceive that the K-pop singers they idolize have never done anything wrong to those who insult them. Besides, K-pop singer fans also believe that they understand how hard the singers they idolize worked to achieve their current accomplishments. However, to date, there is still rejection from the students' families towards their passion for K-Pop as they lack knowledge from family members concerning K-Pop. On the other hand, there are also families of student fans who support their hobby.

Students' penchant for K-Pop occasionally affects the language styles they use, such as by mixing Korean vocabulary with Indonesian. Students in Kudus City also often converse with their friends in a language mixed with Korean. Also, they try to follow Korean artists' speaking styles when they gather with their friends. Even though fans of Korean dramas may not comprehend the entire dialog spoken in the dramas, their exposure to Korean dramas and movies has introduced them to some Korean words which are simple to pronounce, such as eoma (mother), appa (father), haraboji (grandfather), halmoni (grandmother), imo (aunt), ajeosshi (uncle), ttal (daughter) and adeul (son). Furthermore, in Korea, babies are called agi, boys are namja, and girls are yeoja. One of the most popular terms nowadays is 'oppa,' a girl's older brother. However, the term is now more frequently applied to boyfriend. This phenomenon is also apparent in the lifestyles of students in Kudus City, where there is an adoption of the Korean lifestyle into their daily lives.

Adopting the Korean lifestyle also brings about behavioral changes in students who take

positive values from the Korean Wave, such as maintaining cleanliness (diligently brushing teeth, not littering), caring for their health, and sincerely thanking others when given something. Moreover, the students also changed their attitude. They disregard education, economic conditions, and social status in friendship. For them, friends always accept them as they are, willing to share experiences of joy and sorrow, comfort each other, pay attention, and listen to each other. Although sometimes they also hurt, disappoint, and ignore each other, none of that is deliberately done with the intention of malice. These characteristics are what make friendship beautiful.

The findings of this study demonstrated the acceptance of Korean culture by high school students in Kudus City. The incorporation of Korean culture in high school students' lives is a depiction of the postmodernism theory. Cultural expressions or discussions that utilize narratives regarding reality and values, stories, images, music, and the current construction of Korean culture have awakened high school students to the reality that Korean culture is new knowledge where they can take positive values from the culture. Korean Wave is a popular culture that constitutes a consensus indirectly agreed upon by the community collectively in a flow or trend in a group of society. The abundance of new ideas and creations, such as rock bands, movies, slang, fashion, and technology, establishes a continuous standardization that serves as the principle for people to follow the continuation of the change (Jungsoo, 2016).

Factors Influencing the Korean Wave Lifestyle of High School Students in Kudus Regency

Internal Factors

Based on the interview results, the influencing factor of the Korean lifestyle of high school students in Kudus Regency is the students' connection with Korean music, which can boost their mood. Moreover, Korean music contains lyrics that address not only life and romance but also campaigning for mental health issues deemed taboo so that fans are encouraged to pay attention to those who need help. The

students also pointed out that the Korean lifestyle affects their study motivation, where they listen to K-pop songs to avoid drowsiness and to stay concentrated. Furthermore, students felt that their study motivation had improved due to watching Korean dramas, especially those centered on educational issues.

Another factor influencing the Korean lifestyle of high school students in Kudus Regency is the Korean artists they idolize. The students argued that their fondness for Korean artists is not only because of their attractive appearance but also because of the Korean artists' attitudes that are viewed as better and worthy of copying than domestic artists. For example, actor Park Hae Jin donated to natural disasters and assisted victims of natural disasters. There was also actor Lee Min Ho, who donated up to 100 million won to Nepal earthquake victims on behalf of his fans. The existence of such behaviors led the students to admire Korean artists because they believe that although they are famous, they do not abuse and flaunt their wealth, as opposed to Indonesian artists.

Furthermore, the students stated that many domestic artists are keen on getting drunk and taking drugs when they gain fame. Therefore, the praiseworthy behavior of Korean artists triggered the students to be more sensitive to their environment and donate to those in need or when people are affected by disasters. In addition, students also admire the behavior of Korean artists who always work hard, courteous in speech and action, friendly, humble, and respectful to their elders, compared to Indonesian artists who like to speak rudely, often engage in conflict, and frequently show inappropriate behavior.

