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## The Fading of the Existence of Pancasila Values Towards the Rise of Korean Wave in Indonesia

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**ABSTRACT:** The implementation or application of Pancasila values in this globalization or modern era is still not optimal. In this era of globalization, many foreign cultures have entered Indonesia, especially K-pop culture. K-pop culture (Korean pop) has received a lot of attention, especially young people. The K-pop (Korean pop) music culture originating from South Korea is very popular with young people, both boys and girls. Today's young people, especially women, tend to like this culture. The youth should not be fonder of culture that comes from outside. Because young people are the next generation of the nation who must preserve local culture. Therefore, this attitude does not reflect Pancasila values. It's okay if you want to like culture that comes from outside, but young people who like kpop usually tend to be more fanatical about kpop music culture. This should not happen because if it happens and develops rapidly it is not impossible that young people will prefer this culture over the local music culture. Therefore, in this paper it is hoped how important the application of Pancasila values is in dealing with the rapidly developing kpop music culture.

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## I. INTRODUCTION

Pancasila is the basis of the current State Indonesia. Pancasila has five basic precepts. One of them is the third precept, namely the unity of one precept, which reads Unity of Indonesia. In nature, the value of unity Indonesia contains differences that occur in life in society and nation, in the form of culture, language, religion, tribe and customs that exist in Indonesia. In realizing a sense of mutual diversity form of Unity value, the nation must cooperate with each other and give and interdependence in order to realize a balanced and harmonious life in society.<sup>1</sup>

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<sup>1</sup> Al-Farisi, Leli Salman. "Politik Identitas: Ancaman Terhadap Persatuan dan Kesatuan Bangsa dalam Negara Pancasila." *ASPIRASI* 10.2 (2020): 77-90; Afif, Zaid. "Pembentukan Peraturan Perundang-Undangan Berdasarkan Pancasila Dan Undang-Undang Dasar Negara Kesatuan Republik Indonesia." *Jurnal Dialog* 7.1

However, along with the development of globalization currents, the existence of cultural *keragaman* in Indonesia is threatened. This is because in addition to globalization, it has a positive impact, it also has a negative impact, namely the entry of foreign cultures into Indonesia. Actually the entry of foreign cultures into Indonesia does not include negative impacts because it adds to the knowledge of the Indonesian people about cultures that are outside the country and makes the Indonesia society more advanced in terms of cultural knowledge and can make the people Indonesia motivation in preserving local culture. However, this makes a negative impact on the Indonesian people of the existence of foreign cultures in Indonesia because it makes them able to prefer culture from outside. So that it has an impact on the loss or fading of the value of unity values in local culture in Indonesia.<sup>2</sup>

One example is the current development of *Kpop* music. The current generation of *muda*, especially women, tends to like music originating from South Korea. However, this is actually nothing to worry about, but the influence of *Kpop* music today can reduce young people from loving music originating from Indonesia. This can result in the loss of the nation's cultural heritage if *Kpop* music continues to grow rapidly. For example, it is now difficult to find

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(2018); Suganda, Delfi. "Pancasila, Keragaman dan Negara Kesatuan." *Al-Ijtimai: International Journal of Government and Social Science* 1.2 (2016): 42-51.

<sup>2</sup> Suneki, Sri. "Dampak globalisasi terhadap eksistensi budaya daerah." *CIVIS: Jurnal Ilmiah Ilmu Sosial dan Pendidikan Kewarganegaraan* 2.1 (2012); Nahak, Hildgardis MI. "Upaya melestarikan budaya Indonesia di era globalisasi." *Jurnal Sosiologi Nusantara* 5.1 (2019): 65-76; Mubah, A. Safril. "Strategi meningkatkan daya tahan budaya lokal dalam menghadapi arus globalisasi." *Jurnal Unair* 24.4 (2011): 302-308; Affan, M. Husin. "Membangun kembali sikap nasionalisme bangsa Indonesia dalam menangkai budaya asing di era globalisasi." *Jurnal Pesona Dasar* 3.4 (2016); Agustin, Dyah Satya Yoga. "Penurunan rasa cinta budaya dan nasionalisme generasi muda akibat globalisasi." *Jurnal Sosial Humaniora (JSH)* 4.2 (2011): 177-185.

sindens or singers around the community. Some previous studies also emphasized that *KPop* has several negative impacts for youth generation, especially concerning to moral, attitude, and social responsibility.<sup>3</sup>

In addition, there are many audition auditions from South Korean entertainment *industry* management or agencies that see Indonesia as a promising target market. This *Kpop* cultural phenomenon will generate *fanaticism* and *conformity* in the *Korean Wave*.<sup>4</sup> This is due to the attitude of young people who deify *Kpop* culture more than local culture. This shows that Korean Pop culture has indirectly and unconsciously caused a phenomenon among young people. This cannot be left alone because it will result in young people learning the culture of the country instead of studying the arts in Indonesia.

