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Establishment of Social Identity Among the Youth within the K-Pop Community: Netnography Analysis

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Abstract. Korean culture has significantly influenced Indonesia's youth's beliefs, attitudes, and behaviors. This study investigates the emergence of new social identities resulting from the influence of K-pop music on the nctzenmalang.idn community. This study employs a qualitative methodology and netnographic research to investigate the development of new social identities among the youth of the nctzenmalang.idn community. The netnographic data in this study is derived from digital community documentation and augmented by interviews. This study's findings indicate that K-pop idols contribute to forming the K-poppers community's new social identity. K-poppers constitute a community of enthusiasts of Korean music entertainment and have evolved to effect changes in their social milieu. The transformation of identity prompted the rise of new imperialism, influenced by cultural shifts and the impact of K-pop music. This study advances contemporary research and social identity theories in the digital age, as online fandom communities shape and impact social identity.

Keywords. Social identity, K-pop, Youth, Netnography Analysis, Technological

Introduction

Social identities in society are dynamic, changing, and continually negotiated. This proves that there will be changes related to a person's background, social environment, needs, motivations, and interests that drive them. Identity is formed in and through social relationships, including power structures. Identity results from a complex social process in which individuals and groups construct and negotiate meaning for themselves; even as Steph Lawler said, identity can be built by human taste[1]. Technological developments influence the process of identity formation. Technological factors play an important role in changes in society. The technological revolution has also influenced the revolution in the development of society. In other words, currently, humans can choose the level of technology we need, and (2) the possibility of combining different and separate technologies, methods, and systems so far. Various new forms of communication and information transfer are possible with this combination, and (3) there is a tendency towards decentralization and individualization in the concept and pattern of using communication technology[2].

Information and Communication Technology (ICT) has created various conveniences, including the emergence of online communities. Among the widespread communities are fan communities (fandoms). There is no exception to the emergence of digital fandom groups that generally consist of young urbanites and were born in the internet era. This fandom does not

only enjoy the results of the internet but also popular culture on the internet. Also, popular cultures that are increasingly widespread are supported by easy communication processes, so fan groups are easily formed and connected. So, they have formed an exclusive community with a typical social identity of young Millennials[3].

A burgeoning internet fan community in Indonesia is K-pop (Korean Pop) or Korean Pop Music. K-pop is a manifestation of the Korean wave phenomenon. South Korea possesses a distinctive and contemporary culture. K-pop is a widely recognized type of music originating from Korea. Western musical styles, including pop, rock, jazz, R&B, and hip-hop, inspire this Korean pop music. X data indicated that Indonesia was actively discussing K-pop in 2021. A 2023 survey revealed that 41 percent of respondents perceived K-pop as highly popular in Indonesia. A research dubbed "2024 Overseas Hallyu Survey," done by the South Korean Ministry of Culture, Sports and Tourism in partnership with the Korea Foundation for International Cultural Exchange, confirmed the progression of the K-pop phenomenon. The poll encompassed 25,000 individuals across 26 nations, including Indonesia. The survey revealed that 86.3% of Indonesians favor Korean culture most. In Indonesia, K-pop is the primary association with South Korea, cited by 17.2 percent of respondents, followed by cuisine at 13.2 percent, dramas at 7 percent, information technology at 6.3 percent, and cosmetic items at 5.2 percent [4].

K-pop is an inevitability in the history of the development of the Indonesian Millennial generation. It must be accepted as a reality that influences the development of society. The development of the social identity of the Millennial generation of K-pop fans is interesting to study because it is a real impact of the rapid growth of communication technology in this world. The study "Formation of Self-Identity in K-poppers" provides evidence that K-pop has formed a self-identity due to technological developments. Kpoppers have made the new genre from Korea a role model (idol figure). It is not only entertainment but also a source of values, lifestyle, and direction of self-formation[5]. Rahma Sugihartati previously completed a compelling study on urban youth identity through ethnographic methods. Sugihartati's research investigated urban teenagers who expressed interest in and participated as fans of the film "The Immortal Instrument." The youthful admirers of the picture formed a fan base for Cassandra Clare's cinematic work. The research on the site serves as a virtual platform for aspiring film enthusiasts. Sugihartati aimed to examine the subculture of urban adolescents affiliated with the site[6].

