



International Conference on Islam, Law, and Society (INCOILS)

Conference Proceedings 2023

KOREAN DRAMA AND CHANGES IN RELIGIOUS BEHAVIOR OF GENERATION Z

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ABSTRACT:

This article discusses the impact of Korean dramas on changes in religious behavior among generation Z. Korean dramas have become a global phenomenon and are very popular among the younger generation, including generation Z. This article aims to examine how Korean dramas can influence the religious behavior of generation Z. In the article In this article, the author explains how Korean dramas can be a source of inspiration for generation Z in living their daily lives, including in religious aspects. The research object used is generation Z in Surabaya. Korean dramas often depict strong moral and ethical values, which can influence viewers to reconsider their religious values. However, the author also underlines that the influence of Korean dramas is not always positive, and some generation Z religious behavior may also be influenced by negative aspects in these dramas. This article also includes research results and case studies that support the argument about the influence of Korean dramas on the religious behavior of generation Z. In conclusion, a deeper understanding of how Korean dramas can influence the religious behavior of generation Z, by providing important insights in understanding changes in values and actions in the context of modern society influenced by media.

Key words: *Religious Behavior, Korean Drama*

INTRODUCTION

Technological changes and advances have an influence on human life. Today's technological developments have made communication activities between individuals easier. The process of sending and receiving messages can be done using various media such as audio, visual and audio-visual as well as digital. The rapid development in the fields of technology and

information causes changes in individuals who become consumers. Mass media as a means of developing information technology has directly or indirectly influenced individuals from affective, cognitive and conative aspects. So, slowly but surely mass media consumption becomes a necessity and even an addiction.¹

In everyday life, the average person in all parts of the world spends more time accessing the media. So, currently it can be said that the media has influenced almost all people's lives in economic, social and cultural aspects. Media is a key institution in social life. Society lives side by side and cannot be separated from cultural, economic, social and political elements. This means that these elements will also be influenced by the media and it cannot be denied that the media is also influenced by people's tastes, interests and behavior which cannot be separated from economic, social, political and cultural life.²

The development of information technology and the role of mass media have encouraged the emergence of cultures that are popular with many people throughout the world. K-pop or Korean Wave is a culture that is a trendsetter and is currently influencing various countries. The Korean Wave phenomenon or Korean Fever, which is usually called Hallyu in Korea itself, refers to the popularity of Korean culture abroad in offering culture in the form of entertainment such as films, dramas, pop music, animation and games. The Korean fever trend is present in various films and dramas, K-Pop music, Korean-style fashion and food with Korean flavors (K-food). Indonesia, as a developing country that is easily influenced by developed countries, has also been affected by the spread of this culture over time. The spread of Korean culture is also strongly related to various mass media which actively promote this culture, one of the mass media which is intense in spreading this culture is the internet and television.³

Technological developments and advances have a significant impact on human life. Today's technological breakthroughs have changed the way we communicate with each other. The communication process, both sending and receiving messages, can now be done through various media, including audio, visual, audiovisual and digital. The speed of development of information technology has caused changes in individual behavior as consumers. Mass media, both directly and

¹ Andini Nur Bahri, "The Influence Of Instagram Da'wah Account On Religious Behavior," *Communicology: Journal of Communication and Social Science Development* 4, no. 1 (June 30, 2020): 78–88, <https://doi.org/10.30829/komunikologi.v3i2.8867>.

² Nesa Akila, Salmains Yelly, and Abdul Ghafur, "RELIGIOUS BEHAVIOR AND WATCHING KOREAN DRAMA A Correlation Study at UIN Sultan Syarif Kasim Riau," *TOLERANCE: Scientific Media for Religious Communication* 13, no. 2 (18 Januari 2022): 125–33, <https://doi.org/10.24014/trs.v13i2.16102>.

