



Social Interaction of K-Pop Fans Students of Kpi-A Fdk UINSU 2021 on Tiktok According to The Perspective of Islamic Communication

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Abstrak

Kata kunci:
Interaksi Sosial,
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Fenomena K-Pop telah melampaui 41% batas geografis dan bahasa sehingga mempererat hubungan budaya Indonesia-Korea Selatan. Penggemar aktif berpartisipasi dalam fan meeting dan konser, yang kemudian didukung oleh internet sebagai sarana utama penyebaran "Gelombang Korea." Platform streaming seperti TikTok, YouTube, Netflix, Twitter, Instagram dan Viu memudahkan akses legal secara langsung antara fans dan idola ke K-Drama dan K-Pop favorit mereka, sehingga hal ini memperkuat kohesi dan identitas kelompok. Sesuai dengan teori Dinamika Kelompok oleh Kurt Lewin. Terutama bagi penggemar K-Pop di kalangan mahasiswa Program Studi Komunikasi dan Penyiaran Islam (KPI) Fakultas Dakwah dan Komunikasi (FDK) Universitas Islam Negeri Sumatera Utara (UINSU) angkatan 2021. Bagaimana para mahasiswa ini menjalankan interaksi sosial mereka di TikTok sebagai penggemar K-Pop tanpa mengesampingkan nilai-nilai Islam? Pendekatan ini penting mengingat tantangan yang dihadapi generasi muda Muslim dalam menjaga keseimbangan antara kehidupan modern dengan prinsip-prinsip agama yang menjadi pedoman hidup. Metode penelitian yang digunakan dalam penulisan ini adalah kualitatif dari jenis penelitian lapangan (Field Reseach). Pengumpulan data melalui observasi, wawancara, dan studi dokumentasi. Hasil penelitian menemukan bahwa interaksi sosial penggemar K-pop mahasiswa KPI-A FDK UIN SU 2021 di TikTok memiliki dua sisi, yakni positif dalam membangun komunitas dan dukungan, namun juga rentan terhadap konflik. Dalam perspektif komunikasi Islam, interaksi ini belum sepenuhnya mencerminkan nilai-nilai Islami, tetapi memiliki potensi untuk lebih positif dengan kesadaran pengguna terhadap etika komunikasi. TikTok juga dapat menjadi sarana efektif dalam menyebarkan pesan Islami jika digunakan dengan bijak oleh komunitas penggemar K-pop.



Keywords:

Social
Interaction, K-
Pop, Islamic
Communication

Abstract

The K-Pop phenomenon has crossed 41% of geographical and language boundaries, thereby strengthening cultural relations between Indonesia and South Korea. Fans actively participate in fan meetings and concerts, which are then supported by the internet as the main means of spreading the “Korean Wave.” Streaming platforms such as TikTok, YouTube, Netflix, Twitter, Instagram and Viu facilitate direct legal access between fans and idols to their favorite K-Drama and K-Pop, thus strengthening group cohesion and identity. In accordance with the theory of Group Dynamics by Kurt Lewin. Especially for K-Pop fans among female students of the Islamic Communication and Broadcasting Study Program (KPI) Faculty of Da'wah and Communication (FDK) State Islamic University of North Sumatra (UINSU) class of 2021. How do these female students carry out their social interactions on TikTok as K-Pop fans without neglecting Islamic values? This approach is important considering the challenges faced by the younger generation of Muslims in maintaining a balance between modern life and religious principles that guide their lives. The research method used in this writing is qualitative from the field research type. Data collection through observation, interviews, and documentation studies. The results of the study found that the social interaction of K-pop fans of KPI-A FDK UIN SU students on TikTok has two sides, namely positive in building community and support, but also prone to conflict. From the perspective of Islamic communication, this interaction does not fully reflect Islamic values, but has the potential to be more positive with user awareness of communication ethics. TikTok can also be an effective means of spreading Islamic messages if used wisely by the K-pop fan community.