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<sup>3</sup> Nisrina, Dzakkiah, et al. "Dampak konsumerisme budaya Korea (Kpop) di kalangan mahasiswa fakultas ilmu sosial universitas negeri Malang." *Jurnal Penelitian Humaniora* 21.1 (2020): 78-88; Ri'aeni, Ida. "Pengaruh budaya korea (K-Pop) terhadap remaja di Kota Cirebon." *Communications* 1.1 (2019): 1-25; Yenti, Nofia Sri, et al. "Dampak Budaya Korea Pop (K-Pop) Terhadap Tingkat Motivasi Belajar Mahasiswa Universitas Negeri Padang." *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya* 2.2 (2022): 176-191; Muhammad, Wahyudi Akmaliah. "Fenomena Hallyu (Gelombang Korean-Pop/K-Pop) dan Dampaknya di Indonesia." *Jurnal Masyarakat dan Budaya* 15.1 (2013): 201-212; Maghfirah, Arisya Sally, Vega Anggrainika, and Yesi Dian Sari Br Sinaga. "Pengaruh Budaya K-Pop Terhadap Kehidupan Mahasiswa Universitas Diponegoro." *Jurnal Indonesia Sosial Teknologi* 3.02 (2022): 250-258; Fachrosi, Erlyani, et al. "Dinamika fanatisme penggemar k-pop pada komunitas bts-army medan." *Jurnal Diversita* 6.2 (2020): 194-201.

<sup>4</sup> Rinata, Asfira Rachmad, and Sulih Indra Dewi. "Fanatisme Penggemar Kpop Dalam Bermedia Sosial di Instagram." *Interaksi: Jurnal Ilmu Komunikasi* 8.2 (2019): 13-23; Tartila, Pintani Linta. "Fanatisme fans kpop dalam blog netizenbuzz." *Commonline* 2.3 (2013): 190-205; Eliani, Jenni, M. Salis Yuniardi, and Alifah Nabilah Masturah. "Fanatisme dan perilaku agresif verbal di media sosial pada penggemar idola K-Pop." *Psikohumaniora: Jurnal Penelitian Psikologi* 3.1 (2018): 59-72; Yumna, Rofifah, Alifah Sabila, and Aisyah Fadhilah. "Aktivitas fanatisme Kpop di media sosial (Analisis tekstual pada akun twitter@ WINGSFORX1)." *Syntax* 2.5 (2020): 106-115.

Therefore, the implementation of the value of Pancasila along with the times is less than optimal. The younger generation tends to like to learn about cultures that come from abroad instead of learning budaya local itself. The cultural diversity that exists in Indonesia will gradually decrease if this continues to happen. There will be a split between people who like outside culture and people who like their own culture. This will result in the fading of the value of the value of unity in Pancasila.<sup>5</sup> For this reason, to find out reason why it happened, in this paper will explain it and find out how to solve the problem by providing the right solution.

## II. METHODS

The research process used is through literature studies sourced from literature books as well as from scientific online journal journals and comes from the researcher's own knowledge of *Kpop* music. According to Koentjaraningrat, literature technique is a way of collecting data on various materials contained in the literature room, such as newspapers, books, magazines, manuscripts, documents and so on that are relevant to research (Koentjaraningrat, 1983: 420). In writing this paper, the author uses a scientific thinking framework

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<sup>5</sup> Alius, Suhardi. "Resonansi Kebangsaan: Pancasila dalam Pusaran Globalisasi." *Jurnal Keamanan Nasional* 2.1 (2016): 141-158; Husni, Lalu. "Character education based on local wisdom in pancasila perspective." *Journal of Legal, Ethical and Regulatory Issues* 24 (2021): 1-11; Widiastuti, Novia Eka. "Lunturnya Sikap Nasionalisme Generasi Milenial Terhadap Pendidikan Pancasila Dan Kewarganegaraan." *Indonesian Journal of Sociology, Education, and Development* 3.2 (2021): 80-86; Septiani, Yin Yin, and Ardi Saputra. "K-POP Dance Girls and Moslem Women in Indonesia: An Axiological Review." *9th International Conference on Education Research, and Innovation (ICERI 2021)*. Atlantis Press, 2022.

based on a *logico-hypothetico-verifiable* process which basically consists of five steps as follows:

1. Formulate Problems

Ask questions to find answers to. Without a problem, there will be no research, because research is carried out to solve the problem. The formulation of research problems is generally asked in the form of questions. It is a question of empirical objects whose boundaries and associated factors can be identified.

