

## The Allure of Korean dramas and Its Impact on the Changes of Students' Religious Practices in Islamic State University of Raden Intan Lampung, Indonesia

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Received: 2024-07-02

Revised: 2024-08-15

Approved: 2024-08-17

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### Abstract

The rapidly increasing popularity of K-dramas among Muslim students in Indonesia has raised concerns about their impact on their religious values, as intense exposure to the culture and lifestyle depicted in K-dramas may influence Muslim students' religious perceptions and practices. In this case, this study aims to examine whether there is a correlation between the intensity of watching K-dramas and changes in religious values and practice among Islamic Education students from the batch of 2019 at UIN Raden Intan Lampung. The research uses a quantitative survey method by collecting data through a Likert scale questionnaire. The data analysis used Pearson Product-moment correlation analysis and simple linear regression. The results indicate that a significance value of  $0.011 < 0.05$  was obtained, leading to the rejection of  $H_0$  and acceptance of  $H_1$ . This suggests a significant influence between the intensity of watching K-dramas and changes in student religious values and practice. Therefore, it is recommended that students be wiser in using their time and increase their religious activities. Moreover, educational institutions should also strengthen programs that support religious practices.

**Keywords:** Korean Dramas, Muslim Students, Religious Practices.

### Abstrak

Meningkatnya popularitas drama Korea di kalangan mahasiswa Muslim di Indonesia telah menimbulkan kekhawatiran tentang dampaknya terhadap nilai-nilai keagamaan mereka, karena paparan intens terhadap budaya dan gaya hidup yang digambarkan dalam drama Korea dapat memengaruhi persepsi dan praktik keagamaan mahasiswa Muslim. Dalam hal ini, tujuan penelitian ini adalah untuk menguji korelasi antara intensitas menonton drama Korea dengan nilai dan praktik keagamaan mahasiswa. Penelitian ini menggunakan metode kuantitatif. Pengumpulan datanya dilakukan melalui kuesioner dengan skala likert. Analisis data menggunakan analisis korelasi *Pearson Product Moment* dan regresi linier sederhana. Hasil penelitian menunjukkan bahwa diperoleh nilai signifikansi  $0,011 < 0,05$ , yang mengarah pada penolakan  $H_0$  dan penerimaan  $H_1$ . Hal ini menunjukkan adanya pengaruh yang signifikan antara intensitas menonton drama Korea dengan perubahan nilai dan praktik keagamaan mahasiswa. Oleh karena itu, disarankan agar mahasiswa lebih bijak dalam memanfaatkan waktu dan memperbanyak kegiatan keagamaan. Selain itu, lembaga pendidikan juga harus memperkuat program-program yang mendukung praktik keagamaan.

**Kata Kunci:** Drama Korea, Mahasiswa Muslim, Praktik Keagamaan.



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## **Introduction**

The increasing popularity of Korean dramas (K-dramas) among students can be considered a significant concern in recent research on addiction and education.<sup>1</sup> In the Indonesian context, this kind of addiction should be addressed and regulated to minimize the influence on students' achievement in both academics and character.<sup>2</sup> In this case, time spent watching these dramas replaces time that should be spent on moral and religious activities such as prayer, reciting the Qur'an, or other religious activities. As a result, there are concerns that this habit reduces the quality of worship and harms student academic performance. Therefore, identifying how far the influence of Korean drama's popularity on students' development is essential to improving students' education quality, both in terms of their spirituality and academic achievement.

The Korean Wave, which refers to the global popularity of Korean culture,<sup>3</sup> is a global trend that has made Korean culture famous worldwide, including music, drama, fashion, and beauty.<sup>4</sup> This trend began after South Korea and China established diplomatic relations in 1992, and it has since spread to many countries,<sup>5</sup> including Indonesia. The growth of the Korean Wave also gained momentum due to the development of digital platforms, including social media<sup>6</sup> and global OTT platforms like Netflix.<sup>7</sup> In 2002, Indonesian audiences were introduced to K-dramas through private television, making these dramas a beloved part of the Korean Wave.<sup>8</sup> Today, K-

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<sup>1</sup> Eka Malfasari et al., "Korean Drama Addiction and The Quality of Sleep of Indonesian Students," *Indonesian Journal of Global Health Research* 1, no. 1 (November 30, 2019): 59–72, <https://doi.org/10.37287/ijghr.v1i1.8>.

