

The Hallyu in Pekanbaru: An Ethnographic Study on Indonesian Kpopers Parasociality

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Abstract. This paper explores the impact of the phenomenal Korean Wave or hallyu among the youths of Pekanbaru, in the Riau Archipelago, Indonesia. The significance of Korean popular culture, better known as K-pop, is perhaps primarily marked by the rising popularity of K-pop communities in key urban cities across Indonesia. In the context of Pekanbaru, however, there are apparently only 3 remaining active K-pop fandom communities left today out of 15 that attempted to advance the globalized phenomenon of hallyu. Critically informed both by du Gay's Circuit of Culture and Horton's Parasociality as the study's overlapping parameters, we focus our ethnographic inquiry on the impact of hallyu on the members of K-popers Pekanbaru. The scope of our inquiry on the identity construction of the K-popers Pekanbaru community is defined by the 'youthful' consumption, production and regulation of hallyu's parasociality. Data were collected through a set of ethnographic techniques such as observation-participation, focus group discussions and in-depth interviews the founder and members of K-popers Pekanbaru as well as authorities on local and popular culture. The wider implication of hallyu on the maintenance of local and ethnic cultures in Pekanbaru will also be discussed in the paper.

1. Introduction

1.1. Background

Hallyu is a popular Korean culture spreading to global in many countries including Asian countries. The term hallyu can have an impact on people learning Korean language and culture (Khairana 2014). This phenomenon refers to the direction of Korea's globalization of culture that has grown to this day [1]. The success of Korea's popular culture is not spared from the role of the mass media. Mass media such as television, magazines, newspapers and the internet influence this popular Korean wave. Furthermore, online media currently presents many sites related to Korean artist, K-pop, and his country life [2]. Korean wave is generally understood in terms of percentage increase in cultural products such as television drama, fashion, film, music, and dance [3].

The popularity of the Korean wave in Indonesia can be seen from various Korean cultural exhibition activities from 2009 to 2011, the Korean-Indonesia Week [4]. Park Chung Hee said that the spread of South Korean culture itself has begun since the end of the 1980 South Korean democracy process which also had an impact on external openness, such as the inclusion of Hollywood films to Korea in late 1980 after the ban on foreign films since 1960 [5]. In the same year, it was also the introduction of Korean culture that broadcasts various entertainment such as Korean drama, film and music series [6]. Korean Pop (commonly known as K-pop) is a popular type of music originating from South Korea [7].

Korean pop music is a stream of music created in South Korea presented by various audio visual elements. It comprises popular dance, electronic ballad, hip-hop, pop rock, modern blues and R & B, etc. Although the type of Korean music is not originally from South Korea, but due to the adaptation of western music, then it looks like modern music [8]. Abroad, many Korean artists have been popular and

have many fans. K-pop songs have been included in the American charts Billboard which has been a world-class music industry's measure of quality. Interest in K-pop music is an indispensable part of Korean wave in various countries [2]. The development of K-pop music is currently illustrated by idol groups (boyband and girlband). The high popularity they receive has impacted the spread of the boyband and the girlband as a brand image or product face. The K-pop phenomenon continues until 2012 where the music industry is beginning to become a business for high achievement in various countries.

The high interest of Indonesian teenagers on K-pop through a 'boyband / girlband' singer makes K-pop a cultural content of Korea's Cultural Wave that can maintain cultural festivals in various countries including Indonesia [9] Currently K-pop is so popular with young people because of the beautiful and handsome Korean actresses and attractive fashion. In addition, K-pop music is also easy to listen (easy listening) and in keeping with the tastes of the community so easily accepted by the young [10] According to South Korean President, Youtube has an important role in spreading K-pop music streams worldwide [1] The concept of parental interaction has been steady in media and literature communication since the term first appeared in the article by Wohl and Horton..

