

**SHIFTING RELIGIOUS PRACTICE AMONG K-POP FANS
CLUB MEMBERS OF OFFICIAL ARMY JEMBER**

THESIS

Submitted to State Institute of Islamic Studies of Jember
in partial fulfillment of the requirements to obtain a bachelor's degree
of *Sarjana Sosial* (S Sos)
Faculty of Dakwah
Islamic Broadcasting and Communication Department



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**STATE INSTITUTE OF ISLAMIC STUDIES OF JEMBER
FACULTY OF DAKWAH
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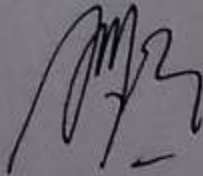
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ABSTRACT

Dian Cahyani, 2019: *Shifting Religious Practice among KPOP Fans Club Members of Official Army Jember.*

The popularity of K-POP music in Indonesia marked by the emergence of KPOP fandoms and fan clubs among fans. One of that is the Official Army Jember (OAJ) fandom. Unfortunately, the existence of K-POP fandom becomes the cause of religious activity degradation among Muslim fans. This condition proved that popular Korean culture also influences religion aspect. This research is a response to the developments of the Korean fan club that influence religion aspect among adolescent BTS (*Bangtan Seonyeondan*) in Jember.

This research focuses on the shift in cultural and religious activities in the K-POP fandom. There are three core questions, 1) How are the activities of Official Army Jember? 2) How are the impacts of becoming member of Official Army Jember? 3) How does the shifting in religious practice happen?

The objectives of this research are, describing the culture activities as the product fandom of Official Army Jember, describing the effect of joining Official Army Jember and to describe the shifting religious practice of Joining Official Army Jember in term of Islamic concept (Maqasidu al- Shariah).

This research was a qualitative study with case study method. This research used three kinds manner to collect data; in dept interviewees, documents and observation. The data collected will be analyzed using coding techniques. Thus, researcher use Cultivation Theory to analyze the products of fandom culture activities, the theory of cultural imperialism to read cultural consumption of young people as the impact of Korean pop music addicts and the concept of Maqasyidu Al-Sharia to examine the shift in religious activities that occur through fandom culture activities.

The results of this study are: 1) Cultural activities formed by the official Jember Army fandom (OAJ) in the form of flashmob, fangath, fancover, and fanproject, 2) There were some positive and negative impacts gotten by the members among Official Army Jember (OAJ), such having hard worker personality as positive impacts and having consumptive life style as negative impact. 3) The shifting religious happen among members of Official Army Jember marked by having preference in doing fandom culture activities. In the same time, they prefer to continue fans club activities than doing *sholat*. In the Islamic framework this phenomenon becoming cause of *ittiba' bill Kufar* (Following the course of infidels), so that they are punished forbidden (*haram*), in terms of cause and effect, benefits and harm.

Key word: K-POP, Culture, Religious

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CHAPTER I

INTRODUCTION

A. Background of The Research

Korean pop music or K-pop has become one of the most dynamically distributed forms of pop culture in the global pop market in the recently. However, at the end of the 1990s and 2000s, Korean pop culture is growing rapidly to be consumed by people in the world especially in Indonesia and commonly known as *Hallyu* or Korean Wave.¹ Starting from the regional popularity of television drama series such as *Winter Sonata* (2002) and *Full House* (2004), the *Hallyu* phenomenon also encompasses Korean popular music. This Korean culture travels through social media channels such as YouTube, Twitter, and Facebook.

In April 2019, BTS (*Bangtan Seonyeondan*), a K- pop boy band was ranked as the number one worldwide trending topic on Twitter because of released the latest album 'Boy with Luv'. Regional fans in Indonesia have been identified as the source of a spike in tweets on this topic. Such a phenomenon illustrates how social media empowered online fandom enhances cultural flow and affects transcultural dynamic transformation.

Indeed, through the media, Korean celebrities are increasingly known and it makes name for. *Young and Pinsky* stated in their research,

¹ Chua Beng Huat, Doobo Shim, Koochi Iwabuchi, *Fenomena HALLYU (Gelombang Korean Pop/ K-POP) dan dampaknya di Indonesia*, Terj. Wahyudi Akmalia Muhammad, *Jurnal Masyarakat & Budaya*, 1 (2012), 205

“Celebrities are individuals who have achieved a level of fame that makes them well known in society”.² From the media fans will be easier to get deep personal information, such as hobbies, family background, lifestyle, blood type, till idol romance case. By having information about the idol, fans could feel that they can interact in the real terms, even though they never have direct contact with the idol. This relationship is related to the term “*parasocial interaction*”, to refer fans of Kpop idol are having feelings that they can get the actual interaction. Although the communication between fan and idol Kpop only happened in one ways, and there is no feedback from that communication.³

The position of celebrity is becoming a role model for the fan's behavior and lifestyle. They were willing to buy idol icons on things such as furniture, dresses with expensive price, waiting for the latest drama which was uploaded each episode every week, and imitate the character and style from Korean entertainment. It was shown mostly in fashion and lifestyle which they tried to follow the style of the actor on the drama they watched, like to imitate the hairstyle, clothing, music, dance and learning the Korean language by implemented in the daily speaking.⁴ This phenomenon also occurs in the environment of researchers.

² S. Mark Young & Drew Pinsky, “Narcissism and Celebrity”, *Personality*, 15 (2006), 2.

³ Brian H. Spitzberg & William R. Cupach, “Fanning the Flames of Fandom: Celebrity Worship, Parasocial Interaction and Stalking”, in the *Stalking, Threatening and Attacking Public Figure: A Psychological and Behavioral Analysis*, ed. J Reid Meloy, Lorraine Sheridan, Jens Hoffmann (Oxford University Press: Oxford University, 2008,) 288

⁴ Marcus Cyron, “Hallayu”, <https://id.m.wikipedia.org/wiki/hallyu>. (18 Desember 2018)

Furthermore, the youth that having fans to the KPOP also carry on groups to learn music and dance similar to the Korean boy and girl band. Those facts make the appearance of Korean fans club becomes famous among youth environments in Jember.

The reality of Korean fans club has well known for more than ten years ago, with difference fandom. Fandom is a club for a fan of Kpop.⁵ Korean fans club has breathed and disseminated in the some Indonesia region, one of them is Jember. The first Korean fans club in Jember has appeared since 2015. The named of fans club was 'United all Korean fandom Jember'. This fans club had been not active since the members were passive to meet each other or conduct gathering. The researcher does not found a source to get more information, what time exactly this fan club has been not active. But today, some Korean fan clubs come up and embrace some adolescent.

Two years ago, some Korean fan clubs begin to exist in Jember. Some adolescents in Jember create a new concept for the new fan club. One of that is Official Army Jember (OAJ), established in the middle of 2017.⁶ People who are becoming a fan of BTS is called as Army. Army is stands for "*Adorable Representative M.C for Youth*". BTS is M.C for young people, is not M.C for a birthday party or music shows. M.C is hip hop terminology for rappers. M.C is a term used to refer to a rapper. So the

⁵ Rahma Sugihartati, *Budaya Populer dan Subkultur Anak Muda*, (Surabaya: Airlangga University Press, 2017), 1.

⁶ Yuni Pirawati, Interview, Jember, 2nd of December 2018.

other name of the rapper is M.C. It means the same, *master of ceremony*, which explains BTS is a hip hop music group.

Difference between this clubs from others is the mission of the group. OAJ has a mission to create a fan club that can give a positive impact on the member also in the social aspect. OAJ has a mission that can develop the ability of the member by doing some activity related to their idols, such as dancing cover and singing cover. The member Learn dancing that similar to BTS boy band. The member that's has been able doing Korean dance could show in some KPOP events.

Official Army Jember often conducted event such as talkshow, music, dance festival, streaming together of BTS world tour love yourself gathering with other Korean fans club in Jember,⁷ and gathering for all members of that fans club.⁸ This fans club is unique because the activity or event conducted not only for sharing the latest K-POP music, but also for developing the ability for the member who likes singing and dancing. Some event was a motivation talk show, the speaker is usually lecture who concern in psychological science. The event is organized by several members of Official Army Jember.

Members of Official Army Jember are 238 people up to now. Majority of the members are Moslem and is shown by their performance. Unfortunately, a problem came up when members of Official Army Jember prefer to do their activity in Official Army Jember than do

⁷ The agenda was conducted on the last of November 2018 at Dira park Ambulu.

⁸ The event conducted on 6 January 2019 at Lippo Plaza.

religious practice such as praying (*sholat*), some members also let the religious obligation. It mostly happened in every gathering member.⁹ This condition proved that Korean popular culture also influences on their religion aspect. The majority members in the Official Army Jember are having a good Islamic education background.¹⁰

This research is a response to the developments of the Korean fan club among adolescent BTS fans in Jember that influences religious aspect. This research focused on sifting religious practice members of Official Army Jember. Similar studies have not been widely carried out even before it. This study is really important to be elaborated to read the shifting culture and religious practice that can make degradation religious deeply among adolescent who like and becoming KPOPERS. This research paper wishes to brush up shifting religious practice among KPOP fans club of Official Army Jember.

On the other hand, this study is related with a form of Islamic dakwah contribution to the development of global art which is enjoyed by many Indonesian youths today. Provide a new perspective on K-POP entertainment based on Islamic concepts. As Islam commands its people to remind one another and prevent the harm.

كَدَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ

بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

⁹ Hiko, Interview, Jember, 6th of December 2018

¹⁰ Silvi, Observation, Jember, 25th of December 2018

“You are best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the people of the scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.” (Qs. Ali Imran: 11)

B. Research Questions

Based on background of study explanation above, the problem of the study is as follows:

1. How are activities of Official Army Jember fans club?
2. How are the negative impact of becoming members of OAJ?
3. How does the shifting religious practice happen?

C. Research Objectives

1. To describe the culture activity as the product fandom of Official Army Jember
2. To describe the effect of joining OAJ
3. To describe the process of shifting religious practice of joining OAJ in term of Islamic concept (Maqasyidu Syariah).

D. Research Significances

The result of the study is expected to be used theoretical and practically:

1. Theoretically

The result of this research will becomes scientific contribution such popular culture and the implication to the media. As a references to other researchers who want to study about popular culture especially Korean popular culture in Indonesia. This research is expected to scientific treasure and addition of library collection for IAIN Jember that can be

literature and reference material for the development of science, especially for the student of Dakwah Faculty.

2. Practical Use

This research is expected to be to widen knowledge and insight about Korean popular culture which correlated with religious aspect as the implication in the real life.

This research is also expected to be beneficial for adolescents, such as giving information about the implication of being fans or addicted to the KPOP idol in order they have limitation to be fans of KPOP idol and will not hamper the religious practice.

E. The Definition of Key Terms

The title of this research has two terms, those are shifting religious practice and KPOP fans club.

1. Shifting Religious Practice in the Term of *Sholat*

Religious practice means an action that decreases in being obedient to Allah the almighty or shifting priority to do religious aspect, consider in other activity more important than doing religious obligation. Other verses connect Islam and religion described Islam as a religion of actions, which is more than a profession of faith. According to Dr. Rosihon Anwar on the 'Akhlak Tasawuf' book, religious practice is defined into three kinds; namely (1) Akhlak to Allah the Almighty, (2) akhlak to the others and (3)

Time managing.¹¹. This thesis will elaborated more shifting religious practice among OAJ in the term of *Sholat*.

Akhlak is a behavior that accumulates the religious aspect and obedience originating from the Qur'an and hadith. Having good Akhlak to Allah can be shown through words and behavior that are praised to Allah, such: *Sholat*. The worship that explains belief (In Arabic صلاة, commonly transliterated a: performed five times a day. It is intended to focus the mind on God, and is seen as a personal communication with him that expresses gratitude and worship).

Akhlak to the others is having good behavior to other people and respect each other. Al- Qur'an explained Aklak to the others is having some good characteristics, such: Being fair, Being patient, having loyal, and hesitating.

Managing time in islam is behavior that has significant aspect for human life, and it also explained further in the Holly Qur'an one of the ayah Qs. Jumu'uh: 11.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ
مِّنَ اللَّهِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

“But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers.” (Qs. Jumu'uh: 11)

¹¹ Rosihon Anwan, *Akhlak Tasawuf*, (Bandung: CV Pustaka Setia, 2010), 17.

2. Official Army Jember (OAJ) as KPOP Fan Club

Definition of fandom, used in this thesis, adopts the proposed description of the phenomenon as a ‘collective of people organized socially around their shared appreciation of a pop culture object or objects.’¹² These fandoms were formed to facilitate fans of Korean singers/artists or music groups to express hobby as a fan. Most of the fandoms do seem excessive in showing their appreciation for idols. People who have gathered in the fandom will do everything to the idol. Then, the needed to create a fandom is for supporting career and enjoying the creature of the idol.

OAJ was formed in mid-2017 with a total membership more than 238 people. This fans club was founded by Marina and Vita student of Jember University, who also becomes the first leader of OAJ. Now, it has been second management.

BTS is one of the South Korean boy band that’s popular around Asian country and in the world. BTS started debut on 13th of June 2013. BTS has seven personnel with the various ability in the Hip Hop music, the personnel are: Rap Monster as a leader and becomes the main rapper of BTS. Second, is Jin as a singer and visual of BTS. The third is Suga as Lead rapper BTS. Fourth is J- Hope as the lead rapper and dancer BTS. The fifth is Jimin as the lead vocalist and dancer. The sixth is V which acts

¹² Nancy K. Baym, “The New Shape of Online Community: The example of Swedish Independent Music Fandom”, <https://firstmonday.org/article/view/1978/1853#1>. (Accessed on 4th of March 2019)

as a vocalist BTS and the last is Jungkok which acts as a vocalist, dancer, and rapper.

BTS has gained a lot of music awards. BTS as the first Korean Boy band that could sell the album on Amazon. One of the songs titled DNA in the album love your self: her that released in 2017 could occupy the fourth position in the US iTunes Top Songs. Furthermore, In May 2018 BTS re-released the album Love Your Self: Tear and get a record as the first KPOP boyband that could be gained on the Billboard Top 200 top song. Next is *fake love* songs that were ranked the 10 on Billboard Hot 100 songs. This is becoming the highest achievement of KPOP music.

F. Structure of the Report

There were four chapters in this research and each chapter had several sub-chapter having relevance to each other. Generally, a reserach had three parts. They were initial part, core part and final part that would be explained as follows:

The first was initial part. It included the research title, approval sheet ratification sheet, motto, dedication, acknowledgement, abstract, table of content and list of table.

- 1) **Chapter I** : consists of introduction that contains background, focus of study, purpose of study, the use of study for all readers, definition of terms, and the last systematic of discussion.
- 2) **Chapter II** : literature review that contains literature of study and theory of study about the dessimination of Korean popular culture.

3) **Chapter III** : research method which contains the type and approach of research, location of research, subject of research, data accumulation technique, data analysis, data validity and phases of research.

4) **Chapter IV** : Presentation and analysis of data, it consists the description of the object of research, data analysis, also discussion of findings.

5) **Chapter V** : closing which consists conclusion and suggestions

The third was final part including references, statement of authenticity of writing and appendixes consisting of research matrix, pictures, bibliography of researcher.





CHAPTER II

STATE OF THE ART

A. Discussion of Previous Research

1. *“Analisa Gaya Hidup Remaja dalam Mengimitasi Budaya Pop Korea melalui Televisi: studi pada siswa SMA Negeri 9 Manado”*¹

The journal is written by Olivia M. Kaparang, a student of Social and Politic science faculty at Sam Ratulangi University. The research was published in the Journal Acta Diurma in 2013. The research used a qualitative approach and case study method. The subject is k-POPERS from SMA Negeri 9 Manado, who likes and edict with the Korean drama. Based on the analysis, the subject of research more adopted Korean fashion to be performed in daily life. They adopted the style from actor shown in drama Korean that routine to be watched on television and social media networks, such as YouTube or other K-drama website and some mobile apps. The imitation Korean fashion is shown the appearance of sifting sense Indonesian culture or I-POP. The youth among students of SMAN 9 Manado more interesting to consume Korean pop culture through the fashion style they adopted. Most parents allow their daughter or son to have a Korean fashion style, they consider those styles is proper ti be adopted.

Furthermore, the similarity from this research are; the appearance of sifting or changing KPOP through a fan club toward Indonesian fan

¹ Olivia M. Kaparang, “ Analisa Gaya Hidup Remaja dalam Mengatasi Budaya Pop Korea Melalui Televisi”, *Acta Diurna*, 2 (2013), 1-15.

culture, the research approach and research method to collect data. The difference is the variable of research used. Olivia M Kaparang is focused on sifting culture identity through Korean popular culture fashion style of student SMA 9 Manado, while this research is focused on sifting religious practice in the one of Korean kpop fans club located in Jember.

2. *“Mahasiswa dan K-POP (Studi Interaksi Simbolik K-popers di Makasar)”²*

The article of Journal is written by Dr. Citra Rosalyn Anwar, S.sos, M.si as researcher from Makasar state University. The research was published in Jurnal Ilmu Komunikasi UPN Veteran Jatim. The research was conducted in 2018. The research used a qualitative approach. The data collection Technique used some literature and document.

This research informs that symbolic interaction by K-POPERS with different fandom in Makasar build positive impact such; (1) healthy lifestyle, (2)having good struggle to catch an ambition, (3)Having well behaved, (4) Considering education as a priority, (5) Being discipline. The impact was adopted from Korean drama values and ideology.

On the other hand, the researcher clarified the negative aspect of K-POPERS in Makasar, such a fashioned style that to sexy to be worn by adolescents and others. The symbol is shown by K-POPERS in Makasar against negative stereotypes that grew rapidly in society. The subject of the research could filter which symbol that relevant to be adopted in daily life.

² Citra Rosalyn Anwar, “Mahasiswa dan K-POP (Studi Interaksi Simbolik K-POPERS di Makasar)”, *Jurnal Ilmu Komunikasi UPN Veteran Jatim*, 1 (2018), 1-13.

The similarity from this research is elaborating on Korean culture in influencing the Indonesian lifestyle through Korean fans, the research also uses a qualitative approach. But, Dr. Citra Rosalyn focused on how symbolic interaction can give a positive impact on Korean Fans by the symbol used.

3. *“Komunikasi dan Identitas Budaya Populer pada Komunitas Korea Lovers Surabaya”*

Another research that has published in ‘Jurnal Kajian Media’ in June 2018, written by Andira Ardiyanto Putra and Raden Ayu Erni Jusnita, student of dr. Soetomo University. The research used a qualitative method to collect the data, the subject was members of Korean Lovers Surabaya, a fan club for all fandom and for learning Korean culture. Based on the analysis performed, the existence of Korean Lovers Surabaya is for developing and adopting the language, fashioned style, food, music, and dance that easier to be known by adolescent and give influence to imitate. They also use some sign or icon for what they adopting, such drees which exist their Korean idol symbol. The icon is stick out and make different with others style. Korean Lovers Surabaya also conducted some event which special to learn Korean culture, where the members identical to speak Korean language little by little, eating some Korean food, such *tteokbokki*, *ramyeon*, *gimbap*, the members also have to ware Korean traditional dress *Hanbook* there would be performed Korean dance that has

been imitated by the members who like Korean music and dance. This event is named by Korean Day.

The similarity from this research is the impact of the Korean fan club and using a qualitative approach. The difference is the subject of research, and focus research. This research is focused on elaborating the impact of Korean fans club in four aspects: (1) Fashion (2) Language (3) culinary (4) Music and dance.

4. *Fanatisme Fans Kpop dalam Blog Netizenbuzz*

Thesis written by Pintani Linta Tartilla, student communication department of Airlangga University year 2014, explained about Fanaticism behavior in becoming fans of Kpop, until it can create fanaticism syndrome. The research shows that the danger level of celebrity worship.

There are two aspect fanaticisms in being a fan of Kpop, those are *Fan Gift*, that's fan behavior in giving a fantastic gift to the idol, such: a gold wristwatch, one food truck, billions of dollar and so on. The second aspect is *Sasaeng Fan*, this type is typically fan would do everything to get close and can talk with the idol, even it used dangers way. Sasaeng fans usually doing criminal actions such, coming to the house or dorm the idol without taking permission.

The study uses a textual analysis research method with qualitative approach. This study pointed more about the sign of fanaticism in being kpop idol, which same with the research conducted. But, the differences research can be seen on the scoop research. This research does not touch

the religion aspect, it just focuses on celebrity worship and the culture fan showed on the *Netizenbuzz blog*.

5. *Pengaruh Attachment Styles dan Loneliness Terhadap Interaksi Parasosial Penggemar KPOP*

This thesis was written by Nasha Oelfy in 2015 to finish her study in psychology faculty of UIN Syarif Hidayatullah. The thesis explains the cause of fanaticism fan to Korean pop idol which always is shown in medias figure. This research was not specific pointed Korean Artist as the scoop of research.

This thesis, there are two causes of appearance ‘parasocial’ interaction in responding figure from television, those are: attachment styles and Loneliness interaction. Attachment style means being fans for fulfilling social interaction as the expectation. While, Loneliness interaction means having a social condition for people who always be alone, and need to be companied.