2. Thinking framework

Preparation of a framework of thought in the submission of hypotheses. It is an argument that explains the relationship that may exist between various interrelated factors and forms a constellation of problems, which is rationally arranged based on a scientific premise that has been tested for correctness. The study of theory is the basis for formulating a frame of mind so that hypotheses can be proposed as alternative answers to problems.

3. Positing hypotheses

This step is a provisional (still conjecture) answer to the previously asked question. Which is the conclusion of the frame of mind.

4. Hypothesis testing

This step is the collection of data relevant to the proposed hypothesis, then processing and analyzing the data empirically to test the correctness of the hypothesis.

5. Drawing conclusions

Determine the definitive answer to each question posed (accepting or rejecting the hypothesis). The accepted hypothesis is then considered to be part of scientific knowledge because it meets scientific requirements, namely having a framework of clarity that

is consistent with previous scientific knowledge and tested for correctness. Hypothesis test results are research findings or research results. The research findings are then synthesized and then concluded. Conclusions are answers to the formulation of research problems that are compiled in the form of proportions or statements that have been tested for correctness.

### III. PANCASILA VALUES AMIDST KOREAN WAVES

As a basis of State philosophy, the precepts of Pancasila are a value system, therefore the precepts of Pancasila are essentially a unity.<sup>6</sup> Pancasila has a series of values, namely divinity, humanity, unity, peoplehood, and justice. The basic values of Pancasila such as divinity, humanity, unity, peoplehood, and justice are universal, objective, meaning that these values can be used and recognized by other countries. Pancasila is subjective, meaning that the values of Pancasila are attached to the bearers and supporters of the value of Pancasila itself, namely the people, nation, and state of Indonesia.<sup>7</sup>

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<sup>6</sup> Kaelan, Kaelan & Ahmad Zubaidi. *Pendidikan Kewarganegaraan*. (Yogyakarta: Paradigma, 2007).

<sup>7</sup> Furthermore, it is also emphasized that Pancasila as an ethical system bases good and bad judgments on Pancasila values, namely the values of divinity, humanity, unity, democracy and justice. These five values shape Indonesian human behavior in all aspects of life. Although the values of Pancasila are the crystallization of values that live in the reality of social, religious, and cultural traditions of the Indonesian nation, in fact, Pancasila values are also universal and can be accepted by anyone at any time. *See also* Damanhuri, Damanhuri, et al. "Implementasi Nilai-Nilai Pancasila Sebagai Upaya Pembangunan Karakter Bangsa." *Untirta Civic Education Journal* 1.2 (2016); Sakinah, Regina Nurul, and Dinie Anggraeni Dewi. "Implementasi Nilai-Nilai Pancasila Sebagai Karakter Dasar Para Generasi Muda Dalam Menghadapi Era Revolusi Industrial 4. 0." *Jurnal Kewarganegaraan* 5.1 (2021): 152-167; Pertiwi, Amalia Dwi, and Dinie Anggraeni Dewi. "Implementasi Nilai Pancasila sebagai Landasan Bhinneka Tunggal Ika." *Jurnal Kewarganegaraan* 5.1 (2021): 212-221.

Pancasila values are also a view of life of the Indonesian nation. Pancasila is also a value that is in accordance with the conscience of the Indonesian nation, because it comes from the personality of the nation. These Pancasila values become the basic foundation, as well as the motivation for all good deeds in daily life and in statehood. In state life, the embodiment of the value of Pancasila must be seen in a law in force in Indonesia. Because it seems that Pancasila in a regulation can lead the entire community on or off campus to behave in accordance with laws and regulations that are adjusted to Pancasila. The values contained in each precept of Pancasila are as follows:

1. The Almighty God

The value of the one true godhead implies belief and recognition expressed in the form of deeds against the all-single substance second to none. Pancasila which reads *The One True Godhead* contains the value of Divinity which means that the Indonesian nation gives freedom to the people to adhere to carrying out and practicing worship based on the religion of each individual. The value values contained in the precepts of pancasila are as follows: 1) A belief that God exists. 2) Have piety by doing all His commandments and staying away from His prohibitions. 3) Mutual respect among religious people. 4) freedom to practice worship in accordance with the religious teachings taught by each. This is in line with article 29 of the 1945 Constitution paragraph (2) which reads: "*The State guarantees the freedom of each resident to embrace his own religion and worship according to his religion and beliefs*".