INTRODUCTION

Social interaction in the digital era has changed drastically. TikTok as a popular social media is dynamic and often a space for K-pop fans to connect, be creative, and express themselves. Interest is defined as someone who is interested in something (Anastasia Yuni Widyaningrum et al., 2019). In contrast to the dominance of Western pop culture, K-Pop creates a new phenomenon in the consumption of pop culture that makes this cultural globalization reach all over Indonesia and influence people's lifestyles and trends (Maulana & Muliati, 2023). The broadcast of the K-Drama "Full House" in Indonesia in 2005 was the starting point for the popularity of South Korean culture. Then its influence spread to various fields including film,



music, games, cosmetics, fashion, culinary, tourism. As well as manufactured products such as smartphones (Samsung, LG), cars (Hyundai). Music (K-Pop) is a blend of modern Korean style reflected in the sound, visuals, choreography, fashion, and talents of idols (Suryani, 2020). K-Pop music now dominates the international market and has many fans in Indonesia (Fella & Sair, 2021). According to data from a fan service developed by music startup Space Oddity, the number of K-Pop video trends on TikTok has tripled with Indonesia ranking first (16.4%), followed by the Philippines (13.5%) and the United States (8.7%) (Aulia Nur Rois, 2024).

The K-pop phenomenon transcends geographical and linguistic boundaries. Strengthening cultural ties between Indonesia and South Korea, can be seen from the active participation of Indonesian fans in fan meetings and concerts. The internet, through streaming platforms (YouTube, Netflix, Viu) and social media (Twitter, Instagram, TikTok) has become the main means of spreading the "Korean Wave" and interaction between fans and their favorite artists. The main reasons for liking K-pop are because of the visuals, music, stage performances, and attitudes of idols (Dewi & Indrawati, 2019). K-pop songs popularized by Korean boy bands and girl bands among teenagers reflect emotional difficulties and themes of romance. Research (Hakimah & Syah, 2022) shows that K-Pop fans feel happy and inspired by their idols' songs, even though the language or rhythm is different. The songs are easy to remember, uplifting, and can even encourage fans to start businesses, such as the Tobiko Mie restaurant. Another study (Amara Fasya Ramadhani, 2020) found that fans view K-Pop idols as a source of happiness, inspiration, motivation, and even saviors. They show their love and support in various ways, such as buying concert tickets, merchandise, and streaming songs. Furthermore, (Rinata & Dewi, 2019) showed that fanaticism is also seen in fan activity on Instagram, where they interpret idol content as motivation in creating and sharing their admiration and pride.

An investigation (HANISA, 2024) into BTS community accounts on Instagram found that admins often create unreasonable content because they rely too much on imagination without clear rules. They express feelings of love, pride, and loyalty by editing content titled the charm of the idol. Meanwhile, analysis (Agnensia, 2019) shows that "fan wars" (conflicts between fans) on Instagram are often caused by fake accounts that spread provocation, fake news, and negative comments. Genuine accounts are often provoked into conflict. Even one person can control many fake accounts to calm the atmosphere on social media. Observations



(Salsabila, 2024) show that fan wars on Twitter often occur because K-Pop fans use blank accounts to attack randomly, spread negative opinions or fake news, compare groups, and bring down the achievements of other idols, especially during simultaneous comebacks using harsh language. Research (Witri Yulianti, 2022) also explains that fan wars are triggered by negative satire and rumors. In addition, fans who are involved tend to form closed groups. They only interact within the scope of the fanbase or similar accounts (including haters accounts), so that the information received becomes homogeneous and increasingly believed to be true.

This phenomenon is certainly very far from the perspective of Islamic communication. Coupled with the increasing popularity of K-POP in the university environment, it has also had an impact on K-Pop fans among female students of the Islamic Communication and Broadcasting Study Program (KPI-A) Faculty of Da'wah and Communication (FDK) State Islamic University of North Sumatra (UINSU) class of 2021. K-Pop fan discussions often occur outside of class hours, marked by high enthusiasm and strong emotional expressions. Their love for K-Pop is not just entertainment, but also part of their social identity that influences interactions. This activity occurs directly or through social media. Especially TikTok as the main platform for sharing information, discussions, and following trends.