More specifically, research on the social impact of social media on the formation of social identity also helps to clarify that technological developments also influence social identity[7]. These researchers revealed that social media has a strong effect on the formation of the social identity of the young generation in the digital era. Although it offers opportunities for self-expression and social connection, social media also brings challenges that must be managed wisely. Media literacy education and proper supervision can help children form a healthy and authentic social identity. The results obtained from the study of the influence of social media on children's social identity in the city of Makassar used a qualitative approach with case studies and involved children aged 10-15 years who actively use Instagram, TikTok, and Facebook.

Another study on how social media influences the formation of individual gender identity in the context of digital culture. Using a qualitative approach, this study analyzes the interactions and self-representations of social media users to understand the dynamics of gender identity in digital spaces[8]. Research from Sono Pekuali and Vinus Bonu Kaborang found that the wise use of social media helps teenagers form a positive social identity and vice versa.[9]. A study on the influence of digital technology on social identity and digital identity construction among young adults was conducted by Guo Min Chen in America and China. This study

highlights the cultural differences between the two countries and how they affect how individuals present themselves online. The study examines this case because he believes digital identity is significant in the digital age. After all, social media has become an essential tool for individuals to express themselves and interact with others. Chen notes that although social media is widely used, the way it is used can vary greatly, depending on the cultural context[10].

Social identity theory is a more systematic development of Tajfel's interests in group perception, prejudice, social categorization, social comparison, discrimination, and intergroup conflict[11]. Michael Hogg explains that Tajfel's social identity theory initially traces four research issues. First, the investigation of how categorization causes people to perceptually emphasize things in the same category and distinguish between things from different categories. Second, the role of cognitive processes, especially prejudice categorization, is analyzed. Third, research on the tendency of people to act discriminatory when they make "indiscriminate" judgments about others. Fourth, research on the tendency of people to make distinctions between themselves (as part of the ingroup) and others (as part of the outgroup) in the context of intergroup relations[12].

Social identity theory talks about forming a self-concept in the context of membership in a group, the processes that occur in a group, and the relationships between groups. This theory assumes that the beliefs that exist in a person in collective behavior cannot only be explained and understood by basing it on the processes that occur in individuals but are determined by values, rules, and behavioral patterns that develop and are shared in a group. A person's freedom does not determine individual behavior as an agent of themselves but their self-identification as a group member. Identity is part of a person's self-concept that is influenced by their knowledge while in a community that makes them internalize values, participate, and develop a sense of caring and pride in the group[13]. Social identity theory is a theory of social phenomena that relates individuals to groups. An individual who is a group member will reflect or even represent the group's identity. This does not mean that individuals do not have the autonomy to determine their social actions. However, their social actions are closely related to the scope of their social activities. We can listen to Henri Tajfel's opinion regarding social identity as "the individual's knowledge that he belongs to a certain social group together with some emotional and value significance to him of this group membership." Meanwhile, the group is defined as a "collective of people sharing the same identity, competing with one another to be distinctive in evaluatively positive ways - they compete over consensual status and prestige[12].

The development of social identity theory then experienced a rapid increase concerning more diverse studies. The study issues related to the process of stereotype formation, which can be intergroup, self-concept, motivation, collective behavior, social norms influence, multiple categorization and diversity, and dynamics within groups (intragroup) in small group contexts[13]. The explanation above is essential to make the perspective on identity choices used in this study clearer and stronger. So, personal identity is private because the individual himself largely determines behavior. In contrast, social identity allows individuals to prioritize group interests, including group identity, rather than the individual's own identity. As James E. Cameron said, social identity is not a single construct because it is always related to group influence and dependence[14].

However, personal and social identities need not be sharply and firmly distinguished. Both influence each other in how an individual's social identity is expressed. Marilynn Brewer and Wendi L. Gardner argue that separating the two will only obscure the facts. The reasons are: (1) the individual self is formed by personal characteristics that differentiate one individual from another; (2) the relational self is formed by dyadic relationships between the self and

others; and (3) the collective self is formed by membership in a group which then functions as a differentiator between "us" and "them"[15].

Marilynn Brewer further states that there are four types of social identities: (1) person-based social identities, reflecting how group members internalize group characteristics or properties into their self-concepts; (2) relational social identities, reflecting how self-identity is formed through interactions with others but in the context of intergroup relationships, (3) group-based social identities, reflecting group identity in the sense commonly accepted in social identity theory, and (4) collective identities, reflecting the process by which group members not only share attributes that describe themselves but also engage in social actions to portray their group identity and how it is displayed and perceived by other people or groups[15].