2. Fair and Civilized Humanity

In the precepts of humanity contained a meaning: all Indonesian people and nations are treated and treated according to their



dignity and dignity as creatures of God. The value of Pancasila value is based on the statement that all living things have the same degree, rights, and obligations, as well as dignity. The values contained in the second precept Pancasila include: a) Human beings have the same rights and dignity. b) the recognition that man is a perfect social being. c) get fair treatment from and from other human beings. d) have a high sense of tolerance and solidarity. This humanitarian nilai is implemented in Pancasila, if not implemented, will be able to cause an increase in the number of crimes as well as murder and unrest in the community. Therefore, behavior and attitudes that are not kind to others are behaviors that are not in accordance with the values of a just and civilized humanity.

### 3. Unity of Indonesia

The value of Unity Indonesia contains the meaning or meaning of the value of the third precept of Pancasila is as follows: 1) Positioning unity and unity, as well as the interests, safety of the Indonesian people above the interests of individuals or certain groups. 2) Have a love for the motherland, 3) Willing to Mengorbankan diinya for the benefit of his own people. 4) Recognizing the existence of ethnic groups including the cultural diversity of the nation. This will certainly be able to push the Indonesian nation towards a nation with a sense of unity and unity. Because State Indonesia has its own characteristics different from other nations. So that with the value of unity Indonesia this kita must love the culture of Indonesia, so that the characteristics of the Indonesia nation are not lost.

### 4. People Led by Wisdom Policy in Consultative/Representative Affairs.

The fourth precept value means that all processes or forms of decision making, or policy must be based on the principle of

deliberation, so as to realize mutual agreement. In addition, the value contained in the fourth precept also explains the government that has a democracy, namely the government that is carried out from the people, by the people and for the people. Furthermore, there are several other values found in the fourth precept of Pancasila, namely as follows: 1) The Indonesian people have the same rights, obligations and position either in the eyes of the law or in the life of society. 2) Using the principle of kinship to conduct deliberations on consensus in making peace or negotiations. 3) Prioritizing the common interests and interests of the nation over personal interests. 4) Conduct peaceful deliberations in making decisions that concern the importance of the crowd. Therefore, the fourth precept also contains democratic values that must be implemented in the life of the country.

#### 5. Social Justice for All Indonesians

In state and national life, it must create the right balance between rights and obligations. Then as a countryman the thing to do is respect for the rights that others have, to have a fair and helpful attitude to all those in need. In addition, there are other values contained in this fifth precept Pancasila, namely: 1) All human beings, whether rich or poor, have the same degree in the eyes of the law. 2) Love or like all forms of development carried out by the government for the betterment of the nation. 3) Do not discriminate by degree and class. 4) Fair and wise in all forms of action or deeds.

For this reason, every citizen must develop a fair attitude towards all people, whether rich, poor, or uneducated, maintain balance, harmony, harmony, between rights and obligations and respect the rights of others.

#### IV. EXPLANATION OF THE KOREAN WAVE AND HOW IT SPREADS

South Korea is a Developed country in the Asian region. South Korea is noble popular or famous since the development of *the Korean Hallyu Wave* (Korean cultural wave) which includes from the world of glass screens such as *Kdrama*, from the music genre usually called *Kpop* and so on. *The Korean wave* or *hallyu* began to spread throughout the world, especially in Asia, including Indonesia. Korean entertainment industry players played a big role in the spread of *this hallyu wave*. The first is from the drama industry which is commonly called *Kdrama*, which is a famous drama such as *Boys Before Flower* and *Full House*. Both dramas made South Korea known. Meanwhile, the music entertainment industry or better known as *Kpop* was started by *boy groups* and *girl groups* in Korea. For example, *TVXQ* opened the gates of Korean artists in Japan, so that Korean entertainment industry players can have a career in Japan. Then there is *Super Junior* which paved the way for the *Korean wave* in the South East Asia region, especially in Indonesia. *Super Junior* is also referred to as *King of Hallyu Wave* on a search on Google. Then there are *BigBang*, *2Ne1* and *Girls Generation*, they also helped spread this *Korean wave*. So, this *Korean wave* is very well known by many people, especially young people. Then what is meant by Korean Culture or *Korean wave*?