<sup>2</sup> Setia Ismail et al., "Study of Internet and Social Media Addiction in Indonesia during Covid-19," *IJAIT (International Journal of Applied Information Technology)* 4, no. 2 (March 31, 2021): 69, <https://doi.org/10.25124/ijait.v4i02.3423>.

<sup>3</sup> Diah Sari, *Annyeonghaseyo: Telusur Jejak Digital Korean Wave Di Indonesia* (Yogyakarta: Deepublish, 2021).

<sup>4</sup> Afaf Zakiyah Z, Naflah Rifqi, and Rohmatul Azizah Zaituni, "Fenomena Pergeseran Nilai-Nilai Religius Mahasiswa PAI UIN Malang Akibat Korean Wave (K-Pop Dan K-Drama)," *Muta'allim: Jurnal Pendidikan Agama Islam* 1, no. 1 (February 25, 2022): 18–41, <https://doi.org/10.18860/mjpaiv1i1.1082>.

<sup>5</sup> Diva Aulia Topan and Niken Febrina Ernungtyas, "Preferensi Menonton Drama Korea pada Remaja," *Jurnal Pustaka Komunikasi* 3, no. 1 (March 28, 2020): 37–48, <https://doi.org/10.32509/pustakom.v3i1.974>.

<sup>6</sup> Dal Yong Jin, "The Rise of Digital Platforms as a Soft Power Apparatus in the New Korean Wave Era," *Communication and the Public* 9, no. 2 (June 1, 2024): 161–77, <https://doi.org/10.1177/20570473241234204>.

<sup>7</sup> Dal Yong Jin, "Netflix's Effects on the Korean Wave: Power Relations between Local Cultural Industries and Global OTT Platforms," *Asian Journal of Communication* 33, no. 5 (September 3, 2023): 452–69, <https://doi.org/10.1080/01292986.2023.2232368>.

<sup>8</sup> Aditya Putra Pratama, "Nature Republic Dan Innisfree Sebagai Soft Power Brand Ambasador dan Personality Korea Selatan Di Indonesia," *Jurnal Manajemen Strategi Dan Aplikasi Bisnis* 4, no. 1 (January 16, 2021): 1–12, <https://doi.org/10.36407/jmsab.v4i1.263>.

dramas are widespread in Indonesia and exported to many other countries, showing the strong influence of Korean culture globally.<sup>9</sup>

Seeing K-dramas is important so that students don't want to miss them and even spend time finishing all K-dramas ranging from 10 episodes to 16 average episodes, which usually takes as much as 16 hours.<sup>10</sup> This activity is very time-consuming and impacts the religious quality of students, for example, neglecting prayer and daily worship. In this case, the National Research and Innovation Agency (BRIN) of Indonesia found that before the COVID-19 pandemic, the average Indonesian spent about 2.7 hours a day watching K-dramas. During the pandemic, it increased to 4.6 hours per day. The number of respondents who participated was 842 people.<sup>11</sup> These results show an increase of six times the regular view weekly. Moreover, according to the survey results shown by LIPI, people watch K-dramas more than it has been, which is 2.7 hours per day and increases to 4.6 hours per day.<sup>12</sup>

These data also show that the Indonesian people's attention level, as represented by the sample above, towards South Korean products, including K-dramas, is very high and intense for almost all items. Attention is key because it can lead to the emergence of attitudes and encourage actual behavior. The role of K-Drama is very significant in promoting the spread of the Korean Wave in Indonesia, as evidenced by the emergence of communities of Korean drama enthusiasts, Indonesian sites providing information about Korea, and so on.<sup>13</sup> Many individuals also associate Korea with creativity, technological development, pleasure, and aesthetic progress, which are considered superior to Indonesian qualities characterized by terms such as imitation, boredom, and stagnation.<sup>14</sup>

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<sup>9</sup> Sunmi Son and Thongdee Kijboonchoo, "The Impact of Korean Wave on the Purchase Intention of Korean Cosmetics of Thai People in Bangkok and Chonburi, Thailand," SSRN Scholarly Paper (Rochester, NY, July 1, 2016), <https://papers.ssrn.com/abstract=3042116>.