³ Siti Aisyah, "The Influence of Popular Korean Culture on Social Media on the Islamic Religious Behavior of Adolescents in South Tangerang City" (bachelorThesis, Faculty of Da'wah and Communication Sciences, Syarif Hidayatullah State Islamic University, Jakarta, 2021), <https://repository.uinjkt.ac.id/dspace/handle/123456789/55587>.

indirectly, has influenced individuals in various aspects, ranging from emotional, intellectual, to concrete actions. Therefore, mass media consumption has become a kind of necessity, even reaching the level of addiction.⁴

Every day, people around the world spend a lot of time accessing media. As a result, media has become an important factor that influences almost all aspects of people's lives, including economic, social and cultural aspects. The media has a key role in shaping social institutions in society. Society and media are intertwined, and this influence is not just one way. Media is also influenced by people's tastes, interests and behavior, which grow in economic, social, political and cultural contexts.⁵

The development of information technology and the role of mass media have triggered the emergence of various cultures that have gained fans throughout the world. One example is the Korean Wave or Hallyu phenomenon, which refers to the popularity of Korean culture abroad in various forms of entertainment such as films, dramas, pop music, animation and games. The Korean Wave comes in various forms, including Korean films and dramas, K-Pop music, Korean-style fashion, and food with Korean flavors. Indonesia, as a developing country that is vulnerable to cultural influences from developed countries, has also felt the impact of the spread of Korean culture. The spread of Korean culture is closely related to the role of mass media, especially the internet and television, which have actively promoted this culture.⁶

The success of Korean dramas in attracting the interest of the Indonesian people is proven by the high level of audience interest when Korean dramas are first broadcast, as seen in *Endless Love*. According to AC Nielsen Indonesia survey results, *Endless Love*'s first episode reached a rating of 10 and was watched by 2.8 million viewers in five big cities. This success encouraged local television stations to be more active in importing dramas from South Korea. Dramas such as *Winter Sonata*, *Full House*, *Princess Hours*, and *Boys Before Flowers* have also had great success in attracting the attention of the public, even the actors who play roles in these dramas have become new idols. Initially, television was a mass media that dominated almost all of people's free

⁴ Arum Dayoma Sholehatin, "The Influence of Watching Korean Dramas on the Behavior of KPI Students Class of 2020, Faculty of Da'wah and Communication Sciences, Uin Raden Intan Lampung" (diploma, UIN RADEN INTAN LAMPUNG, 2023), <http://repository.radenintan.ac.id/23640/>.

⁵ Alfin Khosyatillah, "The Impact of Social Media on Religious Behavior (Case Study of 7 Students of the Department of Religious Studies, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya)" (Undergraduate Thesis, Surabaya, Sunan Ampel State Islamic University Surabaya, 2018).

⁶ Ika Nurhayati, Prasetyo Yuli Kurniawan, and Hany Uswatun Nisa, "The Influence of Korean Drama Films on Language Use of Fkip Students at Muhadi Setiabudi University, Brebes (Sociolinguistic Studies)," *Wahana Pendidikan Scientific Journal* 8, no. 14 (August 11, 2022): 164–70, <https://doi.org/10.5281/zenodo.6982258>.

time in 2002-2005. Television has universal appeal regardless of age, occupation, location, or educational background, so Korean dramas quickly spread among the public.⁷

However, with the development of mass media technology and the emergence of the internet, the internet is no longer just a tool for accessing information but also a source of entertainment. The internet provides freedom in accessing various types of information from all over the world. One aspect is the internet as a place where illegal sites provide Korean dramas for download, giving anyone easier access, as seen on sites such as <https://drakorindo.info/>, DramaID.com, kshowsubindo.org, and many others. Then, the emergence of legal streaming sites such as Netflix, Viu, and HOOQ which provide Korean drama download and streaming services further expanded access for Korean drama fans.⁸

In this case, many Generation Z download Korean dramas in coffee shops and campuses because access is unlimited. Korean drama fans often share dramas among themselves, facilitating the spread of this culture among Generation Z. Marthaya believes that Korean dramas have many fans among Generation Z for certain reasons. First, Korean dramas offer interesting storylines, full of plot twists, and don't drag on. Second, each episode is not too long. Third, the attractive visuals of the actors make the audience feel at home following each episode, to the point that sometimes they forget the time when watching Korean dramas. Korean dramas have a unique appeal to Generation Z, often providing their escape from busy college life. This is due to the interesting genre and storyline offered by Korean dramas, which are different from most Indonesian dramas which are often long-winded. On average, popular Korean dramas have around 16 episodes, so viewers don't get bored when watching them. Apart from that, the aesthetic setting, impressive cinematography, extraordinary acting, and attractive and fashionable appearances of the actors make Generation Z enjoy watching Korean dramas that have a longer duration, sometimes even putting aside other priorities.⁹