External Factors

Based on the research findings, there was an acceptance of Korean culture, which led to the adoption of Korean culture into the Indonesian lifestyle, notably among students in Kudus City. High school students are teenagers susceptible to rapid change, including fundamental changes in cognitive, emotional,

social, and achievement aspects (Fagan, 2006). The time of youth is the age when individuals blend in with those of legal age. Teenagers no longer identify themselves as being at the bottom of the pecking order of their elders but rather on an equal footing. The Korean Wave lifestyle is pervasive as it is perceived as a portrayal of the teenagers' identities. The Korean Wave, also known as Hallyu or Hanryu, is a well-known representation of South Korean culture in other Asian countries. The diversity of Korean culture, such as movies, TV dramas, pop music, and reality shows, are some examples of cultural products that are prominent representations of the Korean Wave (Putri et al., 2019).

Korean artists can instantly form an emotional connection with their fans. They appear sincere, humble, and respectful, which are traits missing from most domestic artists. Although many struggle to communicate in English, they do not hesitate to 'embrace' their fans from different cultural backgrounds. Some of the primary factors influencing the adoption of the Korean Wave lifestyle among high school students in Kudus City are their connection with the music lyrics which reflect their daily lives, personal connection with the Korean artists they idolize, and the students' admiration for the Korean artists' conduct which they consider as a portrayal of exemplary attitudes.

The development of technology, predominantly information from social media, sustains adopting the Korean Wave lifestyle. As one of the main components of spreading the Korean Wave, K-pop music now emerges as the leading popular culture music genre in Indonesia and has sparked many fan group gatherings among young people. In the first interview, all students cited that they now have significantly more extensive exposure to Korean content daily than seven years prior. In particular, K-pop was constantly referred to in the interview context. Furthermore, the informants expressed that regardless of their personal preferences, they can conveniently listen to the music of K-pop idol bands anywhere. This phenomenon is aligned with the five contemporary prime movers theory (Martono, 2011), The theory

emphasizes that social change stems from the communications process and the development of the media industry. Social change can occur rapidly through mass media because society, in this case, high school students, can easily access information, discoveries, actual events, ideology adoption, and lifestyles in various other societal groups.

The Impact of Korean Wave Lifestyle on Gusjigang Values

Korean Wave lifestyle is evident through the things fans wear and consume and how they interact with others. High school students in Kudus City can adopt these criteria. The phenomenon occurs due to cultural similarities in Asia. Although there are language barriers, they do not pose an obstacle as Asian societies share the same Eastern mentality, such as respect for elders. In many parts of Asia, society is hierarchical. This fact is utilized by the South Korean entertainment industry, which deliberately markets its cultural products to female fans. Most dramas from South Korea focus on the relatable stories of Cinderella and the rich.

Additionally, some dramas tackle the struggles faced by women in the household, the political world, and the patriarchy in the workplace. In these dramas, there are usually handsome and dashing men as the leads (most of them rich) who help the female leads overcome their obstacles. Their character portrayals differ significantly from real-life husbands, boyfriends, and partners. Women, especially teenagers, are enticed to Korean dramas to escape their mundane lives. However, the Korean dramas presented to the audience also encourage women to spend lavishly to reward themselves (Putri & Reese, 2018).

Based on the research findings, high school students in Kudus City still recognize gusjigang. The term gusjigang stands for good behavior, propriety, diligence in reciting the Quran, and entrepreneurship. Students understand that Sunan Kudus practiced this philosophy in guiding his devotees and the Kudus community to build a good character,

diligently reciting the Quran, and entrepreneurship. To this day, the philosophy remains prevalent and is practiced by the community in Kudus. Despite the influence of the Korean Wave on the lifestyle of high school students in Kudus City, they still implement the gusjigang philosophy alongside the Korean culture. The findings are evident from the practice of "gus" which imposes morals integrated with K-Pop culture. This condition is reflected in the students' behavior where although they prefer the solitude of being alone in their rooms and watching Korean dramas, variety shows, and browsing social media, they also attempt to spend time watching television together with their parents as a gesture of respect for their parents and strive not to neglect the principles they have been taught in their families since childhood, such as being kind to others and respecting their elders.