The thesis uses a nonprobability sampling method with the quantitative approach. It signed that one of the differences in research. The populations are a fangirl of Kpop music, aged 10- 23 years old. To collect the data, 300 questions distributed, but questioner yang that can be used only 258.

Table 2.1

**THE SIMILARITIES AND DIFFERENCES BETWEEN
PREVIOUS RESEARCH AND THIS RESEARCH**

No 1	Title 2	Similarities 3	Differences 4
1.	<i>Analisa Gaya Hidup Remaja dalam Mengimitasi Budaya Pop Korea melalui Televisi: studi pada siswa SMA Negeri 9 Manado</i>	Researching of the sifting or changing KPOP through a fan club toward Indonesian fan culture or term and using qualitative research approach.	The diversification is variable of research. Olivia M Kaparang is focus on sifting culture identity through Korean popular culture fashion style of student SMA 9 Manado, while this research is focus on sifting religious practice in the one of Korean kpop fans club located in Jember.
2.	<i>Mahasiswa dan K-POP (Studi Interaksi Simbolik K-popers di Makasar)</i>	The similarity from this research is elaborating Korean culture in influencing Indonesian life style through Korean fans, the research also use qualitative approach.	The diverification is subject of research, and focus research. This research is focus in elaborating the impact of Korean fans club in four aspects: (1) Fashion (2) Language (3) culinary (4) Music and dance.

1	2	3	4
3.	<i>Komunikasi dan Identitas Budaya Populer pada Komunitas Korea Lovers Surabaya</i>	<p>The similarity from this research is the impact of Korean fans club and using qualitative approach.</p> <p>The diverification is subject of research, and focus research.</p> <p>This research is focus in elaborating the impact of Korean fans club in four aspects: (1) Fashion (2) Language (3) culinary (4) Music and dance.</p>	<p>The diverification is subject of research, and focus research.</p> <p>This research is focus in elaborating the impact of Korean fans club in four aspects: (1) Fashion (2) Language (3) culinary (4) Music and dance.</p>
4	<i>Fanatisme Fans Kpop dalam Blog Netizenbuzz</i>	<p>The similarity is about fanaticism in being fan of Kpop.</p> <p>This research elaborated the sign of celebrity worship on the two kinds in being danger fan of Kpop. One of those is being <i>Sasaeng</i> fan. Both of this research are used qualitative approach.</p>	<p>The differentiation is object analysis and scoop of the research.</p> <p>This research use Netizenbuzz blog as the platform communication fandom to be an object analysis. Scoop research in this thesis tighter, which means focus research only on the types of being fan.</p>

1	2	3	4
5	<i>Pengaruh Attachment Styles dan Loneliness Terhadap Interaksi Parasosial Penggemar KPOP</i>	The subject of this research is fans of KPOP, but it not specific what fandom exactly.	This thesis uses non probability sampling method with the quantitative approach. It signed that one of the difference of research, this research also specific on psikology study.

B. Theoretical Framework

1. Theory of Shifting Korean Pop Culture

a. Cultural Imperialism

Culture Imperialism theory was proposed by Herb Schiller in 1973. This theory was based on *the Communication and Culture Domination* concept that becomes the first paper of Schiller³. The theory of cultural imperialism clarifies that Western countries are dominating the media throughout the world. Western countries in this theory refer to US. It causes of Western countries have a powerful effect on influencing third world media. Western media is very

³ Wawan Kuswandi, *Komunikasi Massa – Analisis Interaktif Budaya Massa* (Jakarta:PT Rineka, 2008), 124.

impressive for media in the third world. This process is the same as the destruction of indigenous culture in third countries.⁴

The theory of cultural imperialism has its roots in critical communication scholarship and was used to describe the growing influence of the United States and its commercial media system around the world, specifically in the context of cold war, after the second world war, when the United States and the Soviet Union were attempting to compel and persuade other countries to adopt their respective socioeconomic system. The theory specifically focused on the ways in which US culture was being spread to and sometimes imposed upon developing nations by US communications and media corporations, by specific media products and their imagery and messages, and by the expansion of the private model of the media system. Correspondingly, the theory was also used as a basis for arguing that those people who were subjected to the cultural imperialism ought to be granted the right to develop their own sovereign national media system. However, the theory was challenged on at least a couple different fronts. The first challenges come from cultural studies researchers who questioned the total homogenizing influences of mass-produced media content on audiences. Drawing from ethnographic and reception studies of audiences, these researchers demonstrated how American media influence was rarely as totalizing

⁴ Nurudin dan Dedy Nur Hidayat, *Pengantar Komunikasi Massa* (Jakarta: PT RajaGrafindo Persada, 2007),175.

and complete as the cultural imperialism theory suggested. Rather, such commercial images and messages were also subject to local adaptation, indigenization and resistance, therefore not always influencing of audiences. A second line of critique focused on the national economic and political structure of non- US media system. Scholar focused on ownership patterns and the structures of media system, the impact of dominant, far-reaching system of government influence and industrial media production that establish prevalent media models or channel.

Western media can create many mass media products, such as movies, news, comics, photographs, and others. Western media can dominate all mass media products because of some reasons ⁵, *first*, Western media has a sizeable found that can produce various entertainment thought media. *Secondly* is having modern technology to have better production of mass media, creating product convincing to the real. Finally, the majority of people around the world aim that, what show on the western mass media product ideal to be followed.

Cultural imperialism assigns the media - television, radio, journalism, advertising - above all else. It can be illustrated that the media and culture have a very close relationship with human life aspects. Johan Galtung in his article entitled *A Structural Theory of Imperialism developed the theory of dependence*, explained the

⁵ Ibid., 177.

dominance of developed countries over developing countries in the field of communication. Based on Galtung, the world is controlled by developed countries (central) and the information dissemination to developing countries. Therefore, it is not surprising that developed countries can easily and aggressively deliver news information that has biased their political, social, economic and cultural interests. On the other hand, developing countries cannot compete with the superiority of information and communication from developed countries.

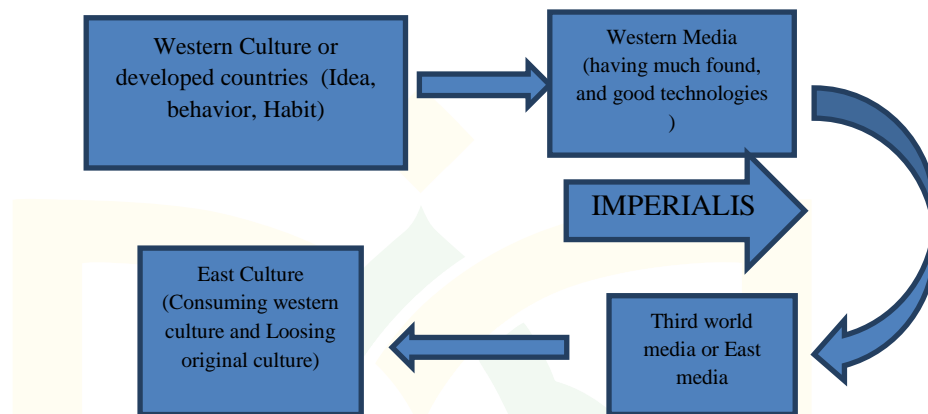
The rapid growth of Korean popular culture in Asia has raised the issue of whether cultural imperialism, symbolizing a one way flow of cultural products from western countries to developing countries. With the rapid penetration of Korean Popular culture in the East and Southeast Asia Region, some critical reviews have alluded to the notion that cultural imperialism was over on Korea. Korean creative industries are staging their own version of cultural imperialism by expanding into neighboring Asian market.⁶

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⁶ Dal Yong Jin, "Reinterpretation of Cultural imperialism: Emerging domestic market vs Continuing US dominance", *Media, culture & Society*, 5(2007), 753-754.

Diagram 2.1

The concept of Culture Imperialism



b. Maqasyid Al- Syariah

The term *Maqasid Al- Syariah* is a compound word formed from two words, *maqasid* and *al- Syariah*. The word *maqasid* in the Arabic wordlist means purpose, intent, objective or wisdom. The second word is *al- Syariah* or *Shariah* in its restricted usage refer to Islamic law. Etymologically *Shari'ah* means the road to a water source which can also be interpreted as a path towards the main source of justice. According to the definitions given by experts, the *Syariah* is a Holly book from God that deals with human behavior beyond those concerning self-regulated morals.⁷ However, it encompasses according to Bello (2016: 30), “all aspects of human endeavor it could be economic, political, social, or theological and it’s a complete way of

⁷ Abdul Wahhab Khallaf, *Kaidah-Kaidah Hukum Islam*, (Jakarta: Raja Grafindo Persada, 2000). 12.

life of a Muslim from cradle to the grave”.⁸ *Maqasyid Al Syaria* is the purpose or goal, and the underlying reasons which the lawgiver has placed within each of its rulings.⁹ Wahbah al Zuhaili (1986:225) present what can be described as a comprehensive definition of *Maqasid Al- Syariah*. He says:

“The general objectives of Islamic legislation consist of the deeper meanings and inner aspects of wisdom considered by lawgiver in all or most of the areas and circumstance of legislation. They are not confined to a particular type of the *Shariah* commands. Thus, they include the general characteristic of the *Shariah*, its general purpose and whatever notions contemplated by the legislation. They also include certain meanings and notions that are present in many, though not all, of the *syariah* commands.”¹⁰

After reviewing various definitions of the term given by expert, *Syathibi* defines *maqasid al- Syariah* as simple the purpose which the law was established to fulfill for the benefit of mankind.¹¹

The theory of *maqasid al- Shariah* developed gradually over centuries from more scattered statements in the book of *Usul al- fiqh* to an organized, well-formulated theory of Islamic law.¹² Starting to the period of *Imam al- Shafi’I*, who is generally regarded as the founder of the science of *Usul al-fiqh* writings about the underlying wisdom and intents of *Shariah*. *Imam al- Syafi’I* discussed the objectives of *Shari’ah* injunctions such as *zakah*, just as he talked

⁸Abdullah Abubakar Lamindo, “Maqasid al- Shari’ah as a Framework for Economic Development Theorization”, *International Journal of Islamic Economic and Finance Studies (IJESEF)*,1 (2016), 30.

⁹ Nasrun Rusli, *Konsep Ijtihad al-Syaukani: Relevansinya bagi Pembaruan Hukum Islam di Indonesia*, (Jakarta: Logos, 1999), 42-43.

¹⁰ *Ibid.*,21

¹¹ *Ibid.*,54

¹² Mun’im Sirry, *Sejarah Fiqh Islam: Sebuah Pengantar*, (Surabaya: Risalah Gusti, 1995), 75-76.

about the necessity of preserving the five necessities which later come to be the hallmark of the science of *maqasid al- shariah*.¹³

However, *Abu al- Ma'ali al- Juwayni* start formulating what came to be known as the theory of *maqasid al- shariah*. What *al- Juwayni* first wrote about the five necessities, in a sketchy and not well-constructed way, his student *Abu Hamid al- Ghazali* systematized, rearranged and developed in a manner that accepted by people come after him.¹⁴

Maqasid al- Shariah classified based on the hierarchy of necessities and inner strength of the purposes they present. This classification which is the first, most famous and most important categorization of *maqasid al- Shariah*, divides them into three hierarchical level of *daruriyyah* (necessities), *hajiyyah* (complementary), *tahsaniyyah* (luxuries). These classifications have propounded by *Imam al- Haramain al- Juwayni* that have main objective of *hifz al- din* (religion protecting), *hifz al- nafz* (mentally protection), *hifz al- mal* (wealth protection), *hifz al- aql* (protection of intelligence), and *hifz al- nasl* (protection of descendants).¹⁵ *Al- Juwayni* is the first scholar to pay particular attention to developing principles related to *maqasid* and the form of a basis for the complement and luxuries. *Mohammad Hashim Kamali* (2010:125)

¹³ *Ibid.*, 77

¹⁴ *Jasser Auda, Maqasid Al- Shariah as Philosophy of Islamic Law: A Systems Approach*, (London: The International Inst. Of Islamic Thought, 2008), 16

¹⁵ *Ibid.*,17

stated in his book that Al- Juwayni is the first scholar who classifies *maqasid al- Syariah* into three level if needed. He wrote that:

“..al- Juwayni who was probably the first to classify the *maqasid al- Shariah* into the three categories of essential, complementary and desirable (*dharuriyyat, hajiyyat and tahsiniyat*) which has gained general acceptance ever since...He proposed that the purpose of the Islamic law is the protection for people’s faith, souls, minds, private parts and money...”¹⁶

Furthermore, other scholars such as Imam al- Syatibi adopted the classifications and continued to develop the earlier theory as propounded by the duo of al- Juwayni and al- Ghazali.¹⁷ The scholars extensively elaborated what forms each of the levels of necessities, complement and the luxuries, the connection between them and the means through which they can be actualized.

There is an agreement among experts on the fact that *daruriyyah* (necessities) are the topmost of the level of *maqasid al- Shariah*. *Daruriyyah* (necessities) are the utmost human requirements that occupy the highest position on the hierarchical levels of *maqasid*. They represent the minimum essential human requirements indispensably needed for the survival of man, his wellbeing and meaningful living. The continuous survival of human as a living being on earth as well as their prosperity in the otherworld

¹⁶ Mohammad Hashim Kamali. *Shari’ah Law: An Introduction*. Reprinted. Oxford: Oneworld Publ, 2010. 132

¹⁷ Ibid., 41-15

depends on the availability or provision of the requirements that fall within the pressing *daruriyyat* (necessities), and their absence shall always cause severe hardship and difficulty which shall lead to loss of lives, chaos and complete disorder in human society while in the afterlife, felicity would not be attained.

The *daruriyyat* (necessities) involve those fundamental things that make human life on earth possible, established for humans a decent living in this world and ensure for him Allah's pleasure in the next world. They are pillars of life of which missing one is enough to spoil human life and generally cause anarchy in society.

Ibn Abdussalam has enumerated what consists of the necessities. They include food, water, clothing, shelter and means of transportation. He explained that what should be considered as a necessity here is only the quality necessarily needed for survival. What goes beyond the basic minimum such as a balanced diet, sufficient house and others, can only be considered at the level of the complementary. It can be observed that the above list only emphasizes the material aspect of the necessities. A more encompassing list of the necessities would have to include the enhancement of faith (*hifz ad-din*), education and morality or general spiritual, intellectual and moral development of the society at both micro and macro level. Faith, spirituality and moral ethic serve motivation for doing what is right and avoiding what is evil just as they serve as filter mechanism that

checks the excesses that are associated with man's innate wickedness and selfishness. Provision of food, shelter and another materialist van at best guarantee partial prosperity in this world. It cannot lead to felicity in the world. Hence, the necessities have been enumerated to be the preservation of faith, life, intellect, posterity and wealth. Man can attain facility in the two worlds without adequate provision for these five essentials all together

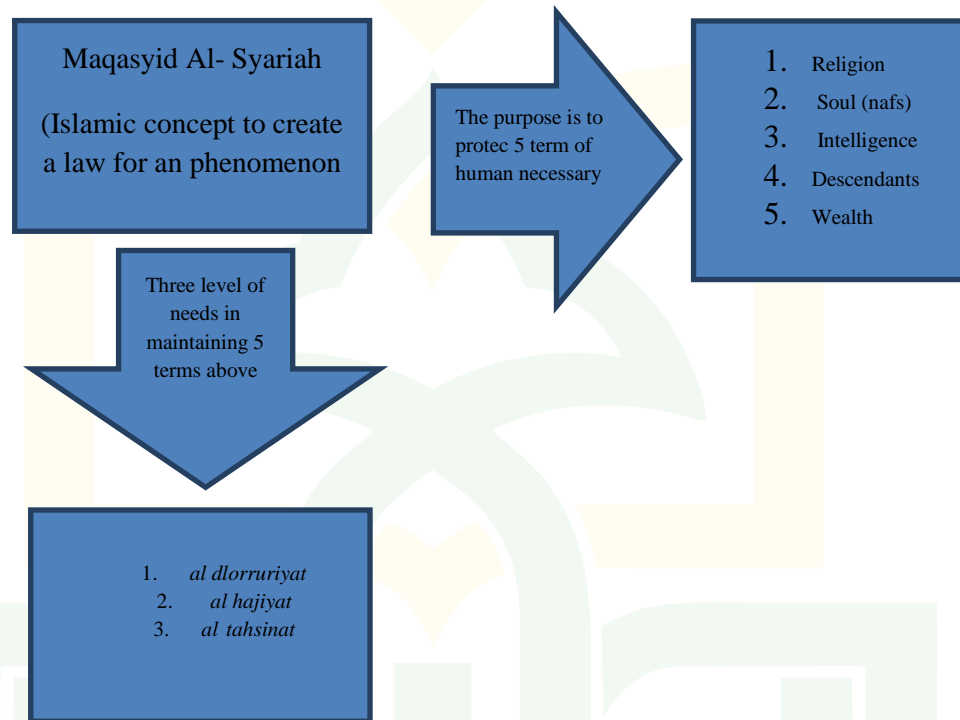
Next to the necessities is *hijayyat* (complimentary), which represent benefits which seek to remove severity and hardship that do not pose a threat to the very survival of normal order, while also improving the quality of life. The complementary are lesser in terms of the severity of the demand for them compared to the necessities in that their absence may not lead to loss of lives even though it would make life difficult and hard. The complementary is also important given that their loss may sometimes lead to the loss of the necessities. This is perhaps why some of the requirements that are placed under the complementary are often proposed to be raised to the level of the pressing necessities.

The third level of *maqasid al - Shariah* involves the *tahsaniyyah* (luxuries) which are the "beautifying purpose" that represent "desirability" which pursue the achievement of "refinement and perfection in the customs and conduct of people at levels of

achievements.” They add beauty and elegance to life without transgressing the limits of moderation.

Diagram 2.2

The concept of Maqasid al- Shariah



c. Cultivation Theory

Cultivation theory was introduced by Professor *George Gerbner*, dean of communication department at University of Pennsylvania, United States (US). Starting with the essay entitled *living with television: the violence profile*, published on the the Journal of Communication. Cultivation theory examines the long term effects of television. The primary proposition of cultivation theory states that the more time people spend living in the

television world, they are more likely they are to believe social reality aligns with reality portrayed on television.¹⁸ The images and ideological messages transmitted through popular television media heavily influence perceptions of the real world.

Cultivation is a sociocultural theory regarding the role of television in shaping viewers' perceptions, beliefs, attitudes, and values.¹⁹ As cultivation is a sociocultural theory, the three components are, media institutions, message production, and message effects on viewers, are inextricably intertwined. However, the third component, cultivation analysis, has been the primary focus of most media research. A cultivation effect is the relationship between the amount of time people spend watching television and the beliefs those viewers hold about the world. The primary hypothesis is that the more people watch television, the more their views of the world reflect the dominant narrative messages transmitted by television. More specifically, cultivation theory holds that the story-telling function of television is extremely powerful.

Gebner was first to conduct research on *Culture Indicator*, to analyze the effect of watching television, he focused on the impact gotten by audience. The research has as a

¹⁸ Risslw K, "Cultivation Theory Revisited: The impact of Childhood Viewing Levels on Social Reality Beliefs and Construct Accessibility in Adulthood", in the *conference papers of International Communication Association*. 1-29

¹⁹ Ibid.,73

conclusion that television becomes main instrument to learn a lot about society and culture circumstance. The Perception is awakened among society determined by television presentation. Through the television audience learns about the people, values, customs in the society and a habit.

Cultivation theory focuses on the study of television and audiovisual. The heavy viewers aim that, television as clear as can be illustration of world interaction. The attitudes, culture and value is implanted by mass media.²⁰ In other side, Gebner deem that television has dominated the "symbolic environment". Then appeared an accusation on television addicts in the society called as "syndrome meaning"²¹. By cultivation theory, people will has consideration that their circumstance as the same illustrated by television.

2. The Situations of K-POP Fans

a. The conclusion of Rahma Sugihartati's dissertation entitled *"Budaya Populer dan Subkultur Anak Muda"*

To understand the subculture of urban young people that becomes fans of global popular culture also affiliated with fandom groups, the authors examine based on the perspective of cultural study. Online fandom activities are inseparable from a community mediated by the internet and media convergence.

²⁰ Morissan, *Teori Komunikasi: Individu Hingga Massa* (Jakarta. Kencana,2013) 43

²¹ Nurudin and Dedy Nur Hidayat, *Pengantar Komunikasi Massa*, (Jakarta: PT RajaGrafindo Persada, 2007), 170.

This study found the phenomenon of cyberculture and cultural complexity media development with popular culture industry products in their daily lives such as film, television and popular music facilitated by the internet.

The involvement of urban young people in media convergence platforms can open opportunities for fans to develop diverse subcultural group identities. However, on the other hand, the cultural activities of young people on social media place them as free digital that having role to make popular culture products.

