

	<p style="text-align: right;"><b>International Conference on Islam, Law, and Society (INCOILS) 2022 Conference Proceedings</b></p>
<p><b>Article</b></p>	
<p><b>KOREAN WAVE IN PESANTREN: CRITICAL ANALYSIS OF MEDIA CULTURE ON THE SANTRI</b></p>	
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<p style="text-align: center;"><b>Abstract</b></p> <p>This article describes how the influence of media cultural imperialism on Islamic boarding school students with a descriptive qualitative approach. The purpose of this study is to reveal 1). What are the symptoms of media <i>cultural imperialism</i> in Islamic boarding schools, 2). Forms of cultural imperialism in Islamic boarding schools, and 3) The impact of media cultural imperialism in Islamic boarding schools. The results of this study indicate that the infiltration of new media in Islamic boarding schools has a significant influence on the pattern and culture of the life of the <i>Pesantren</i> community, such as the entry of Korean popular culture in the <i>Pesantren</i> which can be seen from the styles and models of dress, speech, and life patterns of <i>Santri</i>. This proves that the <i>Pesantren</i> traditions that were once known for the sacredness of their culture have now been shifted into a new popular culture as a result of media <i>cultural imperialism</i>. The author argues that the culture shift in the <i>Pesantren</i> community is something that is important to be studied and thought by Ulama or <i>Kyai</i> as the holder of control over the <i>Pesantren</i> so that the <i>Pesantren</i> community does not fall asleep with technological advances, causing the degradation of Islamic boarding school values.</p>	
<p><b>Keywords :</b> <i>Korean wave, Pesantren (Islamic Boarding School), Media Culture</i></p>	

## Introduction

Along with the development of science, technology, and science in the 20th century, *Pesantren*, known as a remarkable institution in the field of religious education and the cultivation of noble *akhlak* or character, nowadays has become a religious institution that is very open to new media. The openness of *Pesantren* to new media also makes *Pesantren* getting a paradigm shift into virtual *Pesantren*, as Fakhurrozi's idea that this *Pesantren* paradigm shift will continue along with technological developments that are increasingly advancing rapidly (Fakhurrozi, 2021). However, the freedom of technology and information as the axis of the turmoil of globalization has unwittingly spread a new popular culture in the *Pesantren* community, though the *Pesantren* community is going to be an information society promptly. An information society is known as a society that is using media in their daily activities for a long time intensity. (*Masyarakat Informasi - Wikipedia Bahasa Indonesia, Ensiklopedia Bebas*, n.d.). Therefore, a lot of Islamic boarding schools people are exposed to Korean popular culture such as using Korean-style fashion and cosmetics as well as Korean lifestyle.

*Pesantren* as a religious scientific institution for Muslims at this time also shows its movement in facing the challenges of modernization. It is proven that the openness of *Pesantren* to globalization has led to a reaction to the granting of authority to students in utilizing modern communication media such as gadgets or smartphones. On the other hand, *Pesantren* generally

gives restrictions to contemporary communication media, like gadgets. But, how this new media imperialism provides influences cultural shifts in this *Pesantren* or *Santri* community requires an in-depth study, while the *Pesantren* itself is an institution that forms religious authority which is trusted by the community to influence social change, both in terms of education, socio-religion, and technology (Malik, 2014).

The use of new media in this era not only provides easy access to various information and the latest news but also provides an opportunity to choose products from popular culture that come from various sides of the world. The fondness of the Islamic boarding school community or students who incidentally are teenagers towards K-Pop culture has made boy bands and girl bands as well as Korean drama artists become a trend center, and this reality is the impact of the ease of internet access (Astuti, 2012). Likewise, popular culture from other countries such as Japan, France, England, Arabia, India with its Bollywood, or America with its Hollywood can be easily accessed through new media. So, these days the socialization and acceleration of world popular culture make new media as well as mass media that exist today as primary sources. So that it has implications for the occurrence of Western and non-Western cultural imperialism which has penetrated the Indonesian people sporadically, especially the society of Islamic boarding schools.

Gadget has a big role in disseminating world popular culture in Islamic boarding schools. Korean culture is becoming like an endemic to Indonesian youth in this decade, and it has been so massive, and *Pesantren* has not been spared from the influence of Korean culture. The spread of Korean culture in the *Pesantren* community is evidence of the successful transformation of knowledge and culture through new media. The fondness of Islamic boarding school students towards Korean culture is shown by the behavior of students who tend to Korean portrayals, such as dress, lifestyle, watching Korean drama films, K-Pop genre music, and so on.