Shim says that "*Hallyu*", or "*Korean Wave*" is the globalization of South Korean culture to different countries. *The Korean Wave* or the spread of Korean culture to all corners of the world is usually spread in the form of music, dramas (*Soap Operas*), movies, tourist attractions, and others, this is what raises the name of South Korea, and this becomes the identity of the nation of the Korean State as its characteristic. According to Kim Song Hwan, the products sold in

the Korean entertainment world are idol stars or their style. Because idols have "*beautiful*" faces, which is one of the things that can be sold from these *Hallyu* idols in addition to their talents and abilities.<sup>8</sup>

Therefore, the culture is packaged in the form of music or often called Kpop, movies, dramas or Kdramas, cosmetics, medicine, and others and is then spread by various media that are already available. Technological advances in Korea have also helped in the way this *Korean culture spreads*. Current developments make *Kwave* shrubs in quickly spread. The existence of internet media such as mobile phones and the fast network in Korea can make *Kpop* se more widely spread and spread in various countries. This change in media can also have an influence on the form of presentation of popular culture products, consumed, and distributed. In the *Korean Culture and Information Service* it is written that the era of spreading Korean culture through the internet is called "*The Neo-Korean Wave*". *The Neo Korean Wave* has the characteristic of utilizing social media massively through fan engagement.<sup>9</sup> This new method has been facilitated by

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<sup>8</sup> Putri, Idola Perdini, Farah Dhiba Putri Liany, and Reni Nuraeni. "K-Drama dan penyebaran Korean wave di Indonesia." *ProTVF* 3.1 (2019): 68-80; Lee, Yu Lim, 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* 12.15 (2020): 6072; Pramadya, Teguh Puja, and Jusmalia Oktaviani. "Korean wave (hallyu) dan persepsi kaum muda di Indonesia: Peran media dan diplomasi publik Korea Selatan." *Insignia: Journal of International Relations* 8.1 (2021): 87-100; Sendow, Beatrix ED, Michael Mamentu, and Franky Rengkung. "Korean Wave Sebagai Instrumen Soft Power Diplomasi Kebudayaan Korea Selatan Di Indonesia." *Politico: Jurnal Ilmu Politik* 7.4 (2019).

<sup>9</sup> Park, Hye Sung, Amanda Simon, and Paluku Kazimoto. "University Students' Perceptions of Korean Wave and Its Impact on Their Views of Korea and Korean Culture." *Human Behavior, Development & Society* 22.1 (2021); Valenciana, Catherine, and Jetie Kusmiati Kusna Pudjibudojo. "Korean Wave; Fenomena Budaya Pop Korea pada Remaja Milenial di Indonesia." *Jurnal Diversita* 8.2 (2022): 205-214; Suminar, Riani. "Fenomena Hallyu Di Indonesia." *Syntax Literate; Jurnal Ilmiah Indonesia* 3.12 (2019): 128-137.

the existence of internet, interconnectivity, as well as the rampant use of *Twitter*, *Facebook*, and *YouTube*. Fans use the internet as a place to satisfy their desire to know all forms of information about idols they like. That desire can be in the form of knowing the main information flow about musik, movies, or dramas that they like from the internet. Another use of the internet can also make the power of *spreading Korean culture* really exist is through social networks such as *Twitter*.

Therefore, seeing an opportunity from the spread of Korean wave culture is used as an opportunity by the Korean government to promote its culture through *Kdrama* and *Kpop*. Major agencies or major management in Korea also contributed such as *SM Entertainment*, *YG Entertainment*, and *JYP Entertainment* to spread the Korean wave. As well as famous TV station such as *SBS*, *KBS* and *MBC* also participated in spreading *the Korean wave* through its *Kdrama*.

## V. IMPACT OF KOREAN WAVE SPREAD IN INDONESIA

*Korean wave* started to enter Indonesia around 2011 or 2012 which was famous at that time was from the music industry. This was pioneered by *Super Junior*, who performed a song called *Mr Simple*. The song boomed in Indonesia. Many young people like it. They are willing to set aside their pocket money and spend their time in internet cafes just to see or know about super juniors. And since then, more and more *kpop* culture has entered Indonesia until now.