Urban young people who are fans of popular culture in the postmodern era have become inseparable subjects of the capitalism ideological hegemony. Every respont that is expressed by online young fandom in the form of digital activities, is an expression of the experience in consuming of popular culture that give positive impact to the capitalists as the producer that can be a source of reproduction of popular culture offered to consumers again.

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CHAPTER III

METHOD OF RESEARCH

A. The Type and Approach of Research

The research on this thesis used qualitative approach and case study method to explore shifting religious happen among members of Official Army Jember (OAJ). Thus, case study research involve the study of an issue explored though one or more cases within a bounded system. Type of qualitative case studies are distinguished by size of the bounded case, such as whether the case involve one individual, several individuals, a group, an entire program, or an activity.¹ Three variations exist in terms of intent; the intrinsic case study, collective or multiple case studies and instrumental case study.²

The case study design is a research technique that underline the deeper and wholeness of the object under study. Data collected in case study research must be understood in the context of unity that is interrelated with one another. The case investigated illustration a shifting in the practice of worship in Official Army Jember (OAJ) which is done by individuals in early adulthood.³ Based on the purpose research, this kind of research is including into intrinsic case study. The intrinsic design which focus on the case itself, because the case present an unusual or

¹ John W. Creswell, *Qualitative Inquiry & Research Design Choosing Among Five Approaches* (Second Edition), (London: Sage publication Publications, 2007), 73

² John W. Creswell, *Penelitian Kualitatif dan Desain Riset : Memilih diantara lima pendekatan (edisi ke-3)*, (Yogyakarta : Pustaka Pelajar, 2015), 139

³ *Ibid.*, 81.

unique situation. This resembles the focus of narrative research, but the case study analytic procedures of a detailed description of the case, set within its context or surroundings still hold true. The researcher is going to illustrate about sifting religious practice among members of Official Army Jember (OAJ), which have not elaborate with the previously research, and this cases is not happening on the KPOP fans club generally.

Researchers require informants who being fan of BTS that have gathered in (OAJ) also having Islamic education background. To knowing these informants criteria and collecting holistic data, researcher joined BTS. Thus, the technique for selecting informants used by researcher is a purposive sampling method.

Walcott suggested the total of research subjects for case study is not more than 5 people.⁴ In this study, researchers get three informants. To collect data, researcher in contact with informant by joining fans club event, hang out, and having chat on WhatsApp. While, Interviewed is done by personal interviewed. Field work was conducted from the end of 2018 until the end of 2019.

Thus, the type of this research is field research that requires researcher to find and observe directly in the field or real situation. Frequently, is as called naturalistic research because it is done in natural situation. Sugiono (2013: 18)⁵ stated that Qualitative research is a research

⁴ John W. Creswell, *Qualitative Research & Design Research Choosing among Five Approaches*, (Jakarta: Pustaka Student, 2015), 219.

⁵ Sugiono, *Metode Penelitian Pendidikan Pendidikan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta Bandung, 2013), 18

method based on post-positivism philosophy that used for natural object condition. The researcher is as the key instrument.

A. Location of the Research

Researchers determine location of the research activities in accordance with the guidelines of data collection in the five approaches of *John Creswell*, that to find a case or multiple cases, retrospective case series, unusual or extreme cases and retrospective case series, the maximum variation.⁶

The specific location where the research would be actively conducting is Jember region. Jember becomes one of the biggest regions in dissemination of Korean popular culture, among Tapalkuda Area (Banyuwangi, Bondowoso, Probolinggo, Pasuruan and Lumajang). It happened by three causes; (1) Dissemination of popular culture through of migrant student. Furthermore student migration, such student of university coming from other region that more modern from jember will give an impact and influence from life style, intercommunication culture, and so on. (2) Popular culture also becomes one of the most dynamically distributed forms in the global market through these social distribution networks and Jember Fashion Carnival (JFC) event. JFC also support the distribution of Korean Popular culture by create and showing some Korean character in the carnival. Even the character shown is not specific on the idol or artist Korean, but it also gave the impact on how youth learn and

⁶ John W. Creswell, *Qualitative Research & Design Research Choosing among Five Approaches*, (Jakarta: Pustaka Student, 2015), 209.

having interesting to Koren culture. In other side, people who work behind costume setup are coming from fans club members.

B. Subject of the Research

Case studies as a research type might appear a bit vague. Their looseness and emphasis on the case may be why researchers, students, etc. (especially those who are inexperienced), neglect the importance of defining an object in their exploration.⁷ Identifying only a subject leads to shortage of a broader description and interpretation and instead only offered a simplified description of a research piece.

Furthermore, many experts gave the definition about the subject research. Research subject is those who have the characteristic or being condition to be studied.⁸ Thus, the subject of this research, are member of Official Army Jember (OAJ). There are more than 238 members of Official Army Jember, either passive or active members. They come with different background of social circumstance, education and range of age. Unfortunately, researcher decided 3 members to be recruited and do interviewed. Some consideration for choosing them as follows: (1) The members of Official Army Jember (OAJ) that coming from religious background, proven by education institute they studied. (2) The age range that was becoming respondent in this research was 21 years old to 26 years old.

⁷ Adrijana Biba Starman, "The Case Study as a type of Qualitative Research", *Journal of Contemporary Educational Studies*, 1 (2013), 35

⁸ Tatang M. Amirin, "Subjek Penelitian, Responden Penelitian dan Informan (Narasumber Penelitian)", www.google.com/amp/s/tatangmanguny.wordpress.com/2009/04/21/subjek-responden-dan-informan-penelitian/amp/ (16th of October 2019)

In deciding the source of data, the researcher uses purposive sampling technique. Purposive sampling is a sampling technique in which researcher relies on the judgment when choosing member of population to participate in the study. This is a non –probability sampling method and it occurs when “element selected for the sample are chosen by the judgement of the researcher. Researcher often believes that they can obtain a representative sample by using sound judgement, which will result in saving time and money.

C. Data Collection Techniques

The data collection in case study research is typically extensive, drawing on multiple sources of information, such as observation, interview, documents, and audiovisual materials. The collection of data in the case study involves several procedures that resemble ethnography data collection techniques. Yin says there are 6 techniques in the collection of case studies, including: document, archive footage, interviews, direct observation, participant observation and physical artifacts. Then, its different with Assemen and Creswell, the techniques to collect data by making data collection techniques in case studies, interviews, audio materials visual, observations, and documents.⁹ On the other hand, the data of qualitative approach can be collected from in-depth interviews, documents, observation and Focus Group Discussion.¹⁰

⁹ John W. Creswell, *Qualitative Research & Design Research Choosing Among Five Approaches*, (Jakarta: Pustaka Student, 2015), 226

¹⁰ Prof. Dr. Afrizal, M.A., *Metode Penelitian Kualitatif : Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif Dalam Berbagai Disiplin Ilmu*, (Jakarta: PT Rajagrafindo Persada, 2014), 21

Furthermore, this research used three kinds of manner to collect data; in depth interview, documents and observation. There will be some interviewees in collecting data by in depth interview manner. The informants are selected by purposive mechanism. The interviewees based on some criteria which have been determined by researchers.¹¹ Those criteria are; 1) Fan of BTS (*Bangstan Seonyeondan*) have gathered in the Official Army Jember (OAJ). (2) The informant who will complete the data of this study was members aged 21-26, as early adulthood. (3) The informant are having Islamic educational background, such as Madrasah Aliyah graduates, Islamic university graduates or still studying Islamic college.

Researchers interview to informant, which is doing the interview many times, not just once in all three informant chosen. The interview will be done through WhatsApp chat room, face to face, online focus groups, telephone, direct and group forums to get holistic data.¹²

Processing interview will be done by two ways, that's opened interview and in a disguise manner. In a disguise interview manner, researcher to posh as members of Official Army Jember (OAJ) and socialize among member as natural. While, opened interview is done by knowing the researcher status and purpose of interview.¹³ The purpose to interview in disguise manner is cause to elaborate and investigate shifting

¹¹ John W. Creswell, *Qualitative Research & Design Research Choosing Among Five Approaches*, (Jakarta: Pustaka Student, 2015), 140

¹² *Ibid.*, 222.

¹³ *Ibid.*, 227

religion activity among members of Official Army Jember (OAJ). This is a sensitive theme to be asked direct. So, the larger data will be gotten by distingue interview and observation. Here, researcher posing as fan of BTS (*Bangtan Seonyeondan*).

According to Walcoot statement in the book "Qualitative Research & Design Research Choosing among Five Approaches", that's the totally informant in the case study method is not more than five informant. Thus, Researcher chose three informants.

The second step to collect data is observation. Observing in a setting is a special skill that requires addressing issue as the potential deception of the people being interview, impression, management and the potential marginality of the researcher in a strange setting.¹⁴ John Creswell had classification the observations into four types, namely: perfect participants, participant as observer, non-participants and perfect observers.¹⁵ The observations in this research carried out by type of participation as an observer, that researchers participating activities and becoming members of Official Army Jember (OAJ) without giving information to the others about the purpose in collecting data. There are challenges as well with the mechanics of observing, such as remembering to take field notes, recording quotes accurately for inclusion in field note, determining the best timing for moving from a nonparticipant to a participant, and keeping for being overwhelmed at the site with informant

¹⁴ John W. Creswell, *Qualitative Research & Design Research Choosing Among Five Approaches*, (Jakarta: Pustaka Student, 2015), 132

¹⁵ *Ibid.*, 232

and learning how to funnel the observation from the broad picture to narrower one in time.

The Last data collection techniques are documents and audiovisual material. Based on the summary chapter approaches Data Collection in Qualitative Research, researchers used the method of collection and document through photos or video during the research. Thus, researcher analyze from online conversation.¹⁶ The function of this technique is to interpret the data obtained through visual analysis of the photos and discuss on the online chatroom. It can help researcher to know responses among members.¹⁷

D. Data Analysis

Analyzing case study data is not easy as other method because the techniques have not been identified properly.¹⁸ Researchers obtained information through data collection techniques described above will be analyzed using coding techniques. Coding is the process of managing the material or information into descriptive writing.¹⁹ Prof. Dr. Afrizal, M.A has already concluded steps to analysis of the data in a case study research method in “Metode Penelitian Kualitatif” book. He combined the analysis of data based on Milles Huberman, Spradley, and Yin, those steps are:

¹⁶ John W. Creswell, *Qualitative Research & Design Research Choosing Among Five Approaches*, (Jakarta: Pustaka Student, 2015), 222

¹⁷ *Ibid.*, 242

¹⁸ Yani Kusmarni, “Studi Kasus (John W. Creswell)”, <https://id.scribd.com/doc/57573966/Studi-Kasus-Yuni>, (17th of October 2019)

¹⁹ *Ibid.*, 257

- a. Identifying the case to be studied , confining the own experience and collecting data from some people who involve with shifting religious practice among Official Army Jember (OAJ).
- b. Reducing data based on data from the research question, researcher examined the data (That is transcript of interview) and reduce any “important statement” that provide an understanding of how shifting religious happen. Then, researcher develops group of meanings from the important statement become various theme.
- c. Then the important of statement from this theme, used for writing the description about what the participant experienced (textural descriptions). It is also used for writing the description about contex or background that influence how the participant involve the case. It is called as imaginative variatios or structural description.
- d. From the textural and structural descriptions above, then researcher write combined description that present “essence” from the case, called as essential invariant structures. It focuses on the same experience from participants.

E. Validity of the Data

Triangulation was first borrowed in the social sciences to convey the idea that to establish a fact researcher needs more than one

information.²⁰ According to lexy Moelong in the “*Metode Penelitian Kualitatif*” book, interprets triangulation is investigation technique of validity of data which exploit others thing in comparing the interview result of the research object. While S.Nasution in the “*Metode Penelitian Naturalistik*” book, mentions the triangulation can be done by the different technique. Namely interview, observation and documentation.²¹

Researcher collect and write the detailed data which is related to this research. This research uses technique triangulation that compare the data by the different technique, there are interview, observation and documentation. It also uses the source triangulation by ivestigating data which exploit others thing in comparing the interview result of the research object.

F. Steps of Research

Phases of reseach eases the researcher to compile research design that include planning activities, implementation of reseach, data collection, data analysis to the writng of reports, as follows:

- a. Pre-field
 - 1) Preparing the research design
 - 2) Determining the subject of research
 - 3) Handling the letters of permission
 - 4) Checking the field condition
 - 5) Preparing the equipment of research

²⁰ Robert C. Bogdan, Sari Knopp Biklen, *Qualitative Research for Education : An Introduction to Theory and Methods*, United States of America: Library of Congress, 1982,104

²¹ Yanuar Ikbal, *Metode Penelitian Sosial Kualitatif*, Bandung : PT Refika Aditama, 2012, 166

b. Phase of field work

- 1) Understanding background and self preparation
- 2) Entering the field of research
- 3) Participate while collecting data

c. Phase of data analysis

It is the last phase of research process. Researcher analyzes the data in accordance with the approach used.



CHAPTER IV

FINDING AND DISCUSSION

A. Description of Research Object

1. The Existence KPOP in Jember

Jember is becoming the biggest region around Tapal Kuda that has Korean Fans Club. There are 3 groups of Korean Fans that existed in Jember. Researcher has visited two Korean fan clubs in Jember, namely; Official Army Jember and Exo-L Jember.

In the late of 2018, researcher followed up and gathered with 16 members of the official Army fans club on the mini fangath. They were 11 female and 5 male. Overall the members of Official Army Jember were relatively well educated, the urban, middle class of consumers. More specifically, the members were classified into two kinds, a middle-aged group (between 23- 27 years of age) and younger members (were between 15-22 years of age).⁵⁵ But, majority of the members are including into younger member (people who still get education formal). It is different with Exo-L Jember that majority of the members between 14- 19 years of age.

⁵⁵ Silvi, interview, Jember, 8th of December 2018

A. Finding and data Analysis

1. The activities of Official Army Jember Fans Club: Fandom Culture

Activities

Korea government has initiative to dissemination culture and ideology through entertainment and art. In the fact, the audiences of Korean culture that have gathered on the *Official Army Jember* (OAJ) are enjoying culture in luxury. The member not only consumed Korean culture product, but also reproduced culture that had been consumed by doing or create fandom culture activities. The fandom culture activity among members of *Official Army Jember* (OAJ) will be described in the table below:

Table 4.1
Fandom Activities

NO	Fandom Activities	Term
1	2	3
1	Fansite	Joining, accessing, and creating content about BTS on some websites, such: -blog: - - <i>Facebook</i> : Indomie Jember - <i>Twitter</i> : @ArmyJember_ofc - <i>whatshApp</i> : Army Official Jember 2 - <i>Instagram</i> : @ official_Army.jember - <i>YouTube</i> : Official Army Jember
2	Fangath	- Attending Big Gathering Official Army Jember (OAJ). - Attending Hallyu Explosion Jembe, All Korean Fandom Jember.
3	Fanproject	- Conducting psychology talk show. - Conducting social activity such: blood donors and raised donations for the victims of natural disasters
1	2	3

4	Fancover	- Doing cover dance and song of BTS (<i>Bangtan Seonyeondan</i>)
5	Fanfic	- Composing fiction story related with their idol based on their imagination. After that, the story is uploaded on wattpad, and submitting on the writing competition.
6	Fanchant	- Having special shouts calling and showing in every BTS event and Official Army Jember (OAJ) event.
7	Flashmob	- Dancing cover created by many people

a. **Fansite**

The informants have the same definition of fansite, that's a site created by fans and managed by fans or activities accessing some sites to get information, data, and news of their idol. The site is usually in the form of blogs, Facebook, Twitter, Instagram, and YouTube.

"Fansite tuh media online gitu loh.. jadi kayak OAJ nih punya blog, twitter, ig, you tube. Itu kontennya ya kegiatan BTS dan army, yang bikin ya kita." – The first informant (Silvi)⁵⁶

"Searching – searching info BTS, drakor, itu fansite" - The second Informant (Citra).⁵⁷

"Kegiatan mengakses situs tertentu untuk memperoleh informasi mengenai idola." –The third informant (Hiko).⁵⁸

Official Army Jember (OAJ) has some social media such:

Facebook, Instagram, and youtube. The facebook account named Indomie Jember, the account of YouTube named Official ARMY JEMBER, the Instagram account named @official_army.jember and twitter account named @Army Jember_ofc. The accounts contain a collection of pictures and news about the idol and Official Army Jember (OAJ) activities.

⁵⁶ Silvi, Interview, Jember, On Sunday, 28th of July 2019

⁵⁷ Citra, Interview, Jember, On Sunday, 28th of July 2019

⁵⁸ Hiko, interview, Jember, On Friday, 26th of April 2019

The first informant (Silvi) and second informant (Citra) are having preference doing *fansite* via *WhatsApp* and *Instagram* to get information and latest news of BTS and Army around the world. Meanwhile, the third informant has willingness doing *fansite* via YouTube to enjoy live songs and reality show that aired BTS. This tendency is influenced by the busyness of each informant. The first informant is a student of University that having part-time Job, the second informant is a full-time worker like a nurse in the clinic, and the third informant is a student of the university and works as a freelancer of graphic design. It can be concluded that the first and second informants busier than the third informant.⁵⁹

“Sebenarnya aku juga suka nonton youtube, ngikutin secara langsung gitu. Tapi, biasanya aku download dan aku tonton kalo mau tidur atau pas kuliah. Mungkin sehari 1 video atau 3 atau ga nonton sama sekali. Soalnya, juga sibuk kuliah, kerja juga, aku ngambil sift malam. Jadi, mungkin bisa mantengin lewat WhatsApp dan Ig kalo lagi istirahat.” – The first informant (Silvi)⁶⁰

“Aku suka nonton you tube sih sebenarnya. Tapi, liat sikon juga. Kalau pas klinik lagi rame, ya ribet juga yang mau nonton. Tergantung sikon sih. Kecuali kalau pas hari libur.” – The second informant (Citra)⁶¹

The third informant's aim that fansite is useful to find information, enjoy for the creatures and a way to support the idol. Hiko is having a preference to do fansite by accessing YouTube in the order he can learn the Korean language.

⁵⁹ Silvi, Citra and Hiko, interviews, Jember, On Sunday, 6th of January 2019

⁶⁰ Silvi, interview, Jember, On Sunday, 28th of July 2019

⁶¹ Citra, Interview, Jember, On Sunday, 28th of July 2019

“Aku lebih sering streamingan ya, karena tiap hari aku buka laptop kalau ada tugas kuliah, lagian aku juga nyambi jadi freelancer. Jadi, kalo udah jenuh capek ngedesain, aku nonton vidionya, aku juga seneng niruin Bahasa korea dikit- dikit gitu. Fansite itu berguna banget bagi kita para Army, kita bisa mendukung penghargaan yang bisa didapat oleh BTS (Bangstan Boys) melalui voting suara di twitter misalnya.” – The third informant (Hiko)⁶²

b. *Fangath*

Fangath is term of fan gathering. The activity is the same as gathering in the general, conducted by BTS (*Bangtan Seonyendan*) fan on the fandom or all fandom in a region. The schedule of *the fangath* Official Army Jember (OAJ) is conditional, depending on the situation. According to the third informant (*Hiko*), *fangath* of Official Army Jember is divided into the two types, first is mini *fangath* and second is big *fangath*. Mini *fangath* usually held at the same time with Car-free day (CFD) on Sunday, but sometimes the members meet up in a café. The mini *fangath* activity was sharing the latest information of BTS (*Bangtan Senyeondan*), discussing the new project will be conducted, and exchange the latest Korean drama. While the big *fangath* will be heald once in every year, there will be some activities such; games, watching movie achievement of BTS (*Bangtan Seonyeondan*), cover song, cover dance, and some entertainment performed. In every big *fangath* Official Army Jember (OAJ) sold 100 tickets, means that, not all member of Official Amry Jember could attend big *fangath*. It caused by location and some other obstacle. From the ticket bought, member of Official Army Jember (OAJ)

⁶² Hiko, Inerview, Jember, on Sunday 6th of January 2019

got goodies in the form of sticker, pin and hand banner. Researcher come to the big *fangath* of Official Army Jember at Lippo Plaza Jember, and got some goodies such: hand banner, sticker, pin of BTS (*Bangtan Seonyendon*). The ticket sold Rp. 65.000,-

“Iya kumpul- kumpul gitu. Ada fangath kecil, ada fangath yang gede. Kalau yang fangath kecil- kecilan tuh biasanya kumpul- kumpul di Alun- alun waktu Cfd an, di kafe nongkrong ga jelas, terus tukeran drakor. Terus, kalau yang fanth gede- gedean itu kayak yang dilippo kemarin, ada tim eventnya.” – The third Informant (Hiko).⁶³

The first informant (Silvi) and the second informant (Citra) considering *fangath* as activity have to be followed by all members to share idea for *fanproject* and for keeping togetherness.

“Fangath itu penting, biar tau sama tau anggota Army se jember, hahaa, lumayan nambah saudara. Kita juga bisa melampirkan kebucinan kita dan akhirnya nge hallu kemana- mana.” – The second informant (Citra)⁶⁴

The first informant (Silvi) said that, *fangath* becomes one of way for Army to keep togetherness. She felt that on the right area, she does not felt awkward when she did cover dance.