The appearance of the *counter-culture* movement, which is a cultural resistance to strengthening *indigenous culture* (native culture) in *Pesantren* caused by the insistence on cultural imperialism that comes from all sides is an interesting topic. Islamic boarding schools have made policies regarding the characteristics of their respective sub-cultures to anticipate the decline in Islamic boarding school values as a result of the infiltration of Korean popular culture into the world of Islamic boarding schools. Muslim clothing as the original identity of the *Pesantren* is now becoming more trendy because it is a symbol of Islam's counter-culture of the fashion Muslims to the Korean way of dress. In addition, the kinds of music such as *Banjari*, *Qasidah*, *Rebana*, *Maranis*, *Nasyid* and so on which are also the characteristics of *Pesantren* music are increasingly being developed as an effort to balance Korean music culture which is being loved by Santri.

A similar study was also conducted by Dwi Febrianti with the title "The Influence of Korean Popular Culture on Changes in Adolescent Behavior in Palembang City" in 2021, the research explained that Korean popular culture has a very large influence on changes in adolescent behavior in Palembang City. In addition, the research findings also explain that there is a positive impact on behavioral changes caused by the inclusion of Korean culture in adolescents in the city of Palembang, such as the openness and intimacy of teenagers in imitation of fashion and lifestyle trends, the desire to become users and participants of these Korean products (Febrianti, 2021). The second research entitled "Korean wave, Cultural Imperialism, and Media Commercialization" was written by Ressi Dwiana in 2014. In her research, she explained that the media is a means of introduction and filtration of various forms of Korean popular culture. Principle *diversity of content* owned by the media is neglected, content is used as an opportunity to make a profit. Korean culture is also becoming a trend that people are interested in. So that every impression or review presented by the media contains everything that has to do with Korea. on the other side, the existing Indonesian culture is being shifted. The media's indifference to the diversity of content on media shows itself indicates a media management system that is becoming increasingly commercial (Dwiana, 2014).

The researches that have been reviewed above focus more on how Korean popular culture has a great impact on change in adolescent behavior in an area. In addition, media content as a

means of transforming information, whether entertainment, knowledge or culture, is now used as an opportunity to earn profits. So that the media industry tends to consider the commercialization of the media, even though without realizing it will have an impact on the erosion of a nation's culture. This is clearly different from the focus of the researcher's study which focuses on how the media hegemony students in Islamic boarding schools through the infiltration of new media in Islamic boarding schools. In this case, the focus of this research is how the new media have an impact on Korean popular culture in Islamic boarding school students.

In general, the systematics of this article contains an introduction that explains the context of the development of Korean popular culture filtration through new media in Islamic boarding schools. Then the research method describes the approach, object, method of obtaining data and data analysis techniques. Next is a discussion that contains the development of media cultural imperialism in Islamic boarding schools, the form of the Korean Wave that is becoming such an endemic among Islamic boarding school students, and how the impact experienced by students from media cultural infiltration. Then ends with a conclusion.

## **METHOD**

This study uses a descriptive qualitative method, because the researcher describes how the influence of media culture on the Korean world of Islamic boarding school students. As stated by Sugiyono that the purpose of qualitative research is to explain in more depth by analyzing what is the uniqueness of the object of research (Sugiyono, 2021). The approach in this study uses a phenomenological approach that aims to raise issues or phenomena about the Korean wave that happened in the *Pesantren*. The research was conducted at several Islamic boarding schools in East Java. Research data was obtained from observations of the reality of the Korean wave in several Islamic boarding schools, then interviews with 20 students from several Islamic boarding schools in East Java with an age range of 15-20 years. Then the documentation data in the form of photos or images show the influence of the Korean wave on the students of Islamic boarding schools. Furthermore, data analysis uses the Miles and Huberman model, those are employing data collection, data display, data reduction, and conclusions.