The formation of social identity in K-pop occurs due to two processes, namely induction and deduction. First, the induction model describes forming social identity from an individual perspective. Initially, an individual feels part of a group but is unaware of the importance of collective identity in uniting members. After group members realize that social relations require the group to take a particular position in dealing with other groups, a competitive relationship also arises, which causes group members to feel the need for the importance of social identity to bind and represent its members. The consensus process between individuals creates a desire to exchange ideas and formulate consensus. Then, determine what values will serve as the basis for their identity. Social identity will be formed when individuals can overcome group differences to obtain a social identity that they consider capable of representing their group[16]. Individuals eventually behave according to their group's expectations and influence group loyalty and productive behavior within their group[17].

Young people who are K-pop community members were initially just groups interested in Korean cultural products. Then they interact with each other, and over time, they realize or not have taken a particular position in the expectations of different groups. This position gives their community its social identity characteristics that differ from other communities. Then, the longer the consensus occurs, the more real and substantial the group identity is to raise their community jointly. Although not intentionally to increase the K-pop community, its loyal members have helped because the group identity is strengthening. In daily activities, those who are members of the K-pop community will represent the community in front of other people or groups. A group of individuals forms a strong consensus, and then a strong self-identity is formed, finally becoming a social identity for its members.

Second, a deductive model emphasizes that the source of the emergence of social identity comes from the group. This second model assumes that each group member has implemented specific values and binds the members in a collective unity. The deductive model process explains that social identity formation comes from the top down. In other words, the process of social identity is passed down from the group to the individual, as evidenced by the internalization of values group attributes into the individual. In its development, social identity, according to this deductive model, provides evidence of the logical consequences of the ongoing interaction between individuals as agents who have a specific load of expectations with a value system that develops in the group. The final stage will give birth to a new awareness that these individuals are part of a group they join[16]. In the underlying social theory, it is explained that social identity theory emphasizes how individuals behave according to the expectations of their group.

Individuals who join the K-pop community will inevitably be influenced by the attributes of the group's collective values. The assumption is that the community is an established group with collective unity so that the community can internalize the specific values of each member. The phenomenon of the top-down model (from the community to individual

members). K-Pop fandom members finally realize they are inseparable from their community. Thus, every individual's behavior will also reflect the community's collective values. Social identity is formed from the involvement of a sense of care and pride of the individual as part of the social group they are a part of. It is part of the individual's self-concept that comes from knowledge about their membership in a social group that adheres to specific values, norms, and emotional bonds that can unite its members. The main characteristic of social identity is that it is formed from the individual's membership in a social group, such as ethnicity, religion, gender, or organization. Social identity is also collective, meaning that the values and norms attached to the group influence how individuals think, feel, and act. Social identity is not just a label but becomes an essential part of a person's self-concept that continues to develop through social interaction[11].

Social identity refers to the conduct of people within the framework of broader intergroup dynamics, encompassing social organizations, cultural systems, and various social structures. Individuals are likely to use these elements as benchmarks for their social conduct. An individual's social behavior consistently influences personal conduct within group interactions [11]. Essentially, an individual's thoughts, emotions, and actions embody distinct values, habits, regulations, and conventions that evolve collectively[18]. Quotidian behaviors, such as attire, speech, and selections of entertainment media, also shape identity. He demonstrates that such activities necessitate acknowledging and replicating a specific identity. Due to its dynamic nature, identity is significantly shaped by familial events. Lawler refutes the idea that family is an inherent source of identity, asserting that kinship ties are likewise constructs of social fabrication. He examines how familial norms, emotions, and connections influence our self-perception and perceptions of others [1].

Method

This study uses a qualitative approach. This approach is also used to understand social or human problems by creating a comprehensive and complex picture that is reported in detail as conveyed by participants as sources of information. This qualitative research process is done naturally and emphasizes socially constructed reality[19]. Related to the explanation and criteria of the type of research above, the researcher is positioned as (1) recording text, video, audio, and comments in the virtual space being researched, (2) the researcher is not a fan or fan of Kpop so that the objectivity of the research results can be guaranteed. The type of research in this study is netnography. The netnography approach is a development of the ethnography approach. Therefore, various consequences of the ethnography approach also apply to the netnography approach. However, not all concepts in ethnography can be used in netnography. If ethnography is community-based research, netnography is internet-based. This research can also be called virtual ethnography[20].