Pekanbaru is one of the big cities in Indonesia. Pekanbaru town has a social group called Korean Lovers. Among the Korean fan community is Kpopers Pekanbaru, Shadow, blossom, BlackPink, Black wings, B-friend, and STALKER. Of the seven community of Korean fans, one of the active communities to date has held various activities and has a considerable number of members of the Kpopers Pekanbaru community. The Kpopers community of Pekanbaru has a group of 253 people. The Kpopers Community of Pekanbaru was established on February 10, 2014. The purpose of this establishment is that the entire Kpopers of Pekanbaru will be united and assemble together to create harmony between fellow fans. Each member of the group consists of students and people who have worked. Usually these communities often gather to share information about popular Korean culture. In addition, they also make joint activities or activities in order to spread Korean culture more widely among the community. Next, what makes it interesting from this community is they have a dance cover group called FBK entertainment, BlindFold and AOD. These three dance cover groups always copy songs and dances from Korean boyband and girlband. To date, the community also adapts a hedonic tendency to life, imitating the style of dress, hair color, accessories, property, recruiting new group members, making various competitions in their community birthday celebrations and their idol's anniversary. Additionally, like Korean artists, they even feel like an artist who also has time to appear in front of the crowd and follow various competitions. The Kpopers community of Pekanbaru also has rules (regulations) that must be complied with by every member of the community. Not only that, they also changed their names with Korean names. Their way of speaking is also unique, which is to use a variety of Korean vocabulary when communicating with fellow group members.

They are also interested in learning Korean. Apart from Korean, everything from the ginseng country attracts them. Examples of the use of electronic devices, fashion use, facial makeup, eating special Korean food, singing music and watching Korean serial drama. The Korean celebrations held by the Kpopers community became one of the group's efforts to further develop Korea's popular culture. To identify Korean style in their community they also use various social media. It's very clear how they strive to show their Korean identity through the new media, the day-to-day appearance and Korean cultural products they use. It is interesting to study because in essence, the community has arisen because of the spread of Korean entertainment products through massively packaged media that has caused fans to form a loyal social community of anything connected with Korea. The researcher chose Kpopers Pekanbaru as the subject of study because based on the observations conducted by researchers, from seven Korean fan communities in Pekanbaru, the only Kpopers Pekanbaru community is still active in performing various activities until now. According to data obtained by researchers from Kuansing terkini.com, many people from Pekanbaru who do not like either neglected the presence of this community. They think that this group is just a group of young people wasting time and wasting money. The young generation of Pekanbaru is expected to be able to learn and develop the local culture, but change direction. They are a group of young people who are joined by social communities such as the Pekanbaru Kpopers community. It is undeniable that they are more interested in foreign cultures

coming to Pekanbaru than local indigenous cultural values.

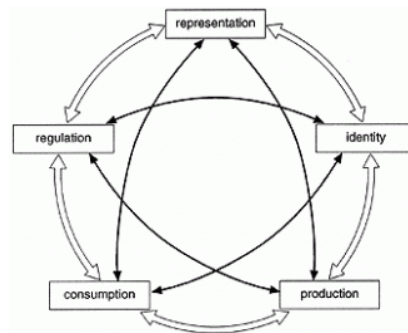
1.2. Purpose

This study looks at the process of establishing the identity of members of the Kpopers Pekanbaru group. Directly he wants to prove that popular culture is a phenomenon that can provide positive awareness and does not necessarily give adverse effects to these popular cultural enthusiasts.

1.3. Theory

1.3.1. Theory of Culture Circuit

Du gay (1997) says that some academics have recognized the need for more complex and more satisfying approaches to studying cultural production and consumption [11] Johnson et al. (1986) states that this model considers the production (production) and consumption (consumption) relationship that can be used in different ways for different objects, spaces and images. [12] refers to consumer goods such as food items that are subject to repeated repurchases and services. The product may move through a different circuit or system of allocation, pattern and speed according to many variables along the route design.



Source: Paul Du Gay 1977

a. Representation

Hall said that representation is one of the aspects that play a role in shaping culture. In a book written by Paul Du Gay, it says that representation is a part of the circuit of culture that plays an important role in shaping culture. Representation relates to regulation, consumption, reproduction, and identity [11]. Representation is a major study in cultural studies. The representation itself is interpreted as how the world was constructed socially and presented to us and by us in certain significance [13].