## **RESULTS AND DISCUSSION**

### **The Development of Media Cultural Imperialism in Islamic Boarding Schools**

The mass media is known for its brilliance as a pathway of social life that crosses national borders. The role of the media in its success as a medium of information transformation in the world domination which is conducted by the western world really cannot be denied. McQuail in his book *Mass Communication Theories*, expressed six perspectives in viewing the role of the media:

1. Mass media as a medium for predicting something that is happening out there, besides that the media also have functions as a learning medium in order to know and understand the events that occur
2. The mass media is frequently seen as a reflection of the phenomena that occur in the world community. Therefore, the majority of media managers refuse to be considered the guilty party for media content that presents conflict, violence, pornography and so on. Because based on the existing reality, that is the media, it acts as a reflection of the existing facts.
3. Mass media is a filter or filter that functions as a selector which should be a priority. Mass media content always presents the latest issues or information that are currently being discussed.
4. Mass media is a guide, whose task is to interpret, direct and provide alternatives to various problems

5. Mass media is a public space that is used to present various ideas and information in order to obtain information or feedback
6. The mass media is an interlocutor, it acts as a colleague in communicating. (McQuail, 2011).

The theory of cultural imperialism became known in the 1960s and since 1970 has been a hot topic of discussion among the political elite. Media imperialism, structural imperialism, cultural dependence and domination, cultural synchronization, electronic colonialism, ideological imperialism, and economic imperialism are some of the terms that result from these conversations.

According to Rauschenberger (2003), the beginning of the emergence of cultural imperialism was after the occurrence of World War II under various names, such as economic imperialism, soft imperialism, and neo-colonialism. Then the terms changed after receiving corrections from experts so that they turned into media, communication imperialism, synchronization, and ideological imperialism. What is conveyed by Rauschenberger is a quote from Herbert Schiller, the originator of the theory described in his book "Communication and Cultural Domination" In the book, Herbert Schiller explained that the realities that occur in society can trigger the media or even companies to make domination for developed countries over developing countries.

In his statement, Rummyeni revealed that cultural imperialism is equated with U.S.A cultural imperialism due to the assumption that the forerunner of cultural imperialism is the United States (Rummyeni, 2012). In line with Rauschenberger's opinion which states that in general the existence of cultural imperialism does lead to the power and spread of consumerism products and culture from the United States to all citizens of the world, this is because many countries feel that their local values and cultural traditions are being eroded.

In 1973 the theory of cultural imperialism was first presented by Herb Schiller. Communication and Cultural Domination is Schiller's first writing that becomes a reference for this theory. In the theory of cultural imperialism, it is emphasized that the media around the world has been dominated by Western countries (Nurudin, 2014). This shows that the mass media in Western countries have become dominant in the third world era because Western media have a strong effect in influencing the media. Western media is considered very special for media in the third world. So they are interested in imitating the culture presented by the media.

According to the view of this theory, the destruction or disappearance of a country's original culture will occur when there is a process of imitation of media content carried out by developing countries. If we identify, almost all mass media in the world such as films, comics, news and photos are the products of Western culture. The dominance of the media is due to the supporting forces such as:

1. Ownership of money or capital. With money, various kinds of information or news needed by the mass media can be produced quickly. So it is not surprising that the media industry uses the principles of capitalism which is more concerned with profit alone.
2. Maturity and stability of the latest technology. Mastery of the latest technology provides opportunities for Western media to produce increasing news or information, both in quality and quantity, such as film technology produced by Western media which seems real. This is all realized because they have capabilities in the field of modern technology, and this is the main attraction for third world countries to use Western products.

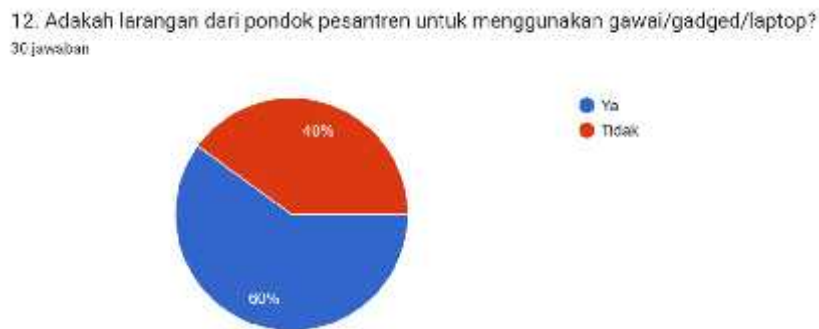
Another impact is the content of Western mass media which shows how the thoughts, beliefs, and lifestyles of the people, make third-world people more interested and complacent to enjoy the media offerings. Then without realizing it, the content of mass media in the form of Western culture will be imitated by the third-world community. All at once, there is a shift to the loss of the original culture of a country which is then replaced and adapted to Western culture. This kind of event can be called Western cultural imperialism. Unconsciously, imperialism actually occurs because of the dominance of the Western mass media over third-world mass media. Freedom in thinking, and how they live is the background of the emergence of this theory. In fact, what they see on television will cause a certain reaction, so audiences are more interested in

imitating what is informed by the television media because the news or information content is presented in an attractive and different package for the audience.