Islamic Communication the importance of maintaining manners in speaking, acting, and interacting, including in digital space. In this context, an interesting question arises, how do these female students carry out their social interactions on TikTok as K-Pop fans without loving Islamic values? This study seeks to dig deeper into the dynamics of social interactions of K-Pop fans among female students of KPI-A FDK UIN SU stambuk 2021 on TikTok. This is because this study program is closely related to the field of Islamic Communication and Broadcasting. The focus is to understand how Islamic communication values are applied in their activities interacting with other users. This approach is important considering the challenges faced by the younger generation of Muslims in maintaining a balance between fast-paced modern life and religious principles that guide their lives. Previous studies have reviewed the influence of K-pop on the younger generation, both in terms of culture, psychology and media consumption. However, there is still little research that studies how Muslim K-pop fans, especially female students of KPI, combine Islamic values in their social media interactions. Therefore, this study



is academically relevant and important for understanding digital social interactions from an Islamic communication perspective.

METHOD

This study uses a qualitative method with a field research type. Data were collected through observation, interviews, and documentation studies. Observations were made by directly observing the phenomenon of social interaction of female students of Islamic Communication and Broadcasting (KPI-A) of the Faculty of Da'wah and Communication (FDK) of the State Islamic University of North Sumatra, batch 2021 as K-Pop fans who are active on TikTok. Meanwhile, in-depth interviews were conducted in a structured manner through the WhatsApp application to explore the experiences and views of the subjects, while documentation studies were obtained through references and literature related to the research topic.

FINDING AND DISCUSSION

It is a natural law that humans cannot live alone. This means that as social beings who always rely on others in carrying out daily activities. Social interaction is a relationship of mutual influence between individuals in society that is reciprocal (Leni Arini Manafe, 2022). The indicators also consist of imitation, identification, suggestion, sympathy and empathy. Positive social relationships can encourage cooperation which in turn will encourage the process of assimilation or integration (Fauziyah et al., 2022).

The relevant theory in this context is group communication. Group communication is a communication system built by group members to achieve certain goals. Building togetherness in a group whose members have different characteristics and backgrounds is certainly not easy. Therefore, each group requires a communication process to maintain its existence. Communication in groups can take place formally or informally and usually occurs in a wider context or network (Heriyanto, Agus, Hamidah, 2024). In the context of a group, the purpose of communication includes achieving common goals, building trust, resolving conflicts, and encouraging creativity. Through effective communication, groups can build the solidarity and collaboration needed to achieve the desired results (Aji, H. K., Kom, S. I., & Kom, 2024).



Interactions between members are not static, but continue to develop according to changes in attitudes, goals, and roles in the group. In short, it is called group dynamics. Group dynamics communication theory is a scientific study in the field of social sciences about the nature, actions, development or change processes and relationships between groups and individuals, other groups, and larger group entities. The theory was developed by German psychologists from the gestalt psychology school in the 1940s, one of whose figures was Kurt Lewin. They view a group as a solid unit, not just a collection of individuals who stand alone. The main principle of developing this theory is "The Whole is Greater than the Sums of its Part" which means "the results of group work exceed the total results of the individual work of each member" (Ismail, L., & Adia, 2023).

Understanding group dynamics can influence the way we think about groups and the roles we play in them (Susetyo, 2021). Referring to Lindgren, the behavior of group members is influenced by the type of group. Types of groups can be categorized into (Nunung Nurlina et al., 2024):

1. Primary Group: A group with close social interaction and direct acquaintance, such as family, friends, or religious groups. Its members communicate face-to-face without intermediaries.
2. Secondary Group: A group with indirect interaction, more objective, and less familial relationships, such as political parties or labor unions.
3. Formal Group: A group that has official regulations (AD/ART) and whose members are appointed by an organization, such as a particular association or club.
4. Informal Group: A group that forms spontaneously based on shared interests and needs, with an informal division of tasks, such as a group of close friends. This group is the most relevant to the K-pop fan community, because they form spontaneously based on shared interests and attraction to a particular idol or group.