<sup>10</sup> Fazrian Noor Romadhon, "Hallyu: Tren Budaya Populer Drama Korea," *Jurnal Ilmu Politik dan Pemerintahan* 4, no. 1 (2018): 6, <https://doi.org/10.37058/jipp.v4i1.858>.

<sup>11</sup> Yosepha Pusparisa, "Masyarakat Menonton Drama Korea Lebih Dari Enam Kali Dalam Sepekan | Databoks," November 30, 2020, <https://databoks.katadata.co.id/datapublish/2020/11/30/lipi-masyarakat-menonton-drama-korea-lebih-dari-enam-kali-dalam-sepekan>.

<sup>12</sup> Moch. Fiqih Prawira Adjie, "K-Drama Addiction Spikes during COVID-19 Pandemic, Survey Finds - Entertainment," The Jakarta Post, August 29, 2020, <https://www.thejakartapost.com/life/2020/08/28/k-drama-addiction-spikes-during-covid-19-pandemic-survey-finds.html>.

<sup>13</sup> Rahayu Putri Prasanti and Ade Irma Nurmala Dewi, "Dampak Drama Korea (Korean Wave) Terhadap Pendidikan Remaja," *Lectura : Jurnal Pendidikan* 11, no. 2 (August 14, 2020): 256–69, <https://doi.org/10.31849/lectura.v11i2.4752>.

<sup>14</sup> Jae-Seon Jeong, Seul-Hi Lee, and Sang-Gil Lee, "Korean Wave| When Indonesians Routinely Consume Korean Pop Culture: Revisiting Jakartan Fans of Korean Drama *Dae Jang Geum*," *International Journal of Communication* 11, no. 0 (May 23, 2017): 20.

Based on the preliminary research on the Islamic Education students in UIN Lampung, quite a few students feel enthusiastic about K-dramas, which could lead to decreasing the intensity of their religious practice. Due to the high intensity of watching K-dramas, prayer times are often neglected. However, Islamic Education Study Program students should be committed to continuously developing and maintaining their religious devotion. In addition, the numerous activities carried out by students, such as busy lecture schedules and a heavy workload, can make them feel bored, thus leading them to seek entertainment like watching K-dramas.<sup>15</sup>

The preliminary research informs that students with a strong passion for watching K-dramas neglect their worship time, especially prayer, because of their dedication to watching K-dramas. They sometimes pray at the last minute and sacrifice their sleep to finish an episode, considering it a responsibility that must be fulfilled. The excessive amount of time spent watching K-dramas can harm students' religious values, resulting in neglecting prayer, a decreased intensity in studying religious knowledge compared to studying Korean culture, less time devoted to reading and studying the Qur'an, and a shift from Islamic culture to Korean culture as portrayed in the dramas, such as in dress and language styles.

Furthermore, some students are fond of K-dramas and often greet others with the Korean phrase "*Annyeonghaseo*" rather than using greetings per Islamic teachings. These are just a few examples of how students' religious values can change due to an intense interest in K-dramas, although not all students experience the same symptoms. Many also associate Korea with creativity, technological advancements, entertainment, and aesthetic progress, which they perceive as superior to Indonesian culture, often characterized as imitative, dull, and stagnant.<sup>16</sup> While there is existing research on the influence of Korean culture on Muslim adolescents,<sup>17</sup> there is still a lack of in-depth understanding regarding how K-dramas, in particular, can affect the religious values of students in an Islamic university setting. Additionally, no comprehensive study

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<sup>15</sup> Prasanti and Dewi, "Dampak Drama Korea (Korean Wave) Terhadap Pendidikan Remaja."

<sup>16</sup> Jeong, Lee, and Lee, "Korean Wave| When Indonesians Routinely Consume Korean Pop Culture."