Some of the signs that indicate the condition of a country affected by cultural imperialism are:

1. Long-standing mastery and experience in technology and knowledge of mass media owned by developed countries have led to the assumption that one-way communication is considered normal and is a medium for transforming information that is trusted and accepted by all audiences even though it is the result of production from a small group.
2. The one-way communication model built by the West creates a stigma about reflection on politics, economic structure and world politics which makes poor countries very dependent on rich countries.
3. The ignorance of developed countries towards the desires and needs of developing countries is the background for the emergence of hegemony and domination. While the dominance is based on economic, industrial, technological and cultural strengths which ultimately have an impact on the fall of developing countries into information-consumer countries (Ardian, 2017).

The following is data on the openness of *Pesantren* to the latest communication media



**Figure 1.** The percentage of Islamic boarding schools that are open to electronic media

From the picture, it can be described that from 30 *Pesantren*, 40% of them are now open to electronic media, this indicates that *Pesantren* is no longer known as ancient educational or religious institutions, but *Pesantren* as contemporary religious institutions that are able to adapt to the times.

The predicate attached to the *Pesantren* does not necessarily make the *Pesantren* maintain its existence in the simplicity of media. As Ma'arif's opinion in Hassan, *Pesantren* is predicated as an important instrument because until this time *Pesantren* is known as an institution that plays a major role in building the character of individuals who are in their education as well as as a guiding light for the next generation of the nation (Hassan, 2013). While, the purpose of *Pesantren* is to build pious Muslim individuals who have the ability to master the fields of religious sciences and their practice, so that they have their own plus values in society, religion and the state (Susanto & Muzakki, 2017). So, in this time being *Pesantren* cannot refuse to be exposed to the media, but *Pesantren* can take anticipatory steps towards cultural gaps caused by media exposure.

### **Infiltration of Korean Popular Culture in *Pesantren***

All new media have similar characteristics concerning issues of production, distribution, and consumption. Alwi Dahlan in Muthohharun Jinan explained the characteristics of new media, which are digital, virtual, networked, interactive, simulative, and hyper textual (Jinan, 2012). These characteristics are the result of the technical elaboration of various content in the form of images, text, and sound by utilizing digital technology. The role of new media in the information society is to provide knowledge and education about everything that is not apprehended and understood by the public yet, such as political, economic, cultural, and even religious issues in real-time and up to

date. This is different from the old or conventional media such as newspapers, bulletins, magazines, television, and radio which are slower and have very limited reach than new media, where these conventional media will gradually lack interest due to the sporadic overflow of public knowledge about new media.

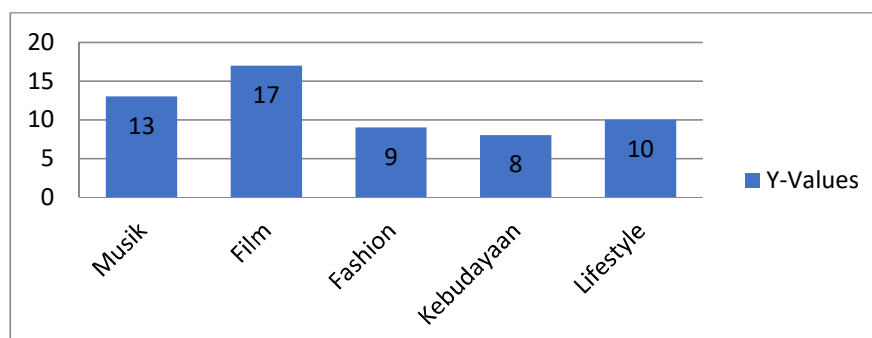
Recently, when life has entered a new phase in the era of globalization accompanied by technological transformation, the distribution of various basic needs, lifestyles, and the need for entertainment has become very easy, both using offline and online media, but what has become the prima donna in society today is online media. Moreover, products from South Korea are becoming the main attraction for the community because South Korea is known as a country that has a popular culture that spreads sporadically to all corners of the world, thus triggering the emergence of the Korean wave among the world community. The Korean wave or what is known as *Hallyu* is a translation of the "Han Flow" which refers to *Hankuk* or Korea. This Korean wave is considered a fantastic phenomenon that defeat Bollywood Indian industry which ever happened in the last two decades in Indonesia (Dwiana, 2014).