“Iya.. ngerasa kalau silvi lagi berada dilingkungan yang tepat. Maksudnya, kalau selama ini silvi dikelas misalnya, liat video Jungkok lagi menunjukkan sisi ke coolannya, silvi kadang suka langsung teriak, terus ketawa gitu.. Nah, temen- temen kadang sampek kaget gitu. Jadi, mereka kadang bilang alay banget sih kamu. Kpopers alay alay ya.. Jadi, kalau silvi ikut fangath itu ngerasa nyambung. Silvi mau nge hallu, atau mau teriak- teriak its oke.. karena bukan Cuma silvi doang.” – The First informant (Silvi)⁶⁵

⁶³ Hiko, interview, Jember, on Sunday, 6th of January 2019

⁶⁴ Citra, Interview, Jember, On Sunday, 28th of July 2019

⁶⁵ Silvi, Interview, Jember, On Saturday, 6th of January 2019

Meanwhile, third informant (Hiko) did not fully have the same consideration of *fangath*. The third informant was seldom to join *fangath*, except on the big *fangath*. In the big *fangath* hiko and his friend requested to perform dance cover on stage.

“ya penting ga penting sih.. Penting kalau lagi ada project atau latihan dance, kalau kumpul- kumpul Cuma hallu sama idola, itu yang unfaedah. Ya, kan kalo Fangath isinya ge hallu melulu kan membosankan, yang dibahas pasti itu tok. Bukan dancenya, vokalnya atau latihan gitu. Entah aku ga paham khayalannya para cwek. Kalau udah khayalan itu pasti sesuatu yang ga terjadi. Aku ga suka yang kayak gitu. Aku suka KPOP karena terinspirasi bisa pingin kayak mereka. Bukan menghayal jadi suaminya atau istrinya.” – The third Informant (Hiko).⁶⁶

c. *Flashmob*

Flashmob is defined as a group of people who gather at the same place and time, doing dance and singing together in only a few minutes. *Flashmob* began with one dancer as a sign that the show will begin, then several people pretending not to know each other, doing Reviews their activities, and Suddenly dancing to one person and others who have danced first. Official Army Jember (OAJ) conducted *Flashmob* on Sunday or in the mini *fangath* and the big *fangath* event. (Based on observation).

⁶⁶ Hiko, interview, Jember, on Sunday, 6th of January 2019

a. *Fanproject*

Fanproject is a project created by fan and addressed to the idol. *Fanproject* divided into two kinds. Firstly, *fanproject* directly addressed to the idol, such celebration birthday of BTS personnel and secondly is a *fanproject* dedicate for social activity, such raise fund for natural disaster, blood donation and others. Thus, *fanproject* conducted for showing the existence of Army.

The first informant (Silvi) said that, the existence of *fanproject* among K-POPERS can give positive impact in the social problem. Through *fanproject*, first informant want to disputation to people that have bad perception about K-POPERS. Many people are having perception that being K-POPERS and join a fandom, it just for exaggerating life, and unbeneficial activity.

“ Jangan salah, kita ada project- project lain yang lebih faedah buat umat. Hehehe.. sekalian kita pamer ke orang- orang yang nganggep kpopers itu ubnormal, lebay, gag jelaslah. Kita itu juga normal, malah kita selalu berpartisipasi dalam kegiatan sosial lainnya yang berdampak positive. Temen- teman kampus tuh yang suka ngledekin kpopers ga normal.” – The first Informant (Silvi)⁶⁷

While, the second informant (Citra) deem *fanproject* is refer to compactness for being fan and being loyal to the idol. Being loyal to the idol among members of Official Army Jember is show most in the some *fanproject* that celebrate personnel of BTS birthday and celebrate BTS anniversary.

“ Kita inget sama ulang tahunnya RM, atau unieversary nya BTS. Itu membuktikan bahwa kita army Indonesia juga setia dengan BTS. Walaupun kita g berada di Korea.” – The second informant (Citra)⁶⁸

Meanwhile, the third informant (Hiko), explain that, *fanproject* is not always bring positive impact. There are some *fanproject* conducted that dominated with fantasize something that impossible happen between fan and the idol, it most done by fangirl.

⁶⁷ Silvi, Interview, Jember, On Saturday, 22th of December 2018

⁶⁸ Citra, Interview, Jember, On Sunday, 28th of July 2019

“Kalau menurut aku, perlu ga perlu juga.. soalnya, kadang fanprojectnya ngerayain ulang tahun RM. Terus kita donasi gitu army se Indonesia. Beli hadiah terus dikirm ke korea buat RM. Itu yang bikin negatifnya muncul, karena mengundang ke hallu an bagi para cwek- cwek. Terus ngomongnya pada ngelantur kemana-mana. Beda lagi kalau fanproject kayak donor darah kemarin itu emang bener- bener ngefek bagus. Karena kita tampil dance diacara donor darah disana.” – Third informant (Hiko).⁶⁹

b. Fancover

Fancover is an activity to imitate song and dance of BTS (*Bangtan Seonyeondan*) and it is done by fans that have gathered in Official Army Jember (OAJ). Usually, a cover song will be done by a person, then uploading in social media and make somebody who covers the song more famous, till could perform in some KPOP event. While, the cover dance is done in two ways, first imitating dance by creating the same boy band of BTS (*Bangtan Seonyeondan*), and performing on some KPOP event. Secondly, a cover dance done by many people in the public space, it called as *falshmob*.

The second Informant (Citra) often covers songs of BTS (*Bangtan Seonyeondan*) personally, then uploading to social media accounts. Second informant also performed in to cover song in the some *fangath* event. Meanwhile, the third informant (Hiko) is one of dancer that used to perform K-POP cover dance. Hiko also have gathered with the K-POP dance association in Jember, named B4ACE.

“Aku suka sama lirik- lirik lagu BTS, artinya itu ngena’ banget, kasih semangat, jangan menyerah . Tapi, emang aku suka nyanyi, ya udah coba- coba aja PD main cover lagunya BTS terus

⁶⁹ Hiko, interview, Jember, on Sunday 6th of January 2019

diunggah di status whatsapp, paling banter aku ungguh di Ig.” – The second Informant (Citra)⁷⁰

“Aku suka BTS dari SMA kelas 2, aku malah suka dancenya. aku juga mulai suka niruin dancenya, dan aku termotivasi sama perjalanan karir mereka, dan hubungan yang dibangun satu sama lain, kompak. Mangkanya aku punya inisiatif sama teman-teman mendirikan B4ACE Jadi, kegiatan kita membuat dance cover, itung- itung ngembangin hobi, kadang juga ikutan lomba- lomba gitu.” –The Third Informant (Hiko)⁷¹

While the first informant (Silvi) seldom to do *fancover*, both song cover and dance cover, unless cover dance by *flashmob* in some *fangath* event. Researchers aim that, Silvi one of the member that does not has hobby in dancing.

“Aku g bisa nyanyi kayak kak citra ya. Aku bisanya pakek smule, biar ga belepotan juga. Heheh.. dan juga aku g begitu bisa dance, dulu pas SMP pernah ikut dance. Terus sekarang udah lama ga dance lagi”. –first Informant (Silvi)⁷²

c. *Fanfiction*

Fanfiction is fiction story created by fan, and the idol as the main character. The story of *fanfiction* based on the idol imagination. *Fanfiction* made by fan and it consumed personally, sometimes it will be shared thought social media such blog, watsapp and others. One of the members of Official Army Jember named Salsa has hobby to create *fanfiction* and it published on watsapp. Salsa is student of SMAN 1 Jember.

“Aku suka baca novel aja sih, kalau nilis sih enggak begitu. Biasa aja.. Nah, dulu itu pernah ada tugas untuk buat cerpen, akhirnya aku buat di akun watsapp, aku sebarin linknya di grup official Army Jember dan beberapa grup lainnya. Yang baca dikit sih, tapi

⁷⁰ Citra, Interview, Jember, On Sunday 28th of July 2019

⁷¹ Hiko, interview, Jember, On Thursday, 6th of December 2018

⁷² Silvi, Interview, Jember, On Saturday, 22th of December 2018

rata-rata mereka kasih respon soal cerita yang aku buat. Dari situ, aku jadi semangat nulis lagi dan nulis. Aku sedang Bucin, dan aku melayani kebucinanku melalui karyaku dan akhirnya kita semua pada Hallu” – complementary informant (Salsa)

d. *Fanchant*

Fanchant is a song performed by a fan during a concert or fandom activity, *fanchant* referred to chant slogan. Form of impersonation is seen in this activity. The fan must learn the Korean language, to be fluent to speak up *fanchant* in Korean language. But, today, *fanchant* also used as chant slogan for gathering.

2. The Impact of Becoming Members of Official Army Jember (OAJ)

Many people consider KPOPERS is a group of abnormal people, having many styles, and effeminate (fanboy of KPOP).⁷³ These negative perceptions are created because K-POPERS shows the most on having bad controlling emotion on giving responses to everything related to the idol. Commonly they would hysterical streaming when it talked about the idol, being fanatic to the idol by doing and imagine everything about the idol and working for buying the latest album of BTS and following BTS concert music. The following information has been obtained from informant about several positive and negative impacts being K-POPERS that have gathered with Official Army Jember (OAJ), as follows:

a. *Being Hard Worker Personality (Positive impact)*

The majority of members of OAJ aged 18+ have a hard worker spirit. Especially for those that have a middle- class economy background. Some of the members worked in more than one place. The first informant

⁷³ Silvi, interviews, Jember, January 2nd, 2019

(Silvi) is one of a member of Official Army Jember (OAJ) that worked in two places. Since graduated from senior high school, she worked in the pet shop and become an employee at Mitra Tani 27. She decided to resign worked at a pet shop because the time crashed with the schedule of getting a lecture. Besides, the first informant (Silvi) worked as the seller of Korean food and KPOP goodies, she sold every Sunday at the same time for Car Free Day (CFD). At the night the first informant (Silvi) worked as the employee at Mitra Tani 27 for about 6-8 hours. The first informant (Silvi) was difficult in dividing the time for working and getting a lecture. However, in a row of the time, she could adapt. Thus, it for fulfilling her desire to buy BTS (*Bangtan Seonnyeondan*) album, the merchandise of BTS (*Bangtan Seonyeondan*) and saving the money for buying BTS (*Bangtan Seonyeondan*) concert ticket, those things are having a fantastic price.

“Sedang nabung nih. Mangkanya aku kerja di mitra tani kalo malem, mulai jam 4 sampek jam 11 malam gajinya 72.400 perhari. Oh iya, kalau pingin ttaeboki aku jualan kak. Order ke aku ya. Tiap hari minggu nangkring di CFD dekat standnya kak Yuni. ” –The first Informant (Silvi)

“Hargan tiketnya fangath itu gag murah, terus aku juga lumayan hobi beli asesoris BTS ples skin care Korean. Ya harus sadar diri juga, keinginannya banyak, kerjanya juga harus banyak. Hahaha ... Mangkanya aku kerja di Mitra Tani ambil sift malam.” –The first informant (Silvi)⁷⁴

The second informant is having high struggle to save money for buying BTS (*Bangtan Seonyeondan*) concert ticket. But, the second

⁷⁴ Silvi, Interview, Jember, On Sunday, 6th January 2019

informant has different way to do that, unlike the first informant that work in the two places.

“Ya, enggaklah. Aku dulu pernah gitu, tapi sekarang sudah enggak, kalau klinik rame aku juga lembur. Aku juga ga ada refrensi mau nyambi kerja apa lagi.. diri ini sudah terlalu penat.” – Informan ke dua (citra)

The third informant admits that he does not save money for buying BTS concert ticket, but he wishes can attending in the BTS concert someday. Currently, Hiko explains that saving money for buying a concert ticket is not becoming a priority needed because BTS does not require a fan to attending the concert

“Ya enggak juga lah. Aku lagi ribet sama kuliah, praktikum, tugas. Ga sempetlah buat kerja. BTS itu ga mewajibkan fansnya buat datang ke konsernya. Dengan kita ikut berpartisipasi voting, beli albumnya, nikmati lagunya. Itu udah menunjukkan bentuk dukungan kita pada BTS. Aku juga pingin datang ke konsernya. Tapi, untuk sekarang keinginan itu bukan prioritas.” –The third informant (Hiko).⁷⁵

b. Exploring Self's ability (Positive impact)

Majority members of Official Army Jember (OAJ) are having a preference to learn and develop Korean popular culture, through language, dance, writing skill. They show the good things about being a fan. One of the examples is Salsabila, she popular to be called *sane*, she writes a novel about BTS (*Bangtan Seonyeondan*) based on her imagination. Salsabila is active to compose the novel on the watsapp account. However, the novel created has been enjoyed by more than three thousand people. She also

⁷⁵ Hiko, interview, Jember, on Sunday, 28th of July 2019

ever joined KPOP fanfiction competition, but she has not become the winner.

“ Bias aku Jimin, aku seing ngebayangno ngunu loh kak hidup dilingkungannya mereka, jadi asisten, manager atau bahkan aku pernah membayangkan diriku menjadi pacarnya Jimin. Pokoknya, aku sering membayangkanlah. Terus, iseng aja nulis cerita. Cuma iseng aja awalnya.” –The complement informant (Salsa or Sane)

The same acknowledge is clarified by the third informant (Hiko). Hiko is a male K-POPERS that being fan of BTS (*Bangtan Seonyeondan*), and able in dancing. He is one of the personnel of B4ACE a community that focus on developing dancing skill by imitating from Korean girl or boy band dance. Thus, he joined Official Army Jember is to line up with others BTS fan and that some of that have dance hobby. The members of B4ACE community is often to be invited on the same K-POP events.

“Salah satu tujuanku ikut fanbase ya ini, punya temen baru yang mungkin punya keinginan belajar dance kayak aku. Sejak SMP aku suka liat kpop yang dance- dance gitu. Aku terinspirasi dari BTS, mereka dancenya keren- keren.” –The third informant (Hiko)

In different ways, the second informant (Citra) is interesting to learn Korean language. She ever joined free course of Korean language which conducted by *Balai Latihan Kerja Jember* (BLKJ) for about two month, but she did not finished to join that program. Up to now, Citra still learning Korean language though Korean drama she watched, and direct communication with the Korean people through social media.

“Aku emang suka belajar Bahasa Korea, kalo nonton drama korea biasanya aku ikut menirukan kosa katanya. Terus, ada info dari grup whatsApp BLK Jember buka kelas Bahasa korea. Ya wes, aku daftar dan ikut kelasnya.” –The second informant (Citra)

c. *Having Consumptive and Imitating Korean Lifestyle (negative impact)*

All informants are having an obsession to always buy items related to BTS (*Bangtan Seonyeondan*) or merchandise such, posters, albums, hangers, jackets, light stick, and others. The majority of these items are having expensive price. Thus, the first informant (Silvi) often to collect the latest merchandise of BTS (*Bangtan Seonyeondan*), such posters that's cover on her wall room, jackets, handbag, and other fashion accessories. Silvi collected those items since she was senior high school. However, she got anger from her mom, because Silvia's mom, aim that it just postpone money. Then, the second informant is being free to buy any merchandise of BTS (*Bangtan Seonyeondan*). No one involves her hobby, including her parents. While the third informant (Hiko) is not to like in collecting some merchandise. He is more intent to save money for buying BTS album.

“Nah, itu tuh..Mamaku sering ngamuk- ngamuk kalo tau ada kiriman paket yang isinya poster merchandise. Mamaku g suka lah pokoknya. Jadi, kalau ada kiriman aku bilang ini punya temen yang order. Terpaksa bohong, biar g dirazia, terus dimarahin” – The first informant (silvi)⁷⁶

“Ya ga..Ini kan duit aku, abah juga gag pernah complain kok. Paling juga mbakku kalau lagi main ke rumah. Dia mungkin Cuma bilang kalau eman uangnya dibuat beli begonja.” – The second informant (citra)

“Iya lah nabung. Aku sisain uang jajan buat beli albumnya BTS. Pas ke kumpul eh, BTS kambek lagi. Jadi, aku ngumpulin uang buat beli Abum BTS yang kambek sebelumnya. Kalau marchindese aku ga begitu suka ya... lebih mending koleksi albumnya.” –The third Informant (Hiko).⁷⁷

Consumptive lifestyle among members of Official Army Jember

(OAJ) show on the habitual that has willingnes to do some activities similar with Korean Drama they watch, and following idol style. Some

⁷⁶ Silvi, Interview, Jember, On Saturday 8th of December 2018

⁷⁷ Hiko, interview, Jember, on Sunday, 28th of July 2019

members also have the interest to learn the Korean language, consuming Korean foods, following the Korean fashion style and inclined to have beauty standards as Korean. The researcher found members of Official Army Jember (OAJ) change the hair color as like Korean artist. Whereas, the hair color adopted is incontestable with skin color. Commonly they used large glasses and lip cream as a Korean artist. This data gotten by the researcher though join some event and *fangath* of Official Army Jember.

d. *Being Fanaticism Fan (Negative impacts)*

Fanaticism is doing something over or having strong principles. *Fanaticism* could be a character identity somebody to own or to like something. The researcher found three kinds of *fanaticism* in being fan of BTS (*Bangtan Seonyeondan*) among Official Army Jember (OAJ) members based on the observation done, as follows:

1. *Having Unable Controlling Behavior*

Researchers found a fact that majority members of the Official Army Jember (OAJ) are having a preference to give hysterical emotions when watching documentaries film of BTS (*Bangtan Seonyeondan*) and chatting away of BTS (*Bangtan Seonyeondan*). Researcher found unexpectedly emotion, such as crying, laughing with joy among members of Official Army Jember (OAJ). It can be concluded that they have bad control emotion to express the fantasy joy. This fact is reinforced by information, respond and acknowledge from informants. The first informant (Silvi) and the second informant (Citra) aim that's fact has been

usual in the KPOPERS circumstance. It caused by the atmosphere of togetherness and considering the idol existed around them. While, the third informant (Hiko) assume that the excessive emotion among K-POPERS just attached to fangirl, is not all fans are having excessive emotion.

“Anak- anak emang kayak gitu, ga Cuma army doang. Itu wajar loh.” – The first Informant (silvi).⁷⁸

“Ya emang gitu. Tidak ada unsur keanehan yang terjadi. Coba aja datang ke fangaht all kpop fandom, pasti lebih dari ini.” –The second informant (Citra)

“Ya, karena kita ngerasa ada energy semangat yang ditularkan langsung ke kita. BTS itu segalanya lah ya, berasa kayak mereka ada dan ikut flash mob bareng kita.” –The second informant (Citra).

“Udah biasa. Mereka pasti nge hallu. Itu para cwek- cwek he halluannya kambuh. Kalau kita para cwok biasa aja. Ya, kita seneng sih. Tapi, ga sampek yang kayak gitu juga lah. Itu hanya terjadi pada para cwek- cwek yang bucin.” – The third Informant (hiko)⁷⁹

2. The Appearance of Mental Disorders Symptoms

The members of Official Army Jember (OAJ) considered that their idol as a husband, boyfriend, brother, and other status related to their life.

The researcher realised when doing observation by joining *minifangath* or *bigfangath* more than three times. Most of the conversation is about

imagination on being somebody that having a relation with idol based on their *bias*, such as becoming idol’s wife. The second informant (Citra) is

often to imagine that she could be RM’s wife and she announced to the others, it is typically the majority of fangirl among Official Army Jember

(OAJ). Furthermore, the second informant (Citra) is matched with a man,

⁷⁸ Silvi, interview, Jember, On Sunday, 6th of January 2019

⁷⁹ Hiko, interview, Jember, On Sunday, 28th of July 2019

however she did not accept the man. She is often to share this story gathering with other members of the fans club and also on social media.

“Kalo kayak gini terus caranya, bakal g nikah- nikah nih. Haruskah aku menunggu RM melamarku ? - The second Informant (Citra).

The first informant (Silvi) said that, every fan has their bias and it is free to consider the idol as somebody that has a significant role in their life. So, having the imagination of their idol is something usual, not be surprised. While the third informant aims that those behavior is belonging to the fangirl.

“ Mereka begitu Cuma sama biasnya. Semuanya pasti punya bias. Mereka nganggep biasnya itu ya suaminya, ya pacaranya. Rendem lah. ”-The first informant (Silvi)⁸⁰

“menurutku sih itu Cuma terjadi pada kalangan perempuan. Aku sadar diriku siapa, dan kenapa aku ngefans sama bts, aku hanya nikmatin aja karyanya. Jangan salah, aku juga punya bias kok. Tapi, Cuma suka. Mungkin karena aku penggemar laki- laki, jadi aku radak logis ya. Hehehe....” –The third Informant (Hiko)⁸¹

3. Shifting Religious Activities among Members of Official Army Jember (OAJ)

Researchers focused on investigating shifting religious practice in the form of prayer (Sholat). Researchers want to know the tendency among member of Official Army Jember (OAJ) in dong religion obligation (sholat) and fandom activity. Researcher collected the data by doing observation in the some Official Army Jember (OAJ) by joining *fangath*, either it was *mini fangath* and *big fangath*.⁸²

⁸⁰ Silvi, interview, Jember, On Sunday, 6th of January 2019

⁸¹ Hiko, interview, Jember, on Sunday, 28th of July 2018

⁸² Observation, Jember, On Sunday 6th of January 2019

There were 16 people as the committee of *big fangath* conducted on 6th of January 2019 at Lippo Plaza. Consist of a male as the host, and the rest were female member, who have responsible based on the division that has divided. A male who becomes host on that event did not perform religious obligation in the form of *sholat dhuhur* (midday prayer). The event began since 10.45 a.m till 15.23 p.m. Researcher did not find the host takes rest and doing midday prayer (*Sholt dhuhur*). The host sits beside the stage, during the talk show session and guest performance.