Therefore, the rapid entry of *kpop* culture has a bad impact on young people, including: 1) The emergence of a lazy attitude, this lazy attitude, for example, young people are lazy to learn. They are more

willing to know the news or news of their idols. 2). With declining grades in school, these Kpop fans are still students on average. They are lazy to study and even sleep until the evening. They are more interested in looking at social media than reading textbooks. 3). There is less interest in studying one's own culture. 4). Prefer korean-made products. This happens because fans will follow what their idols wear. 5) Extravagant. The fans will buy all the items sold at their name, even for fans of the *boygroup* or *girlgroup* they even spend a lot of money to buy albums, posters, even concert tickets. 6). Telling parents. With the goods sold, of course, if you want to buy it, we need money. Most of these fans are students who have not worked, so to buy the goods, the only way is for them to ask their parents for money. 7) The emergence of conflicts or disputes on social media. The existence of n social media should be used as a tool for socializing, for communicating, even for finding information and for exchanging information and to increase friendships.<sup>10</sup>

However, this does not happen to *Kpop* fans, let alone fans of *boy groups* or *girl groups*. They insult or blaspheme each other through social media to defend their idols. 8). Excessive *fanaticism*. They will always worship or idolize their idols excessively. They will do whatever their idols do and even imitate their lifestyle, way of dressing as well as the actions they do and their style of speech. This

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<sup>10</sup> Jeong, Jae-Seon, Seul-Hi Lee, and Sang-Gil Lee. "Korean Wave | When Indonesians Routinely Consume Korean Pop Culture: Revisiting Jakartan Fans of Korean Drama Dae Jang Geum." *International Journal of Communication* 11 (2017): 20; Kim, Daekwan, Seong-Do Cho, and Gang Ok Jung. "Wave of home culture and MNC performance: The Korean Wave (Hallyu)." *International Marketing in Rapidly Changing Environments*. Emerald Group Publishing Limited, 2014; Jung, Eun-Young. "Transnational Korea: A Critical Assessment of the Korean Wave in Asia and the United States." *Southeast review of Asian studies* 31 (2009); Kim, Eun Mee, and Jiwon Ryoo. "South Korean culture goes global: K-Pop and the Korean wave." *Korean Social Science Journal* 34.1 (2007): 117-152.

is actually very *important* for non-kpop people. After seeing the impacts mentioned above, this should be a threat to Indonesian society. They will prefer foreign cultures over their own. And from some of the impacts that have been mentioned, it shows that some of the values in Pancasila are starting to fade slowly by slowly.

## VI. UNDERSTANDING AND DISCUSSING CONFORMITY AND FANATICISM FOR FANS AS A RESULT OF THE KOREAN WAVE

The rise of Korean culture that enters Indonesia makes fans who are teenagers, young people, students who like their idols unaware of their excessive behavior that make their idols accidentally injured or slightly injured due to fan enthusiasm. The example was when the members of Girlgoup Girls Generation came to Indonesia for the last Asian Games Countdown concert held in Jakarta. By the time he arrived at Soekarno Hatta airport, there were many fans who were busy with him, akbita the number of bruisers who wanted to meet to take photos of the other atayou caused a chaotic situation at the time. The fans jostled for urging without thinking about the condition of his idol. Finally, he fell unconscious and had to be carried by his bodyguards. Therefore, the nature of fanaticism that is biased will harm or cause harm to others, especially their idols. The fans are supposed to take care of the privacy of their idols by giving their idols a comfortable walk.

This phenomenon of popular Korean culture will create an attitude of *conformity* and *fanaticism* in *kpop culture*. Hal this is caused by the attitude of young people who deify this popular Korean culture more

than the local culture or the culture of the Indonesian nation itself. This shows that kpop culture indirectly and unknowingly has caused a phenomenon among young people.

*Fanaticism* can be referred to as a form of liking or loving an extraordinary thing for an object, which consists of dedication, passion, intimacy, which "*extraordinary*" means that it passes the usual average limit. The object is directed at a person, (e.g., artists), products, brands, television shows such as in the form of drama or other entertainment shows, or other consumption activities. Fanatics are more likely to have a stubborn attitude towards the thinking of those who have their own or group's responses to be correct even if they ignore any form of argument or fact or argument that may have opposition to their beliefs or thoughts.