Examples of the appearance of Korean cultures that are usually loved by teenagers of generation Z and millennials today are the modern trend of boy band and girl band dance, fashion models, typical culinary delights such as kimchi, bulgogi, and tteokbokki, games, lifestyle, makeup, hairstyles, drama films and so on. The bigotry of today's youth towards Korean popular culture occurs because of the source of information as a supporting factor. Mass media or new media are the primary sources for the spread of Korean popular culture in society. The ease of access to various social media has implications for the transfer of culture from another country which is imitated by users of the media.

Indonesia is a country that has been affected by Korean culture. At this moment almost all electronic media or mass media which includes the television industry, music, magazines, the internet, social media, and companies focused on technology competing to produce news content about information and everything related to the Korean world, even to create a platform. specifically showing Korean culture. Not infrequently nowadays we find films, music, or infotainment related to Korea easily on television every day, supported by the contribution of various Indonesian mass media to write news about the Korean world through newspapers, magazines, or tabloids, making generation Z teenagers can easily very easy access to information or news, music and videos of Korean films.

Korean culture (South) has spread in various areas of the world including *Pesantren*. The impression of a *Pesantren* as an institution that teaches classical books and the Qur'an and is far from technological developments is still inherent in people's thinking until this time. However, the impact of modernization and globalization has forced Islamic boarding schools to be ready to accept the developments in information and communication technology, including the transmission of Korean culture through the media in Islamic boarding schools. This shows that the spread of South Korean culture can easily be accepted by the *Pesantren* community. The popular culture among the *Pesantren* community can become a new trend or mainstream and can also be an inappropriate precedent for the establishment of social structures that exist in the center community (Prasetiawan & Safitri, 2020).

The following is data about the students' preference for everything about Korea.



**Figure 2.** Data on students' interest in something Korean

From these data, it can be portrayed that 20 students who have a high interest in something with a Korean theme, the highest number is interested in Korean film, namely 17 students or 85% of the number of students studied. The second is music, 13 students, or 65% are interested. And the third is a lifestyle, with 10 students or 50% interested. The data has proven that media exposure does not only occur in inclusive societies, the pesantren community, which is known for its minimal use of media, is also not immune from the influence of the existing media.

Regarding how far these students are influenced by media culture, each student has different views and responses to liking South Korean popular culture. Septiarani, a student who loves South Korean culture from the Bahrul Ulum Islamic Boarding School, Tambak Rice Jombang:

"I like Korean culture because the music is good and according to my taste in music, besides the fashion style, the attitude of Koreans is very disciplined, orderly and easy to manage, the film is also good, showing various Korean cultures."

Dimas, a student of the Mamba'ul Ma'arif Islamic Boarding School in Denanyar, said the same thing, "because Korean culture displays something unique and popular nowadays, modernization is also cool,". When discussing Koreans, the first possibility that comes to mind is about a good-looking physical shape with an ideal body shape in the perfect category. This handsome and handsome physical form is one of the reasons why the Islamic boarding school community or students are interested and like Korean artists and celebrities, some even become big fans. This is the reason for the change in attitude from fans who make Korean culture and artists a trendsetter in their lifestyle, he imitates all forms of patterns and behaviors of the Korean artists he loves, with inspiration from the physical prowess of his idol making someone so obsessed with plastic surgery. Physical factors are in the form of an ideal body shape with a beautiful and handsome face. This is supported by the opinion of one of the students named Aini Alfatihah from the Syarif Hidayatullah Islamic Boarding School in Malang who claimed to like BI, Mark, Boby, Lomon, and Korean drama actors because of their handsome and beautiful faces. "I like Korean artists because they are beautiful, and handsome too".

This reality is reinforced by the number of popular Korean industries that are able to take advantage of opportunities by seeing the wishes of the people of Asian countries as their market prey. In addition, the totality of Korean entertainment industry players in producing and spreading Korean popular culture to various parts of the world, especially in the Asian region is truly amazing. They prefer the quality of Korean popular culture products that are created and supported by popular stars who certainly have their charm and charm so these Korean popular culture products have added value that is of interest to the public. If we watch Korean films or dramas, we will find many concept ideas, storylines, and the quality of film technology that has proven to be good, so that it becomes a magnetism for consumers to make a solid base of fans. Furthermore, Korean music trends with the boy band and girl band styles are also fascinating, they have thousands even millions of fans and followers.