Representation also relates to the symbolic production of making signs in the codes where we create meaning. By studying our representations we learn the creation, construction of meaning. Representation is also related to the representation: not the original idea or the original physical object, but a representation or version of it built. [14] explains that in Stuart Hall's book there are two systems that are concept maps and language systems. For the first one is how to organize, at the concept stage, knowledge of our experience in this world (material, abstract, movement, power, etc.) and establish complex relationships between the others.

b. Consumption

Often defined as the end of the production process, where an object is consumed after it is produced. In articulation theory, production and consumption (as well as other elements) are seen as dialogical relations, where one and the other define each other. [11] states that production at the same time is consumption and vice versa. Without production, there will be no object to be consumed and without consumption, there will be no subjects for the product [15].

c. Production

In addressing one of the main key theoretical goals in the study of cultural production. The Culture circuit theory give suggests the meaning is generated on several different websites and distributed through different practices ad the process. [16] The production and representation process is closely linked to the consumption process. A production does not mean that there is no accompanying consumption and the representation represents to show what is consumed[17].

d. Regulation

[18] States that the concept of this regulation refers to the mechanism of production and consumption (the use of cultural products). The regulatory process in two interrelated forms [19] First, official government policies and regulations relating to the popular Korean cultural industry. Second, the rules must be proved by all the members of the group. Both forms of regulation are dynamic and competing [20]. The regulation governs and provides rules for each member to become more disciplined [21].

e. Identity

Identity by Storey [22] is how an individual or group defines themselves. The concept of identity is one of the most important, as it is only through establishing our own identity and learning about identity. Individuals and other groups combine to find out what makes the same with some and different people. The relationships between to each other and closely above the components. Stuart Hall named the relationship between the components of the circuit of culture as 'articulation', which is the process of relationships between various moments of very different in a circle of elements [17].

The concept of a cultural circuit is very useful in helping to understand connecting different nodes in a cultural circuit. By allowing different elements in the circuit such as production and repressing, and representation with consumption. [11]. Identities are created through rules, thus generating different identities. Therefore, we can see that the meaning is embedded at the time of production and can not be regarded as the single result of the process. Identity through other levels of the circuit, consumption, regulation, and identity [17].

2. Methodology

Research methodology is an important aspect of research to explain how the research works. Methodology is a framework on the methodology or procedure of a predetermined study. In relation to the qualitative research that the researcher did, the ethnographic approach was very relevant to this study. Ethnography examines the social and cultural forms of society is constructed and elaborated through the analyzes and causes of the researcher. This study uses a chain of snowball sampling techniques performed on the chain by asking information on the person who was previously contacted or who has been interviewed before. In this study, the researcher sought help from the community leader of Kpopers to ask the prospective informants. Subsequently, at the first step the number of subjects used in the study amounted to three groups of dance cover and one community leader. In this study, the researcher also interviewed a cultural expert who could answer all the questions given by the researcher. The subjects are determined by the researcher based on the characteristics of the subjects either for deep interview informers or the focus group discussions. For focus group informants, they consist of Pekanbaru community who are participating in the K-popers community of Pekanbaru for at least 6 months, involving men and women aged 16-26, knowing about Korean culture, wanting to provide information to researchers, and want to follow all the rules set of studies. In-depth interview informants are comprised of Penganbaru K-popers community, Pekanbaru's K-popers chief and a cultural man who is a cultural expert with extensive experience and involved in cultural management in Pekanbaru.

In this study, the researcher chooses focus group discussions to find a meaning in the understanding of a group. Additionally, this focus group discussion to facilitate researchers in avoiding the wrong meaning of the researcher. The determination of the subject in this study was the fanatics of Korean

cultural enthusiasts who were members of the Kpopers Pekanbaru community consisting of three groups of dance cover groups. Each group is 5 people. These three dance cover groups are categorized as focus group discussions. In-depth interview techniques are conducted to obtain more information and information by viewing interview question guides, voice recorders, recorders cameras, face-to-face interviews with informants. While for the subject of an in-depth interview, researcher chose the founder of Kpopers Pekanbaru, community leader, and Riau cultural mastermind. Observation techniques are intentional and systematically supported with the recording of observed symptoms. The purpose of the observation in this research is to obtain the whole image of the subject. Through this observation the researcher can view and record all informant activities through behavior, physical appearance, expression, speech, emotion, and other nonverbal aspects. In the observation process, the researcher participated in the various activities held by each group member. Documentation techniques are done by searching information from newspapers, magazines, tabloids, photographs, and collections of CD and DVD drama Korean drama series.

3. Result And Discussion



Source: Kpopers Community Pekanbaru

3.1. Representation

Korean representation focuses on the acceptance of Korean culture. The interest in Korean culture can be attained by just hearing a word about Korea. Indirectly, by simply listening to Korean words they have already processed and given meaning to the meaning of the Korean word.