Meanwhile, an attitude of *conformity* is a certain deed, behavior or behavior that has been carried out, which is caused by another person or their group to perform a certain act or the same action. Therefore, the person also does it even if the person does not like or likes what he has done.<sup>11</sup>

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<sup>11</sup> Sears, David O., et al. *Psikologi Sosial*. (Jakarta: Penerbit Erlangga, 1985). It is further explained that Conformity is the tendency of individuals to change their perceptions, opinions and behavior so that they are consistent with group norms. Myers (2010) suggests that conformity means a change in behavior in individuals as a result of group pressure. Added by Myers, conformity is not just behaving like other people, but also influenced by how other people behave. Conformity is a process within group members to adjust to the norms that exist in the group (Riggio, 2009). This is done as an illustration of member compliance with group norms, and this will greatly help maintain order and uniformity within the group. For example, a kpopers will hide his likes about kpop while in a meeting with his extended family who doesn't know anything about kpop. Another example is when one person from group A is hostile to someone from group B, then there is a tendency for all members of group A to hate people from group B. This happens because they feel they must have a high sense of solidarity with their fellow groups. See Myers, G. D. *Social Psychology*. (Teen



*Conformity* itself consists of two aspects of normative social influence (desire to be liked), namely they will hang out or find friends who tend to have the same preferences, they will talk about their idols or exchange information about their idols without any coercion from others. They will not want or avoid people who don't like what they like because it will affect them because others will force them to dislike the culture. Furthermore, there is an attitude of worshipping his idol's muja by showing his love and with high antiquity. Then *Conformity* is furthermore, caused by informational influences (the desire to act correctly includes they tend to look for reliable or relevant Sources to find out information or knowledge or news that is up to date they do not want to miss the news or information about the idoal, then they will identifythemselves in a way, thinking positively and non-judgmentally the idol when making mistakes and tends to forgive him.

Meanwhile, fanaticism itself consists of two factors, namely being a fan or fan for others, and being a *fanaticism* for yourself or yourself. Being a fan for others means that they will naturally become themselves or declare themselves as *Kpop* fans, which in turn they will be curious to know about the culture of *Kpop* people by itself. Then they will enter into a fan group or idol community, they will socialize, support each other as fans and sometimes hold a project on

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Edition: McGraw-Hill Publication, 2010); Riggio, Heidi R., and Amber L. Garcia. "The power of situations: Jonestown and the fundamental attribution error." *Teaching of Psychology* 36.2 (2009): 108-112. See also Pertiwi, Sella Ayu. "Konformitas dan fanatisme pada remaja Korean wave." *Psikoborneo: Jurnal Ilmiah Psikologi* 1.2 (2013); Agustanti, Anisa. "Fanatisme dan Konformitas Korean Wave pada Remaja." *Edu Consilium: Jurnal Bimbingan dan Konseling Pendidikan Islam* 3.1 (2022): 51-65; Alma, Yuli. "Konformitas Dengan Kepercayaan Diri Pada Remajakomunitas Pecinta Korea di Pekanbaru." *Psikoislamedia: Jurnal Psikologi* 2.2 (2018): 212-223; Widarti, W. "Konformitas dan Fanatisme Remaja Kepada Korean Wave (Studi Kasus pada Komunitas Penggemar Grup Musik CN Blue)." *Jurnal Komunikasi* 7.2 (2016).

behalf of their idol such as humanitarian assistance on behalf of their idol on birthday. they will also give encouragement to their idol when they are stressed through the form of comments on their idol's social media, they will also defend their idol all the way through. when anyone blasphemies, demeans, insults his idols.

Then the second factor of fanaticism becomes fanaticism for oneself, namely, (a) *Korean Wave* fans, namely, one of the fans or *kpop* fans, usually has high loyalty. They will buy all the things related to their idols. Even spent their pocket money. Furthermore, they also do not hesitate to imitate their idols such as their style of dressing, speaking, or behavior to be the same as their idols.

*Fanaticism* can be demonstrated through *fanwar*. Wars between fans or *fanwars* that are common and are often encountered between fellow fans or between *fandoms*. It is common on social media on the internet, either twitter or instagram. In general, a *fandom* or fan community as a community that is both *online* and real must have a "sense of community". Having a "sense of community" will maintain the commitments made. As Chavis defines it, "a sense of community is a feeling that members *have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together*" (Gooch 2008, p. 19).