A person's interest in a show will influence their level of involvement in the activity, and this makes activities that match their interests stronger and more intense compared to activities that are not of interest. This can lead to a feeling of satisfaction and happiness when watching

⁷ Diva Aulia Topan and Niken Febrina Ernungtyas, "KOREAN DRAMA WATCHING PREFERENCES AMONG TEENAGERS," *Journal of Communication Literature* 3, no. 1 (March 28, 2020): 37–48, <https://doi.org/10.32509/pustakom.v3i1.974>.

⁸ Rahayu Putri Prasanti and Ade Irma Nurmala Dewi, "The Impact of Korean Drama (Korean Wave) on Adolescent Education," *Reading: Education Journal* 11, no. 2 (14 August 2020): 256–69, <https://doi.org/10.31849/lectura.v11i2.4752>.

⁹ Nurhayati, Kurniawan, and Nisa, "The Influence of Korean Drama Films on the Language Use of Fkip Students at Muhadi Setiabudi University, Brebes (Sociolinguistic Studies)."

Korean dramas, which has a positive effect because they tend to approach and like a particular show. However, this attitude can also have a negative impact if someone becomes too fanatical in liking these shows, disrupting their daily life.¹⁰

With very high viewing intensity, especially for Generation Z who are heavy viewers, they can be influenced to continue watching Korean dramas excessively and even become addicted to these shows. Watching intensity will influence the extent to which Korean dramas can change viewers' thoughts, attitudes and behavior. This exposure can have negative effects, such as neglecting studies if you are too involved in watching Korean dramas, delaying work, and watching late at night which results in delays in worship and lectures.¹¹

Follower Korean dramas often watch marathons to finish one Korean drama title which usually takes 16 hours. This activity can be very time-consuming and impact the quality of Generation Z's worship. This includes situations where worship becomes neglected due to the focus on watching Korean dramas. Researchers want to further explore whether the phenomenon of watching Korean dramas and religious behavior are related. This research does not focus on a particular type of Korean drama, but rather emphasizes the relationship between the phenomenon of watching Korean dramas and religious behavior.

RESEARCH METHODS

This research uses a descriptive qualitative method, namely by collecting data in the field. Data analysis uses the Miles and Huberman Model data analysis technique by reducing data, presenting data, and verifying data to draw conclusions.¹² By observing cases from various data sources used to research, describe and explain comprehensively, various aspects of individuals, groups of a program, organization or event systematically. Reviewing various data sources requires various kinds of data announcement instruments. Therefore, the author uses observation, documentation and recorded physical evidence.¹³

By using descriptive analysis where the researcher tries to systematically describe the facts or characteristics of a certain population or certain field factually and carefully. In this research, the researcher acts as an observer and the researcher only creates behavioral categories, observes symptoms, and records them in his observation book. With a natural atmosphere, it is intended

¹⁰ Lutfiana Allisa and Agus Triyono, "The Influence of Da'wah on Tiktok Social Media on the Level of Religiosity of Teenagers in Demak," *Journal of Interaction: Journal of Communication Science* 7, no. 1 (1 Januari 2023): 26–38, <https://doi.org/10.30596/ji.v7i1.13070>.

¹¹ Novi Herlina and Evawani Elysa Lubis, "COMMUNICATION EFFECTIVENESS OF THE INSTAGRAM ACCOUNT @SUMBAR_RANCAK AS AN ONLINE INFORMATION MEDIA FOR WEST SUMATRA TOURISM," *Student Online Journal (JOM) in the Field of Social and Political Sciences* 4, no. 2 (7 November 2017): 1–15.

¹² Dr H. Zuchri Abdussamad M. Si S. I. K., *Qualitative Research Methods* (CV. Syakir Media Press, 2021).