On the other hand, the application of "ji" concerning reciting the Quran is manifested in the high school students' habit of constantly diligently reciting the Quran, reading Surah Yaa-Siin, Al Waqi'ah, and Al-Mulk, and listening to Salaawat as a reminder to God. Meanwhile, the "gang" teaching is applied by students by selling food, drinks, or Korean artist merchandise. IW has also started a business that sells *Odeng*, Korean Spicy Noodles (Samyang), yet to be available in domestic minimarkets, and photocards of Korean artists for profit. This discovery has kept gusjigang from extinction as the values contained within it have been firmly attached to the local community in Kudus City, even integrated into sociology subjects to ensure students or the younger generation learn about gusjigang culture.

Both small and significant changes in society will inevitably affect human life and behavior. The shift in local culture is a phenomenon that is difficult to avoid. Numerous factors can contribute to cultural shifts, for example, the influx of new cultures. New cultures are not only introduced through communication technology but also generated from changes (Bahrudin et al., 2017). In this regard, the implementation of the gusjigang

philosophy is continuously performed by high school students in Kudus City. It continues because gusjigang is one of the local wisdoms embedded in the Kudus community for a long time, especially when it comes to Kudus Kulon as the center of civilization for the spread of Islam in Kudus City during Sunan Kudus's era. He taught the Kudus community and its surroundings that aside from prioritizing worldly life, they must also complement it with the afterlife. The community of Kudus, specifically those from families who previously did not have much exposure to Korean culture, tend to teach the gusjigang philosophy to their families as it can help individuals to become more virtuous person and live a well-disciplined life following the teachings of their religion.

Based on the interviews with high school students in Kudus City, they believed that there were similarities between the gusjigang philosophy and the behavior of Korean artists, such as respecting and upholding good etiquette when interacting with the elders or those who are older than them. They also show courtesy when discussing with the elders or people with higher social status than them. This attitude is displayed in how they address others, their mannerisms, and their gestures when speaking with their elders. Other cultural similarities between Korea and Indonesia are also evident in the culture of holiday homecoming. In Indonesia, during the Eid homecoming period, people generally feast on *opor ayam* and *lontong* (rice cake).

Meanwhile, people in Korea also have a similar homecoming during the Chuseok holiday, where those who live in the city will visit their hometowns and enjoy typical Chuseok holiday dishes with their families. The similarities between the two cultures are one of the factors contributing to the Korean Wave being received more effortlessly by high school students in Kudus. They consider that the similarities between Korean culture and the gusjigang philosophy indicate that Korean culture does not contradict the existing local cultural values.

Despite the similarities, high school students in Kudus City also pointed out some differences between Korean and Indonesian culture. They stated that Korea has an advantage in internet speed significantly superior to Indonesia. Moreover, they argued that Korean people are better at maintaining their health by eating healthy food and vegetables, are diligent workers, and are respectful of their parents. However, they also emphasized the fact, based on previous surveys, that the life pressure in Korea is considerably higher. This survey result is evident from the high suicide rate in Korea.

Furthermore, according to these students, Koreans respect their elders and preserve their long-standing cultures. This statement demonstrated that despite being a developed country, Korea still strives to maintain its existing traditions. The influx of Korean culture, which integrates with local culture and fosters cultural assimilation, is part of social transformation. Social transformation is a social change that will eventually be absorbed by society. Social transformation that occurs in society does not only bring positive impacts but also negative ones. The negative impact of social transformation does not only cover aspects of society in a small scope but also extends to broader social aspects, such as the extinction of understanding and preservation of cultural wisdom that embodies values, customs, and attitudes as the foundation of social life among community groups and individuals.

CONCLUSION

Based on the research findings and discussion, the influence of the Korean Wave lifestyle of high school students in Kudus City towards the Gusjigang philosophy does not reduce the values of the philosophy adhered to by the students. The high school students still follow the Gusjigang values in tandem with the absorption of Korean culture. Besides, Gusjigang is believed not to go extinct since the values embodied in the philosophy are firmly embedded in the society in Kudus City and even

integrated into sociology subjects to ensure that students or the younger generation in Kudus City are aware and continuously practicing the cultural values of the Gusjigang philosophy. High school students in Kudus City should be equipped with the knowledge to identify the positive values of Korean culture and avoid the negative ones to preserve the value of gusjigang. Currently, the traditionality of Indonesian culture is beginning to decline due to the influx of foreign cultures. Thus, the gusjigang culture deeply embedded in society needs to be preserved.

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