"The Korean people are handsome and beautiful, drama, songs, good beauty products, war between Korea and South Korea .."

3.2. Consumption

The interest of group members joining the K-popers Community of Pekanbaru to this Korean culture should have a slight influence on their identity. The formation of a new identity as a result of the interest in Korean culture will certainly have an impact on their daily lives and activities. This will not only change one's perspective, but it will affect how to communicate, how to dress, how to enjoy food, and more. In this regard, from the outcome of the focus group discussion gathered from members of the K-popers community of Pekanbaru, it can be seen that the aspects of Korean influence led to the formation of a new identity.

3.2.1. Using Korean fashion

By styling Korean fashion, they indirectly show their identity to the public. For K-popers women, they try to follow Korean fashion especially in terms of dress and make up. In terms of coloring the hair, they will usually color the hair only on school holidays and during the dance cover only. The purpose of coloring their hair is one of the totality forms in the appearance of their group dance as with the boyband and girlband they are interested in during the show. During the day, not all K-popers want to color the hair even though there is a desire. Their intentions have to be set aside especially for the K-popers because they are still in secondary school. Rules at school do not allow them to color their hair, when they are not followed, they will be punished by the school. Although Korean stars often use exposed clothing, this must be adjusted by group members in the Korean fan community with what is prohibited by Islam and what is governed by Islam. The process of refining is also done to avoid negative views by parents as well as the environment for Korean fan community members, not to mention being a Malay categorized as a nation that still holds true to Islamic culture.

' For the Korean fashion problem, because our Muslim clothes and our hair styles are more polite. Polite look people but similar to our idol. It's just like that, not everything.

3.2.2. Watch the concert

Although the distance of Pekanbaru City with Jakarta is far enough, the informant is not an obstacle but he has twice seen Super Junior's performance in Jakarta. He once went to Jakarta to see the very popular reality show in Korea, which is Running Man recorded in Jakarta.

'... if it's from myself already. Alhamdulillah I have twice seen a concert. Jakarta and that concert tour Suju. So the items that I brought to the concert were laxting, the Project banner, the same accessories that I think I should take.

3.2.3. Collecting Korean Goods and Accessories

Some members of the community group Kpopers Pekanbaru who are also very fond of Koreans, some who just love to collect posters of their idols. The idols they consider to be interesting, will try to find the poster. The collection of posters, shirts, bracelets, rings and accessories used by the Kpop stars became one of the things that gave them a sense of joy.

'.. I would rather collect posters, dresses, rings, bracelets, and accessories used by my idol.

3.2.4. Korean language

Fandom who is part of the Kpopers community in Pekanbaru has indirectly made Korean as their identity. Many of the Kpopers who study Korean language are self-contained or have a Korean language course in Pekanbaru City. The use of Korean language seems to be seen as they are gathering and interacting with fellow experts in the Kpopers group. When they meet older ones, use eonny's greeting for women and oppa for men, especially when they meet to say anyeonghaseo or halo and the word Gumawo or kamahamahamida in Malay language means thank you. The purpose of using Korean when interacting with fellow Kpopers is to more closely and learn to recite Korean language so long time will become fluent when used. From Korean, they have acquired new knowledge that has never been had been studied at school.

".. I am learning Korean language autodidically. From internet, books, dramas, films, and Korean

songs. For everyday use of Korean language I am accustomed to other community colleagues"

3.2.5. Korean Food

Every culture of course has different specialties. This difference in food will have a great appeal to the lovers and fans of a culture. Members of the group who are Korean fans and lovers have stated that they have tried various Korean specialties. Eating a special Korean meal is a matter of time when the members gather in one place where food sells a variety of Korean specialties. Some of the Korean specialties they try are among others such as tetoboki, jajangmyeon, kimbab, kimchi, samyang and so on. Some also say that this food can be eaten through her friends can to cook Korean specialties. *'... We've eaten tetoboki, Jajangmyeon, ramyeon kimbab, kimbab, Samyang, Kimchi, and try Korean food cooked by our friends\''*

3.2.6. Watch Korean Drama

One of the things most loved by fans and fans of the Kpopers Pekanbaru community is watching Korean serial drama. The storyline that is thought to have a romantic and everyday life is one of the pre-emptive factors in this community group of Kpopers Pekanbaru. The Korean drama series each title has a different storyline. Each storyline also has the most favored part of every member in the community group. Many of Kpopers's women prefer the Korean drama series of men. To watch the drama alone, they can spend a full day in the room, especially when it's a school holiday. Not only that, the purpose of watching Korean drama series is as entertainment and also to get rid of tiredness caused by school and work activities. The need to watch Korean serial drama seems to have been a mandatory activity for Kpopers members. Looks at the results of the interviews conducted by the focus group discussion.