While, 15 male committee of that *fangath* were Moslems and wearing veil, only 2 committees were not wearing veil, they were Salsa and Miyje. Salsa is student of Senior high school and Miyje as the owner of K-POP Online Shop. Both of them were Muslim. Thus, there committee from 15 female are getting menstruating, so female committee that should pray were 12 people. Researcher tried to invited all the committee to take pray at 02.00 p.m, it was Dodo Zakaria and Tiara Anugarah cover song performed. The data researcher gotten as follow:

(Researcher tried to ask and invited three committee which stands in the back of bleacher)

Researcher : *Kak, mau nanyak tempat sholat dimana ya?*
 First Committe : *Ga tau ya.Cobak nanyak ke satpam*
 The second committee: *Tidak menjawab, sibuk bermain handphone*
 The third committee just be desed, does not give an respont to the researcher
 Researcher : *Kakak- kakak sudah sholat ?*
 First committee : *belum* (while smiling)
 The second committee: (gave slime expression)
 Researcher : *Ayo kak sholat bareng...*
 The third committee : *Duluan deh..*
 The second committee does not gave respont, just listen the conversation.

(The questions and invitation from researcher was shown on two committees who sat in the bench next the stages. Both of them were busy played leptop.)

- Researcher : *Kak, mau nanyak. Tempat sholat dimana ya?*
 Fourth Commitee : *kayaknya diatas*
 Researcher : *Kakak udah sholat?*
 Fouth Commitee : *Belum*
 Researcher : *Kalau kakak? (While seeing fourth commitee friends)*
 Fiveth Commitee : *lagi halangan*
 Researcher : *Ayok kak sholat*
 Fourth Commitee : *ya ntar lagi, ini masih nyiapin video yang mau ditayangin*

In the convorstion above, the researcher tried to ask about the praying room. However, had no idea, while giving an exuse of not praying by saying that she was on period.

(Furthermore, researcher continued to ask and invited 5 committees to pray duhur. They were taking picture, suddenly researcher interupped and asked to them)

- Reseacher : *Permisi kak, mau nanyak tempat sholat dimana ya?*
 Sixth Commitee : *Di atas, lantai 3*
 Researcher : *Kakak sudah sholat*
 Sixth Commitee : *Lagi halangan*
 Researcher : *Kalau kakak yang lainnya*
 Sixth Committe : *Rek kalian udah sholat apa belum? (While seeing her friends, two people answered that have not taking pray adn the others did not give respont)*

(Go on for the next social experiment invited the committee to take pray dluhur. Researcher comes to the first informant (Silvi). She was holding camera and stand in the left of audiences chairs.)

- Researcher : *Musholla dimana?*
 The first Informant (Silvi) : *Diatas kak*
 Researcher : *Udah sholat?*
 The first informant (Silvi) : *belum*
 Researcher : *Yuk bareng*
 The first Informant (Silvi) : *Sek bentar kak, nanggung*
 Researcher : *Udah hampir asyar loh*
 The first informant (Silvi) : *kakak duluan aja ..*

In the convorstion above, the researcher tried to ask about the praying room. However, had no idea nd continuing the activities.

(The last social experiment is done to the second informant (Citra) as the leader of Official Army Jember (OAJ). She sat behind the stage, prepare to perform.)

Researcher : *Kak citra..*

The second informant (Citra): *Apa?*

Researcher : *Tempat sholat dimana ?*

The second Informant (Citra) : *Diatas kayaknya*

Researcher : *Kakak sudah sholat ?*

The second informant (Citra) : *belum*

Researcher : *Yuk bareng kak*

The second informant (Citra) : *Aku ntar lagi mau tampil*

Researcher : *ya udah aku duluan ya kak..*

Furthermore, the researcher met the third informant (Hiko) in the mosque with his friend. In the researcher analysis, the third informant (Hiko) have done middey prayer (*sholat dhuhur*), after his performed in covering dance. Which means that, not all members of Official Army (OAJ) do not becomes the subject of shifting religious practice.

The next observation was done in the mini fangath which is conducted on Sunday, 28th of July 2019 at Central park Jember. Fangath began on the afternoon. There were 7 people who attend in this fangath. This fangath conducted to discuss about golden moon donation program. This donation program is intended to celebrate Jungkook and RM birthday. The discussions continue and let the *maghrib* prayer. Some of the member did the paryer in the last of time.

B. Discussion

The Korean *wave* that's targeting the young generation can not be underestimated. The activities and character K-POP fans could be considered deviated in the Islamic values, social and psychological, based

on the data above. Thus, in this study, the data is performed structured based on the research purpose to describe shifting religious activity among members of Official Army Jember (OAJ). Starting to know the activities of Official Army Jember (OAJ), identify and analyze the impact of the activities and reviewed based on Maqasid al- Shariah concept. The three sections are having related to each other, based on the data classification gotten by the researcher, as follows:

1. The Activities of Official Army Jember (OAJ) Fans Club

Cultivation theory elaborated about media such television becomes an instrument to create a perspective about social and culture to the audience through the presentation as the impact. Fandom of culture activity product is the impact of media production that most consumed by the adolescent. Cultivation theory offering plausible cases specifically emphasized the importance of television as media that has a symbolic function within the culture aspect (Nurudin, 2007:171). So, the development of Korean culture in Indonesia is designated through television. Since more than ten years ago, Indonesia's television channels present some Korean drama. The audiences feel interested in the Korean actress's performance in the drama. Then, the audience takes note of the music soundtrack on the drama. So, Korean music and Korean drama are popular at the same time.

Furthermore, in the cultivation theory, Gebner assumed that the audiences are passive. Cultivation theory focused on the quantity of

audiences, it did not clarify more on how to differ the interpretation that possible to appear from the audience (Dominic, 1990: 176). But, the existence of *Army* that have gathered with the Official Army jember (OAJ) is a fact of the existence active audiences. The fans as the audience are having different interpretations of their idols, but they get together to a forum and resulted in fandom culture activity.

Fansite becomes a forum for a member of Official Army Jember (OAJ) to give respond as being a fan, they create content related to the idol, then it consumes by other fans. The internet has become an important part of facilitating the fans, to search all-out information about the idol, having communication between each fan and has a function as the media that can express in being a fan. The internet also used for showing and sharing fan creation in the form of *fanfiction*. *Fanfiction* is a fiction story created by fan based on their imagination of their idol. It could influence the reader's perception of their idol and create some imagination related to the idol in each reader, even though the readers know that's not real, they will flay to the fantasy joy. Jankins provides an analysis of *fanfiction*, he stated that fanficcer has created false stories about the world and life which in contradiction with reality.⁸³ On the other hand, this activity brings a positive impact on the fan, because it developed their ability in writing skill.

⁸³ Peichi. 2014. "Co-Creating Korean Wave in Southeast Asia: Digital Convergence and Asia's Media Regionalization". <http://crc.sagepub.com/cgi/doi/10.1177/0973258613512912>. (acssed on 16th of October 2019)

While, fansite activities is performed socialization in the line with cultivation theory, which has the basic assumption that the media be an agent of socialization among virtual society and as the way to connect between fans and idol. Thus, *fangath* and *flashmob* activity define music consumption as the way to forge identity at once to show and claimed those activities as communal activities. Fans of BTS (*Bangtan Seonyeondan*) will have a preference to get together with other fans. Based on Grabner's assumption, this situation is the success of the media to disseminate the values and culture through media content.

2. The Impact in Being Members of Official Army Jember (OAJ) as Form of Culture Imperialism

Cultural imperialism is a common term to explore the tendency of exporting the global media industry, especially from developing countries such as America, to the developing country or poorer country. Indeed it influenced culture and value in the developing country. It is assumed that imperialism culture leads to culture dependence. It is a loss of national culture. The member of the Official Army Jember intended to consumption K-POP entertainment through the internet, which does not depend on the television. More than 200 people among members of Official Army Jember are intent to consume K-POP entertainment.

Furthermore, the more frequently Indonesia's young generation consumes Korean media products, there will be greater potential to emulate the culture and value, such as fashion, performed and habit. Thus,

these influences are becoming the beginning destruction of the country's indigenous culture and changing to the Korean culture. This phenomenon illustrates how culture imperialism happens.

Researcher considers that the dissemination of Korean culture is supported by Indonesia media. It was starting from the Indonesia channel television that provides some Korean drama, such as Indosiar, RCTI, and TRANS7. Korean drama is better than Indonesian drama. I expected that they postpone much found to create it, its different from the Indonesia productivity on creating drama. While Herb Schiller (2017:186) stated that "the third world countries are interesting to buying a product of developed countries. The third countries consider that buying and providing the product to the local society is cheaper than created." The term of the product on the definitions is referred to as media presentation and art, such as music, drama, and film.

To begin with, Korea has developed new local producers, and they have produced better programs because of strong competition among them over the last several years. As Herbert Schiller pointed out(1989:42), numerous small regional and local producers have begun to play significant roles in producing nationally acclaimed materials.

Furthermore, members of Official Army Jember are often to consume and trying to make Korean food that shows most of the drama Korean they watched. So, it can be concluded that K- POPERS that have

gathered of Official Army Jember also becomes the distributor of Korean culture, to be known largely.

3. The Activities of OAJ Perceived from Islamic Perspective Maqasyid

In essence, Islam does not forbid Muslims to like and consume music, including Korean music.⁸⁴ Listening to music in the Islamic law is *mubah* (permissible as long as these activities do not aim to something forbidden in Islam). Islam forbids Muslims to listen to music if it becomes caused to lead Islamic obligation such *sholat* (prayer) and the lyrics of that music is meaningful of *zina* (any sexual act) also meaningful of polytheism (*musrik*).⁸⁵

In the perspective of Islamic prespective, the dissemination of *Korean wave* and the K-POPERS activity among members of Official Army Jember (OAJ) closer to polytheism and caused by the degradation of Muslim morality (*akhlaq*). The members of the Official Army Jember have followed up on the fashion, lifestyle, and everything related to the idol. In Islam, this condition is known as *Tasyabuh* (imitating). Furthermore being a fan of KPOP also gave the impact such having unlogical imagination, and caused mental disorder, such as delusion.

The origin legal for the forbidden act is *mubah* (*permissible*). However, it could be caused by *Ittiba' bil Kufar* (Following the course of infidels) that makes such an act becomes forbidden. *Shaykh al-Islam* in the *Iqtida 'shirtal*

⁸⁴ Sholeh Fikri, "The art of music in the Islamic Perspective", *Multidisciplinary Studies*, 2 (2014), 7.

⁸⁵ *Ibid.*, 10

Mustqimi stated: “The Standardization having style from physical will be causes of having love and found of heart. As well, the other hand.”⁸⁶

Allah has warned to Muslim who having idol except for Muslims, in the hereafter they will belong to the hypocrite's group. It explained the Qs. 138- An-Nisaa verse 140:

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهْنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

“Give findings to the hypocrites that there is for them a painful punishment. Those who take disbelievers as allies instead of the believers. Do they seek with them honor (through power)? But Indeed, honor belongs to Allah entirely. And it has Already come down to you in the book that when you hear the verses of Allah (recited), they are denied (by them) and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in hell all together.”

Based on Ibn Kathir's exegesis, the text of “Saints” has some meanings, such as helper, lover, best friend, leader and idol. By having the sympathetic and emphatic feeling to the helper, best friend, and beloved that non Muslim (*ghairu* Muslim), it is can decrease Muslim faith. So, in the Islamic concept, the fandom activities among members of Official Army Jember (OAJ) such; *flashmob*, *fansite*, and *fangath* are *haram* (forbidden). Because these activities become a way

⁸⁶ Sholeh Fikri, "The art of music in the Islamic Perspective", *Multidisciplinary Studies*, 2 (2014), 12

to *Ittiba' bil Kuffar* and reviewed from the effect, mudlarot will be gotten by Muslim.

In Islam being happy and having fun is the legal origin (*mubah*). However, when being happy is refer to attend a concert that brings more harm than good, it could neglect for doing religious obligation, in Islam this happiness is *haram* (forbidden). The forbidden activities cause of *sadd adz dzariah* (The path of something forbidden) does not depending on the intention of the doer. *Syaikhul Islam Ibnu Taimiyah* clarified that *sadd adz dzariah* act is forbidden by Islamic law, even though the doer does not have the intention to do that, because it is prohibited in the forbidden act.

The activities members among Official Army Jember (OAJ) is forbidden (*haram*) following on the purpose of Islamic perspective in term of Maqasid al- Shariah that clarified by *Al- Syatib*, because it to protect the religion (*hifd addin*), obtaining soul (*hifd al- Nafs*) and to protect (*protecting wealth*).

Furthermore, the explanation of religion protection (*hifdz a-ddin*) towards fandom culture activities among Official Army Jember (OAJ) is to prevent something unlawful, dereliction of religious obligation (*sholat*). In Islam, it is a form of religious protection. Maintaining religion becomes the first purpose of Islamic perspective. Religion is a guideline for human life, consist regulate to organize human relations with the other human being and relation with Allah.

Referring to the BTS (*Bangtan Seonyeondan*) some activities that have gathered with the Official Army Jember (OAJ), such *flashmob*, *fangath*, and *fansite* are including in *shifting* religious practice. Researcher consider that *flashmob* and *fangath* that are activities banned by Islamic law in term of Maqasid al- Shariah. Because of those activities is for being happy and having fun that to overuse.

The researcher observed on the 16th of December 2018 by following mini fangath of Official Army Jember (OAJ). The mini fangath was discussing the planning of big fangath in early 2019. The mini fangath was attended by 13 members of Official Army Jember (OAJ) which started at 4.00 pm.

Thus, there were five members prayed in late time, and the rest did not pray. While, five people who did not pray was consisted of three male, and two female that was getting men and the others has gone home. All the members who come to the mini *fangath* are Muslim. The same cases also happen on the big fangath that held on 6th January 2019 at Lippo Plaza Jember. The big fangath is started at 11.00 am till in the afternoon. The big fangath was governed by 17 committee, 9 guest star to perform *fancover*. All committee were Muslim, and the audience dominated by Christianity and they were Chinese. Whereas, before they join fans club, they consistenly to do religious practice, because their invorenment dan people involved is relatify are religious. ⁸⁷The data

⁸⁷ Interview, Silvi, Jember, On Friday, 23th of August 2019

observations have been performed above. As Allah says in Surah An-Nissa: 165

وَكَانَ ٱلرُّسُلُ بَعْدَ حُجَّةِ ٱللَّهِ عَلَى ٱلنَّاسِ لِيَكُونَ لِٱلنَّاسِ مَبَشِّرِينَ وَمُنذِرِينَ مُبَشِّرِينَ رُسُلًا
حَكِيمًا عَزِيزًا ٱللَّهُ

“(We sent) messengers as brings of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah exalted in might and wise.”

The second purpose is *hifdz al- nafs* (protecting the soul). The soul is the spirit belongs to a human being that's given by Allah, it motivated for having bad acts (based on Al- Qur'an Surah Yusuf: 53).⁸⁸ In the scoop of psychology, soul is a reflection of the behavior that can be observed or not observable.⁸⁹

Researcher aim that being fanaticism fans is not justified in the purpose of Islamic law (*maqasid al- Shariah*) in the term of *hifdz naffs* (protecting soul). Majority members of Official Army Jember were having bad emotion control, such as being hysterical when doing something related to the idol. It makes other people non K- POPERS, consider that being KPOPERS is abnormal. Considering the idol as husband is the caused of appearance virtual husband-wife among members of Official Army Jember. This fact is contrary with the term of *hifdz naffs* (Soul maintain).

The last purpose for giving *haram* in being K-POPERS is to protect wealth (*hifdz mall*). The term of *hifdz mall* is contrary to the

⁸⁸ Islamic Guidance, "the difference between Spirit, soul (nafs), mind and qareen"
<https://bimasislam.kemenag.go.id/konsultasisyariah/tanyajawab/detail/bedanya-roh-jiwa-nafs-akal-dan-qarin>, (October 1st 2019)

⁸⁹ Hanna Djumhana Bastaman, *Integration Psychology with Islam; Towards Islamic Psychology*, Jogjakarta: Student Library, 1997, 34

consumptive behavior. Unfortunately, majority members of Official Army Jember are having consumptive behavior by having a hobby such; full fill their desire to buy all BTS merchandise. The fans are willing to work hard in order can buy goods idol. Which those things is not to importance. Allah has already remain Muslim to not wasteful their money based on QS. Al- Isra' 26-27:

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا
 إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

“And give the relative his right, and (also) the poor and the traveler, and do not spend wastefully. Indeed the wasterfull are brothers of the devils, and ever has Satan been to his lord ungretefull.”

In the hierarchical level of maqasid Al Sharia this phenomenon is forbidden, in the term of *dloruriyyah* level. Dharuriyat needs is the level of needs that must be fullfill to maintain faith, nourishes the soul, nourish mind, maintaining the property and the breeding.⁹⁰ *Daruriyyah* (necessities) are the topmost of the level of *maqasid al-Shariah*. *Daruriyyah* (necessities) are the utmost human requirements that occupy the highest position on the hierarchical levels of *maqasid*. They represent the minimum essential human requirements indispensably needed for the survival of man, his wellbeing and meaningful living. The continuous survival of human as a living being on earth as well as their

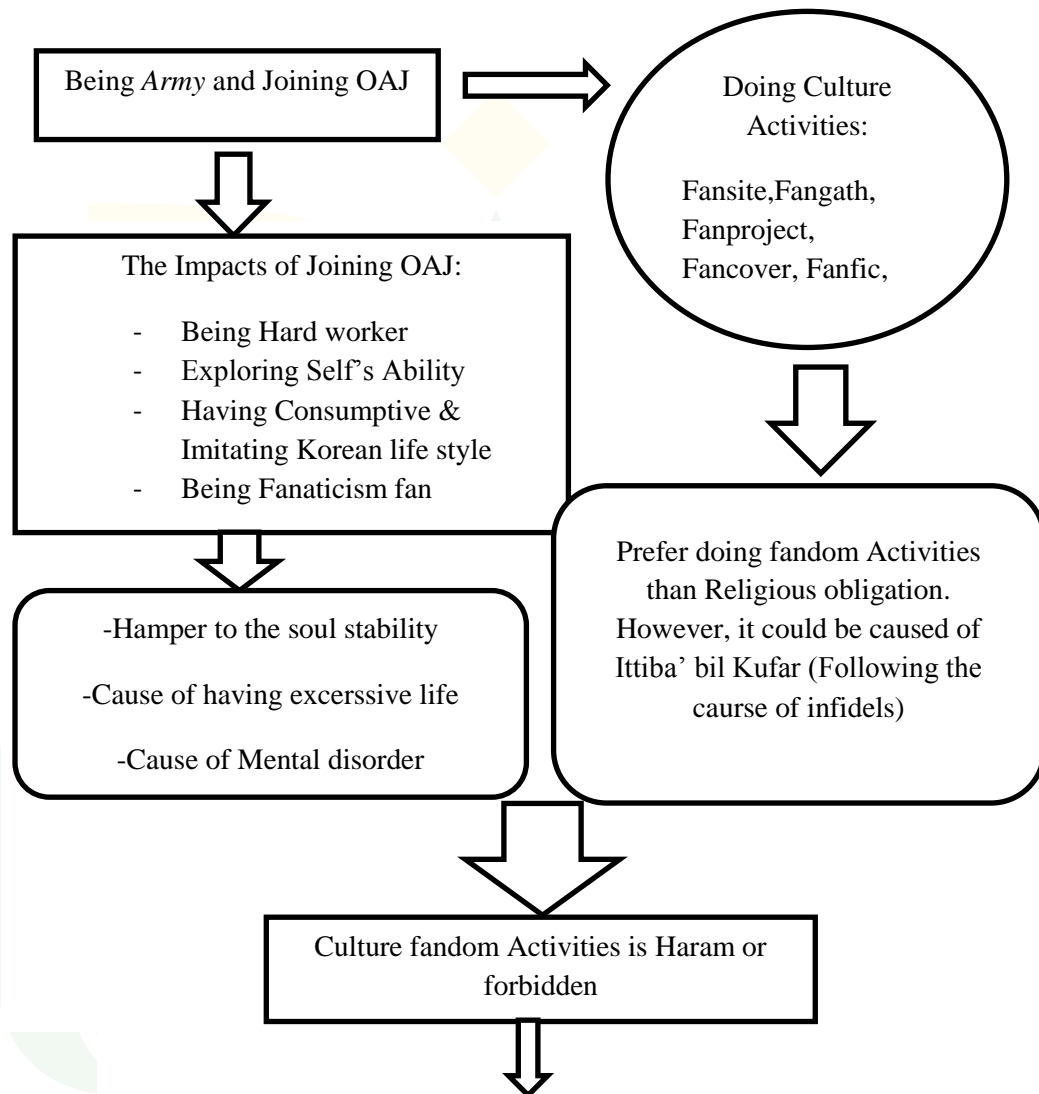
⁹⁰ Nasrullah galuh Kartika Mayangsari R and H Hasni Noor, "al-Sharia Maqasyid concept in defining Islamic law", Al Iqtisyadiyah, 1 (December, 2014)

prosperity in the otherworld depends on the availability or provision of the requirements that fall within the pressing *daruriyyat* (necessities), and their absence shall always cause severe hardship and difficulty which shall lead to loss of lives, chaos and complete disorder in human society while in the afterlife, felicity would not be attained.