Netnography research discusses the behavior of online communities that form and represent values, customs, and beliefs and how they regulate and provide behavioral direction for community members. This research is also used to study and understand the cyber world and the behavior of online communities, communities that use online media as an expression and democratic public space for their interests[21]. Netnographic research attempts to combine documents, online interactions, and observations in digital form[20]. Kozinet further explained that netnography interprets and understands cultural experiences on the internet that are depicted through digital traces, network practices, and online trace systems. The online traces include text, graphics, photography, music, advertising, audiovisual, and graphics. Netnography was originally a research that was only based on the internet. However, in its development, netnography can be mixed with other methods[22].

The focus of this research is; (a) the interaction of the K-pop Community in the digital community of the K-popers [nctzenmalang.idn](https://www.instagram.com/nctzenmalang) fandom community, and (2) the interaction of the K-popers [nctzenmalang.idn](https://www.instagram.com/nctzenmalang) community in real social life. So, the subjects of this research include (1) the [nctzenmalang.idn](https://www.instagram.com/nctzenmalang) Instagram account, and (2) members of the [nctzenmalang.idn](https://www.instagram.com/nctzenmalang) community (K-Pop Fandom Malang). This community is popular in Malang and often holds various events related to Korean culture. The data analysis technique uses the stages from Robert Kozinets, namely, (1) initiation, (2) investigation, (3) interaction, (4) immersion, (5) integration, and (6) incarnation.

Finding and Discussion

This study uses the social identity theory developed by Henri Tajfel, which emphasizes that a person's identity comes not only from the individual but also from membership in a social group. In his study, this theory divides the social world into categories of "ingroup" (own group) and "outgroup" (other groups). A person internalizes group membership as part of their self-identity. Then, there is a process of social comparison with different groups. To maintain self-esteem, individuals often judge their group as superior to others. This theory also explains that individuals maintain loyalty to the community, inter-group conflict, and solidarity in organizations. Meanwhile, social identity gives individuals a sense of belonging and direction and influences their behavior and social decisions. This theory also explains why people in a community are protective of their group[11].

This study shows that the K-popers Malang community ([nctzenmalang.idn](https://www.instagram.com/nctzenmalang)) also experiences what Tajfel said above. They are bound in a community, and individuals remember together, and various attitudes and behaviors are influenced by what fans watch, see, and hear. As evidence, they are bound together in a community called K-popers Malang. Individuals remember together in an organization because they need shared identity, meaning, and purpose. K-popers behavior is the same as that of individuals in an organization. Organizations and communities are not just formal structures but systems of values, beliefs, and norms that their members form and learn. A community is, therefore, formed from patterns of interaction and shared experiences that create bonds between individuals. When someone is in line and tune with the values and goals of an organization or community, they will be more emotionally and socially attached, strengthening and loyal to the organization. This is done because a community or organization has three levels: artifacts (symbols and external appearances), adopted values, and conscious basic assumptions. Individuals whose personal identities align with the collective identity will feel like an essential part of the community, which results in more substantial commitment and solidarity in the organization[23].

The Malang K-Popers Community, as a group of individuals, was formed because of the interests of its members and the common bond they had. This community was formed because of their passion for K-pop songs. At first, they enjoyed it only as entertainment, but gradually, their stronger bonds strengthened the community. The bond of the same interests with each other, although initially only for entertainment, resulted in positive values. Solidarity between members becomes strong; they bind themselves to the goals and interests of the community, on the [nctzenmalang](https://www.instagram.com/nctzenmalang). On Instagram, it is shown that they are also bound together at events that are created together. Even just celebrating the birthday of the idol group Neo Cultural Technology (NCT) was done.

Almost all K-Popers imitate what happens to their idols. It also happens to the words chosen in everyday conversation and the knick-knacks they have. What K-popers do is in line with the theory of social identity that individuals in the [nctzenmalang](https://www.instagram.com/nctzenmalang). The community remembers together by following the tendencies of idols. What fans do ultimately influences

their behavior and social decisions. Using K-pop celebrities is also a brand attraction for the young digital generation. Korean culture has a dominant coefficient value, and the global cultural factor has a more decisive influence than just using celebrity personification. This means that the popularity of the Korean cultural wave contributes significantly to increasing purchasing power[24]. Social identity theory also emphasizes that social identity is formed through a complex process, including the influence of media, social institutions, and patterns of interaction between groups. Social identity formation cannot be separated from external influences that shape individual perceptions and social relations[12].