In one of the statements of the Korean drama fan informant, there is a statement that by watching Korean dramas he is able to see the characters of the actors and actresses who are firm, and these characters can be used as references when he interacts socially. As stated by Ummy Fadhillah from the Manba'ul Huffadzil Qur'an Islamic boarding school that by watching Korean dramas she can gain insight into positive foreign cultures so that they can be imitated in everyday life.

### **The Impact of Korean Popular Culture Infiltration in Islamic Boarding Schools**

Concerning cultural studies, globalization cannot be separated from the domination of a single culture that is currently engulfing (Rosidi et al., 2019). Including how the effects of the

dominance of media culture are the focus of its own. The effect is a definite thing in mass communication, and that's undeniable. In the current development of contemporary information and communication technology, the actual process of influencing the emergence of cognitive, affective, and behavioral effects cannot stand alone, but other factors also play a role in influencing the process of receiving messages. So the message does not directly hit the individual, but there is a process of screening, consideration, and thought first. Two main factors play a role in determining the size of the effect of the mass media, namely:

1. Individual factors, including: a person's tendency to focus on remembering messages that are in accordance with his knowledge and needs, motivation and learning, beliefs, opinions, needs and values, beliefs, personality and self-adjustment.
2. Social factors, which include: gender and age, the education and training process taken, the work done, the amount of income, religious beliefs, and place of residence (Nurudin, 2014).

According to Keith R. Stamm and John E. Bowes in general, the effects of mass media are divided into two categories, namely:

1. Primary Effect

When a message is received by an audience who is serious about listening to information from the communicant, it turns out that the message or information is still difficult to understand. As a communicator in interpersonal communication, usually he will immediately know that the message conveyed has not been understood. However, in mass communication, communicators often do not know to what extent the communicant understands the information or message conveyed. This is because feedback in mass communication is very limited and there is no practical event to confirm whether the message conveyed can be understood, besides that the nature of the communicant is also spread and heterogeneous. With the rapid development of electronic media today, understanding is not only focused on the length of short sentences or the writing model presented, but also related to an event program. So mass media exposure to the audience becomes one of the primary effects. When the audience pays attention to the messages of the mass media, then actually there is a primary effect immediately, meaning that this primary effect is seen when there is a reaction that we give directly to the information conveyed.

2. Secondary Effect

The main focus of this effect is not only how the media influence the audience, but also how the audience reacts to the media messages that reach them. If the primary influence that occurs is in the form of exposure, attention and understanding, then what will the audience do after that. So the secondary effect is more about how the next response is given after obtaining information (Nurudin, 2014).

The media definitely influence the thoughts and actions of the audience. Simple evidence occurs in teenage boys who wear hats like those worn by actors in movies. According to Agee in Elvinaro et al, culture, society and politics are influenced by the media (Ardianto et al., 2015). The media shape the opinion of the general public to bring a significant change, the media has an important and major role in the transmission of attitudes, perceptions, and beliefs. The media itself is an institution that connects all elements of society through the media products it produces.

In conveying various broadcast products, the mass media seeks to adapt to its heterogeneous audience and various socio-economic, cultural, and so on (Bungin, 2009). The background to the formation of mass culture is the demand from the industry for creators to produce a large number of works in a short time, so there is a target that must be achieved. In addition, mass culture tends to accept and imitate any form of information that is currently a trending topic. Popular culture is often part of the elite culture in certain societies. According to Ben Agger (1992) in Bungin explains that there are four schools of thought about popular culture, a) this culture is built based on pleasure alone without the aim of entertaining someone from fatigue at work, b) popular culture is allegedly going to destroy traditional culture, c) culture This



is a big problem in Marx's capitalist economic view (Bungin, 2009). In popular culture, mass media and cyber media have contributed to guiding cultural development towards the 'erosion of cultural values'. Popular culture is considered to show more of the entertainment side, which in turn gives birth to a consumptive culture. Professionals in the marketing industry are increasingly influencing the socio-cultural and economic construction of the santri community. They influence values, behavior, self-identity, and ways of interacting with the environment. In this understanding, they make innovations with various kinds of creativity and then transform it into the packaging of 'adolescence as a production culture concept' which in the end it is the youth who become the object of marketing their products.