However, the illegal provisions (*haram*) for the cultural activities of BTS (Bangtan Seonyeondan) fans who are members of the Official Jember Army do not apply generally. Because being a fan who has an excessive nature based on the criteria described by researchers is not inherent to all members of the Official Army of Jember. In the other hand, researcher found the facts that some of members done religious activity in the same time of fandom activity. Means that, unlawful law for fandom activities still applies, but in the level of needs of *al-hajiyyat* (complementary), because to avoid the potential for a shift in religious activity such as some of the criteria described by researchers at the beginning. This criterion appears to the third informant and several other male members who did midday pray during the *bigfangath* and *minifangath* events. This fact has been explained by researchers in the findings section.

Diagram 4.2

The analysis of Maqasid al- Shariah



To protect religious, soul, welth and mentality of Muslim

IAIN JEMBER

CHAPTER V

CONCLUSION AND SUGESTIONS

A. Conclusion

There are seventh activities in the Official Army Jember (OAJ) as a fandom activities, those activities are: Fangath, Fanfict, Fancover, Fanproject, Flashmob, Fanchant, and Fansite. Fandom cultural activities in OAJ is the resulted of hiper consuming Korean intertainment.

There were positive and negative impacts gotten by the members among OAJ in becoming member of fans club. The positive impacts are: Having Hard Worker Personality and having spirit to explore self's ability. Thus, the nagative impacts illustrated on having consmptive life style and Being fanaticism fans.

The shifting religious happen among members of Official Army Jember marked by having preference in doing fandom culture activities. In the same time, they prefer to continue fans club activities than doing *sholat*. This fact is found to the several members of Official Army Jember. Thus, in the Islmic framework this phenomenon becoming cause of *ittiba' bill Kufari* (Following the course of infidels) that makes such the activities of Official Army Jember (OAJ) becomes forbidden (*haram*). However, the illegal provisions (*haram*) for the cultural activities of BTS (Bangtan Seonyeondan) fans who are members of the Official Jember Army do not apply generally. Because being a fan who has an excessive nature based on the criteria described by researchers is not inherent to all members of the

Official Army of Jember. In the other hand, researcher found the facts that some of members done religious practice in the same time of fandom activity. They are for about 56 from 238 members of OAJ.⁹¹

B. Suggestion

Researchers did not find any research that discusses the degradation of religious activity in adolescents who follow the activities of KPOP fandom. It is expected that this study can be a reference for studies relating to KPOP in the next. For the next study, the researchers wish there will be research about the existence of a popular culture that touches on the aspect of the religion, spesificly in the scoop of dakwah. That can be finding and discuss in the deeper exploration about K-POP by in deep study or grounded theory to propose the solution for addict K-POPERS.

Thus, this research also expected can be a contribution for *da'I* in doing *dakwah*.

⁹¹ Observation, Jember, On Sunday, 6th of January 2019

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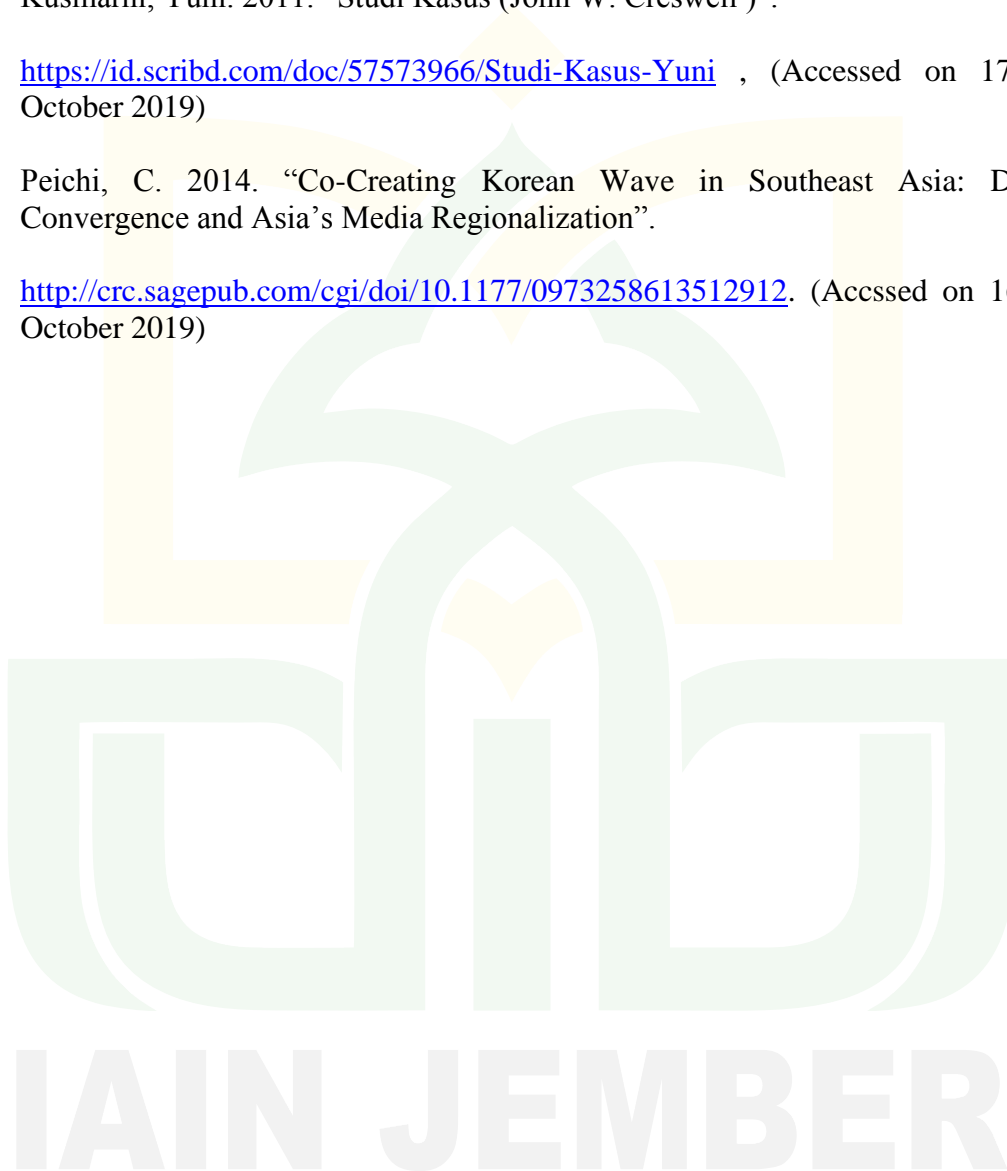
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MATRIX OF RESEARCH

THE TITLE OF RESEARCH	VARIABLE	SUB OF VARIABLE	INDICATOR	RESEARCH METHOD	STATEMENT OF PROBLEM
Shifting Religious Practice Among KPOP Fans Club of Official Army Jember	Shifting Religious Practice	The degradation to do religious activity	1. Akhlak to Allah the Almighty: <ul style="list-style-type: none"> • Sholat 	Type of Research : Descriptive case study Approach of Research : Qualitative Data Accumulation Technique : 1. Observation 2. Interview 3. Documentation	1. How are the activities of fans club Official Army Jember? 2. How are the impact becomes member of Official Army Jember? 3. How does shifting religious practice happen?
	Pop Culture	1. Mass culture	<ul style="list-style-type: none"> • Tv • Internet (You tube, web town, etc) 		
		2. Entertaining	<ul style="list-style-type: none"> • Drama • Music • Cartoon • Comic • Novel 		
		3. Transforming idea	<ul style="list-style-type: none"> • Hedonist Life style • Being imitation 		

Journal of Research Activities

No	Time	Activities
1	On Saturday, 8 th of December 2018	Buying <i>bigfangath</i> ticket to Silvi as the first informant, while doing disguise interview
2	On Sunday, 6 th of January 2019	Doing observation by joining <i>bigfangath</i> while doing disguised interview with some members of Official Army Jember
3	On Sunday, 7 th of April 2019	Joining minifangath at Car Free Day
4	On Sunday, 21 th of April 2019	Joining minifangath at Car Free Day
5	On Sunday, 12 th of May 2019	Joining minifangath at Car Free Day
6	On Sunday, 26 th of May 2019	Joining minifangath at Car Free Day
7	On Sunday, 16 th of Juny 2019	Joining minifangath at Car Free Day
8	On Sunday, 23 th of Juny 2019	Joining minifangath at Car Free Day
9	During December 2018 to August 2019	Doing some interviews and confirmed some datas via WhatsApp

INTERVIEW QUESTIONS

➤ **The activities of Official Army Jember - Formation of Cultural Activities - Cultivation Theory**

1. When did you begin to like BTS?
2. Where have you gotten information about KPOP?
3. When did you join the Official Army of Jember?
4. Why do you want to join the Official Army of Jember?
5. How to join the Official Army Jember?
6. Was there any Requirements?
7. What do you feel when you have been becoming members official Army Jember and before you join that?
8. What kind of activities conducted by Official Army Jember?
9. Do you often follow these activities?
10. What do you think of these activities?

➤ **The impacts of becoming Official Army Jember members - hyper consumption of Culture - Form of Cultural Imperialism**

1. Is there any special that you like from BTS, except their creation, such because of their handsome?
2. What do you like most in the Korean entertainment?
3. What BTS merchandise collections do you have? How to get it? Is there any obstacle to get it?
4. How do you show that you are a K-POPER S ?
5. Does your parents ever complained about your hobby?
6. What your closed people respond about your hobby?
7. What are the effects of being a KPOPER S?
8. Who is your bias?
9. What do you consider your bias?
10. What have you done as a fan to show your loyalty to BTS or bias?

➤ **The case- The impacts of Fandom activities among members of Official Army Jember - Analysis in the Maqasyid Al-Syariah Concep**

1. What is the biggest K-POP event you've ever participated in?
2. What are your roles in the KPOPER S programs?
3. When does the preparation for the event begin?
4. How long does the event start?
5. How do you divide your prayer times when there are K-POP shows?

INTERVIEW TRANSCRIPT

- Name of Informant : Try Silvianti
Profyl : Silvi was 21 years old. She is a student of a bachelor's degree at the Islamic State Institute of Jember. She finished the studies of senior high school from MAN 2 Jember. Silvi's father work at Jember district government, while her mother as a housewife. Thus, she joined the Official Army Jember since the second grade of senior high school. Silvi has been interesting and knowing KPOP since Junior high school. But, she did not join a fan club.
- The date and location of interview : 1. On Saturday, 8th of December 2018 at IAIN Jember
2. On Saturday, 22th of December 2018 via WhatsApp
3. On Sunday, 6th of January 2019 at Lippo Plaza
4. On Sunday, 28th of July 2019 at Central Park Jember (Mini fangath)
- The code of transcript Interview : Researcher (R) and Informant (I)
- 1. Interview on Saturday, 8th of December 2018 at IAIN Jember**
- R : "How is fangath event, i never join that? This is the first time for me to join fangath. Hehehehe..." (*Gimana sih fangath itu? Aku baru pertama kali ikutan loh..hehehe*)
- I : "It would be amazing fangath. The guest star would be Dodo Zakaria and Tiara Anugrah and also N4ACE." (*Seru banget kak. Guest Stranya Dodo Zakaria, dan Tiara Anugrah, oh iya N4ACE juga tampi loh...*)
- R : "I think it so.. Bay the way, how is the guest star of N4ACE? When it was established? Are the members of N4ACE also OAJ?" (*Wah seru ya...Eh, guest star yang N4ACE itu gimana sih ? Itu dibentuknya kapan? Mereka juga OAJ ?*)
- I : "N4ACE is like an imitation boy band. All personnel have a bias. I don't know what time exactly was it established. Not all personnel are OAJ members, but one of the personnel is the members of Official Army Jember and my friend when junior high school." (*N4ACE semacam boy band imitasi gitu. Semua personilnya punya bias. Kalau spesifik kapan waktunya sih aku g tau kak. Itu grup udah dulu banget deh kayaknya. Sejak aku SMP. Enggak*)

semua personilnya itu OAJ ada salah satu yang juga OAJ kebetulan juga temenku pas MTs.)

R : “So great, I believe that they are really able in dancing.” (*Oh gitu, keren. Jago tuh ngedancenya.)*

I : “Not bad” (*Lumayan*)

R : “When do you begin to be fans of BTS?” (*Kamu dari kapan suka sama BTS*)

I : “Actually, I have known BTS since the first grade of Senior high school. But, I begin to like it, since the album of MV release.” (*Aku sebenarnya tau BTS sejak kelas satu SMA. Tapi, aku mulai suka sama BTS sejak dirilisnya MV kak*)

R : “How do you know follow up deep information about BTS?” (*Gimana tuh kamu ngikutin infonya BTS?*)

I : “Through instagram also for the links that i have notified.” (*Lewat IG dong kak.. terus dari tautan- tautan yang udah aku notif gitu.*)

R : “Have you been a member of Official Army Jember for a long time.” (*Eh, kamu udah lama ya jadi anggota official army Jember ?*)

I : “Not really, it just in this year.” (*Nggak sih kak.. baru kok.. 2018 an ini deh kayaknya.*)

I : “In the beginning of 2018, at the time I used to join KPOPERS in Jember, but I was pasive member, and i used to get gether with other KPOPERS in my senior hih school. We used to hang out together.” (*Awal tahun 2018 an kak. Dulu pernah ikut gabung sih sama K-POPERS jember, tapi aku ga begitu ikut ikutan ya... disekolah juga ada anak- anak yang suka kpop. Kita biasanya kumpul, nongkrong bareng. Tapi, ya g ada grup resminya. Apa ya Cuma kumpul- kumpul doang sama ank dance juga.)*

R : “Means that, you have been long time to join K-POP Fansclub. How is the condition of that group right now?” (*Oh dulu juga pernah. Terus grup begituan gimana tuh sekarang ? udah tamat ya ? hehehe... bercanda loh...*)

I : “The group is still exist. But, majority of the members have left group.” (*Masih ada kok kak.. tapi, udah banyak yang left grup.*)

R : “Why?” (*Kenapa?*)

I : “ Because we seldom to meet each other and we fealt that we are not to closed.” (*Karena kita udah jarang kumpul juga sih, terus g gimana- gimana. Mungkin mereka merasa hambar gitu. Ada lagi, temenku bilang, soalnya itu spam chat. Aku juga udah left grup sih, soalnya ya gitu spam.*)

- R : “I think that you have good intention to follow Official Army Jember. Why? Do you feel lonely?” (*Kenapa gitu kamu niat banget ikut OAJ? hahaha... Kesepian ya... ? g ada yang bisa diajak hallu? Hahaha*)
- I : “Yeah that is right.” (*Sebenarnya sih iya.. wkwkwk... hallunya Cuma lewat online. Kurang greget lah...*)
- R : “How to join Official Army Jember?” (*Gimana sih cara gabungnya gitu... ? Kok akupengen juga ya...*)
- I : “ If you want to join, i will share the contact of the leader OAJ.” (*Ga gimana- gimana sih. Wkwkwk. Ini kak, ada nomornya leader kita, kak citra. Entar kakak bilang aja, pengen ikut OAJ.)*
- R : “Will i be asked the detail information about BTS, such the brith day of the personnel?” (*Ya maksudnya, mungkin nanti aku ditanya- tanya tanggal lahirnya Jungkok.. hahaha.. Terus, albumnya apa aja..? Aku kan newbie masih g hapal geas..*)
- I : “No, just try to communicate with her, she is really friendly.” (*Ih santai kali kak, g ada acara interview begituan. Ntar juga ditanya, lahir tahun berapa, sukanya dari kapan, biasanya siapa, kalo ada acara OAJ kamu gimana komitmenmu ? kak citra enakan kok orangnya.*)
- R : “I thought i have to send CV.” (*Oh gitu.. Aku kira harus kirim cv gitu.. hahaha*)
- I : “Sending CV just for requirement for becoming volunteers of event.” (*Nah kalau itu, biasanya volunteer acara biasanya kak.*)
- R : “It is that real?” (*Beneran tuh?*)
- I : “Yes, I am sure, that for people who will have willing to be committee of OAJ event. They have to send their CV to the OAJ email, than there will be online interview. Citra as the leader will call up the the member who want to becomes committee.” (*Iya, yang mau jadi tim management event aja sih, kirim email ke official, terus biasanya ada wawancaea online. Ditelpon sama kak citra, diinterview gitu*)
- R : “Is the question only be asked with Citra?” (*Kak citra doang nih ?*)
- I : “No, there will be also several senior in OAJ.” (*Ya enggak ada lagi, kakak lainnya.*)
- R : “Is it based on the structure of organizations?” Bay the way, Is OAJ has an structure?” (*Sesuai struktur Organisasi gitu ya? Ada strukturnya ya?*)
- I : “No, this fans club does not have an structure of organization.” (*G ada sih kak. Jangan disamakan sama organisasi kampus kak. Ini tuh organisasi alakadarnya.*)

- R : “So, does OAJ not have any structure and basecamp?” (*Jadi g ada struktur nih ? Bascamp ?*)
- I : “No, OAJ does not have.” (*Ga ada kak..*)
- R : “What are the activities in the Official Army Jember?” (*Emang Keyataannya apa aja sih?*)
- I : “There are many activities in the Official Army Jember (OAJ), such: Fangath, Flashmob and others.” (*Banyak, fangath, flashmob, banyak deh... ikutan deh kak mangkanya.*)
- R : “Do you always join the activities?” (*Kamu sering ikutan ya...?*)
- I : “Its depending on the time and budget that I have.” (*Ya tergantung sikon, dan dompet hahaha... tapi selama ini aku selalu hadir kok..*)
- R : “Would you like to explain me more about the activities in Official Army Jember?” (*Emang gimana sih kegiatannya, jelasin dong kepo nih...?*)
- I : “It just for gathering, also doing transaction of marchandise. Some times we also often to changes Korean films.” (*Ya kayak fangath, itu kumpul- kumpul. kalo Cuma nongkrong, tukeran film, COD an marcahndise, itu juga fangath. Pokoknya kalo anggota army meet up itu ya fangath*)
- R : “What do you feel when you join fangath of Official Army Jember (OAJ)?” (*Menurut silvi, gimana sih fangath itu, maksudnya ketika silvi ikutan fangath apa yang silvi rasakan?*)
- I : “I feel that, I have been in the right environment. For this time I used to be considered strange student, because of I always give exaggerated expression. for example, when i see the video BTS personnel that shows the side to the coolness. Sometimes i will be screaming out loaddly, keep laughing and others. So, most of my friend were schock.” silvi sometimes likes to shout right away, keep laughing like that. Well, my friends. (*Iya.. ngerasa kalau silvi lagi berada dilingkungan yang tepat. Maksudnya, kalau selama ini silvi dikelas misalnya, liat video Jungkok lagi menunjukkan sisi ke coolannya, silvi kadang suka langsung teriak, terus ketawa gitu.. Nah, temen- temen kadang sampek kaget gitu. Jadi, mereka kadang bilang alay banget sih kamu. Kpopers alay alay ya.. Jadi, kalau silvi ikut fangath itu ngerasa nyambung. Silvi mau nge hallu, atau mau teriak- teriak its oke.. karena bukan Cuma silvi doang.*)
- R : “Do you like buying marchandise?” (*Kamu suka beli merchandise ya..?*)
- I : “It just torerable. This my jacket stick out of BTS logo. This is the latest version.” (*Lumayan sih.. Tuh liat jaket aku, itu yang terbaru.. (sambil mringis)*)

R : “Yes... I ever saw that.” (*Iya, aku pernah liat di IG nih...Berapa ?*)

I : “The KW version is just about Rp. 185.000.000.” (*185.0000, ini yang KW. Yang ori beda lagi*)

R : “It is really expensive.” (*Mahal amat ya...*)

I : “There will more expensive .” (*Ini masih belum apa2, dan produknya pun masih Kw*)

R : “Do you have the original version.” (*Punya yang ori ga ?*)

I : “I have four items, wich those are original version and one albums. Why do you ask that.?” (*Ada dong.. tapi Cuma 4 item ditambah satu album. Kenapa ? Mau nanyak harga lagi atau mau minjem ? hehehe... bercanda lo kak..*)

R : “May I borrow that?” (*Mau pinjem .. emang boleh ?wkwkwk*)

I : “I never found that, Army is borrowing the marchandise from others Army.” (*Ga ada critanya Army minjem marchandisenya army lain. hahaha*)

R : “I just kidd you. Dou you buy directly from Korean.” (*Aku loh bercanda.. Kamu kalo beli langsung dari Korea gitu ? dari Big hit ?*)

I : “Off Course.” (*Iya dong. Kalo yang 4 Item itu, aku belinya langsung dari Big Hit, pokoknya ada perantaranya.” Kalo yang lainnya g jelas. Hahaha, maklum KW*)

R : “I also want to get it. Did you bought from shoopee?” (*pengen order dong.. di shopee ya ?*)

I : “Shoopee also provided. But, I usually buy it at Yuni’s shop. That's the original item directly from the Big Hit. There's a theme for him who joined an exchange in Korea. Then he and his other friends in Indonesia made a K-pop shop like that. Yes, the capital is big, it's already readable, the thing is it's expensive ...” (*Di shoopee ada sih.. Tapi, aku biasanya beli di kak Yuni, dia OAJ juga kok...Itu barangnya yang ori langsung dari Big Hit. Ada temenya dia yang ikut pertukaran di Korea. Terus dia dan temen- temennya yang lain di Indonesia bikin semacam Kpop Shop gitu. Ya modalnya gede sih itu udah bisa kebaca, soalnya kan mahal- mahal..*)

R : “Where do you get the money to full fill your disire to buy marchandise?” (*Marchandisenya mahal- mahal, terus kamu duitnya dari orang tua semua nih.. ga complain? Aku aja yang baru beli 3 poster udah dimarahi.*)

I : “Well, that is ... My mother often throws tantrums if I know of a package shipment containing a merchandise poster. My mom doesn't like the point. So, if there is a shipment I say this has a friend who ordered. Forced to lie, so that it could be raided, continued to be scolded.” (*Nah, itu tuh..Mamaku sering ngamuk- ngamuk kalo tau ada kiriman paket yang isinya poster merchandise.*)

Mamaku g suka lah pokoknya. Jadi, kalau ada kiriman aku bilang ini punya temen yang order. Terpaksa bohong, biar g dirazia, terus dimarahin.)