K-pop fans often form groups without formal structures, but still have informal role divisions, such as fanbase admins, content creators, and active members who participate in discussions or promotions of idols. Their interactions are based on a sense of kinship and sympathy, rather than written rules, so the relationships formed are more flexible and



emotional. In addition, these fan groups develop through social media such as TikTok, Twitter, and Instagram, where they share information, support idols, and organize joint projects, such as song streaming or award voting. This reflects the characteristics of informal groups that are dynamic, solidarity-based, and develop according to the needs and trends in their community.

According to DeVito, communication has important elements, including source and receiver, message, encoding and decoding process, media (channel), noise, feedback, context, and ethics (Atika & Akbari, 2024). In Islamic communication, these elements also play an important role in conveying effective messages. The seventh element is very relevant and becomes the main aspect, where every message conveyed must contain the values of honesty (shiddiq), clarity (tabligh), intelligence (fathanah), and trustworthiness. In addition, communication in Islam emphasizes politeness in speaking so as not to hurt other people's feelings and avoid slander and gossip.

Ethics comes from the Greek word *ethos*, which means habit or way of thinking. While in English it is called *mos* or *moral*, referring to the rules of behavior. In addition, in Sanskrit it is known as the word *susila*, namely the rules of a better life. The Arabic term *akhlak* also refers to ethics. In Islam, every aspect of life has rules, including in communicating. Although it seems simple, good communication needs to follow the moral standards taught in Islam. The Qur'an as a guide to life that is full of knowledge, provides guidance and teaches humans various values, principles, and ways of life in order to achieve salvation. Prof. Dr. Syukur Kholil, M.A. stated in his book *Ontologi Kajian Islam* entitled "*Komunikasi Dalam Perspektif Islam*" explaining ethics in communicating, as follows (Kholil, 2004):

a. Saying greetings before meeting someone

It is recommended for all Muslims when meeting other people or friends we must give greetings, namely "*Assalamualaikum*". According to the hadith of the Messenger of Allah Saw., which means: *From Abdullah bin Amr that someone asked the Messenger of Allah Saw., "What good deeds in Islam?" He replied: "Feeding (hungry people) and greeting people you know and people you don't know."* (HR. Bukhari No. 6236).



b. Speaking well and not rudely

Everyone must speak well or softly when meeting and dealing with anyone, even enemies. So that our friendship is not broken up just because of trivial things. Soft words will affect a hard heart. We must give them space to think as emphasized in QS. Thaha verse 44.

"Go both of you to Fir'aun, indeed he has crossed the line; so speak to him with gentle words, hopefully he will remember or be afraid."

c. Speak politely and kindly

"O you who believe, do not raise your voices above the voice of the Prophet and do not speak to him in a loud voice as some of you speak to others. It is feared that this will erase all your deeds, while you are not aware of it" (QS. Al-Hujurat/49:2).

The listener will be happy if the person delivering the message is good. Such as greeting, looking cheerfully, especially if someone says good things about him. Such a situation can produce positive vibes.

d. Adjusting the conversation when interacting with others

A communicator must adjust the language and content of the message delivered to suit the recipient. This aims to balance communication with the interlocutor and ensure that the message is well received.

e. Behave honestly

In Islam we are encouraged to be honest. Honesty can also be said to be a mandate. Delivering messages correctly and in accordance with the facts, not twisting information is honesty. Ethics that must always be considered by a Muslim. When we interact daily, of course, we cannot escape from jokes and laughter. Not infrequently they also like to exaggerate their jokes just to invite laughter from the person they are joking with. Even made in such a way, in various ways that sometimes have to lie and make up stories. It is stated that Islam does not allow such things and is included in prohibited acts.

"On the Day of Resurrection, you will see those who lied to Allah with their faces blackened. Is not Hell the abode of the arrogant?" (QS. Az-Zumar/39:60).