¹³ Dian Nur US

that researchers go into the field.¹⁴ Researchers did not attempt to because its presence might influence symptomatic behavior (*reactive measures*), researchers try to minimize this influence. The function of descriptive analysis is to provide a general description of the data that has been obtained. This general description can be a reference to see the characteristics of the data we obtain.¹⁵

Likewise, this research describes the findings in the field as they are. As far as possible, researchers reduce the influence on objects, so that the data obtained can be processed adequately.¹⁶ In this research, researchers pay attention to various cases from various data sources which are used to comprehensively investigate, describe and explain various aspects of individuals, groups, programs, organizations or events in a structured way. The process of reviewing these data sources requires a variety of data collection instruments.¹⁷ Therefore, the author uses methods of observation, documentation and recording physical evidence. A descriptive analysis approach is used, where the researcher attempts to systematically describe the facts or characteristics of a particular population or field accurately.¹⁸

The research object used is generation Z in Surabaya So in the context of this research, the researcher acts as an observer and creates categories of behavior, observes symptoms, and documents them. Efforts were made to ensure that the research observations took place naturally, and the researcher tried to minimize their influence on the research object to avoid reactivity. Descriptive analysis functions to provide a general description of the data collected, which can then become the basis for understanding the characteristics of the data. In this way, the researcher describes the findings in the field objectively and tries to minimize the researcher's influence on the research object so that the data obtained can be processed properly.

DISCUSSION

The Power of Korean Drama in Changing the Religious Behavior of Generation Z

Drama plays a very significant role as a mass communication medium in conveying messages to society. Basically, drama depicts a portrait of people's lives that is engineered according to the creator's vision, then presented to the audience as if it were actual reality. As a form of mass media, drama has the following characteristics:¹⁹

¹⁴ M.Si, *Qualitative Research Methods*.

¹⁵ R. Willya Achmad W M. Kesos S. Sos and Yulianah M.M S. E., *Social Research Methodology* (CV Rey Media Grafika, 2022).

¹⁶ Lina Miftahul Jannah, *Quantitative research methods* (Rajawali Press, 2019).

¹⁷ Cosmas Gatot Haryono, *Various Qualitative Communication Research Methods* (CV Trace (Publisher Trace), 2020).

¹⁸ Jannah, *Quantitative research methods*.

¹⁹ Prasanti and Dewi, "The Impact of Korean Drama (Korean Wave) on Adolescent Education."

One Way Communication

In a drama, there is no direct communication channel connecting the audience with the creator. The drama producer, as the transmitter of the message, does not have direct access to the audience's response to the content of the drama being produced. They rely more on information about audience responses through ratings and reviews that appear after the drama is broadcast.

Involvement of Many Parties

The production of a drama involves various individuals with different roles and tasks, such as actors, screenwriters, producers, directors, audio directors, and so on. Each of these individuals contributes to creating a complete work.

Dramatic Messages Are General

The messages conveyed in drama are generally aimed at a wide audience. Dramas are designed to be enjoyed by as many audiences as possible from various backgrounds.

Spectators Watch Together

In many cases, dramas are produced with the aim that audiences can watch them together, even if they use different media. This creates a moment of togetherness and conversation among the audience.

Diverse Audience

Drama audiences come from various backgrounds, ethnicities, nations and different languages. Because audiences are heterogeneous, plays are often subtitled or translated into multiple languages to ensure the message can be understood by a diverse audience.

With these characteristics, Korean dramas have become a powerful tool in spreading messages, influencing emotions, and influencing people's views on various issues. It also creates a bond between diverse audiences, who feel connected through similar viewing experiences, even if they come from different backgrounds.