R : *“Wow.. We are same... Do you get the money for our mom.?” (Oh... kita sama berarti. Terus, mamamu masih kasih duit ke kamu ?)*

I : *“No, she just give me for my pocket money. So, i have to save money and get work to buy marchindase.” (Masih lah. Buat jajan. Tapi, kalau aku mau beli merchandise, aku harus nabung, aku harus kerja.)*

R : *“Are you employee? Where do you get Job?” (Kamu sekarang kerja ? dimana ?)*

I : *“In the night, I worked in Mitra Tani.” (Kalau malam aku kerja di Mitra Tani.)*

R : *“Will you use for buying album.” (Buat beli album?)*

I : *“Wish I own the concert ticket.” (Aku pingin dapat tiket konser)*

R : *“huuu... Excelent.” (huuu..... daebak.)*

I : *“Ho else?” (Iya gimana dong.. harus usaha lah)*

R : *“I think it so.” (pasti lah.. aku pun berfikir demikian.)*

I : *“So, this is the receipt of the ticket. Next, on the event, just tern this ticket to Miyje.” (Yaudah kak, ini kwitansi pembelian tiketnya. Entar kakak tukerin ke miyje ya. Ntar kalau udah dilokasi kabari aku ya kak.)*

3. The interview was done On Saturday, 22th of December 2018

R : *“In the group why really crowded. Is there a project? I'm lazy to scroll up ...” (Di group kok rame banget. Ada project? Males scroll ke atas nih..)*

I : *“It was a donation project for the earthquake in Palu. Those who want to donate directly chat kak imagery directly or directly to salsa. There are lots of them ..” (Itu project donasi. Yang mau donasi langsung chat kak citra langsung atau langsung ke salsa. Ada banyak kok..)*

R : *“Have you gives the donation?” (Silvi udah nyumbang?)*

I : *“I have not. I want to join to collect teh found.” (Belum. Pengen ikut galang dana.)*

R : *“How to collect.” (Gimana galang dananya ? Minta- minta dijalan gitu ?)*

I : *“Iyes..” (Iya.. ya gitu.)*

R : *“I ever read the article that, Indonesia Army ever collect much found foe disaster.” (Aku juga pernah baca artikel gitu, Kalau Army Indonesia itu pernah dapat predikat bisa ngumpulin dana paling banyak buat bencana. Bencana apa gitu aku lupa.)*

I : *“I forget what the disaster was.” (Apa ya kok aku mendadak amnesia..)*

R : *“How is..?” (Gimana sih..)*

- I : “Our project is not only for us. Its also for social activities.” (*Ya emang gitu kita, project kita ga Cuma buat kita saja, tapi, juga ada project sosial. Kayak ini misalnya.*)
- R : “Is the collecting money by asking form people on the road?” (*Narik- narik duit gitu?*)
- I : “It is unice to be heard. We also have project that was blood donation.” (*Bahasanya ga enak banget didengar. Kita juga ada project donor darah.*)
- R : “It's cool ... it's solid, the activity is unpredictable ... I think, kpop's fanbase is gath, watching together, flash mob, that's the point.” (*Keren ya... udah solid, kegiataannya unpredictable.. aku fikir, fanbase kpop itu kegiataannya ya gath, nonton bareng, flash mob ya gitu- gitulah pokoknya.*)
- I : “We have other projects that are more useful for the people. Hehehe .. all of us show off to people who think kpopers are ubnormal, overreach, gag obviously. We are also normal, instead we always participate in other social activities that have a positive impact. College students who like to poke fun at kpopers aren't normal.” (*Jangan salah, kita ada project- project lain yang lebih faedah buat umat. Hehehe.. sekalian kita pamer ke orang- orang yang nganggep kpopers itu ubnormal, lebay, gag jelaslah. Kita itu juga normal, malah kita selalu berpartisipasi dalam kegiatan sosial lainnya yang berdampak positive. Temen- temen kampus tuh yang suka ngledekin kpopers ga normal.*)
- R : “What about fancover? Is it often like Sis?” (*Kalau fancover gimana ? Sering kayak kak citra?*)
- I : “What does it mean?” (*Maksudnya, cover lagu- lagu gitu ?*)
- R : “It is same with B4ACE.” (*Iya, kayak B4ACE. siapa tau yang fans cwek ada grupnya sendiri.*)
- I : “I can't sing like bro. I usually use smule, so I won't get messed up either. Heheh .. and also I can't dance, when I was in junior high I had danced. And now it hasn't danced anymore.” (*Aku g bisa nyanyi kayak kak citra ya. Aku bisanya pakek smule, biar ga belepotan juga. Heheh.. dan juga aku g begitu bisa dance, dulu pas SMP pernah ikut dance. Terus sekarang udah lama ga dance lagi.*)

4. The Interview was done on Sunday, 6th of January 2019

- R : “Is there OAJ members that ever watched concert?” (*Anak OAJ ada yang pernah nonton konser BTS ga?*)
- I : “Ada kak. Namanya dinda, anak wuluhan. Dia ga ikut program sekolah apa gitu ke korea. Terus dia pernah nyobak ketemu BTS di Big Hit. Tapi, dapatnya Cuma foto didepan big hit doang. G ikut konser, tapi pernah ke korea.” (*Ada kak. Namanya dinda, anak wuluhan. Dia ga ikut program sekolah apa gitu ke korea. Terus dia pernah nyobak ketemu BTS di Big Hit. Tapi, dapatnya Cuma foto didepan big hit doang. Ga ikut konser, tapi pernah ke korea.*)

- R : “Don you want to watch cocert?” (*Kamu g pengen ikutan nonton konser nih?*)
- I : “I wish that.” (*Pengen banget lah kak.*)
- R : “Have you been saving money?” (*Udah nabung belum?*)
- I : “I’m saving money. In fact, I work for a peasant partner if it's late, starting at 4 to 11 p.m. at 72,400 per day. Oh yeah, if I sell ttaeboki, I'll sell you. Order me. Every Sunday sitting at CFD near the stand, Sis Yuni.” (*Sedang nabung nih. Mangkanya aku kerja di mitra tani kalo malem, mulai jam 4 sampek jam 11 malam gajinya 72.400 perhari. Oh iya, kalau pingen ttaeboki aku jualan kak. Order ke aku ya. Tiap hari minggu nangkring di CFD deket standnya kak Yuni.*)
- R : “Becomes K-POPERs is expensive, is it rihght?” (*Jadi kpopers tuh mahal ya..*)
- I : “Indeed, the ticket price is cheap, expensive, and I’m also quite addicted to buying BTS accessories. As for my style, I tend to be Korean-Korean, and also buy skin care, the price is pretty good. Yes, you have to be self-aware too, you want a lot, you have to work a lot too. Hahaha ... I work at Mitra Tani to take a night shift.” (*Emang, Hargan tiketnya fangath itu gag murah, mahal, terus aku juga lumayan kecanduan beli asesoris BTS. Kalau style aku sih emang condong ala korea- korea gitu, juga beli skin care yang harganya lumayan lah. Ya harus sadar diri juga, keinginannya banyak, kerjanya juga harus banyak. Hahaha ... Mangkanya aku kerja di Mitra Tani ambil sift malam.*)
- R : “I was sitting next to Jihan. Blimey, he was shocked to know ... Instantly screaming, my ears were shocked.” (*Aku tadi duduk disamping jihan. Buset, dia bikin kaget tau.. Langsung teriak, kupingku kaget.*)
- I : “Yes, it really is sis ...” (*Ya, emang gitu kak..*)
- R : “Isn't there anything ordinary?” (*Ga ada ya yang biasa- biasa aja?*)
- I : “What doest it mean?” (*maksudnya ?*)
- R : “Which is not shocking.” (*Yang ga bikin kaget.*)
- I : “The children are already like that ... not just an army. That's natural.” (*Anak- anak emang udah gitu ya.. ga Cuma army doang. Itu wajar loh.*)
- R : “I am shock because of that.” (*ya kiranya, yang disebelah pada kaget.*)
- I : “They will be like that to their bias. Every fan have a bias. Sometimes, they will consider their bias as husband, or some relation that related in their life.

Its just emagination. It is randem.” (*Mereka begitu Cuma sama biasanya. Dan semua fans pasti punya bias. Kadang mereka nganggep bias mereka seperti pacar, rendem sih. Cuma ngehalu aja*)

In this date, in different moment, researcher did social experiment by invite Silvi to take midday prayer. The conversation is written in chapter four.

2. The interview was done On Sunday, 28th of July 2019 at Central Park Jember (minifangath)

- R : “What is fansite?” (*Fansite apaan sih?*)
- I : “Fansite is online access to get deep information about our idol and supporting their creature. Something like blog, twitter and you tube.” (*Fansite tuh media online gitu loh.. jadi kayak OAJ nih punya blog, twitter, ig, you tube. Itu kontennya ya kegiataan bts dan army, yang bikin ya kita.*)
- R : “Oh.. means that we searchinh information from the internet.” (*Oh gitu...jadi, cari- cari info tentang bts army melalui media online gitu kan ya...*)
- I : “Thats.” (*Iya..*)
- R : “What cahnnel do you most use for accessing fansite.” (*Kamu biasanya aksesnya pakek apa. Pakek you tube atau gimana?*)
- I : “On the Whatshapp grup, sometimes i also streaming on youtube.” (*Whatshapp grup army selalu on dan ga bakal ketinggalan info. Hahaha.. pasti mereka nyebarin link berita. Aku g bisa on streamingan terus, kecuali kalau mau tidur. Karena hidupku kayaknya ribet. Sibuk kerj biar bisa nyamperin BTS di konsernya.. Hahaha Kakak masuk grup kan ya?*)
- R : “Yes, i also koin that group. Many notification.. oh my gosh. Yesterday i watched speech presentation from RM.” (*Iya masuk grup dong. Tuh notif bentar- bentar udah 2k aja.. buset dah.. Eh, kemarin RM kasih sambutan di PBB loh, atas projectnya yang love your self..*)
- I : “I know about that. But i have not watched.” (*Iya aku tau kak, tadi malam aku liat di IG... aku belum nonton. Nih baru selesai download.*)
- R : “Do you prefer accessing fansite via instagram than watching?” (*Lebih suka ig an nih ya, dari pada nonton. Wkwkwk.. Aku lebih puas nge you tube sih*)
- I : “Actually, i also watched You Tube. I follow directly. Usually, i download the vidio, than i watched in the night, before i sleep.” (*Sebenarnya aku juga suka nonton youtube, ngikutin secara langsung gitu. Tapi, biasanya aku download dan aku tonton kalo mau tidur atau pas kuliah. Mungkin sehari 1 vidio atau 3 atau ga nonton sama sekali. Soalnya, juga sibuk kuliah, kerja*)

juga, aku ngambil sift malam. Jadi, mungkin bisa mantengin lewat WhatshApp dan Ig kalo lagi istirahat.)

R : “So, do I.” (*Sama kayak aku.*)

Name of Informant
Profyl

: Citra

: Citra is 26 years old. She works at Klinik Pratama Panti Siwi Jaya, Jember as obstetrical care and children care. Her father is a teacher

pensioner. Thus, she graduated from Madrasah Aliyah Darussholah Jember. She joined the Official Army Jember since 2017, and now she is the leader of Official Army Jember (OAJ). Before joined Official Army Jember (OAJ)

Citra often joins K-POP event in another region, such as Pasuruan and Malang.

The date and location of interview : 1. On Sunday, in the 28th of July 2019 at Central Park Jember (mini fangath)

The code of transcript Interview : Researcher (R) and Informant (I)

1. The interview on Sunday, 28th of July 2019 at Central Park Jember (mini fangath)

R : How is fansite ? (*Kak cit, fansite itu gimana sih?*)

I : Fansite is looking for BTS information on internet. (*Searching- searching info BTS, itu dah fansite*)

R : “Sis, I really applaud my boyfriend, the thing is he gave me a speech at the UN last night.” (*Kak, aku salut banget sama pacar, soalnya dia tadi malam kasih sambutan di PBB.*)

I : “Anjir .. that's RM, that's your sister-in-law, not boyfriend. Want to betray.” (*Anjir.. itu RM, itu kakak iparmu, bukan pacar. Mau berkhianat?*)

R : “Have watched?” (*Wkwkwk... Nyolot banget. Iya deh, ngalah. Udah nonton belum?*)

I : “I have.” (*Udah dong live streaming dong.*)

R : “I don't live, I'm just an ig sister. Sis can I get info from Ig more often, or would I rather watch using you tube?” (*Aku ga live, Aku Cuma tau dari ig. Kak citra lebih sering dapat info dari Ig ya, atau lebih suka nonton pakek you tube?*)

I : “I like watching you tube though. But, see the cyclone too. If the clinic is crowded, it's complicated to watch. Depending on the cycle. Unless it's a holiday.” (*Aku suka nonton you tube sih sebenarnya. Tapi, liat sikon juga. Kalau pas klinik lagi rame, ya ribet juga yang mau nonton. Tergantung sikon sih. Kecuali kalau pas hari libur.*)

R : “Watching continuously in big hit channel.” (*Oh gitu, pantengin channelnya big hit ya...?*)

I : “Off course.” (*Iya dong..*)

R : “Do you understand the language.” (*Emang ngerti bahasanya...?*)

I : “This has begun to understand. To be able to understand them we must also learn about their language.” (*Ini udah mulai ngerti. Untuk bisa memahami mereka kita pun harus belajar tentang Bahasa mereka.*)

R : “His wife really agrees RM .. Wow. Bro, how is that?” (*Setuju banget istrinya RM.. Wkwkwk. Kak, fangath itu gimana sih?*)

- I : “Yesterday, the event in Lippo took part, right?” (*Kemarin yang acara di lippo ikutan kan?*)
- R : “Thats.” (*Iya. VIP malah..*)
- I : “Thats fangath.” (*Iya itu fangath..*)
- R : “What do you do about the event at Lippo?” (*Kalau yang kayak acara di lippo itu diadaain setiap apa kak?*)
- I : “If it is like that, it is held once a year.” (*Kalau yang kayak gitu, itu diadaain setahun sekali.*)
- R : “Once you make a scene right away ...” (*Sekali ngadain langsung heboh gitu ya...*)
- I : “Yes, not bad, because as long as this horseshoe, Army Jember is arguably the most solid. So, like yesterday Lumajang army wanted to join the event too.” (*Iya lumayan, soalnya se tapal kuda ini, Army jember bisa lah dibilang paling solid. Mangkanya, kayak kemarin army Lumajang pengen ikutan acara juga.*)
- R : “means that fangath is very important and needed to strengthen the soul to the army.” berarti (*fangath itu sangat penting dan diperlukan untuk memperkuat jiwa ke army an*)
- I : “Fangath is important, so you know the members of the Army in Jember, hahaa, it's pretty good to add siblings. We can also vent our innocence and finally go everywhere.” (*Fangath itu penting lah, biar tau sama tau anggota Army se jember, hahaa, lumayan nambah saudara. Kita juga bisa melampirkan kebucinan kita dan akhirnya nge hallu kemana- mana*)
- R : “Does that include fanproject, sis?” (*Fangath itu termasuk fanproject ya kak?*)
- I : “Does that include fanproject, sis?” (*Iya, kalau fangath kita kan bikin event yang sekiranya beda dari tahun ke tahun gitu. Itukan jadi protect kita..*)
- R : “Is the fun program also a fan project?” (*Kalau acara narik sumangan itu juga fanproject?*)
- I : “Thats right.” (*Iya...*)
- R : “The BTS birthday celebration is also a project?” (*Perayaan ulang tahun BTS itu juga project ?*)
- I : “Thats right.” (*Iya*)
- R : “How do you interpret that image of fan army project Jember?” (*Gimana kak citra itu memaknai fanproject army jember?*)
- I : “Yes, it doesn't matter .. Is this an interview?” (*Ya, ga gimana- gimana.. Ini lagi wawancara ta?*)

- R : “Maybe, because I am still newbie.” (*Iya dong, kan newbie. Silahkan dijawab, wahai istrinya RM*)
- I : “By remembering the birthday of BTS personnel, its proved that we are loyal fans.” (*Kita inget sama ulang tahunnya RM, atau unieversary nya BTS. Itu membuktikan bahwa kita army Indonesia juga setia dengan BTS. Walaupun kita g berada di Korea.*)
- R : “The song cover on your WhatsApp status, was it yours self?” (*Kak cit, itu yang distatus whatshapp itu kak citra yang nyanyi?*)
- I : “Yes... that’s my self. How was? Was it good?” (*Iya lah aku yang nyanyi. Gimana ? keren ga?*)
- R : “Off course was it good.” (*Keren lah, kerana aku g bisa cover kayak kak citra begituan. Hehehe. Mangkanya keren.*)
- I : “Just try to create a song cover. Which song that have you learned?” (*Coba aja cover lagunya BTS. Kamu udah hafal lagu yang mana?*)
- R : “I learn IDOL song.” (*IDOL kak..*)
- I : “I have made the cover version.” (*Itu aku udah cover juga. Coba aja cek ig ku..*)
- R : “What is your favorite song?” (*Lagu vaforit kakak yang mana?*)
- I : “DNA.” (*DNA*)
- R : “Oh... I like to, but I could not follow the style. By the way, when do you begin to create song cover? Do you only create BTS cover?” (*Oh.. aku suka, tapi susah niruin gayanya. Mulai kapan cover lagu kak? Apa Cuma lagunya BTS aja yang cover?*)
- I : “No, I also create song cover from different artist, such John legend, Adele and other.” (*Aku juga cover lagunya john lagend, adelle. Liat aja di ig ku. Awalnya aku suka sama lirik- lirik lagu BTS, artinya itu ngena’ banget, kasih semangat, jangan menyeranh . Tapi, emang aku suka nyanyi, ya udah coba-coba aja PD main cover lagunya BTS terus diunggah di status whathsaaap, paling banter aku ungguh di Ig.*)
- R : “Do not you want to attend in the BTS concert?” (*kak cit, g pengen nonton konser BTS?*)
- I : “Absolutely, I want.” (*ga usah ditanya, ya pengen banget lah. Emang kamu enggak ?*)
- R : “So, do I.” (*Pengen juga lah kak.*)
- I : “So, just saved your money from known.” (*Mangkanya nabung.*)
- R : “Don’t you know Silvi? She worked at Mitra Tani 27 in the night. She worked every where to collect maney for buying BTS concert ticket. Are you

done the same?" (*Eh, tau silvi ngak kak? Gnyangka aku, dia malemnya kerja di mitra tani, kalau pagi kuliah, terus weekendnya dibuat jualan di cfd. Niat banget dah. Kakak gitu juga ya?*)

I : "No, I don't. I did that before I worked at Klinik." (*Ya, enggaklah. Aku dulu pernah gitu, tapi sekarang sudah enggak, Soalnya udah kerja di klinik. Aku juga ga ada refrensi mau nyambi kerja apa lagi.. diri ini sudah terlalu penat.*)

R : "Do you have BTS album?" (*Kak cit, punya albumnya BTS ga ?*)

I : "I have." (*Punya dong.. Yang love your self: Her*)

R : "How much do you buy?" (*Wah.. berapa beli?*)

I : "It was 400.000, I bought the japan version." (*400.000 Aku beli yang versi jepangnya.*)

R : "Why don't buy the Indonesian version?" (*Kenapa ga beli yang versi Indonesia?*)

I : "I just want to own it the japan version." (*Ya, ga papa.. pengen nyobak aja..*)

R : "Don't you get anger from your parent, because of your hobby and your idol?" (*Oalah.. Ga dimarahin gitu sama orang rumah, kalau ketahuan beli marcahndise BTS yang mhala- mahal?*)

I : "No, because its my money." (*ya ga sih. Ini kan duit aku. Abah juga ga pernah complain kok. Paling juga mbak aku kalau lagi main ke rumah. Dia mungkin Cuma bilang kalau eman uangnya dibuat beli beginian.*)

R : "I think it so." (*Bener.. bener banget.*)

I : "Off course." (*Iyalah..*)

R : "Why when fangath, some people are screaming out. I was schock, because of that. Iand feel I am strange in that situation." (*Eh, kak, kenapa sih pas waktu gaht anak-anak suka banget teriak- teriak, seneng, gimana gitu. Meledak- ledak gitu. Jadi berasa asing. Kaget juga akunya..*)

I : "Why do feel that?" (*kok berasa asing?*)

R : "Maybe it just my feeling." (*ya ga ada Cuma perasaan aku aja kali ya. Aku kan introvert.*)

I : "Yes it is. There is no element of strangeness that occurs. Just try coming to fangaht all kpop fandom, definitely more than this." (*Ya emang gitu. Tidak ada unsur keanehan yang terjadi. Coba aja datang ke fangaht all kpop fandom, pasti lebih dari ini.*)

R : "Why it should be like that." (*Kenapa gitu kak?*)

I : "Yes, because we feel there is a spirit of energy that is transmitted directly to us. BTS is everything, feel like they are there and join the flash mob with us."