From Ibn Mas'ud ra., from the Prophet SAW., said *"Indeed, the truth leads to goodness and goodness leads to heaven. A person will always act honestly until he is written in the sight of Allah as an honest person. And indeed, lying leads to evil and evil leads to hell. A person always lies until he is written in the sight of Allah as a liar" (HR. Bukhari-Muslim).*



f. Accurate Message

Before conveying information to others, we should first ensure its truth. Unclear information can trigger the spread of hoaxes and has the potential to cause slander. Therefore, a communicator must be careful in conveying messages.

g. Constructive Criticism

Use this as a lesson to improve yourself in the future and avoid the same mistakes. Apart from that, we should not give advice if we are not asked for it, but we still need to remind people when someone makes a mistake (Azhar et al., 2024). As the word of Allah SWT, which reads:

"By time, indeed mankind is in loss, Except for those who believe and do righteous deeds and advise to obey the truth and advise to be patient" (QS. Al-'Ashr/103: 1-3).

Overall, it can be concluded that communication ethics is interpreted as a way of communicating that prioritizes morals and values that are in line with community norms. When associated with the normative foundation of the Qur'an, this communication ethics must be in line with the values contained therein (Anang Anas Azhar, 2017).

Based on the results of the study obtained from interviews with 8 female students of Islamic Communication and Broadcasting (KPI-A) of the State Islamic University of North Sumatra Medan, batch 2021, including:

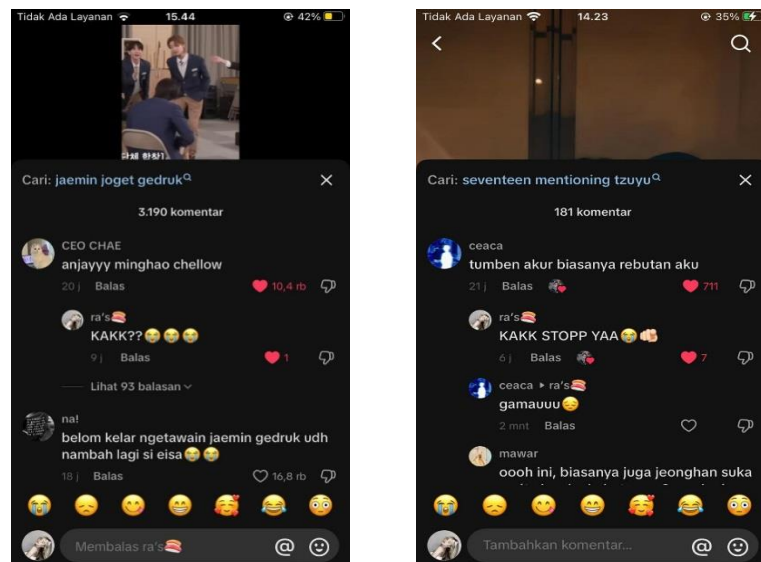
No	Informant Initials	Status	Department	Semester	Age
1	AHP	UIN SU Student	KPI-A	VIII	21 Years
2	FN	UIN SU Student	KPI-A	VIII	21 Years
3	IM	UIN SU Student	KPI-A	VIII	21 Years
4	NMJ	UIN SU Student	KPI-A	VIII	21 Years
5	SH	UIN SU Student	KPI-A	VIII	21 Years
6	N	UIN SU Student	KPI-A	VIII	21 Years
7	VDYD	UIN SU Student	KPI-A	VIII	21 Years
8	TA	UIN SU Student	KPI-A	VIII	21 Years

The researcher presents the data in the form of question points which are then summarized descriptively to answer the problem formulation about Social Interaction of K-POP Fans of KPI-A FDK UIN SU 2021 Students on TIKTOK According to the Perspective of Islamic Communication. There are variations in responses from several informants in the frequency of