Related to Michael Hog's opinion above, the reality in K-Popers is that their idols influence their attitudes and behaviors. The influence of their idols will only have a real and broad impact if it is spread through mass media. It has been proven that idols help shape what K-Popers should do. The process of imitation carried out by idols, which is then spread by mass media, proves that mass media influences the identity of the questions formed. This is relevant to the cultivation theory. The theory of a Pennsylvania, United States professor emphasizes that mass media, especially television, can influence people's perceptions and behavior. Television viewers perceive the real world as it is on television. In his research on violent films, viewers imagine the world around them as in the violent film. When violent films show violent scenes (murder, shootings, fighting), the real world imagined by television viewers is also like that. Gerbner even concluded that mass media broadcasts create a symbolic reality that society gradually considers actual reality. What happens in this cultivation theory is that television viewers feel the need to imitate what is on the screen media. In further studies, cultivation theory can be used to research violent films and soap operas, as done in the United States.[25]. It can also be used for social media and K-pop themes.

If we refer to the assumption that cultivation theory can be used for research other than violent film themes and television media, then the study of the impact of K-pop on K-popers becomes very relevant. Based on document tracking on nctzenmalang.idn, it is proven that conversations, message posts, videos, and followers' comments prove the influence of K-pop on K-popers. Even that influence also occurs in real life for K-popers. Related to the evidence of conversations, it turns out that the words "annyeong", "gomawo," "oppa," "aniyo," "kamsahamnida," "annyeong," "mianhae," or "daebak" are widely used by nctzenmalang.id members. The words that are often spoken appear because of the influence of K-pop which is broadcast through mass media.

The fact that is also no less important is mixing their daily language (Indonesian) with Korean words or sentences. As evidence, Kartika Amalia (K-Popers Machung University) once said that she felt proud to use Korean words such as "Annyeong" (안녕– hello) or "Saranghae" (사랑해– I love you) which is often used in songs or music videos. He said he uses it in small talk with his friends. Many K-popers end up not only learning and imitating Korean words but also learning Korean culture. One of the reasons given is because Korean culture is more modern. As stated by Kartika Amalia, "Yes, I feel that the South Korean lifestyle looks more modern and international compared to Indonesia, especially in terms of technology, popular culture, and infrastructure. South Korea has succeeded in combining tradition with modernity, creating a strong cultural identity and attracting global attention. The above fact aligns with the idea that individuals prefer modern culture because it provides a new perspective. Modern culture also offers convenience, efficiency, and relevant identity to meet the needs of today's society.[23].

Social identity theory also talks about forming a self-concept in the context of membership in a group, the processes that occur in a group and the relationships between groups. The assumption of this theory is the belief that collective behavior cannot be understood

and explained solely by referring to processes that occur at the individual level or interactions between individuals but rather is determined by a set of values, rules, attributes, or behavioral patterns that develop and are shared collectively in a group. Thus, individual behavior is no longer determined by his free choice as an independent agent but rather arises from self-identification as part of the group that houses him. Social identity is also part of an individual's self-concept that comes from his knowledge while in a group through which he deliberately internalizes values, participates, and develops a sense of care and pride.

Concerning the K-poppers community, individuals in the group are no longer free. They are finally imprisoned in concepts, attitudes, and behaviors due to the influence of K-pop culture. The collective identity that has been influenced by the existence of K-pop will also affect the individual himself. This means that community identity strengthens the social identity influenced by K-pop. This is proven by mutual communication between group members to influence each other regarding K-pop culture. It can be said that individual behavior is no longer determined by free choice but appears as part of a group member. The group members ultimately expressed the community's pride, which was directed to the public. K-poppers who were the subjects of this study admitted to feeling proud and confident in showing the public that they have an identity as K-poppers. They use Korean words not only but also their attitudes and behaviors.

Thus, it can be said that Korean culture is deeply embedded in the minds and activities of K-poppers. The ideas or concepts (words, sentences, attitudes, and behaviors) of K-poppers are influenced by the existence of K-pop. In this case, it can be said that there is a new culture in K-poppers. As members of the K-pop community, K-poppers cannot be separated from Korean culture, which is the origin of K-pop music. The results of this study can also be compared with research conducted by Rahma Sugihartati. She once researched the urban behavior of young city people in the fan community of "The Immortal Instrument". Sugarhartati's study found that fans of "The Immortal Instrument" give meaning to popular culture texts, in addition to drawing cultural texts consumed closer to the realm of fans' life experiences and understanding cultural texts about other cultural texts - a process of understanding the relationship between texts or intertextuality -, fans of global popular culture generally also enjoy cultural texts not as a solitary process. However, fans often create and circulate or recirculate meanings for material to develop conversations or communicate with other members of digital fandoms.[6].