The Impact of Mass Media on Behavior

Effect is one of the important elements in the mass communication process which helps us understand the extent of the effectiveness of the communication that has been carried out. This effect refers to the changes that occur in the viewer's mind as a result of exposure to a media message. Sometimes, we even unconsciously imitate what we see on television or the internet. Changes in thinking or behavior that occur after consuming mass media are known as mass communication effects. David Berlo groups the effects of mass communication into three main categories, namely changes in knowledge, attitudes and daily behavior. In this context, changes in behavior often begin with changes in attitudes, and changes in attitudes often begin with changes in knowledge. The effects of mass media can be measured through the responses given by the

audience as feedback on the messages conveyed. This feedback is a tool to understand the effect it has on the audience.²⁰

Changes in knowledge occur when there are differences in what the audience knows or understands before and after receiving a media message. This effect is caused by the transfer of information or knowledge from mass media to the audience. Effects in attitudes occur when there is a difference in the feelings, preferences, or attitudes of viewers before and after they receive a media message. This is often related to changes in an individual's emotions, outlook, or values. Meanwhile, effects in everyday behavior refer to observable changes in the actions and habits of viewers after they receive messages from mass media.²¹

Additionally, Steven M. Chaffee proposed three approaches to understanding the effects of mass media. First, the message and media approach, which focuses on how messages and media influence the audience. Second, an approach to the types of changes that occur in the audience, which includes changes in attitudes, emotions and behavior, which are often referred to as cognitive, affective and conative aspects. Third, a research approach that examines the impact of mass media on certain groups or individuals, such as organizations, communities or nations. By referring to this understanding, we can conclude that mass media has a significant influence on the daily behavior of its viewers.²²

Religious Behavior

Behavior, according to the Big Indonesian Dictionary, refers to an individual's response or reaction to stimuli. Behavior includes a series of actions or activities that a person performs in response to a stimulus, and often becomes a habit because it is powered by certain value beliefs. Individual behavior or actions do not arise by themselves, but rather appear as a result of stimulation or encouragement that encourages them to act to fulfill needs and achieve goals.²³

Meanwhile, in the Islamic context, religion refers to the implementation of religious teachings or Islam as a whole. Therefore, every Muslim, both in thought and action, is obliged to convert to Islam. In other words, religious behavior refers to individual actions or actions that are based on religious values or comply with the rules set out in their religion. Religion is embraced

²⁰ Suzy Yolanda Gussman and Tri Wulandari, "The Influence of Exposure to BPJS News in the Mass Media on the Formation of Community Attitudes in Pekanbaru City," *Communiverse : Journal of Communication Sciences* 4, no. 2 (July 26, 2019): 42–50.

²¹ Gussman and Wulandari.

²² Emilisyah Nur, "THE ROLE OF MASS MEDIA IN FACING ONLINE MEDIA ATTACKS," *Popular Semi-Scientific Magazine of Mass Communication* 2, no. 1 (2021), <https://jurnal.kominfo.go.id/index.php/mkm/article/view/4198>.

²³ "THE INFLUENCE OF RELIGIOUS AND SELF-REGULATED CULTURE ON STUDENTS' RELIGIOUS BEHAVIOR | Primary | Islamic Education: Journal of Islamic Education," accessed 15 June 2023, <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/509>.

and lived by all humans, and the practice and appreciation of this religion is often referred to as religion or religiosity.²⁴

Religious behavior is a manifestation of religious feeling and spirit which is based on individual religious awareness and experience. This includes habits of good behavior, avoiding sinful acts, as well as efforts to deepen understanding of religion. For example, good behavior can include protecting oneself from sinful acts, deepening religious knowledge, and familiarizing oneself with positive actions. All these actions are part of the behavior expected of a Muslim in order to live peacefully in this world and also prepare oneself for a better life in the afterlife.²⁵

Factors Influencing Changes in Religious Behavior

A person's behavior is not determined from birth, but must be learned throughout his life. Robert H. Thouless identifies several factors that can lead to changes in religious behavior, including:²⁶

Social Factors

Social factors include the influence of a person's social environment. This can influence a person's religious beliefs and behavior. This influence often comes from what a person sees and hears in their surroundings. These factors include the education received, the attitudes of the people around them, traditions in their environment, the information they receive, and the impressions they see. Social factors not only influence beliefs, but also emotional, psychological aspects, thoughts and attitudes of a person which can be shaped by their social environment.