*Fanwar* is also possible between *fandoms*. Every *fandom* certainly wants to make their idol the only center of attention. They believe that their idols are the best. Usually, *fanwar* occurs in up-and-coming or successful idols. *Fanwar* can happen within one's own fandom, between one fandom and another, or between *kpp* and non-*kpop* fans. Usually happens on social media that they use bad words no

matter it is right or wrong they just want their idols not to be demeaned or insulted.

## VII. SOLUTIONS OR THINGS THAT MUST BE DONE SO THAT THERE IS NO FADING OF PANCASILA VALUES

Pancasila is the basis of our country which should be used as the basis and views of all aspects of the lives of the younger generation. Pancasila is the basis, views, guidelines that must be used as a basis in carrying out social life. Pancasila has become the ideology of the Indonesian nation. Pancasila is also an ideal that the Indonesian nation wants to achieve. However, in the reality of society, especially adolescents as the subject discussed, have not practiced Pancasila as a basis and guideline in their lives. Whereas we all know that youth are the nation's successor assets. Most of them are only concerned with themselves, doing things they like without being based on Pancasila. The younger generation is a group of people who have enthusiasm and are still in the stage of finding their identity. It is in this stage of self-discovery that sometimes teenagers still experience obstacles. Especially in today's promiscuous era, association is what shapes the character and identity of a teenager. The many deviations show the poor morale of the younger generation and the fading of Pancasila values in the younger generation of Indonesia.

There are several ways and suggestions for the value of Pancasila as a result of the entry of *kpop* culture or *Korean wave* that enters Indonesia quickly, including the following: 1). The government, both at the regional or central level, must vigorously promote both abroad and domestically regarding the culture and diversity that exists in Indonesia. In promoting the government, it can establish cooperation

with private companies. or establishing production houses and artist management through their soap operas or music. The government does what the South Korean government does in promoting. Or it can be through advertisements on Tv or print media 2). Create a cultural performance event in neg ara itself or in other countries. 3). Granting patents to every culture that belongs to the Indonesian nation, such as folk songs, dances, musical instruments. 4). Introducing and promoting forgedt-tourist attractions in Indonesia. 5). Creating exhibitions - exhibitions of Indonesian products.

It will not work if it is not supported by the role of society. There are several things that can be done in the world: 1) Preserving and promoting the culture of the Indonesian nation. 2) Loving Indonesian products 3). Mutual respect and respect for fellow citizens Together with the government. 4). develop and advance cultures in each area, especially remote areas that are not paid attention to by the government or the community in developed cities.

And do not forget so that the value of pancasila values is not lost or faded, including: 1). Religious Education which must be an important role to shape piety in the younger generation of Indonesia. 2) Moral education for children should be carried out as early as possible in order to form a young generation who is moral and obedient to the norms of the rules. 3) Pancasila education that must be instilled so that it can become a guide and foundation for the younger generation. 4) Fostering awareness in the younger generation of Indonesia to raise the spirit of Pancasila. 5) Fostering the spirit of nationalism, for example, loving domestic products. 6) Immerse and practice the value of Pancasila as well as possible. 7) Instill and carry out religious teachings and beliefs as well as possible. 8) Be more selective about

the influence of globalization in the political, economic, and cultural fields of the nation.

## VIII. CONCLUSION

Pancasila is the basis of State, *ideology* and identitas for the nation Indonesia. The values in pancasila must be applied to the Indonesian people. If the value of pancasila value is lost, the Indonesian nation loses its identity. The fading of the value of pancasila values is caused by the development of globalization currents, especially the entry of Korean culture into Indonesia. This has resulted in the behavior of young people, especially students, preferring the culture rather than loving their own culture. That's why there is an attitude of *conformity* and *fanaticism*. As well as having a bad impact on them. They become lazier to learn one of the impacts that I have. For this reason, to prevent these problems that result in the fading of pancasila values, the government and the community must unite. One of them is instilling pancasila education in the community or campus. The government must also strengthen Indonesian culture so that it is not lost, namely by promoting culture both at home and abroad. The government should also follow the example of the Korean government in promoting its culture to be considered in promoting the country. and the community also from the support of the community, namely starting to use their own domestic products. It is hoped that the minimum value of pancasila will not disappear or fade due to the development of globalization currents, especially *kpop*.

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## COMPETING INTERESTS

The Authors declared that they have no competing interests.

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