The causes of cultural shifts from time to time are internal factors and external factors. This internal factor is in the form of the involvement of Indonesian citizens or people who bring in Korean culture through mass media industries both offline and online by taking advantage of the benefits that will be obtained from the products created, as we can see in television advertisements, and various food variants. Korean specialties become a commodity in ad impressions. One of the biggest external factors is the infiltration of foreign cultures into the local culture of the country because the entry of foreign cultures will have an impact on changes in values, norms, and social culture in community groups in the form of behavior, attitudes, and values. Korean culture itself is one example of foreign culture that entered Indonesia. The initial explanation is that the entry of Korean culture into Indonesia is the impact of the current globalization which is marked by technological transformation and digitalization that utilizes new media as a means of disseminating information on Korean popular culture.

This is corroborated by other facts in the world of advertising in Indonesia. Many owners of the Indonesian product advertising industry use Korean stars or artists, such as Mie Sedap advertising, starring a Korean artist named Siwon. Then Tokopedia as one of the largest marketplaces in Indonesia utilizes BTS talent in its advertising promotions. The popularity of actors, actresses, and boy bands or girl bands. These Korean origins are the highlight of why the media industry is taking advantage of them. In addition, the physical factors possessed by Korean artists or stars also become an added value and make attraction and reasons for advertising to use them. In the end, it will create public opinion that a person's standard of beauty and good looks is associated with the standards of Korean people. According to Rifa a senior student at the Mamba'ul Maarif Islamic Boarding School Denanyar, said that "The Korean wave is not only in demand by millennials but also by adults, it is proven that there are many advertisements on television themed Korean Wave. In fact, Indonesian culture or artists are no less talented than Korean artists".

The current Korean wave will slowly erode local culture. We can see this fact on the kompasiana.com page that Indonesia occupies the fourth position in the world which is a space for millions of Kpop lovers. (Mikh, E S, 2021).

The infiltration of Korean popular culture through new media in Indonesia can cause problems and threats to local culture in this country, especially in Islamic boarding schools. The students belonging to Generation Z who are easily influenced will begin to leave their nation's culture, even if it could be more than that, they could leave the polite cultures that exist in Islamic boarding schools and prefer Korean popular culture that entered Indonesia. The younger generation, especially students or Santri should make various efforts to maintain and preserve their culture, or at least if they are exposed to Korean popular culture they will continue to highlight the advantages and uniqueness of the Indonesian culture itself. The character of the Indonesian people, especially the younger generation, who likes to imitate the culture of other countries can damage the creativity of the young generation and can cause the loss of the Indonesian national identity. This seems to make the Indonesian state not have its distinctive cultural character and local wisdom that can be highlighted.

In the Islamic boarding school sphere, the impact of Korean cultural infiltration through new media can be seen in several student activities, such as enjoying Korean snacks, wearing

bracelets, Korean-style fashion, and even Korean-style lifestyles. As conveyed by Nurani, a student from *Pesantren* al-Amanah Krian, "usually, I eat noodles straight from the pot.", in line with Nurani's thoughts, Maria Ulfa, a student at *Pesantren* Tebuireng also said, "I like to look Korean because it's fashionable".

The era of modernization and globalization gave rise to the phenomenon of the Korean wave or what is known as *Hallyu* with popular cultural products from South Korea in the form of fashion, drama, music, makeup, lifestyle, and so on (Mundiri & Nawiro, 2019). Without realizing it, the existence of the Korean wave has shifted local culture, including in the sphere of Islamic boarding schools. Santri who incidentally are mostly teenagers are more interested in imitating Korean popular culture than local culture, so there is a cultural imbalance in Islamic boarding schools. The imitation of Korean culture in Islamic boarding schools is proof that media cultural imperialism has hegemony the *Pesantren* community to behave as Korean artists do in the media. If examined in detail, the media is actually a production and distribution channel of symbolic content, as a public institution that works according to existing rules, as a combination of freedom and power (McQuail, 2011). In delivering various broadcast products, the mass media including cyber media seeks to adapt to heterogeneous audiences and various socio-economic, cultural, and so on. So in the end media products are formed in such a way that they can be accepted by the public. In mass culture, media products, whether in the form of news, music, films, quizzes, and so on, can be said to be cultural works.

The essence of culture in a society is always a process, excluding the society and culture in it have been broken. Culture and society always go hand in hand, therefore when people's life style has changed as a result of technological infiltration in the globalization era, it will have an impact on their culture as well (Hassan, 2013).