Thinking Process

Human thought processes, which are influenced by previously received information, are able to differentiate between right and wrong. This thinking process can produce thoughts that ultimately change a person's attitudes and behavior. Although sometimes external influences only stop at the thinking stage without changing a person's attitudes and behavior. For example, a Muslim knows that praying immediately is an obligation in Islam, but when involved in certain activities such as watching, an attitude of delaying prayer can appear.

Moral Conflict

²⁴ Sandi Pratama, Arifuddin Siraj, and Muh Yusuf T, "The Influence of Religious and Self-Regulated Culture on Students' Religious Behavior," *Islamic Education: Journal of Islamic Education* 8, no. 02 (29 August 2019): 331–46, <https://doi.org/10.30868/ei.v8i2.509>.

²⁵ Abdurrahman Badru Tamam, "Changes in Religious Behavior of Students Graduated from Islamic Boarding Schools (Case Study of Students at UIN Syarif Hidayatullah Jakarta)" (bachelorThesis, Jakarta : FITK UIN Syarif Hidayatullah Jakarta, 2023), <https://repository.uinjkt.ac.id/dspace/handle/123456789/70901>.

²⁶ ok

Moral conflict within a person is another factor that can change religious attitudes or behavior. This moral conflict occurs when there is a conflict between good and bad influences within a person. This good influence can come from a person's closeness to God, while the bad influence can come from actions that distance him from his relationship with God. Moral conflict is a natural factor that exists within every human being, where the tendency towards one side can create a dualistic religious attitude. There is belief in the existence of God's world which is full of goodness, but on the other hand, there is also belief in the existence of a world of evil which may have personal or systemic controllers.

Interaction

Interaction is a mutually influential relationship between individuals, groups, or a combination of individuals and groups. When two individuals meet and are involved in the interaction process, there will be an exchange of influence both in behavior and in everyday life. This interaction can take place in various forms, including learning, trading activities, and various other activities.

Attitude Experience

Each individual must have a unique personal experience. All experiences experienced by individuals from birth are components that shape their character, including religious experiences. Therefore, the formation of religious behavior should begin when the individual is in his mother's womb. This is because the more religious elements are present in a person, the more the individual's attitudes, actions, behavior and way of dealing with life will be in line with the teachings of that religion.

Interest

Interest is an expression of an active inner tendency to receive something from the outside. When someone has an interest in an object or activity that he is doing, the results will be successful because it is done with joy and without pressure. In the context of interest in religion, this is reflected in active participation in various religious activities, discussing religious issues, and participating in religious lessons.

Korean Drama in Islamic Perspective

Korean dramas from an Islamic perspective discussed in this research relate to how media influence can influence conative aspects, especially in a person's religious behavior, which is a positive thing. However, a Muslim should not involve himself in excessive acts, which are contrary to principles that are displeased by Allah.²⁷ This is explained in the words of Allah:

²⁷ Aisyah, "The Influence of Popular Korean Culture on Social Media on the Islamic Religious Behavior of Teenagers in South Tangerang City."

O children of Adam, wear your adornment at every mosque, and eat and drink, and do not be extravagant. Indeed, He does not like the extravagant.

It means: "*O son of Adam, wear your beautiful clothes in every (entering) mosque, eat and drink, and do not overdo it. Indeed, Allah does not like those who are extravagant.*"

Korean drama is a form of media used to introduce Korean culture to the public and depict the image of Korean society in everyday life. Therefore, when this media is watched continuously and becomes ingrained in a person's thinking, it can cause changes in him, either directly or indirectly.²⁸ When the individual has strong religious knowledge, he is able to differentiate between things that are obligatory and things that are permissible (mubah), so that it will not have a negative impact on his daily life. However, on the other hand, if someone does not have adequate religious knowledge, the influence of this media can have a negative impact on their other behavior.²⁹ Allah has warned about this in His words:

Say, "O People of the Book, do not go to extremes in your religion other than the truth, and do not follow the desires of a people who went astray before, and have misled many." They have strayed from the right path

It means : "*Say: "O People of the Book, do not exaggerate (exceed the limit) in an unrighteous way in your religion. And do not follow the desires of those who went astray before (before the coming of Muhammad) and they led many (people) astray, and they went astray from the straight path."*