<sup>17</sup> Imron Rosidi, "Symbolic Distancing: Indonesian Muslim Youth Engaging With Korean Television Dramas," *A Philippine Journal of Communication, Media, and Society* 19, no. 1 (2022): 273–93; Imron Rosidi, "Consuming Representations of Korean TV Dramas among Indonesian Muslim Youth," *Jurnal The Messenger* 12, no. 2 (July 31, 2020): 111–21, <https://doi.org/10.26623/themessenger.v12i2.2115>; Imron Rosidi, Masduki Masduki, and Dony Arung Triantoro, "Nilai-Nilai Islam Dalam Drama Korea Perspektif Anak Muda Muslim Pekanbaru," *Jurnal Dakwah Risalah* 30, no. 2 (December 31, 2019): 215–26, <https://doi.org/10.24014/jdr.v30i2.8492>.

currently analyzes changes in religious practice within the specific context of the Islamic State University of Raden Intan Lampung.

This study examines the intensity of watching K-dramas and its effect on Changes in Religious Practice among Islamic Education students in the 2019 batch at the Islamic State University of Raden Intan Lampung. In this case, the researchers do not mention which K-dramas will be studied. Still, their focus lies in examining the effect of the intensity of watching K-dramas on changes in students' religious values and practices in their daily lives.

## **Method**

This research uses a quantitative approach with a type of survey research. It gathers information from a sample by asking questions through a questionnaire or interview to describe various aspects of a population.<sup>18</sup> The population in this study consisted of active students from the 2019 Islamic Education Study Program batch at UIN Raden Intan Lampung who were fans of K-dramas, totaling 66 students. The sample for this study was selected using a simple random sampling technique, which involved randomly selecting sample members from the population without considering the population's strata. The number of samples was determined using the Taro Yamane (Slovin) formula,<sup>19</sup> resulting in 40 respondents.

The data collection technique used a questionnaire as the primary data. The data collection instrument consists of statements tested for validity and reliability using the IBM Statistical Package for Social Science (SPSS) version 23 program. The validity test employs the Pearson Correlation method, which involves correlating the score of each item with the total score. The reliability test uses the Cronbach Alpha formula technique. It is considered reliable if the reliability coefficient ( $r_{11}$ ) is more significant than 0.6.

Moreover, all research samples were given a questionnaire consisting of 36 statement items out of 40 items tested for validity and contained both favorable and unfavorable statements. Favorable statements support the object to be revealed, while unfavorable statements do not. Before the data analysis, a normality test is performed

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<sup>18</sup> Kenneth D. Royal, "Survey Research Methods: A Guide for Creating Post-Stratification Weights to Correct for Sample Bias," *Education in the Health Professions* 2, no. 1 (June 2019): 48, [https://doi.org/10.4103/EHP.EHP\\_8\\_19](https://doi.org/10.4103/EHP.EHP_8_19).

<sup>19</sup> Imam Machali, *Metode Penelitian Kuantitatif (Panduan Praktis Merencanakan, Melaksanakan, dan Analisis dalam Penelitian Kuantitatif)* (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, 2021), <https://digilib.uin-suka.ac.id/id/eprint/50344/>.

using the Liliefors formula, and a linearity test is conducted using the IBM Statistical Package for Social Science (SPSS) version 23 program. The data is then analyzed using Pearson product-moment correlation and simple linear regression analysis with the IBM Statistical Package for Social Science (SPSS) version 23 program.

## **Results and Discussion**

### **1. Statistical Description of Research Variables**

The variables used in this study are the intensity of watching K-dramas and changes in the intensity of religious practice. The intensity of watching K-dramas was measured using a scale created by the researcher, consisting of 14 items in total, with 8 favorable items and 6 unfavorable items. The researcher also created a scale for measuring Changes in Religious Practice, consisting of 22 items in total, with 11 favorable items and 11 unfavorable items. This study's scores were calculated hypothetically and empirically, including each variable's minimum score, maximum score, mean, and standard deviation. The instruments used to measure the intensity of watching K-dramas and the Changes in Religious Practice scale were distributed to active students of the 2019 batch from the Islamic Education Study Program at UIN Raden Intan Lampung. This statistical description will present both empirical score data and hypothetical score data.

**Table 1. Statistical Description of Research**

<b>Variable</b>	<b>Item</b>	<b>Min</b>	<b>Empirical Score</b>		
			<b>Maks</b>	<b>Mean</b>	<b>SD</b>
Intensity of Watching Korean Drama	14	14.000	53.000	31,92	8,113
Changes in Religious Practice	22	34.000	81.000	63,10	12,131
<b>Variable</b>	<b>Item</b>	<b>Min</b>	<b>Hypothetical Score</b>		
			<b>Maks</b>	<b>Mean</b>	<b>SD</b>
Intensity of Watching Korean Drama	14	14	56	35	7
Changes in Religious Practice	22	22	88	55	11

After describing the research data, the variable score categorization was conducted. This categorization is divided into three categories: high, medium, and low. The calculation of each categorization utilizes the empirical mean score and the empirical standard deviation score.