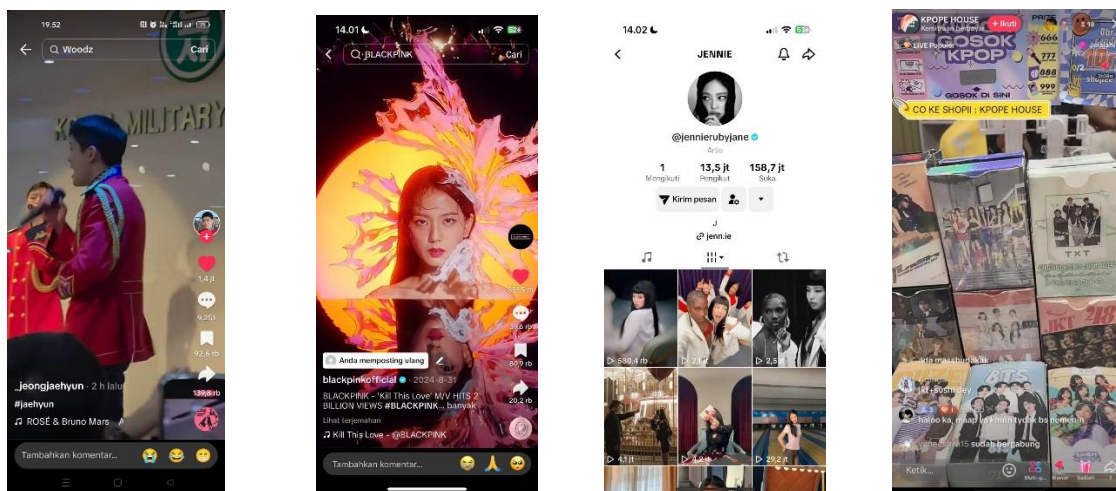


using TikTok to interact with fellow K-pop fans. For example, AHP stated that he rarely interacts. Then FN, IM, N, and VDYD only use this application for entertainment during free time or when they feel bored. NMJ even admitted that he had never used TikTok to interact because he was not interested. However, there are also respondents such as SH and TA who actively use TikTok almost every time and every day to follow the latest updates about their idols. The main factor influencing this pattern seems to be situational, highly dependent on the level of busyness of each individual and interest in involvement in the online community.

Furthermore, the most common form of interaction carried out by informants is commenting. Like TA, he said that he interacts more often through the comments column, both to respond to content related to K-pop and to communicate with other fans.



In addition, AHP, IM, SH, N and VDYD also interact in other forms, such as liking videos, following accounts, and watching live streaming, both as participants interacting with content creators and as viewers.



NMJ stated that he mostly found K-pop videos on the For You Page (FYP) and then befriended relevant accounts, indicating that interactions are not always direct but can be through TikTok's recommendation mechanism. However, there are also respondents like FN who admitted to never interacting directly with other K-pop fans on TikTok. FN prefers to use this application only for scrolling or passive consumption, without active involvement in the fan community.

Many fans prefer simple ways to participate in the community compared to more complex methods such as video duets or creating their own content. A sign that not all fans feel comfortable contributing directly. TikTok has become a space for K-pop fans to build social interactions at various levels of involvement.

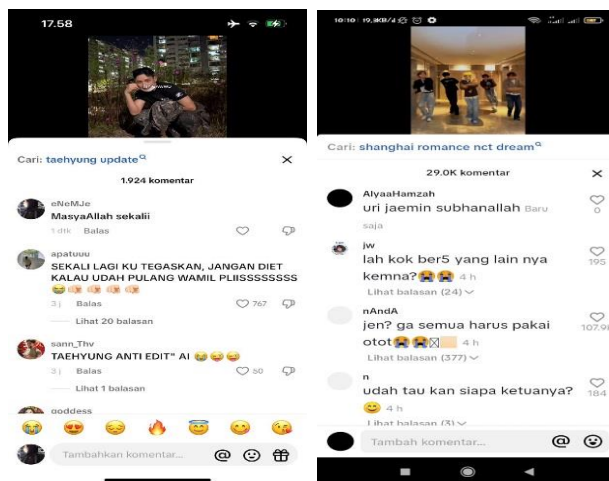
The communication atmosphere between K-pop fans on TikTok is generally considered positive and supportive, especially within certain fan communities. Many respondents, such as AHP, FN, NMJ, SH stated that interactions between fans on TikTok show strong support for their idols. Fans often share experiences, provide emotional support, and motivate each other in the community. However, although generally positive, there were notes from several respondents regarding conflicts between fandoms and negative interactions. IM emphasized that the communication atmosphere remains supportive as long as there is no conflict between fandoms, but if a dispute occurs, the situation can change. N and VDYD also acknowledged that although predominantly positive, there are toxic aspects in some interactions, including debates and bullying. TA provided a more critical perspective by stating that communication on TikTok is far from entirely positive. He still often sees negative comments related to K-pop and