(Ya, karena kita ngerasa ada energy semangat yang ditularkan langsung ke kita. BTS itu segalanya lah ya, berasa kayak mereka ada dan ikut flash mob bareng kita.)

Name of Informant	: Hiko (Popular name)
Profyl	:Hiko (popular name) is one of a male member of Official Army Jember (OAJ) that aged 21years old. He is a student of the agriculture department at Jember University. He has an Islamic educational background as the graduation of Mts. Unggulan Al- Qodiri and he continued his education at SMA 4 Jember. Furthermore, Hiko also joined a boy band imitation from BTS (Bangtan Seonyeondan) named B4ACE. The personnel of B4ACE is a member of Official Army Jember. On the other side, Hiko also works as freelance graphic design.
The date and location of inteview	: 1. On Thursday, 6 th of December 2018 via WhatsApp
WhatsApp	2. Interview, on Friday, 26 th of April 2019 via
<i>fangtah</i>	3. On Sunday, 28 th of July 2019 in the mini
Plaza	4. On Sunday, 6 th of January 2019 at Lippo
The code of transcript Interview	: Researcher (R) and Informant (I)

1. Interview on Thursday 6th of December 2018 via WhatsApp

- R : “When did you bigen to be fans of BTS ?” (*Kak hiko suka BTS dari kapan?*)
I : “From the second grade of Senior high school.” (*Dari awal kelas 2 SMA*)
R : “Did you directly like the song?” (*Langsung suka musiknya gitu ta?*)
I : “No, firstly i like the dance and i try to cover that dance. For sure, i also motived to their karier journey and their compactness. For that, i have an iniatif to create dance group named is B4ACE. And after that i like the music. Our activities is dancing cover to developt our hobby and sometumes we joined some competation.” (*Enggak, aku malah suka dancenya. aku juga mulai suka niruin dancenya, dan aku termotivasi sama perjalanan karir mereka, dan hubungan yang dibangun satu sama lain, kompak. Mangkanya aku punya inisiatif sama teman- teman mendirikan B4ACE Jadi, kegiatan kita membuat dance cover, itung- itung ngembangin hobi, kadang juga ikutan lomba- lomba gitu.*)
R : “For sure, its same with me.” (*Sama dong kayak aku. Hehehe*)
I : “Why do you just like? Are you boccolic? (*Kok kamu baru suka ? berarti kamu kudet nih.*)
R : “Its not like that brother..” (*Ya, ga gitu juga lah kak..*)
I : “Wkwkwk, I just kid you” (*wkwkwk...Bercanda..*)

2. Interview on 28th of July 2019

- R : “Don’t you want to attend to the concert?” (*Kak Hiko g pengen nonton konser BTS?*)
I : “Off course I want.” (*Pengen lah..*)
R : “Have you prepare the found?” (*Udah nabung?*)
I : “No, I have not.” (*Ya enggak sih.. heheh*)
R : I thought you don’t your effort to save money same like Silvi, that doing work to many places for buying concert ticket.” (*Kirain kayak silvi yang rela bekerja dimanapun demi sebuah tiket konser*)
I : Is the one who wear glasses? (*Oh silvi yang pakek kaca mata itu ya?*)
R : “That’s right” (*iya..*)
I : “No, I don’t do some like that, because I also busy with my campus activities, such , practicum, and others tasks . So, I don’t have much time to get work in some places. Moroever, BTS not order us to attending on his concert. BTS just need our support, such giving voting on a music award, buying their album. I think it is enough. But, wish one day I could attend on their concert. I wish that, but now it is not becomes priority. (*Ya enggak juga lah. Aku lagi ribet sama kuliah, praktikum, tugas. Ga sempetlah buat kerja. BTS itu ga mewajibkan fansnya buat dating ke konsernya. Dengan kita ikut berpartisipasi voting, beli albumnya, nikmati lagunya. Itu udah menunjukkan bentuk dukungan kita pada BTS. Aku sih pingin datang ke konsernya. Tapi, untuk sekarang keinginan itu bukan prioritas.*)

- R : “What BTS album do you have?” (*punya album BTS apa ja kak?*)
- I : “Off course I have it.” (*Punya lah..*)
- R : What album is that? (*yang apa?*)
- I : “RUN.” (*yang RUN*)
- R : “Was it expensive ?” (*Mahal ga tuh?*)
- I : “It was about Rp. 325.000.” (*325 an kayaknya..*)
- R : “I guess that you save much money, so that why you could buy anything. Then, what do you have others, such merchandise?” (*Uh.. banyak duit nih.. nabung ya ? punya apa lagi ? Marchindase ?*)
- I : “Off course, I save money for buying that. I don’t really like to collect any merchandise, I have better to collect the albums.” (*Iya lah nabung. Aku sisain uang jajan buat beli albumnya BTS. Pas ke kumpul eh, BTS ngeluarin album lagi. Jadi, aku ngumpulin uang buat beli Abum BTS yang rilis setahun lalu. Kalau marchindase aku g begitu suka ya... lebih mending koleksi albumnya lah.*)
- R : “So, great.” (*Keren nih usahanya..*)
- I : “I think it has been usual.” (*Biasa aja..*)
- R : “Anyway, when it was *bigfangath*, many of them are screaming out loudly, its make me dizzy.” (*Kak, kemari yang kumpul- kumpul di alun- alun. Banyak yang pada teriak- teriak ga jelas loh. Pusing aku.*)
- I : “It has been usual among fangirl that always imagine something impossible related with their idol. But, it just happened to fangirl, not for fan boy.” (*udah biasa. Mereka pasti nge hallu. Itu para cwek- cwek he halluannya kambuh. Kalau kita para cwok biasa aja. Ya, kita seneng sih. Tapi, ga sampek yang kayak gitu juga lah. Itu hanya terjadi pada para cwek- cwek yang bucin.)*)
- R : “Is that real only fangirl, who always imagine something related with their idol?” (*Yang bener, masa Cuma cwek- cwek aja. Emang kakak g pernah gitu? Menghayal jadi adiknya atau sodaranya RM gitu.*)
- I : “I think it just happen to the fangirl. For me, i relieze who am i, as a fans i just enjoy their creatures by watching their permoranced. I also have an bias, but it just “like”. Maybe because of i am a fanboy, so, i am rather logic in being fans. Hehehe...” (*menurutku sih itu Cuma terjadi pada kalangan perempuan. Aku sadar diriku siapa, dan kenapa aku ngefans sama bts, aku hanya nikmatin aja karyanya. Jangan salah, aku juga punya bias kok. Tapi, Cuma suka. Mungkin karena aku penggemar laki- laki, jadi aku radak logis ya. Hehehe....”*)

3. Interview, on Friday, 26th of April 2019

- R : “What is fansite exactly?” (*Fansite tuh apaan sih?*)
- I : “Just searching on internet” (*Coba googling..*)
- R : “Accessing an sites to get idol information.” (*Kegiatan mengakses situs tertentu untuk memperoleh informasi tentang idola*)
- I : “That’s it.” (*Ya itu dah..*)

R : “it is specific on *Bighit* sites?” (Itu situsnya big hit gitu ta kak..?)
I : “No, its general not specific on *bighit sites*.” (Itu sih umum ga melulu big hit. Situs blog penggemar itu juga bisa. Ga melulu big hit kok).

4. Interview, on Sunday, 6th of January 2019

R : “Anyway, I watched RM dilevering speech on PBB event. It was so great.” (Eh, aku kemarin nonton RM pidato di PBB loh.. keren bangert, cakep lagi.)

I : “Will you say, that he is your boy?” (Terus kamu mau bilang, itu pacar aku... haha)

R : “I don’t have any imaginations something like that, I just asking you. Have you watched” (Hallunya ga gitu juga kali kak.. Cuma mau nanyak, udah nonton belum?)

I : “I have, I watched by live steaming on my notebook. I often doing streaming, because every day I opened my notebook to complete my task and finish my job as freelancer.” (Udah dong, aku ngikutin live streaming. Aku lebih sering *streamingan* ya, karena tiap hari aku buka laptop, aku kan freelancer sih. Jadi, kalo udah jenuh capek ngedesain, aku nonton vidionya, aku juga seneng niruin Bahasa korea dikit- dikit gitu. Fansite itu berguna banget bagi kita para Army, kita bisa mendukung penghargaan yang bisa didapat oleh BTS (Bangstan Boys) melalui voting suara di *twitter* misalnya.)

R : “Oh... It is good idea.” (oh gitu)

I : “That’s it.” (Iya gini.)

R : “How about fangath, its it like this event?” (Kalau fangath itu gimana sih? Kumpul- kumpul gini?)

I : “Yeah that’s right. Getting gather among members of fans club. There will be mini and big fangath. big fangath is like this event, but mini fangath usually conducted with the CFD event.” (Iya kumpul- kumpul gitu. Ada fangath kecil, ada fangath yang gede. Kalau yang fangath kecil- kecilan tuh biasanya kumpul- kumpul di Alun- alun waktu Cfd an, di kafe nongkrong ga jelas, terus tukeran drakor.. Terus, kalau yang fanth gede- gedean itu kayak sekarang, ada tim eventnya.)

R : “Do you always join fangath.” (Sering ikut fangath kak?)

I : “No, it not always. But I seldom I join that. In the mini fangath that conducted in the weekend I often join it, while exercising dance. But, in the big fangath I always attend, because I will get invitation to performing dance cover.” (Ga sering- sering banget sih. Kalau weekend biasanya nibrung gitu, sekalian latihan dance. Tapi, kalau udah fangath gede- gedean ya datang lah, wong kita yang ngisi acaranya.)

R : “Is every fangath important for you.” (Setiap fangath itu penting semua ya kak?)

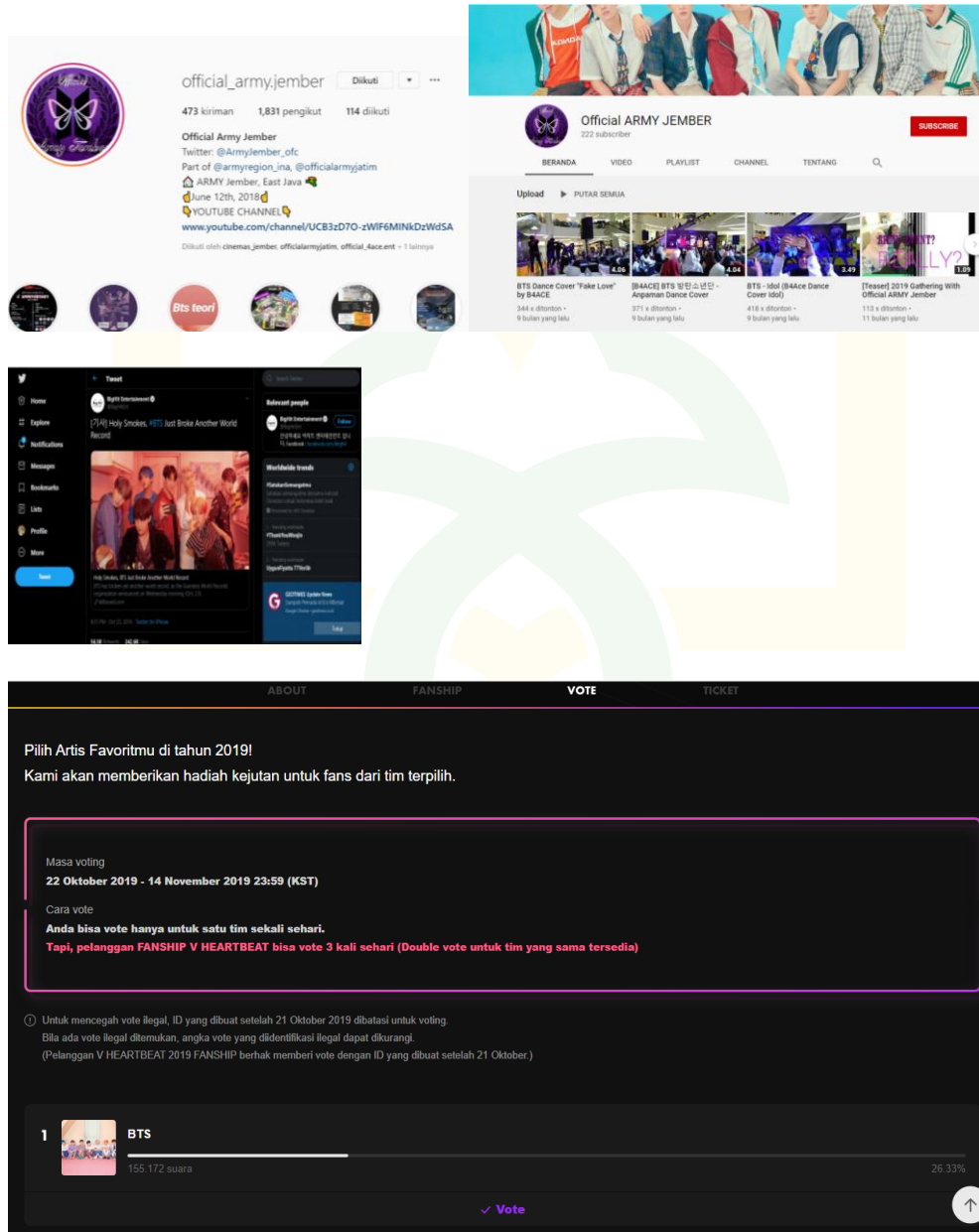
I : “I feel, I am getting interview right now.” (Berasa lagi wawancara deh..)

R : “Hehehe.. is my questions wrong? I am sorry for that.” (hehe... salah ya.. maaf deh...)

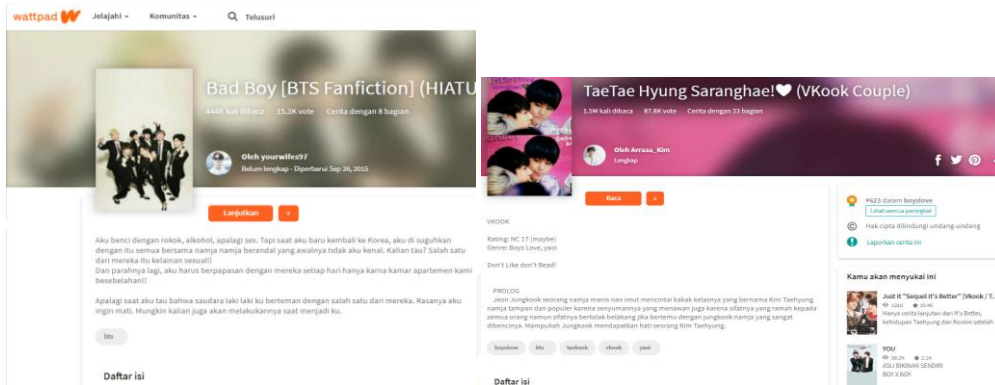
- I : “For me, its depending on the purposes, if the purpose only chatting each other while imagine something related with their idol, I thing its not worth it. It will be important, if I have to perform in that fangath.” (ya penting ga penting sih.. Penting kalau lagi ada project atau latihan dance, kalau kumpul-kumpul Cuma hallu sama idola, itu yang unfaedah. Ya, kan kalo Fangath isinya ge *hallu* melulu kan membosankan, yang dibahas pasti itu tok. Bukan dancenya, vokalnya atau latihan gitu. Entah aku ga paham khayalannya para cwek. Kalau udah khayalan itu pasti sesuatu yang ga terjadi. Aku ga suka yang kayak gitu. Aku suka KPOP karena terinspirasi bisa pingin kayak mereka. Bukan menghayal jadi suaminya atau istrinya.”)
- R : “Its like you search some benefits behind fangath event.” (Mencari keuntungan dibalik sebuah project nih critanya... wkwkw)
- I : “It also like that.” (ya ga gitu juga lah..)
- R : “What about fanproject?” (*Kalau fanproject, penting ga sih?*)
- I :” It will not important anymore if the reasons to conduct fanproject just only for celebrating BTS personnel birthday. The fanproject will be important and benefit if the project for cosial activities.” (*Kalau menurut aku sih, perlu ga perlu juga sih.. soalnya, kadang fanprojectnya ngerayain ulang tahun RM. Terus kita donasi gitu army se Indonesia. Beli hadiah terus dikirm ke korea buat RM. Itu yang bikin negatifnya muncul, karena mengundang ke hallu an bagi para cwek- cwek. Terus ngomongnya pada ngelantur kemana- mana. Beda lagi kalau fanproject kayak donor darah kemarin itu emang bener-bener ngefek bagus. Karena kita tampil dance diacara donor darah disana.)*

IAIN JEMBER

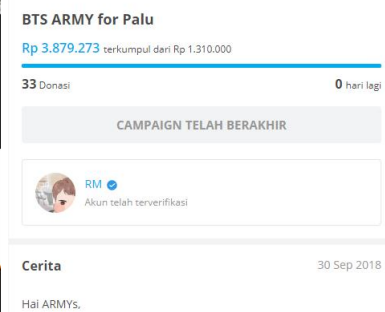
Appendix 2: The pictures of fandom culture activities



Fansite activities by accessing some internet links (The pictures 4.1)



Fanfic activities (The pictures of 4.2)



Fanproject activities such

celebrating birthday, gave donation by accessing on Kita Bisa (The picture 4.3)



Fangath activities



Fancover activities (The pictures 4.4)

AUTHENTICITY STATEMENT OF WRITING

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Hereby declares that the content of the thesis entitled **“Shifting Religious Practice among K-POP Fans Club Members of Official Army Jember”** is the result of my research / work, except in the part referred by the source.

Jember, 5th November 2019

Stated by



Dian Cahyani
NIM. D20151048

Appendix 3: Bibliography of the Researcher

I am usual person that want to reach my dream that not been materialized. I am going to be an writer. My name is Dian Cahyani and i am called as Dian, didi, dee and dayen. I was born in Jember, the third of march 1997. My father is Pardi, he is about 57 years old. He is very handsome and has sharbs nose like most Arabian. Altohough now he is not young anymore, but he has hard working personality to satisfy his wife and his childrens. He works as farmer in my village. I have a kind and generous mother. Her name is Maftuha, she is a hause wife. She could be a mother and a best friend for her children.



I started my formal education at TK Muslimat NU Grenden Puger, but I did not finished it till graduated. In the second year of my studying, I moved to SDN Jambearum 2. I continue my Junior high scholl at MTs. Baitul Arqom Jember. I had numerous vital minutes with my friends in the Islamic Junior high school of Baitul Arqom. My friends were thoughtful to me and they were keen. They inspired me to be better. And i continued my Senior high school at MA Nurul Jadid. I have litle good memories. My personality is changed to be introvert. And now, I am going to be graduated from Islamic Broadcasting and communication at IAIN Jember.

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