**a. Categories of Intensity of Watching K-dramas**

Based on the table below, it can be seen that the categorization of the intensity of watching K-dramas variable shows that students in the 2019 batch at Islamic State University of Raden Intan Lampung are 10% with a total of 4 student respondents, including having the intensity of watching K-dramas in the high category with a score range of  $X \geq 42$ . Then, 55% of 22 student respondents have a level of intensity watching K-dramas in the medium category with a score range of  $28 \leq X < 42$ . And there are 35% with 14 student respondents having a low level of intensity watching K-dramas with a score range of  $X < 28$ . The following categorizes the intensity of watching Korean drama variables consisting of high, medium, and low.

**Table 2. Categorization of Korean Drama Watching Intensity Variables**

Categorize	Categorization Name	Total (n)	Percentage
High	$(M + 1SD) \leq X$ $35 + 7 \leq X$ $42 \leq X$ <b><math>X \geq 42</math></b>	4	10%
Middle	$(M - 1SD) \leq X < (M + 1SD)$ $35 - 7 \leq X < 35 + 7$ <b><math>28 \leq X &lt; 42</math></b>	22	55%
Low	$X < (M - 1SD)$ $X < 35 - 7$ <b><math>X &lt; 28</math></b>	14	35%
<b>Total</b>		40	100%

**b. Categories of Changes in Religious Practice**

Based on the table below, it can be observed that the categorization of the variable of Changes in Religious Practice shows that students in the batch of 2019 at UIN Raden Intan Lampung amount to 50%, with a total of 20 students as respondents. They have a high level of change in religious values, scoring  $X \geq 66$ . Additionally, 45% of the students (18 respondents) have a medium level of change in religious values, scoring  $44 \leq X < 66$ . Lastly, 5% of the students (2 respondents) have a low level of change in religious values, scoring  $X < 44$ . The categorization of variables of Changes in Religious Practice consists of three categories: high, medium, and low.

**Table 3. Categorization of Change in Religious Values Variable**

Categorize	Categorization Name	Total (n)	Percentage
High	$(M + 1SD) \leq X$ $55 + 11 \leq X$ $66 \leq X$ <b><math>X \geq 66</math></b>	20	50%
Middle	$(M - 1SD) \leq X < (M + 1SD)$	18	45%

<b>Categorize</b>	<b>Categorization Name</b>	<b>Total (n)</b>	<b>Percentage</b>
	$55 - 11 \leq X < 55 + 11$		
	<b>44 <math>\leq X &lt; 66</math></b>		
Low	$X < (M - 1SD)$ $X < 55 - 11$ <b><math>X &lt; 44</math></b>	2	5%
<b>Total</b>		40	100%

## 2. Analysis Prerequisite Test

### a. Normality test

Normality tests were conducted on each variable of intensity of watching K-dramas and Changes in Religious Practice using the Lilliefors formula with a significance level of 5%. The basis for decision-making in the normality test is as follows: 1) If the significance value (sig.)  $> 0.05$ , then the data is normally distributed. 2) If the significance value (sig.)  $< 0.05$ , then the data is not normally distributed. The results of the normality test calculation are obtained as follows:

**Table 4. Intensity of Watching K-dramas on Changes in Religious Practice**

	Tests of Normality					
	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Intensity of Watching Korean Drama	,079	40	,200*	,988	40	,947
Changes in Religious Practice	,118	40	,172	,946	40	,057

Based on the Lilliefors test results, the viewing intensity variable (Variable X) has a significance value of  $0.200 > \text{Alpha} (0.05)$ , so the data is normally distributed. The variable of Changes in Religious Practice (Variable Y) has a significance value of  $0.172 > \text{Alpha} (0.05)$ , so the data is normally distributed.