rivalries between fandoms that give rise to unhealthy competition. This phenomenon cannot be separated from the culture of fanaticism in the K-pop world, where loyalty to idols often triggers debates with other fandoms. This situation illustrates that although TikTok can be a medium that strengthens fan communities, this platform can also be a space that is vulnerable to division and conflict.

Various views from the informants on whether the social interactions of K-pop fans on TikTok reflect Islamic communication values such as honesty, manners, and mutual respect? Some respondents, such as AHP, IM, SH, N, and VDYD, stated that most social interactions on TikTok almost reflect Islamic communication values, especially in terms of respecting and supporting each other in the community. However, they also highlighted several challenges, such as rude language, the spread of false information, and conflicts between fandoms, which can disrupt communication harmony and conflict with Islamic communication principles. On the other hand, several informants, such as FN, NMJ, and TA, assessed that social interactions on TikTok do not fully reflect Islamic communication values. FN even has a pessimistic view that no one is truly honest in cyberspace, and that interactions on social media are just a "play". This means that the social interactions of K-pop fans on TikTok have two contrasting sides, so they do not fully reflect Islamic communication values, but have the potential to be more positive if users can be more aware of the importance of maintaining manners in communicating.

The informants' methods to maintain Islamic manners and ethics when interacting with fellow K-pop fans on TikTok emphasize the importance of using polite language and respecting other people's opinions in every interaction. Like IM, SH, and N who try to avoid harsh words, not get involved in useless debates, and keep communication positive.



Then the AHP and FN speakers also emphasized the importance of not being fanatical and not getting involved in conflicts between fandoms. They try to remain objective in enjoying K-pop and are not easily provoked by disputes that can harm themselves or others. Meanwhile, NMJ and TA highlight the aspect of tolerance in respecting other people's musical tastes. In addition, VDYD provides a more comprehensive perspective by emphasizing several additional points, such as maintaining privacy, sharing positive content, and prioritizing obligations and worship. He also tries not to share content that conflicts with Islamic values, so that his interactions remain within the corridor of good ethics.

Discussion on whether K-pop content and interactions on TikTok support or conflict with Islamic values? most respondents, namely IM, SH, N and VDYD stated that the impact depends on the individual who consumes it. SH gave an example of how BTS fans can take the values of self-love and respect for others, which are in line with Islamic teachings. VDYD added that some K-pop content on TikTok can inspire, motivate, and spread goodness, but there is also some that is not in line with Islam, such as an unbalanced lifestyle, vulgar elements, and exposed genitals.



From a research perspective, the views of these four informants are part of the neutral group in the analysis, namely a group that does not support or reject it in an extreme way, but rather looks at how individuals interpret it. However, FN argues that if someone has a strong understanding of Islam, then they can respond to K-pop wisely and know the limits that are in accordance with religious values. Not only that, there are also those who argue that some aspects of K-pop are contrary to Islamic values. AHP and TA highlight several K-pop artists who are involved in sensitive political issues, such as donations to Israel and support for genocide. NMJ firmly states that K-pop content is contrary to Islam.