'When a holiday can be spent more than 12 hours in the room. We work and school from morning till late, so by watching Korea dramas can get rid of our tiredness, but the Korean drama story is very unique, romantic, and hard to guess'.

3.2.7. Follow social media idols

To get information about Korea, these Kpopers usually use social media from their fan base or social idol accounts. From the accounts of this fan base, members of the Kpopers Community of Pekanbaru can easily share videos about Korean actors.

We have more updates instagram, youtube, twitter, video-clip, and facebook''.

3.3. Production

The publication of activities organized by the K-popers community of Pekanbaru in the print media as well as on the local media on the community that the group has done has some appreciation until it is uploaded in local newspapers. With the ever-expanding activities of the print media as well as the online media, it will have an impact on this increasingly recognizable group. This will also attract other people to join this community and will attract outside viewers to invite this community group to fill various events to perform.

"so that we want to be recognized by the public, we broadcast all our activities through online media such as social media and also publish our performance through print and online newspapers. The purpose is to attract potential community members and we are popular among the people

3.4. Regulation

Apart from parents' consent, individuals who want to join the community must also follow other rules that are responsible and also have high self-esteem for the community. Each member of the group must also contribute to the community for 10,000 Rupiahs per month. Group members will also be fined or charged when members in the community do not comply with the prescribed financial affairs. This rule can be seen from the discussion with Princess as a member of Kpopers Pekanbaru.

'...who are required to join this community are men and women of at least 11 years of age, permitted

by parents, have the intention and confidence, responsibility and good etitude. They need to spend money on buying costumes and others and having time to practice. Other rules are cash cash Rp 10,000 per month, if the first 30 minutes delay without the information being fined Rp. The next 10,000 and 30 minutes will be fined Rp 5,000. If it does not come, it should be permitted at least 1 hour before the scheduled training schedule, and the exercise will end until 6 pm

3.5. Identity

Identity creation is an application rather than consumption and other component aspects. The use of Korean fashion, Korean to communicate, eat Korean food, watch Korean films and the use of websites for information related to idols is indispensable to community members.

"What we've been using in our daily lives such as using Korean fashion, watching Korean films and dramas, using Korean language with friends, eating Korean food, updating idol information is already a mandatory activity for us. People easily recognize us , because our appearance is different from ordinary people .. No day without information about our idol, we love them so much" "

4. Conclusion And Advice

In order to analyze the theory of cultural circuits, researchers have discussed various issues and are being adopted by Korean culture enthusiasts who are members of the Kpopers Pekanbaru community. In the theory posed by Du Gay iia states that there are five important elements in the process of identity formation, namely: regulation, production, consumption, representation and identity.

4.1.1 Representation

Representation is the most important part of the process in which the meaning is produced and exchanged between members of a group in a culture [22]. Representatives link between the concepts in our minds using a language that allows us to define real objects, people or events and the world of imagination of objects, people, objects and events that are not real or fictional. The process of representation that occurs among members of the community group Kpopers Pekanbaru is when representing the word Korean. In the findings of the study, each member who was given a question of what was first thought when pronounced the Korean word had repressed among others the beautiful and lively Korean people, the romantic Korean drama, the war between North and South Korea, and there were Korean boyband and gorlband very interesting.

4.1.2. Consumption

Consumption is a site where power, ideology, gender, and distribution of social classes and form one another. Uses involve the study of certain moments, negotiations, representational formats, and rituals in commodity social life. The use of cultural objects by consumers may authorize, demean, disenfranchise, liberate, essentialise, and stereotype. Consumers are caught in the hegemony market [16] Various things that are closely related to Korea will certainly be one of the targets by members of the Kpopers community of Pekanbaru, which include: consuming Korean food, learning Korean, collecting and using Korean accessories, watching Korean dramas and films, and also following pages idol.