Technological developments are a sign of the emergence of an information society that is dependent on accessing information at any time. This dependency has an impact on aspects of people's lives. The socio-cultural aspect is one of the aspects affected by unlimited information access activities. Mass media is a place to access information both on a national and international scale. The internet is a mass media that is consumed by today's society, often adopting culture from abroad. Broadcasts from abroad certainly bring culture from their country of origin which is definitely different from Indonesian culture. This culture is also not in accordance with Islamic teachings, even though the majority of religious communities in Indonesia are Muslims. Thus, there is a shift in culture and religious values in social life.³⁰

Dependence on mass media will change society *bedon* and consumptive of information that is always digested. This is explained in the words of Allah:

²⁸ Ida Aisyah, "Anime and student lifestyle (study of students who are members of the Japan Freak Community UIN Jakarta)" (Bachelor Thesis, Faculty of Tarbiyah and Teacher Training UIN Syarif Hidayatullah Jakarta, 2019), <https://repository.uinjkt.ac.id/dspace/handle/123456789/45316>.

²⁹ Aisyah, "The Influence of Popular Korean Culture on Social Media on the Islamic Religious Behavior of Teenagers in South Tangerang City."

³⁰ Akila, Yelly, and Ghafur, "RELIGIOUS BEHAVIOR AND WATCHING KOREAN DRAMA A Correlation Study at UIN Sultan Syarif Kasim Riau."

Adorned for mankind is the love of desires for women and children, and hoarded quintals of gold and silver, and branded horses, and livestock, and plowing land. This is the enjoyment of the life of this world, and with God is the best of destinations.

Meaning: "It is made beautiful in (the view of) humans the love of what they desire, namely: women, children, large amounts of wealth in the form of gold, silver, chosen horses, livestock and rice fields. That is the pleasure of life in this world and with Allah is a good return (heaven)"

In Ibnu Katsir's interpretation, it is explained in Al-Imran verse 14 that Allah SWT informs people about anything that people like and love in the life of the world in the form of various worldly pleasures in the form of women, children, wealth, livestock and farm. In pronunciation *zuyyina linnasi*, Allah seems to provide information that human life is decorated by Allah SWT with desires for the world. Then Allah continues His word in the next verse by announcing *bikhairim my parents* which means that there is still something better than the world and everything in it, namely Jannah. In Al-Imran verses 14-15, Allah seems to state that humans can gain this world without having to leave the afterlife.³¹

Based on this verse, it can be said that humans have a tendency to be attracted to all things and affairs related to world affairs. If this tendency is not balanced with devotion to Allah, it will result in a decline in faith. So, humans really need religion as a guide to life and to face all the pleasures of the world. The pleasures of this world can also be in the form of internal conflicts that arise as a result of the battle between positive and negative traits and the urges of lust and the whispers of Satan that always accompany humans, as explained in the word of Allah:

And I do not absolve myself. Indeed, the soul is prone to evil, unless my Lord has mercy.

Indeed, my Lord is Forgiving, Merciful.

It means: "And I do not free myself (from wrongdoing), because indeed the lust always commands evil, except for the lust that is given mercy by my god. Indeed, my God is Forgiving and Merciful."

Conclusion

This research reveals the complex impact of Korean dramas on the religious behavior of generation Z. In this conclusion, we can note several key points. First, Korean dramas have a significant influence on generation Z, depicting strong moral and ethical values that can influence viewers. Second, this influence is not always positive, with some Korean dramas promoting hedonistic or materialistic lifestyles that can interfere with religious values. Third, it is important for generation Z to have a better understanding of the influence of media such as Korean dramas on their values and actions in a religious context. Fourth, the research and case studies in this

³¹ Khosyatillah, "The Impact of Social Media on Religious Behavior (Case Study of 7 Students of the Department of Religious Studies, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya)."

article provide concrete evidence that changes in religious behavior can be identified in relation to Korean dramas.

Lastly, in facing the influence of mass media, generation Z must develop better media understanding skills to make wise decisions in living their religious life. In conclusion, this research provides important insights into the changing religious behavior of generation Z in the context of modern media influenced by Korean dramas, highlighting the importance of a wise approach in dealing with this media in living a balanced religious life.

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