If it is analyzed from an Islamic perspective, *Pesantren* as an Islamic da'wah and education institution has a vision in this *amar ma'ruf nahi munkar* reviewing the infiltration of Korean culture which is currently popular in some way affecting the lifestyle of the *Pesantren* community, especially Santri. As well as they are inspired to be serious about doing something, have a practical lifestyle, and try their best to achieve something. But behind it all, negative influences also follow it, such as the consumer culture of Korean products both in terms of fashion, makeup, as well as food, or other products for the sole purpose of achieving satisfaction. Whereas in Islam, an excessive attitude is not recommended. Realities like this have caused a movement or even the loss of *Pesantren* culture in the *Pesantren* community in this era.

This allows for transnational cultural products that contain religious and moral values adopted by students. Alterations in behavior that occur in the *Pesantren* community or Santri are the impact of media exposure to Korean popular culture that occurs sporadically among teenagers. Santri as a group of teenagers who are in the *Pesantren* circle and fact are known as individuals who prioritize morals are now also exposed to culture from the media they consume. Stella Ting Toomey and Leeva Chung (2005) in Morissan explain that culture also includes various activities or behaviors in diverse societies (Morissan, 2021). Each individual must have their characteristics in determining his behavior or actions. Sometimes these actions are mundane, such as playing games, watching movies, listening to music, exercising, eating, and so on. But some are non-worldly, such as praying and worship. According to Paul Dugay, Stuart Hall, and several of his colleagues, these various activities or behaviors help to understand the production of the dissemination of meaning in a culture (Morissan, 2021). Thus, culture cannot be separated from the meaning that exists in society. Concerning the media, the media plays a very important role in the formation of cultural meaning, the media is seen as a technology that carries culture, more specifically Michael Real states that the media invades our life space, shapes the taste of the people around us informs and persuades with various policies and the product thus attracts us to live with the media (Real, 1996).

The media convey messages that encourage people to accept what is their goals, dream, and standard of success in life as the image transformed by the media. In this case actions and ideas always occur together in a historical context. For example, people who watch Korean

broadcasts every day intensely will make themselves part of media culture. The media industry as a whole is a product of cultural production because it is an instrument for the creation, debate, reproduction, and change of culture. In the process of cultural change a person will try to overcome this feeling of discomfort either consciously or unconsciously through three interconnected selective processes, namely:

1. Reception of selective information is the process of receiving information based on the knowledge, attitudes or beliefs that they already have. A person's tendency to use certain media is motivated by the beliefs or beliefs that exist within the individual.
2. The assumption of selective memory has an impact on the strength of memory for messages that are following the knowledge, attitudes, and beliefs they already have.
3. In selective perception, a person will interpret the message he receives based on his knowledge, attitudes and beliefs (Morrisan, 2014).

Regarding students behave is motivated by the relationship between their knowledge or cognitive and circumference conditions: consumption of media that contains Korean shows intensely has a real impact on the new culture in Islamic boarding schools, such as how to dress, use the Korean language, consumption of Korean products and so on. This is in line with the thoughts of Susanto and Muzakki (2017) that a person's behavior is based on reciprocity between the environment and his cognition (Susanto & Muzakki, 2017). Because students as active audiences actually have an innate culture and conscious knowledge obtained from their culture and learning environment. The reasons for the student's interest in foreign cultures make what is conveyed by this media something that is liked by the students. This describes a situation where the media uses the dominant cultural code in society. In other words, both the media and the santri community use the prevailing dominant culture, so the media must ensure that the messages produced are in accordance with the dominant culture in society.

## CONCLUSION

The Korean wave in Islamic boarding schools occurs as a result of exposure to the media culture that is now happening so massively, the openness of *Pesantren* to new media provides opportunities for the *Pesantren* community to access whatever information they want, including everything related to Korean. The intensity of the frequent use of media in Islamic boarding schools makes the *Pesantren* community affected by the media content they consume, including Korean culture. The impact felt by students is in the form of imitation of the Korean lifestyle, such as liking something simple and efficient, which is exemplified by consuming food from the cooking container or pan. Imitation of fashion is exemplified by the Korean-style dress style and the use of sweaters. Imitation of a firm attitude and not being easily discouraged is obtained from frequently watching Korean dramas, and so on. Various forms of changes in the behavior of students or boarding schools that follow Korean style trends are the result of reciprocity between their cognitive knowledge and existing environmental conditions. This causes a shift in the cultural attitudes of students in the *Pesantren*.

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