4.1.3. Production

The production (expenditure) more specifically, Du Gay (1977) explains production (production) is a cultural production not only refers to the production of traditional products related to the cultural industry, such as literature, music and film, but also to any goods which is deliberately written with certain meanings and associations as it is produced and distributed [14] A person's love for a culture can not only be realized in the form of practicing and taking what the culture offers. The love of a culture can also be used to make money. In the production element, members of Korean merchandise group, participate in various races, and broadcast activities in social media, online newspapers and prints.

4.1.4. Regulation

Regulations are usually used in plural forms, they may refer to the rules or restrictions imposed by the authorities, as in government regulations [14] Each community has the necessary rules to disobey. The rules are to give instructions to the members of the existing group. With the prevailing rules, members in community groups are aware of what to do and what they can not do. Regulations are very important for the sustainability of the activities to be done by the Kpopers community of Pekanbaru, among others: the candidate for the group must get approval from parents, pay Rp. 10,000 per month, paying fine when late to the training, each member is obliged to follow the various activities held by the community.

4.1.5. Identity

Identity by Storey [23] is how an individual or group defines themselves. The concept of identity is one of the most important, as it is only through establishing our own identity and learning about identity. Individuals and other groups combine to find out what makes the same with some and different people. Of the four elements such as production, regulation, consumption, and representation eventually create a new identity among members who are members of the Kpopers Pekanbaru community group. The birth of a new identity in members who are members of the Kpopers Pekanbaru community are changing their daily lives. Another impact is the development of new culture and gradually eliminate local culture. The findings of the study were obtained when group members in their daily lives met with fellow Korean fans using Korea to communicate, use Korean fashion, follow various sites of idol, and eat Korean food.

4.2. Parasocial Impact

The implications presented through the establishment of the parental identity and consumption of members of the K-popers community of Pekanbaru are important for further debate. The popularity of Korean culture in the world as a whole and in Pekanbaru has particularly brought significant changes. The emerging and emerging Korean culture is one of the new things and brings new habits in society. The Korean culture that has its own present concept and also the attractive style of being one of Korea's cultural factors is accepted by the local people, especially Pekanbaru youth, with ease. Hallyu's Korean wave phenomenon has had many effects on a society. The culture brought by Korean stars makes Korea culture as one of the most sought after and acceptable cultures in society. The concept of change brought by Korean stars can be seen on the use of various beauty tools, dress styles, talk of anyone in communicating as well as the use of attractive language and this is one of Korean star supporters to increase its popularity. This is evident in the presence of various groups in the Korean fan community. Almost all interesting things from Korean culture are often used as references to practice in everyday life.

4.3. Korean culture in terms of culture

In an in-depth interview with a Riau cultural expert there is information that Korean culture is very easy to enter and accept by the community. There are many reasons why this Korean culture is acceptable to the community. Among the reasons he has shown is the high spirit shown by Korean culture as well as Korean culture that is considered to be in line with today's life. He says that the spirit of popular culture is simpler, simpler and more suited to today's life. Popular culture is mass culture, more freer and more preferred by people, simpler, updated, and when we enjoy popular culture, we assume we are in the world today.

5. Conclusion

The wave of Korean wave "Hallyu" has given a variety of effects to a country. The culture brought by these Korean stars makes Korean culture one of the most sought after and acceptable cultures of all societies. The concept of change brought by the Korean stars to the use of various beauty tools, dress styles, tutors in communicating and also the use of attractive language is one of the support of this Korean star to enhance its existence. This is evident in the presence of various groups in the Korean fan community. Any interesting thing about Korean culture is often used as a reference for everyday life.

Members of the Kpopers community in Pekanbaru tend to perform various activities related to Korean

culture they are interested in, from enjoying frequent Korean drama, Korean songs and music, eating specialties from Korea, as Korean stars, using beauty tools like Korea and many other things. All these provide new identity creation within members in the community.

Furthermore, the interest of members of Korean culture is also included in the use of various Korean specialties and also following various Korean-related matters. This characterizes them as one of the Korean fans. In other words, just by looking at the appearance style of this Korean gentleman, it would be well known that he was the one who liked and practiced Korean culture.

6. Advice

The next researcher is expected to make a Korean-themed study in a larger city because of its fanatics bigger than Pekanbaru. The themed Korean we can do with other research methodologies, not just focus on only one methodology.

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