According to his research, the young people studied were fragmented into two subculture groups: (1) fans who consume popular culture and become increasingly addicted. They usually only belong to one fandom, (2) fans who remain critical of the content of popular culture, have a high level of media literacy, and are generally multi-fandom. This study shows that fans are no longer satisfied with enjoying K-pop songs as they are. They are indeed addicted; however, the similarities between fans have given rise to solidarity and strong bonds that make it a community. Therefore, the discussion regarding the effects of K-poppers was continued with real meetings (offline). They do have social media that unites them (nctzenmalang.idn), but it is not enough to express their identity as K-poppers. The similarities in ideas, attitudes, and behaviors of K-poppers become a distinctive social identity attached to nctzenmalang.idn fans. The social identity built from the similarity of enjoying K-pop unites them in the offline community. Ultimately, their social identity strengthens after being built in the offline community. This is the same as what Tajfel (1972) said: fans began identifying themselves with groups based on ethnicity, occupation, religion, hobbies or fan status. K-poppers with the same identity will form an identity based on social classification, one of which is similar hobbies and status as fans.

Herb Schiller posited that when a group, organization, or nation assimilates substantial foreign cultural elements, the indigenous culture will ultimately vanish. The original culture will be supplanted by a new culture adopted from a different locale. Schiller noted that the culture of developing nations diminishes or disappears when overshadowed by the culture of developed nations. This dominion is achieved through the utilization of technology and mass media. Western culture is disseminated through mass media, which the cultures of developing nations have assimilated. In this scenario, the influx of Korean technology and mass media, particularly K-pop content, may lead to the erosion and near extinction of Indonesian culture. Humans are inherently intrigued by cultures deemed modern or novel. Thus, as K-pop culture evolved into Korean culture, it concurrently impacted the indigenous Indonesian culture. Furthermore, Korean culture, via its K-pop artists, influences the attitudes and behaviors of K-pop fans, resulting in the erosion of Indonesian culture.

The robust camaraderie and allegiance among K-poppers, stemming from the impact of K-Pop, has evolved into a distinct identity. This community possesses attributes that differentiate it from other communities. This is evident from the spoken words, the associated artifacts or qualities, and the observable conduct in social interactions. In essence, the social identity of K-Poppers enables various individuals or communities to readily identify as part of the K-Poppers community. Social identity can affect an individual's self-perception, perceptions of others, and societal interactions.

Henri Tajfel posited that social identity encompasses various manifestations, including ethnicity, religion, gender, nationality, occupation, hobbies, interest groups, and other social affiliations [11]. The K-pop community's distinguishing identity is associated with social groupings formed around shared hobbies and interests. The interaction technique employed by K-Poppers will ultimately distinguish them from other groups, characterized by their language choice and attitudes and behaviors during interactions. Verbal communication (speaking) and non-verbal communication (body language) distinguish K-poppers from other cultures. Furthermore, if this phenomenon pertains to the social identity of the K-poppers community, it will certainly differ from the social identity of other communities. The social identity of K-pop enthusiasts is distinctly different from that of lovers of dangdut, pop, jazz, and rock music. The social identity of K-poppers pertains to the distinctions that arise within their group.

The social identity intrinsic to the K-poppers community is not merely perceived as a distinguishing factor from other social identities. The community will evolve into a strategic entity impacting the adjacent community. This effect does not instantaneously convert all previous orders into new ones as the K-poppers community desires. Nonetheless, the factors that shape societal dynamics are also a significant component. In summary, possessing diverse attributes and appeal can be regarded as a sort of strategic strength, particularly in the contemporary information age.

Conclusion

The social identity of K-poppers is established through community identification and association. Among fans, emotional intimacy and shared identification foster unity and an enhanced feeling of ingroup identity. The impact of K-pop on the beliefs, characteristics, and actions of K-poppers has fostered a novel culture characterized by a unified Korean social identity. This effect resulted in the emergence of a new Korean cultural imperialism in Indonesia. This study investigates the K-poper subculture, offering a novel examination of social identity formation. Henri Tajfel posited that an individual recognizes their identity within a group and assimilates the norms, actions, beliefs, and symbols pertinent to that group. This study demonstrates that individuals (K-poppers) introduce norms, values, behaviors, and

characteristics of K-pop into the K-popers community. This process enhances K-pop enthusiasts' affiliation with Korean culture, influencing the dynamics of the K-popers community.

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