### b. Linearity Test

Linearity testing is intended to show that the averages obtained from groups of sample data lie on straight lines. Regression or correlation analysis requires a functional relationship between X and Y in a linear population. The linearity test uses the IBM Statistical Package for Social Science (SPSS) version 23 program. The basis for making decisions is to look at the probability numbers: 1) If the sig probability  $> 0.05$ , there is no linearity difference between the independent and dependent variables. In other

words, there is a linear relationship between the independent and dependent variables. 2) If the sig probability  $< 0.05$ , it means that there is a linear difference between the independent and dependent variables. In other words, there is no linear relationship between the independent and dependent variables. The results of the linearity test are as follows:

**Table 5. Linearity Test Results**

			Sig.
Change in Religious Value	Between Groups	(Combined)	,169
* Intensity of Watching Drakor		Linearity	,011
	Within Groups	Deviation from Linearity	,323
	Total		

Based on the results of the linearity test, it is known that the sig. deviation from the linearity value is  $0.323 > 0.05$ . So, it can be concluded that there is a linear relationship between the variable intensity of watching K-dramas and the variable Changes in Religious Practice.

### **3. Hypothesis Test Results**

#### **a. Pearson Product Moment Correlation Test**

The hypotheses in this study are:  $H_0$  = There is no effect of the intensity of watching K-dramas on Changes in the Religious Practice of students in the batch of 2019 at UIN Raden Intan Lampung.  $H_1$  = There is an effect of the intensity of watching K-dramas on changes in the religious values of students in the batch of 2019 at UIN Raden Intan Lampung. The formula for finding the product-moment correlation coefficient, according to Sugiyono, is as follows:

$$r_{xy} = \frac{n(\sum X_i Y_i) - (\sum X_i)(\sum Y_i)}{\sqrt{\{(n \cdot \sum X_i^2 - (\sum X_i)^2\} \{n \cdot \sum Y_i^2 - (\sum Y_i)^2\}}}$$

The correlation value in Pearson product-moment is symbolized by  $r$  (rho), which ranges from -1 to 1. If the value of  $r = -1$  indicates a negative relationship between variables. If the value of  $r = 0$ , it can be said that there is no relationship between variables. Meanwhile, if the value of  $r = 1$ , there is a positive relationship between variables. The decision-making grounds used are:

- 1) If the significance value (sig.)  $< 0.05$ , then  $H_0$  is rejected, and  $H_1$  is accepted, or it can be said that there is an influence between the two research variables.

2) If the significance value (sig.)  $> 0.05$ , then  $H_0$  is accepted, and  $H_1$  is rejected, or it can be said that there is no influence between the two research variables.

Based on the Pearson product-moment correlation analysis, the sig is a known value is 0.011. It can be interpreted that  $0.011 < 0.005$  makes  $H_1$  accepted and  $H_0$  rejected, or it can be said that there is an influence between one variable and another. So, it can be concluded that the intensity of watching K-dramas influences changes in the religious values of Islamic Education students in the batch of 2019 at UIN Raden Intan Lampung. Then, it is known that the Pearson correlation value (r count) is 0.397, while the r table value for 40 respondents with a significance level of 5% (r table) is 0.312. It can be concluded that  $0.397 > 0.312$  means the r count is more significant than the r table. So,  $H_0$  is rejected, and  $H_1$  is accepted. This indicates an influence between the intensity of watching K-dramas and Changes in Religious Practice of students in the batch of 2019 at UIN Raden Intan Lampung. The level of relationship between variables X and Y in this study has a low correlation.

**Table 6. Results of Pearson Product Moment Correlation Analysis**

		Intensity of Watching K-dramas	Change in Religious Value
Intensity of Watching K-dramas	Pearson Correlation	1	,397*
	Sig. (2-tailed)		,011
	N	40	40
Change in Religious Value	Pearson Correlation	,397*	1
	Sig. (2-tailed)	,011	
	N	40	40

### **b. Simple Linear Regression**

The regression test can be performed using a simple linear regression test. This is because the variable being tested for regression is one independent variable on the dependent variable, using the IBM Statistical Package for Social Science (SPSS) version 23 program. The basis for decision-making in the simple linear regression test can be based on Comparing the significance value with a probability value of 0.05. If the significance value is  $< 0.05$ , variable X affects variable Y. If the significance value is  $> 0.05$ , it means that variable X does not affect variable Y. The calculation is as follows:

**Table 7. Simple Linear Regression Analysis Results**

ANOVA <sup>a</sup>					
Model		Sum of Squares	df	Mean Square	F
1	Regression	906,406	1	906,406	7,126
	n				,011 <sup>b</sup>
	Residual	4833,194	38	127,189	
	Total	5739,600	39		

a. Dependent Variable: Changes in Religious Values  
b. Predictors: (Constant), Intensity of Watching K-dramas

From the output, it is known that the value of F count = 7.126 with a significance level of 0.011 < 0.05. Therefore, the regression model can be used to predict the variable intensity of watching K-dramas, or in other words, there is an influence of the variable intensity of watching K-dramas (X) on the variable Changes in Religious Practice (Y). To determine the level of influence of the contribution of variable X to variable Y in this study, please refer to Table 8:

**Table 8. Correlation Coefficient**

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	,39	,158	,136	11,278	
	7 <sup>a</sup>				

a. Predictors: (Constant), Intensity of Watching K-dramas

Based on the table above, the R Square value or the Coefficient of Determination (KD) is obtained, which is the basis for determining how good the regression model formed by the interaction of the independent and dependent variables. The value of the Coefficient of Determination is obtained at 0.158. The percentage becomes 15.8%, which can be interpreted as the independent variable (x) having a contribution effect of 15.8% on the dependent variable (Y). At the same time, the rest is influenced by other factors not discussed in this study.

It can be concluded that the intensity of watching K-dramas affects the Changes in Religious Practice of Islamic Education students in the Batch 2019 at Islamic State University of Raden Intan Lampung. However, the intensity of watching K-dramas is not an absolute factor that can affect students' character because other factors can still affect Changes in Religious Practice.

There are several reasons why K-dramas are in high demand.<sup>20</sup> Firstly, K-dramas offer captivating storylines full of twists and turns without being overly wordy. Secondly, each episode does not have an excessively long duration. Thirdly, the attractive visuals of the drama actors make the audience feel at home while watching each episode for a long time, especially for women fond of handsome Korean actors. These factors often lead the audience to neglect various other activities. Furthermore, through data searches, it has been found that K-dramas are in demand because they showcase interesting and valuable Korean cultural values, including customs, manners, art, appealing and traditional clothing designs, noble cultural values, patriarchal culture, and language.<sup>21</sup>

Based on the results of this study, which showed the influence of the intensity of watching K-dramas on changes of intensity in religious practices of Islamic Education students in the batch of 2019 at UIN Raden Intan Lampung by 15.8%, it is expected that each individual will be further sensitized to wisely use their time and always increase religious values within themselves. This research still has shortcomings; therefore, it is hoped that future researchers will be able to use measuring instruments with statements tailored to current conditions.

## **Conclusion**

Based on the results of the study, it can be concluded that there is a significant influence of the intensity of watching K-dramas on changes in religious practices of Islamic Education students in the 2019 batch at UIN Raden Intan Lampung. However, the level of influence is relatively low (15.8%). The majority of students have an intensity of watching K-dramas in the medium category and a high level of change in religious values. This research proved the urgency of the strategies in solving the addiction to Korean Drama among students. It raised a necessity in the consideration of proper regulation both for local management in the university and as a global policy from the government. Therefore, it is recommended that students be wiser in using their time and increase their religious activities supported by various parties. In this case, educational institutions must strengthen programs supporting religious values.

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<sup>20</sup> Youna Kim, ed., *The Korean Wave: Korean Media Go Global* (London: Routledge, 2013), <https://doi.org/10.4324/9781315859064>.

<sup>21</sup> Mirna Nur Alia Effendi, Elly Malihah, and Siti Nurbayani, "Impact of Korean Drama in Indonesia Through the Spread Moral Values for Young Generation" (1st UPI International Conference on Sociology Education, Atlantis Press, 2016), 478–81, <https://doi.org/10.2991/icse-15.2016.103>.

This research limits the quantitative data analysis describing the correlation or influence between variables, leading to a lack of depth in understanding the studied phenomena. Therefore, future research should emphasize understanding how and why the issues have happened using a qualitative perspective. Moreover, the broader context should also be explored further to enrich the general picture of the issues into more relevant comprehension.

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