Finally, the opinions of the informants about TikTok as a platform that has great potential in facilitating K-pop fans to preach or spread Islamic values, stated that TikTok can be an effective tool if used in the right way. IM, SH, N, and VDYD support TikTok as a means of spreading inspirational messages that must continue to be developed because it is peaceful and can avoid conflict through an interesting, educational, interactive, and creative short video format. AHP and FN emphasized that using TikTok accelerates the spread of information so that it helps many users enter a particular community that can be a place to discuss Islamic values. On the other hand, NMJ and TA have a more skeptical view. NMJ feels that K-pop has no connection to Islamic values, so it is difficult to see how K-pop fans can preach through TikTok. Meanwhile, TA is of the opinion that preaching through TikTok is still not being utilized optimally by the K-pop community.



Kurt Lewin's Group Dynamics Theory is certainly very related to the analysis of social interactions of K-pop fans among female students of KPI-A FDK UIN SU Stambuk 2021 on TikTok. Previously, it was explained that according to Lewin, a group is not just a collection of individuals, but a dynamic system influenced by internal and external factors. In this context, female students of KPI-A who are interested in K-pop form a community on TikTok, where they interact through discussions, trends, and content creation. The structure of this group is also influenced by the social field, where there is a certain hierarchy, such as active content creators, commentators, and passive viewers. In this group, there are norms and social pressures that regulate interactions, such as how to support idols, the use of certain hashtags, and the limits of expressing opinions in order to remain accepted in the community. Overall, the Group Dynamics theory helps understand how this K-pop fan community develops, adapts, and maintains its existence in the TikTok social media ecosystem.

Thus, the opinion on "Communication in an Islamic Perspective" put forward by Prof. Dr. Syukur Kholil, M.A. also provides an ethical framework because the social interaction of K-pop fans of KPI-A FDK UIN SU Stambuk 2021 students on TikTok reflects Islamic communication values, although they have not been fully implemented. Principles such as speaking politely, respecting others, and spreading good messages are seen in the efforts of several informants to maintain communication manners. However, there are still challenges such as hate speech, conflicts between fandoms, and the spread of inaccurate information, which contradict the concept of Islamic communication which emphasizes honesty and ethics in speaking. Therefore, even though there is a match, the application of Islamic communication values in this community still needs to be improved so that interactions become more positive and harmonious.

CONCLUSION

Social interaction in the digital era, especially on TikTok, has become a space for expression for K-Pop fans in Indonesia, including students of the Islamic Communication and Broadcasting Study Program (KPI) of the State Islamic University of North Sumatra (UINSU) class of 2021. The Hallyu phenomenon not only influences lifestyles but also creates social dynamics such as fanaticism and fan wars on social media. From the perspective of group



dynamics communication theory, interactions in fandoms continue to develop along with changes in roles and goals, from initial solidarity, potential conflict, to cooperation in supporting idols. From an Islamic perspective, communication in fandoms should reflect the values of ukhuwah (brotherhood), good manners, and morals. Islam emphasizes the importance of communication ethics, such as speaking politely, conveying accurate messages, and providing constructive criticism. K-pop fan interactions on TikTok have a positive side in building community and support, but are also vulnerable to conflict and hate speech. Therefore, K-pop fandoms should apply the principles of tabligh (conveying well), ta'awun (helping each other), and tasamuh (tolerance) so that communication remains harmonious and in accordance with Islamic teachings. If used wisely, TikTok can also be an effective means of spreading Islamic messages among K-pop fans, reinforcing positive values in their digital interactions.

In addition, increasing digital literacy is also needed so that female students are more selective in consuming and sharing content, and understand the impact of every interaction they have on social media. With a good understanding, they will not be easily influenced by content that is contrary to Islamic values. Finally, the love of K-pop culture should not eliminate Islamic identity. Female students can enjoy this entertainment by continuing to choose content that is in accordance with religious norms and not being excessive in idolizing public figures. By paying attention to these things, it is hoped that the social interactions of K-pop fans on TikTok will remain in a positive corridor and in accordance with the principles of Islamic communication, so that it can provide benefits both individually and socially.



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